

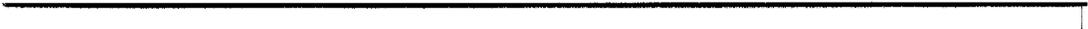
**A HISTORY
OF
THE CHURCH OF
JESUS CHRIST**

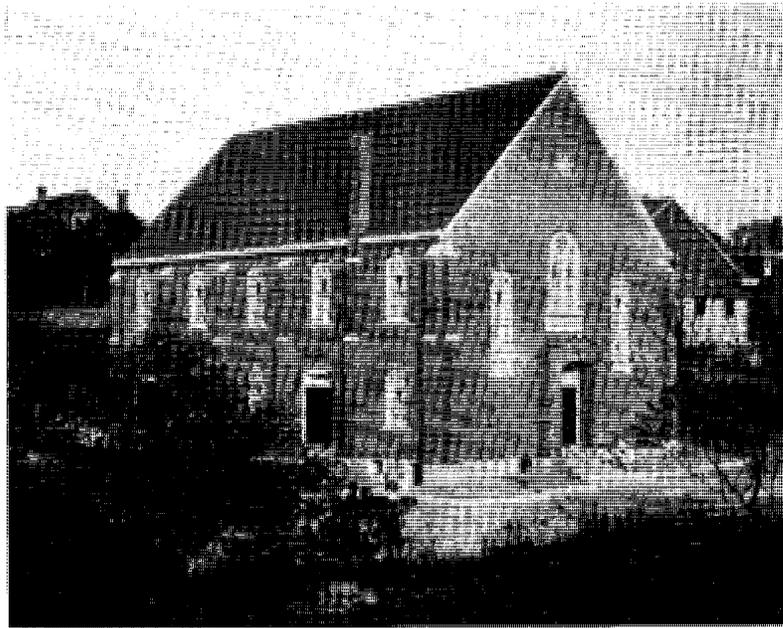
VOLUME 1



W.H. CADMAN

A HISTORY OF
The Church of Jesus Christ





Corner of Lincoln and Sixth Streets,
Monongahela, Pennsylvania

A HISTORY OF
The Church of Jesus Christ

ORGANIZED AT GREEN OAK, PENNSYLVANIA, U. S. A.

IN THE YEAR 1862

PRESENT HEADQUARTERS AT
MONONGAHELA, PENNSYLVANIA.

By
W. H. CADMAN
HISTORIAN

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1945

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PREFACE

IN WRITING this volume, I have not confined myself wholly to the immediate history of The Church of Jesus Christ, but have gathered material from various sources so as to make more evident the position of the Church, relative to the confused state which has developed since the day the Angel of God delivered into the hands of Joseph Smith those sacred records from the Hill Cumorah near Palmyra, New York, where they had so long slumbered.

It must be remembered that while there is much division today among those who profess faith in the restored Gospel, that until the death of Joseph Smith in June, 1844, there were no organized secessions from the Church. But since his death there have been many divisions, confusing many who have sought to know the truth of the latter day work, who were moved upon by the wonderful testimonies of its adherents. This divided condition is lamentable, especially since the Bible and Book of Mormon are so plain on the vital questions which have arisen,—such as the plurality of wives, baptism for the dead, many Gods, etc., and while I have no desire to excuse the adherents of the restored Gospel, yet I must admit that similar conditions have been manifest among the children of men in the various times of God's dealings with them. For instance, the Christian world, generally speaking, is a poor example of the immediate followers of Christ when they met together all in one accord.

Hence in these writings, I have gathered material from the writings of Sidney Rigdon, Benjamin Winchester and others, along with the testimony of William Bickerton, that makes it obvious that a very serious condition developed after the death of Joseph Smith, the most conspicuous person involved in the Restoration of the Gospel.

The Church which was organized at Green Oak, Pa., in July of 1862 with William Bickerton as its President, has professed that out of the chaotic condition that developed, the Authority of the priesthood restored in 1830 was preserved in and through this organization. In this volume then, I have gathered wonderful expressions and testimonies of many who have obeyed the Gospel since 1862. They have been brought from the various religions of this world in mysterious ways and through obedience to God, their souls have been blessed in many ways.

This book, I hope, will be a source of much information and edification to its readers, especially to those who are members of this Church. It has required a great deal of labor on my part in compiling it, and I wish to take this opportunity to express my appreciation to all persons who have contributed in any way whatever to the successful culmination of this work.

In addition to what I have already written, I wish to further explain our present incorporated status. When the Church took out Incorporation

papers in June, 1865, at Pittsburgh, Pa., it was done under the title of the "Church of Jesus Christ of Green Oak, Pa." We have operated ever since that time under the authority of the charter then granted, but in recent times as the Church progressed, we learned that our charter was no longer sufficient under our present condition. Since the charter granted in 1865 involved the Church only in Green Oak, it was necessary to apply for a new incorporation to cover our needs in the larger territory involved both in United States and Canada, as well as other countries in the Western Hemisphere. Application was made in the court of Washington County, Pa. for new Incorporation papers, and papers (or a new charter) was granted on April 5, 1941, with the title "The Church of Jesus Christ" with headquarters at Monongahela City, Pa. The new incorporation takes over all the assets, real estate and other-wise of the Green-Oak Incorporation, and in my judgment it places us in a much better position in regards to our civil rights.

In submitting this work unto the members of The Church of Jesus Christ and to the world at large, I am aware that it may meet with some criticism, but in the main I believe it will provide its readers with much good. I have tried to be fair, at the same time giving no just cause for me to be accused of infractions.

Sincerely,

W. H. CADMAN

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derful help to The Church of Jesus Christ. It will make good reading
for the Brethren as well as the Sisters—It Is Written: She Hath Done
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INTRODUCTION

DEAR READER:

My purpose is to write a sketch of my life and then proceed to write a history of the Church of Jesus Christ, with which I am associated. I wish to leave behind me a memoir when I shall have gone the way from which no traveler returns.

I, William Henry Cadman, (I usually sign my name, W. H. Cadman), am the eleventh of twelve children born to the late Wm. and Elizabeth Cadman, who lived on the hill, near West Elizabeth, Pa. Alma B. Cadman is the youngest member of our family. There I was born December 19, 1876, making me at present a little less than 58 years of age.

My parents were born in England; Father being born April 17, 1834, and Mother on June 27, 1836. They immigrated to this country at the time of their marriage in 1856, and three years later were baptized into the Church of Jesus Christ. They remained in its faith until death, Mother having passed away in March, 1904, and Father in November, 1905.

Being reared under the guidance of Godly parents has had a lasting effect in my life; though many times I am made to wonder how it was that I was not carried away by some of the vices which enslaved so many of my boyhood friends. We are told that "like begets like"— and how true it is! I can call to memory the manner of lives lived by the fathers of many of my chums, which impresses me that like has begotten its kind. Hence, for any good traits with which my life may be endowed, I honor my parents; and in doing so, I feel that I honor my God.

My schooling was received at Teepe's School on the hill not far from my home. As a scholar, I think I was not the dullest, and I am certain I was not the brightest. My schooling ended when I was about sixteen, when I left school to work in the mines. I have never attended school since, a fact which I regret.

From that time until I was about twenty-one, I worked in the mines. For a time I also worked with the late Mr. John Molitor, a painter of West Elizabeth, and learned something of the art of painting. Then I accepted a job in a machine shop at McKeesport, my foreman being Bro. Thomas Dixon, now of St. John, Kansas. Since that time I have worked mostly in machine shops, with the exception of about ten years when I worked as a clerk in General Merchandise and Hardware stores. At the present time I am working at the machinist trade.

When I was young, I thought of different occupations I would like to follow, and one of the most desirable to me was to be a railroad engineer. At the same time, it seemed to be born in me the conviction that some day I would join the Church of Jesus Christ; and in thinking upon an occupation, the thought of the Church was continually in my

mind. Any work which would require my time on the Sabbath day seemed to be a great barrier to me, for I have always felt that I want my freedom on that day.

I was baptized into the Church, the evening of December 16, 1896, in the Monongahela river near West Elizabeth, just three days before my twentieth birthday. In the early fall of 1897, I started to work for Bro. Dixon as I have already stated. I had not worked there very long, when the Spanish-American war broke out and the nature of my work was such, that for the first time in my life, I was obliged, along with others, to work on Sunday.

My wages were good, and as I always had had a desire to take a trip across the Atlantic ocean, I saved my money and sailed for England, my parents' native land, on May 17, 1899. I arrived there a week later, on Queen Victoria's birthday. I had many relatives in England, none of whom I had ever seen. They were scattered around over the Isle, so I visited as far south as London, as far north as New Castle on Tyne, and on both the east and west coasts. I had many interesting experiences during my travels. I climbed the highest towers I found and went down into the depths of a coal mine, 1640 feet below the surface. I also visited Chatsworth House, the residence of the Duke of Devonshire. While in London, I visited St. Paul's Cathedral, Westminster Abbey, Crystal Palace, and the Tower of London. In the latter place, I saw a block and axe where many poor persons had their heads severed from their bodies.

After spending the summer visiting my relatives and sight-seeing, I returned home in September, 1899. After working for a time in Elizabeth and Glassport, I went again to work in the shop with Bro. Dixon the foreman. Soon after going to McKeesport in 1897 at my boarding house, I met Sadie B. Mains, little thinking that she would ever become my wife. We were married June 27, 1901. She was a member of the United Brethren Church at that time, but later she was convinced of the restored Gospel and was baptized into the Church in 1902. There had been a Mission of the Church established in McKeesport sometime prior to this and I was in charge of it, although I was not yet ordained into the Ministry, the mission being supplied with Elders from other places.

In the Conference in July, 1902, I was ordained an Elder, along with some others from McKeesport. After I had been ordained, I resolved that I would not labor any more on Sunday, although I had not done so, very much. I have worked all my life for my living, have raised my family and have given my children a good education, (much better than I had); yet in these thirty-two years as an Elder in the Church of Jesus Christ, I have not labored on Sunday to hold a job. However I have been obliged to lay some good jobs on the altar. In looking for work or at my work, the uppermost thought of my mind has been to do right and to have some liberty to spend some of my time in spiritual duties. The result has been that I have never been in want. My motto has always been to do the best I could under the existing conditions and circumstances and the Lord would come to my rescue. He has done so for me

in many ways in my life, for which I give Him all honor and praise. If I understand the word of God aright, our reward comes after our faith is tried, and not before.

In the July Conference of 1904, I was ordained an Apostle in the Church. Rather a strange incident was that my Father was the oldest of the Apostles and I the youngest. Soon after my ordination, I had an experience in a dream which indicated that I would see the day when I would be the only one left of the twelve Apostles of that time. When Bro. Alexander Cherry died in 1921, I was the only one of the Apostles remaining in the Church that were ordained in 1904. Another strange incident, was that my Father had had a similar experience in 1862, and in 1904 he was the only one remaining of the Apostles ordained in 1862.

I was made first Counsellor to President Cherry in 1907. A year later I went to Washington, D.C. to work. I did not stay there long, as my wife was suffering with an afflicted limb, injured by a fall, and had begun to walk with crutches. We returned to McKeesport, sold our home, and moved to St. John, Kansas in August of 1908. I came east for the July Conference of 1910, which was held in the old barn at Little Redstone. Returning to St. John, I stayed there until the early Spring of 1919, when being dissatisfied with spiritual conditions there, I turned my face eastward. We moved to Hutchinson, about fifty miles east of St. John, in order that my wife might continue Osteopathic treatments, and that my girls might finish their school terms.

While in Hutchinson, I secured a little work and made two trips to Oklahoma on missionary work among the Indians south of Tulsa. Bro. Clyde Gibson met me there on both these trips. He had baptized a few converts at a place called Schuller. It was while in Hutchinson that I received the news of Bro. Nephi Federer's sudden death. Our President, Bro. Cherry was also poorly at this time, and I became concerned lest something might happen to him before I would get back to Pennsylvania again. However when I arrived in the latter part of June, I found Bro. Cherry pretty well. I was here only about two years when he died.

I was elected in his stead as President of the Church in July of 1922 and still occupy that position at this present date and have my residence in Monongahela, Pa.

W. H. CADMAN

October 12, 1934

CHAPTER ONE

The True Succession of the Restored Gospel

THERE has been so much said and written about Joseph Smith that I do not deem it necessary to write very much here. All people who manifest faith in the Restored Gospel of Jesus Christ, which includes the coming forth of the Book of Mormon, do thereby acknowledge him to be inspired by God when but a youth. To them, he is the one who is "not learned" spoken of in Isaiah 29:12, and the "book" mentioned in the same verse is the Book of Mormon, also referred to in Ezekiel 37:19 as the "stick of Joseph in the hand of Ephraim." Joseph Smith declared to the world that an angel of God appeared to him and brought back the everlasting Gospel (see Rev. 14:6), and his experiences have been attested to by men of unimpeachable character, who affirmed their testimonies when dying on peaceful beds and in comfortable homes. May I ask: What would they have had to gain in giving false testimony?

I read in my Bible of various characters who did things that were not good; yet I do not reject the Psalms because of some things written about David, neither do I ignore the wisdom of Solomon because of his follies. Man is only man and in all ages he has been subject to weakness. Jesus Christ was not exempt from accusations; to some He had a devil and to them He was Beelzebub; while to others He was a joy to their souls, He was their Messiah. The masses were in error, while only a few were really on the narrow way.

Joseph Smith has been a much accused man, whether truly or falsely, eternity will reveal. If he taught plural marriage, the Book of Mormon does not sustain him, neither does the teaching of our Saviour in the New Testament. If he taught a plural of Gods, neither the Bible nor the Book of Mormon sustains him. Likewise with baptism for the dead. These are some of the accusations against him, some believe them and some do not. Whether these accusations are true or false, the Church of Jesus Christ does not believe such teachings and its doctrines are sustained by the teachings of Christ which are identical in both Bible and Book of Mormon. Be it known unto the world that the Church of Jesus Christ acclaims Joseph Smith as the person whom the Lord used as an instrument in His hand, in restoring the Gospel of Christ back to earth again. As a Church, we proclaim that an angel of God did appear and manifest himself to Joseph Smith, to whom he delivered from the hill near Palmyra, N. Y.; (known to us as the Hill Cumorah) plates of gold, containing a record of the forefathers of the American Indians. The inscriptions on these was translated by the power of God, not of man, and has been presented to the world as the Book of Mormon. It contains

a warning to the inhabitants of this western hemisphere especially, that this land of America is a choice land, above all others with God, and that He has decreed that all nations who inhabit it must serve Him, or be swept off when they become fully ripe in iniquity. It is the land of restored Israel; the land on which the Kingdom of Jesus Christ shall flourish. The prophet Mormon calls to the Gentiles in the following words: "Hearken, Oh, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which He hath commanded me that I should speak concerning you, for behold He commandeth me that I should write, saying: 'Turn, all ye Gentiles, from your wicked ways; and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts and your envyings, and your strifes and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel.'" These words were uttered many centuries ago by the aforementioned prophet, and considering the conditions prevailing today in Christian America, the reader can form his own opinion as to whether or not the prophet was inspired by God.

I will now proceed with the history of the Church, taking my account mostly from the Church records. However I will write many things that have come under my own observation. Having been associated with the Church during my whole life, I have known many of the Saints who have now gone to their reward and I have heard them speak of incidents and experiences, which are not on the Church records. My prayer is that the Lord will inspire my mind sufficiently that what I do write, will be truth.

The Church of Jesus Christ presents itself as the true succession of the Gospel as restored through Joseph Smith in 1829-1830; therefore it will be necessary to observe its rise at that time. Joseph Smith and Oliver Cowdery baptized each other and by April 6, 1830, they and their little band of converts had gathered together and formed themselves into an organized body or Church. From that time on their number increased rapidly through preaching the Gospel. This work had its beginning in the country surrounding Palmyra and Manchester, in New York, which was Joseph Smith's home. In 1831 a settlement was made in Kirtland, Ohio and in a short time they erected a temple there. Persecution seemed to be the inevitable lot of these people, as has been true of the people of God in all ages of the world. The Apostle of old was made to say, "All that will live Godly in Christ Jesus shall suffer persecution." These people were obliged to forsake their homes in Kirtland and seek homes in more remote places. They traveled westward and found what seemed to be a haven in Jackson County, Missouri, where they made extensive preparations for permanent homes. They prospered for a few years but suffering inflicted by their enemies, increased until they were forced again to leave their homes and take their flight to new quarters. By the

early part of 1839, a great number of homeless, penniless Saints, between ten and twelve thousand men, women, and children, had crossed the icy Mississippi river to the hospitable shores of Illinois. Their suffering and hardships, no doubt, were severe; beyond the conception of one who has had no such experience. They eventually founded the city known as Nauvoo in that state, and their industry was soon evidenced by the accomplishments of their toil. It seemed that when given the chance to settle and do for themselves, they soon gathered and built comfortable homes. This settlement no doubt gave hopes for their future, but trouble was still their lot.

Here I am reminded of the description of the people of God, as recorded in the latter part of the eleventh chapter of Hebrews by Paul; apparently destitute of this world's goods, and subjected to the most cruel treatment by their enemies, yet the world with all its grandeur and wisdom was not worthy of those poor people, the people of God. Our Saviour asks in Mark 8:36,—“What shall it profit a man if he shall gain the whole world, and lose his own soul?” The real success in life then, is not the amount of this world's goods one may obtain, but the saving of one's soul.

Reverting to our subject, those who had founded the city of Nauvoo, having built themselves homes and having enjoyed in some measure the comforts thereof, were soon molested again. Their leader, Joseph Smith, and his brother Hyrum, were arrested on charges that were never proven. They were cast into jail at Carthage, Illinois; then a mob of men, (or as one writer says, creatures that looked like men), stormed the prison and shot the two brothers, killing them both. Such, on June 27, 1844, was the mortal end of Joseph Smith, who was the choice of God in the restoration of the Gospel of Jesus Christ; yea, an angel had ministered unto him. Though he was poor and unlearned, yet he was humble enough that in his youth, the Lord could move upon him and bring forth a work, a marvelous work and a wonder, the Book of Mormon, which reveals to us the decrees of God concerning this great land of America. It also identifies the American Indian with the House of Israel, with whom were the great oracles of God; and to whom, the lost sheep of the House of Israel, Christ was sent, the Babe of Bethlehem. But as He was a stumbling block to the Jewish nation, so is the restoration of the Gospel and the Book of Mormon a stumbling block to this great American nation. The Jews did unto John and the Lord Jesus Christ as they would, so has this generation done as they wished, to the Saints of God in the dispensation of the restored Gospel.

It is a strange fact that in all ages, the masses have found an excuse in attempting to justify their treatment afforded to the servants of God. John came neither eating nor drinking and they said, “He hath a devil.” (Matt. 11:18.) The Son of Man came eating and drinking and they said, “Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners.” (Matt. 11:19.) That generation found an excuse to do away with John and to crucify their Lord. Joseph Smith declared that an

angel had appeared unto him, nothing has been too bad to say about him. His life was taken and all kinds of excuses have been made, yet that was only one of the many outrages committed against the people with whom he was associated. Whether or not the world believes the testimony of Joseph Smith that an angel manifested himself unto him, it is bound to admit that the people who declared a restoration of the Gospel of Jesus Christ to earth, have suffered persecution, as did the people of God in all ages.

The slaying of Joseph Smith seemed to throw wide open the door to those who had ambitions for leadership. However, since it is my purpose to chronicle the history of the Church of Jesus Christ which was organized in 1862 at Green Oak, Pa., I will not go into unnecessary details of the many divisions that took place soon after June 27, 1844, the date of the martyrdom of Joseph and Hyrum Smith. But I believe it is expedient to name some of the most prominent leaders of that time. One writer presents Brigham Young as the ablest leader of the day, possessed with a cruel and remorseless ambition. He led a large body of the people to what is now known as the state of Utah. They have avowed and defended the doctrines of polygamy and celestial marriage, as well as other doctrines equally as absurd, which the Church of Jesus Christ absolutely rejects and denounces as false. Other leaders of factions were Strang, Cutler, Hedrick, Lyman Wight, and Sidney Rigdon, who had been first Counsellor to Joseph Smith. There were others, but to mention all would not aid in accomplishing my purpose in writing this account. Later, some factions merged and organized the "Re-organized Church of Jesus Christ of Latter Day Saints" with the younger Joseph Smith, son of the former Joseph Smith, at their head; this occurred in 1860. They withstood Brigham Young and his followers, especially on the doctrine of polygamy, but have absorbed other doctrines equally as false according to the word of God. They contend that Joseph, Jr., was the legal successor to his father as the head of the Church; consequently this line of succession has resulted in the grandson of the martyred Joseph, Frederick M. Smith, being at the head of their organization. He is now well up in years and has no son to succeed him. The Church of Jesus Christ rejects this principle of authority descending from father to son and declares that there is nothing in the teaching of Christ to sustain it. The Re-organized Church also declares the doctrine of baptism for the dead, a tenet of their faith, but they do not practice it; hence while they denounce the Utah people on the question of polygamy, they themselves are equally wrong on other matters. The followers of Mr. Hedrick are known as the Church of Christ, with headquarters at Independence, Mo. They have been but few in numbers, but in late years they have been increased considerably by dissenters from the aforesaid "Re-organized Church" which also has headquarters at Independence, Mo.

I have touched upon the division that took place after Joseph Smith's death very lightly; sufficient however I believe to pave my way to a history of The Church of Jesus Christ, which is my objective. As far as I have

read or can learn, there were no organized secessions from the Church during the life of its founder, Joseph Smith, but there were apostates, which has been common with almost all religious bodies.

Among the different leaders who arose, was Sidney Rigdon. His position as First Counsellor to Joseph Smith, would give him standing of no little importance. Before being converted to the Restored Gospel, he had been a Cambellite and also a Baptist minister and was an able expounder of the Scripture. In the great break up of 1844, he did not follow Young and his party, nor did he adhere to any of the other factions, but undoubtedly stood upon the dignity of his position in the Church. A disinterested historian says: "Sidney Rigdon led a large colony, and that of the best material, to Pennsylvania; but there was not sufficient ignorance in the laity or secretive cunning in the leader, and little by little they scattered among the Gentiles." It would seem that as an organized body, they became extinct. Just how long this band of followers of the Restored Gospel functioned, it is hard to determine. To my knowledge there is no record of their activities. One writer says this of the Rigdonites: "For a couple of years the Church prospered and about May, 1846, it moved to Greencastle, Pennsylvania, and the next year broke up. Rigdon left the state in April, 1847, and as late as 1863 while living at Friendship, New York, tried to revive his church and some of his following moved to Marion County, Iowa, but Rigdon died at Friendship, New York in 1876." Greencastle, Pennsylvania is located in Franklin County right near the southern boundary of the state.

However, we have the testimony of Wm. Bickerton, who lived here in Western Pennsylvania in the Monongahela valley. He was baptized into Rigdon's following of people in 1845, the year following the death of Joseph Smith. Mr. Bickerton had been a Methodist, but he said he had never been taught such a gospel as the Restored Gospel. He says he was baptized into Christ and put Him on, and he says: "I received the gift of the Holy Spirit at the laying on of hands, and signs have followed me." Having entered the Church under Rigdon's organization he says: "I was called by the Holy Spirit to be an Elder. I received ordination and the power of God came down and sealed that office upon me. I went forward preaching to all that would hear. I was afterwards called into the quorum of seventies." I wish to draw the reader's attention to the fact that the foregoing is positive testimony on the part of Bro. Bickerton, and is recorded in the old "Ensign" which was reprinted in the "Law and Order" of the Church in 1925. He further says, "I received ordination the second time, but the Church became disorganized." This last statement harmonizes with the statement I have previously quoted from the pen of the disinterested historian, "that they scattered little by little among the Gentiles."

In our record dated May 25, 1851, it is recorded that a branch of the Church was organized at West Elizabeth, Pa., by two Elders named Murray and Rofs, (evidently Elders of the Utah Church), with Wm. Bickerton as presiding Elder.

On March 10, 1852 West Elizabeth, Pa., the following is recorded:

"We, the undersigned, have left off *all* connection *whatsoever* with Brigham Young and the twelve whose headquarters or home is in the Valley of the Great Salt Lake—because of their adultery and general wickedness."

West Elizabeth, 1855. It is further recorded:

"As some individuals have been inclining to the people of Salt Lake and their doctrines, we have felt it our duty while sitting in Council before the Lord, that all who hold such doctrines, after due examination before witnesses, shall be cut off from the Church of Jesus Christ of Latter Day Saints, as the spirit may direct and shall have no fellowship with the Saints."

Elders present in Council:

| | |
|------------------|----------------|
| WM. BICKERTON | CHARLES BROWN |
| THOMAS BICKERTON | JACOB STRANGER |

I have previously stated that I would write some things that are not to my knowledge recorded elsewhere. I wish now to relate an instance which I have heard my Father tell. He told that at one time Wm. Bickerton was attending a meeting in Allegheny City, (now North Side, Pittsburgh, Pa.) when a decree was sent there from Utah to the effect, that all who would accept the revelation of polygamy, would receive the divine approval of God, but any who would reject it would incur the displeasure and damnation of God. Wm. Bickerton arose and stated in the meeting that if the *approval* of God were to come to him by accepting the doctrine of polygamy, he preferred the *displeasure* of God. He then walked out of the meeting, thus by his words and action, rejecting the doctrine of polygamy matterless of the consequences. I have not pretended to relate this incident in my Father's exact words, but the thought conveyed is the same.

It is a known fact that Wm. Bickerton obeyed the gospel under Sidney Rigdon's following in 1845, but I have previously shown that Bro. Bickerton was associated with the Utah people at West Elizabeth for about ten months (from May 25, 1851, until March 10, 1852). This recorded account, as well as my father's words, are evidence that Wm. Bickerton was misled by the Utah Elders. Therefore Bro. Bickerton speaks of a time when the Church had become disorganized, and he could not return to the Methodist faith. Thus he stood aloof from all organizations; then the Lord moved upon him with the result that through his labors, this Church was organized, an account of which I will give in its proper place.

Therefore we find much consolation in Bro. Bickerton's testimony that the authority to preach the restored Gospel, and the blessings derived therefrom, were bestowed upon him through his obedience to the Gospel as taught by Rigdon and his fellow workers; not by the teachings of Brigham Young and his party, who were not satisfied even with several wives in this life, but did allow their evil desires to extend

beyond this world, which is evident when they want to be sealed to their women for both time and eternity; yea, a people who have wandered so far from God as to now believe that polygamy, procreation in eternity, baptism for the dead, many Gods, and pre-existence of spirits, are acceptable to God. Yea, I repeat that it is consoling to the members of the Church of Jesus Christ that our experiences and testimonies are in accord with those in the days of Christ, as recorded in the Bible and Book of Mormon, the result of Bro. Bickerton and his fellow laborers yielding themselves to the spirit and teachings of the Gospel as restored in 1829-30. The Lord had more regard for the penitent Alma than for all his wicked colleagues, and He honored him and preserved the Church through him. Praise be to God for His unchangeable character, for He will honor him who trembleth at His word.

Thus far, I have touched lightly upon Bro. Bickerton's testimony as recorded in the *Ensign* and also as reprinted in the "Law and Order Book" of 1925. I believe that this would be a fitting place to record his testimony as it is on record.

A PORTION OF HISTORY FROM *The Ensign*, 1863

William Bickerton was a member of the Methodist Church, until he heard the Gospel of Jesus Christ preached, in the year of our Lord 1845. He says, "I was convinced of the doctrines of Christ, viz., Faith, Repentance and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit and its effects is according to St. Paul's writing. There is but one Holy Spirit, and whether Jews or Gentiles, bond or free, we have been all made to drink of the same spirit, for to one is given the word of wisdom, to another the word of knowledge, by the same spirit, and so forth and Jesus says; '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.' I was never taught such a gospel; so I left them as a member in good standing, and was baptized into Christ and put Him on. I received the gift of the Holy Spirit at the laying on of hands, and the signs have followed me. I have spoken with new tongues, and have had the interpretations, and I have seen the sick healed, and I have been healed myself, so that I know that the Gospel is the power of God. I entered the Church under Elder Rigdon's organization, I was called by the Holy Spirit to be an Elder. I received ordination and the power of God came down and sealed that office upon me, I went forward preaching to all that would hear. I was afterwards called into the quorum of seventies. I received ordination the second time, but the Church became disorganized. Here I was left to myself. I paused to know what course to pursue. I knew my calling was from Heaven, and I also knew that a man cannot build up the Church of Christ without divine commandment from the Lord, for it would only be sectarianism, and man's authority.

But the Lord did not leave me; no, He showed me a vision, and in the vision I was on the highest mountain on the earth; and He told me that if I did not preach the Gospel I would fall into a dreadful chasm below, the sight thereof was awful. I moved with fear, having the Holy Spirit with me. Here I was, none to assist me, and without learning, popular opinion against me, and the Salt

Lake Mormons stood in the way. I could not turn back unto Methodism again. No, I knew they had not the Gospel. I stood in contemplation. The chasm was before me, no other alternative but to do my duty to God and man. I went ahead preaching repentance towards God, and faith in the Lord Jesus Christ. Some believed my testimony and were baptized, and we met together. The Lord met with us, and we could many times sing with the poet, "the Spirit of God, like a fire is burning, the latter day glory begins to come forth. The visions and blessings of old are returning. The Angels are coming to visit the earth." We had not as yet partaken of the Lord's Supper, when the Lord appeared in vision, and told me to administer it. We met together from time to time, and I felt it to be the will of God to call and ordain other Elders. I did so and they assisted me in helping forward the good work of God. We also met together in council, and the Lord revealed himself unto us in divers ways.

One evening after I had baptized three, I retired to rest, and a glorious vision appeared before me. I saw a beautiful table spread over, with everything that was desirable of the rich bounties of Heaven, and the Saints feasting themselves; there was no end to it, as far as I could see. I saw myself sitting at the head of it; and while in the vision the glory of God filled the room. No mortal man can tell what I felt on that occasion, while a cloud of divine glory rested upon me. To the world this might appear to be imagination, but to me a reality, a divine reality, that years cannot erase from my memory. I might fill up pages of what we have received, but we give our testimony to the world, that we know that there is a God in Heaven, and He changes not, and that He does reveal himself in this our day and generation, as He did in days of old. Yes, blessed be His high and Holy name for ever, for His unchangeableness; for as our Saviour said, while here on earth, if any man will do His will, He shall know of the doctrine, whether it be of God, or I speak of myself. And again, the Prophet Joel says, speaking of the last days, "and it shall come to pass afterwards, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the hand-maids in those days will I pour out my spirit, and I will show wonders in the Heavens and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." And while waiting before the Lord in a sacrament meeting, the word of the Lord came unto me saying, "I accept of you this day as my Church to whom my servant John was commanded to write, while in the spirit, on the Lord's day, and to the angel of the Church of Philadelphia write; these things saith he that is Holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, Behold I will make them to come and worship before thy feet; and to know that I have loved thee, because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of My God which is new Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name. He that hath an ear

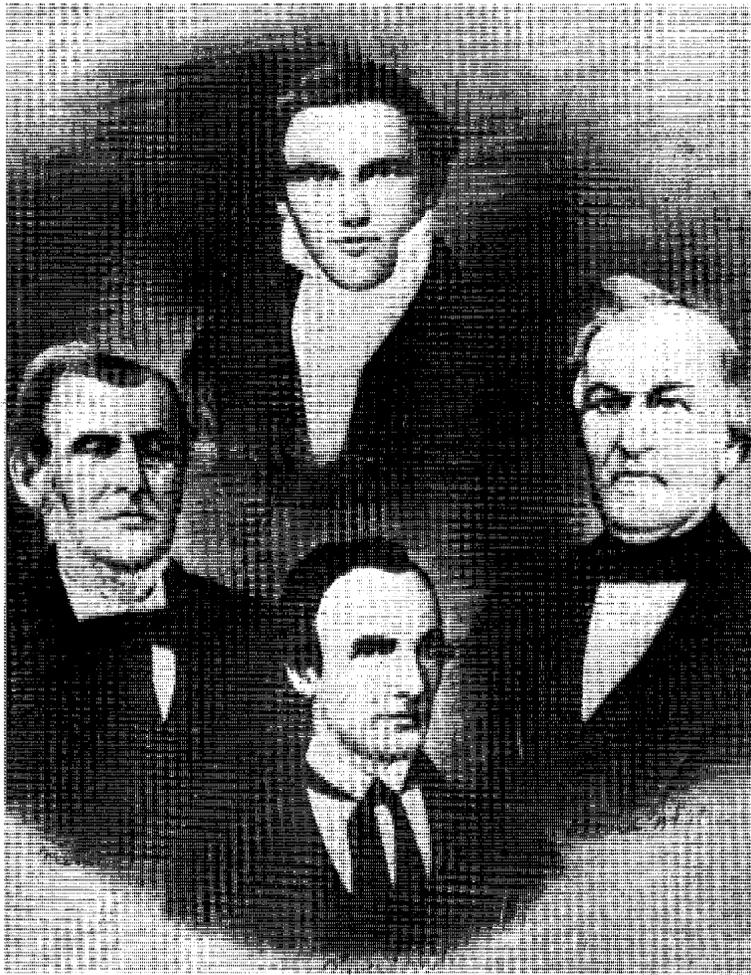
let him hear what the spirit saith unto the Churches." Again, shortly after, while we were assembled together, the word of the Lord came unto me again, saying, "the Lord I am God, the Lord I am God, therefore you are of them that will not turn aside, therefore will I bless you."

We then began to increase in numbers, and formed ourselves into Conferences. Elders were called and ordained, and the Lord being with us, the signs followed the believers, the gifts of the Spirit being made manifest in tongues and interpretations of tongues, prophecy, wisdom, knowledge, visions, dreams, faith, discerning of spirits, and the sick healed, and pains removed, so that we began to grow up into the knowledge of the Son of God, and the Lord our God made a Covenant with us, that he would lay a ground work by us to perform a great work; and we are the stem, and every party that splits from us shall come to nothing. We now copy from the records of this Church the revelations and commandments that the Lord has given unto us as far as is requisite for this history, and leave it with the reader. While waiting in conference before the Lord, the word of the Lord came unto us saying, "try me and prove me, and see if I will not open unto you the windows of Heaven and pour you out a blessing, so that there shall not be room enough to contain it." And on the following Sabbath while we continued to wait before the Lord, the word of the Lord was fulfilled in our midst, for there were some completely overpowered by the power of God; and at this Conference several of the brethren had visions, one of which we'll give. "I saw in the vision the road that the Saints were traveling on; the foot of which road was in the waters, and ascended gradually up to Heaven. It was as a straight and narrow road, so narrow that there was not room to turn either to the right or to the left; and on each side of the road was all manner of different kinds of beautiful flowers to tempt the Saints to pluck them, but under the flowers lay a great depth of mud, and the prettier the flowers the deeper the mud, so that if anyone stepped aside to pluck any of the flowers, they were sure to stick fast in the mud; also, the road itself was so firm that many cannonballs that were fired at the road, could not as much as make a mark upon it." Therefore, we must exclaim with the poet:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say, than to you he hath said,
You who unto Jesus for refuge have fled.

And

Come see the road His hand has raised,
And made the pathway plain.
Nor need the travelers ever err,
Nor ask the track in vain.



Joseph Smith, Jr., Translator of The Book of Mormon.
Martin Harris and David Whitmer witnesses to it.
Oliver Cowdery, a witness and scribe.

CHAPTER TWO

Writings of Joseph Smith, Cowdery, Whitmer and others

It is a known fact that when Joseph Smith was translating the Book of Mormon, that one hundred and sixteen pages of translated material were stolen and they never were recovered.

The following is the preface of the *Book of Mormon* as published at Palmyra, New York, in the year 1830.

PREFACE

TO THE READER:

As many false reports have been circulated respecting the following work, (Book of Mormon) and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words.

I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through His grace and mercy, accomplished that which He hath commanded me respecting this thing. I would also inform you that the plates of which has been spoken, were found in the Township of Manchester, Ontario County, New York.

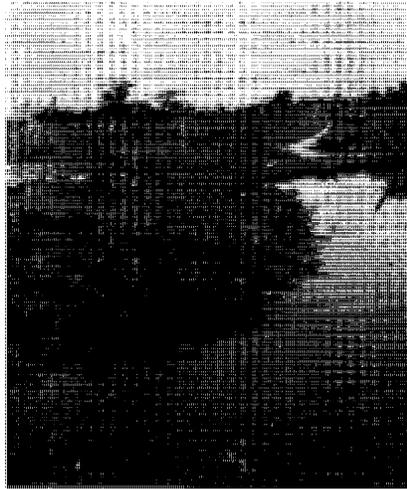
Signed: THE AUTHOR
(Joseph Smith, Junior)

A LETTER FROM JOSEPH SMITH TO OLIVER COWDERY.*

Dear Brother:—

Having learned from the first No. of the *Messenger and Advocate*, that you were not only about to give a history of the rise and progress of the church of the Latter-Day Saints, but, that said history would necessarily

* This letter is taken from *The Gospel Reflector*, a paper published by B. Winchester in Philadelphia, Pa., a few years before Joseph Smith was slain.



The stream on Joseph Smith's farm where it is said that some of the first converts to the restored Gospel were baptized, about 2½ miles south of Palmyra, N. Y.



Joseph Smith Home near Palmyra, N. Y.



The home of Martin Harris which he mortgaged in order to raise the money to publish the first Book of Mormon in 1830. It is located about one and a half miles north of Palmyra, N. Y. From left to right, Sister Ruth Griffith, Sister Mary Wilson, the Mistress of the House, Brothers Alma B. Cadman and George Wilson.

embrace my life and character, I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of these principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

At the age of ten, my father's family moved to Palmyra, N. Y., where and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one, the latter part in the town of Manchester.

During this time, as is common to most or all youth, I fell into many vices and follies; but as my accusers are and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark that, though as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and trifling conversation; and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants of this church are plain upon this particular point," I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Saviour, to deviate from that perfect path in which all men are commanded to walk.

By giving the above a place in your valuable paper, you will confer a lasting favour upon myself, as an individual, and, as I humbly hope, serve the cause of righteousness.

I am, with feelings of esteem, your fellow labourer in the Gospel of our Lord.

Signed: JOSEPH SMITH

PROPHECY BY JOSEPH SMITH

A Revelation and Prophecy given by Joseph Smith on December 25, 1832, is recorded in the minutes of the October Conference held in Redstone October 3, 1874, as follows:

Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the Rebellion of South Carolina which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern

States; and the Southern States will call on other Nations, (even the Nation of Great Britain as it is called) and they shall also call on other Nations in order to defend themselves against other nations; and thus war shall be poured out upon all Nations. And it shall come to pass after many days slaves shall rise up against their Masters who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves and shall become exceedingly angry and shall vex the Gentiles with a sore vexation and this with the 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; that the cry of the Saints and the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth from the earth to be avenged of their enemies. Wherefore, stand ye in Holy Places and be not moved until the day of the Lord come; for behold it cometh quickly, saith the Lord. *Amen.*

HISTORY OF THE UNITED STATES REFERRED TO

We are told in United States History that in Colonial days, Church and State had been more or less intimately connected, no matter whether the religious body was termed "established," or simply recognized by the rulers as the dominant religious organization, but with the separation from England, hierarchical control disappeared for the moment. Religious systems seemed to have broken down, and people no longer listened to their spiritual advisers but went off in search of strange gods. Thomas Jefferson a former President of the United States, was represented in this radicalism of belief along with others. In 1820, he wrote to a friend that he hoped the "genuine and simple religion of Jesus" might be restored for it had become so "muffled up in mysteries" that it was concealed from the vulgar eye. He wished that now men would use "the talent of reason that God had confided in them." The history of the United States (relative to its Christian state) seems to tally very much with the experience of Joseph Smith, for when he became interested in the welfare of his soul he did not know which way to move because of the divided condition of Christianity, all declaring that Christ was here and Christ was there. In fact the confusion was so vivid that Mr. Jefferson longed for a restoration of "the true religion of Jesus." Joseph Smith in 1823 went to God in prayer over the matter, and his testimony is that an Angel of God manifested himself unto him, revealing the truth of the confused state of the Christian world, and in 1827, delivered to him, out of the earth, the long hidden record of the ancient inhabitants of America, which he translated in to what is now known as the Book of Mormon. This book reveals unto us that the cause or the plight of the American Indians today is that their forefathers turned away from the true religion

of Christ to strange gods and the results were inevitable. Joseph Smith and his colleagues declared to the world in 1830 a restoration of the true religion of Jesus Christ, the very thing that Mr. Jefferson had hoped for in 1820. He was elected President of the United States in 1800 and died in 1826. Joseph Smith was born in 1805 and died in 1844. I am reminded of the fact that God is the same yesterday, today, and forever, and if straying from the true religion of Christ brought the Aborigines of this Western Hemisphere to the terrible plight in which Columbus found them, may not I with a sense of justification ask: what shall become of this great American nation of people if they persist in their divided state, (and I will add also in their sinful state) instead of accepting the true religion of Jesus Christ as presented to them in the Bible and Book of Mormon?

A LETTER OF OLIVER COWDERY

The following Letter is taken from the *Messenger and Advocate*, published in Kirtland, Ohio, during 1834-5.

Elder Cowdery was eminently qualified for the work he took in hand, for he had been most intimately acquainted with the rise and progress of the Lord's marvelous latter day work, being one of the first and principal actors therein.

Norton, Medina Co., Ohio
Sabbath Evening, September 7, 1834.

To W. W. Phelps

DEAR BROTHER:

Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of the church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us, boundless ocean, eternity, where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from Him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say. One thing I can say—it can never be recalled; it has rolled in to assist in filling up the grand space decreed in the mind of its Author,

till nature shall have ceased her work; and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end.

On Friday, the 5th, in company with our brother Joseph Smith, jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves. This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the sun, Sabbath evening, April 5, 1828, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterruptedly to write from his mouth, as he translated, with the Urim and Thummim, or as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supersede my present design. I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frown of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corrup-

tion had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the blaze of day; yes, more, above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired. 'Twas the voice of the angel from glory; 'twas a message from the Most High. And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty. Where was room for doubt? No where; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said: "Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion;

but you will believe me when I say, that earth, nor men, with the eloquence of time, can begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit. Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

To-day the church assembled in this place, and was addressed on the great and important subject of salvation by brother Jared Carter, followed by brother Sidney Rigdon. The cheering truths ably and eloquently advanced by these brethren were like "apples of gold in baskets of silver." The Saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present; my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when night will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary, "for the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY

FROM THE WRITINGS OF DAVID WHITMER

It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, "BROTHER DAVID, BE TRUE TO YOUR TESTIMONY TO THE BOOK OF MORMON." He died here in Richmond, Mo., on March 3, 1850. Many

witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding, that the Book is true. To show the reader what I have had to contend with, I give you below a copy of a leaflet which I had printed and distributed in March, 1881:

A PROCLAMATION

UNTO ALL NATIONS, KINDRED TONGUES AND PEOPLE, UNTO WHOM THESE PRESENTS SHALL COME:

It having been represented by one John Murphy, of Polo, Caldwell County, Mo., that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the 'Book of Mormon.'

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements, as then made and published.

He that has an ear to hear, let him hear; 'it was no delusion.' What is written is written, and he that readeth let him understand.

And that no one may be deceived or misled by this statement, I wish here to state: that I do not indorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so, because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself.

I do not indorse the change of the name of the church, for as the wife takes the name of her husband so should the Church of the Lamb of God, take the name of its head, even Christ himself. It is the Church of Christ.

As to the High Priesthood, Jesus Christ himself is the last Great High Priest, this too after the order of Melchisedec, as I understand the Holy Scriptures.

Finally, I do not indorse any of the teachings of the so-called Mormons, or Latter Day Saints, which are in conflict with the Gospel of our Lord and Saviour Jesus Christ as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both of these books as I understand the word of God.

And if any man doubt should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

In the spirit of Christ who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

And all the honor be to the Father, the Son and the Holy Ghost, which is one God. *Amen.*

Richmond, Mo., March 19, 1881.

DAVID WHITMER

We, the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

Given at RICHMOND, Mo., this March 19, A.D. 1881.

Gen. ALEXANDER W. DONIPHAN.

Hon. GEO. W. DUNN, *Judge of the Fifth Judicial Circuit.*

THOS. D. WOODSON, *President of Ray Co. Savings Bank.*

J. T. CHILD, *Editor of Conservator.*

H. C. GARNER, *Cashier of Ray Co. Savings Bank.*

W. A. HOLMAN, *County Treasurer.*

J. S. HUGHES, *Banker, Richmond.*

D. P. WHITMER, *Attorney-at-Law.*

Hon. JAS. W. BLACK, *Attorney-at-Law.*

GEO. W. BUCHANAN, M.D.

L. C. CANTWELL, *Postmaster, Richmond.*

GEO. I. WASSON, *Mayor.*

JAS. A. DAVIS, *County Collector.*

C. J. HUGHES, *Probate Judge and Presiding Justice of Ray County Court.*

GEO. W. TRIGG, *County Clerk.*

W. W. MOSBY, M.D.

THOS. MCGINNIS, *ex-Sheriff of Ray County.*

J. P. QUESENBERRY, *Merchant.*

W. R. HOLMAN, *Furniture Merchant.*

LEWIS SLAUGHTER, *Recorder of Deeds.*

A. K. REYBURN.

FROM THE RICHMOND, (Mo.) *Conservator*, March 24, 1881

AN EXPLANATION

Elsewhere we publish a letter from David Whitmer, an old and well-known citizen of Ray, as well as an indorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joseph Smith translated the Book of Mormon (a facsimile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half century, it is with no little pride that he points to his past record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the son of Mary, to warrant such an attack on him, come from what source it may, and now with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness to its fulfillment. His attacks on the vileness that has sprung up with the Utah Church, must have a salutary effect upon those bigamists who have made adultery the corner-stone in the edifice of their belief.

Besides other false statements that are in the two encyclopaedias above

mentioned is the old story of the Spaulding manuscript. That is, that one Solomon Spaulding who died in Amity, Washington Co., Pa., in 1816, had written a romance, the scene of which was among the ancient Indians who lived in this country. That Spaulding died before he published his romance, and that Sidney Rigdon got hold of the manuscript in a printing office and copied it; that subsequently the manuscript was returned to Solomon Spaulding; that thirteen years after the death of Spaulding, in 1829, Rigdon became associated with Joseph Smith, who read the Spaulding manuscript from behind a blanket to Oliver Cowdery, his amanuensis, who wrote it down. Hence the origin of the Book of Mormon. This is what is claimed by the enemies of the book: Satan had to concoct some plan to account for the origin of that book. I will say that all who desire to investigate the Spaulding manuscript story will not be obliged to go very far before they will see the entire falsity of that claim. I testify to the world that I am an eye-witness to the translation of the greater part of the Book of Mormon. Part of it was translated in my fathers house in Fayette, Seneca County, New York. Farther on I give a description of the manner in which the book was translated.

When the Spaulding story was made known to believers in the book, they called for the Spaulding manuscript, but it could not be found; but recently, thanks to the Lord, the original manuscript has been found and identified. It has been placed in the library of Oberlin College, Oberlin, Ohio, for public inspection. All who have doubts about it being the original Spaulding manuscript, can satisfy themselves by visiting Oberlin and examining the proofs. The manuscript is in the hands of those who are not believers in the Book of Mormon. They have kindly allowed the believers in the book to publish a copy of the manuscript, with the proofs that it is the manuscript of Solomon Spaulding. There is no similarity whatever between it and the Book of Mormon. Anyone who investigates this question will see that the Spaulding manuscript story is a fabrication concocted by the enemies of the Book of Mormon, in order to account for the origin of that book. Neither Joseph Smith, Oliver Cowdery, Martin Harris or myself (David Whitmer) ever met Sidney Rigdon until after the Book of Mormon was in print. I know this of my own personal knowledge, being with Joseph Smith, in Seneca County, N. Y., in the winter of 1830, when Sidney Rigdon and Edward Partridge came from Kirtland, Ohio, to see Joseph Smith, and where Rigdon and Partridge saw Joseph Smith for the first time in their lives.

The Spaulding manuscript story is a myth, there being no direct testimony on record in regard to Rigdon's connection with the manuscript of Solomon Spaulding.

I have in my possession the original manuscript of the Book of Mormon, in the handwriting of Oliver Cowdery and others, also the original paper containing some of the characters transcribed from one of the golden plates, which paper Martin Harris took to Professor Anthon, of New York, for him to read "the words of a book that is sealed" but the learned professor, although a great linguist, could not read the

language of the Nephites. There is some evidence in the American Cyclopaedia favorable to the Book of Mormon that I will speak of. It is as follows:

“Martin Harris called upon Prof. Anthon, of New York, with a transcript on paper which Smith had given him of the characters on one of the golden plates.”

“This paper:” Prof. Anthon said, in a letter dated New York, February 17, 1834,* “was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns. . . .”

The “learned” could not read it, and the book was delivered to him that is not learned. I will quote two verses from the twenty-ninth chapter of Isaiah, which is the prophecy regarding this matter. “And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” (Verses 11 and 12.)

No man could read it, but God gave to an unlearned boy the gift to translate it.

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.

The characters I speak of are the engravings on the golden plates from which the book was translated. They were engraved thereon by the hand of a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ. Mormon’s son, Moroni, after witnessing the destruction of his brethren, the Nephites, who were a white race—they being destroyed by the Lamanites (now known as Indians)—deposited the golden plates in the ground, according to a command of God. An angel of the Lord directed Brother Joseph to them.

* The date Feb. 17, 1834, is the date of the correspondence between Mr. Anthon and the American Cyclopaedia, and must not be confused with the time when Martin Harris had taken some of the characters, that were transcribed from the plates to Mr. Anthon, for that took place while the translating was in process, and the Book of Mormon was in the hands of the printer in the year 1829.

The language of the Nephites is called the reformed Egyptian language.

I will give you the preface to the Book of Mormon, written by Moroni, and translated in the same manner as the Book was translated.

PREFACE

THE BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON UPON PLATES
TAKEN FROM THE PLATES OF NEPHI

Wherefore, it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the Spirit of prophesy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the Book of Ether; also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know of the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

MORONI

ALSO THE TESTIMONY OF THE THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. *Amen.*

OLIVER COWDERY
DAVID WHITMER

MARTIN HARRIS

AND ALSO TESTIMONY OF EIGHT WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith hath translated, we did handle with our hands, and we also saw the engravings thereon, all of which has the appearance of ancient work, and curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and known of a surety, that the said Smith has got the plates of which we have spoken, and we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER
JACOB WHITMER
PETER WHITMER, JR.
JOHN WHITMER

HIRAM PAGE
JOSEPH SMITH, SR.
HYRUM SMITH
SAMUEL H. SMITH

THE TESTIMONY OF JOHN C. WHITMER

John C. Whitmer was the only living son of the late Jacob Whitmer, one of the eight witnesses to the Book of Mormon. This testimony was published in the year of 1888:

I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon. I was also at the death bed of Oliver Cowdery in 1850, and I heard him speak to my uncle David (Whitmer) and say: "Brother David, be faithful to our testimony to the Book of Mormon, for we know that it is of God and that it is verily true." He then closed his eyes in death. My father, Jacob Whitmer, was always faithful and true to his testimony to the Book of Mormon, and confirmed it on his death bed. Of my uncle John (Whitmer) I will say that I was with him a short time before he died at Far West Missouri, when he confirmed to me what he had done so many times previously that he knew the Book of Mormon was true. I was also with uncle David (Whitmer), who died here in January last, and heard him bear his last testimony in the presence of many witnesses whom he had called together for the occasion. "He solemnly declared that the record of the Nephites, as he always called the Book of Mormon, was of God, and his testimony concerning it true."

AFFIDAVIT OF JOHN J. SNYDER

An account taken from the *Messenger of Independence*, Mo.:

AFFIDAVIT

STATE OF MISSOURI
COUNTY OF JACKSON

John J. Snyder, of lawful age, being first duly sworn, deposes and says: On account of some misunderstandings among the Latter Day Saints, I, wish to make this affidavit: I was with David Whitmer in Richmond, Missouri, about one year, in 1886 and 1887, and during that time he told me he had never heard

of the matter of John the Baptist ordaining Joseph Smith and Oliver Cowdery to the Aaronic priesthood until 1838, after Joseph Smith's history appeared. And further, he told me he had never heard of the matter of Peter, James and John ordaining Joseph Smith and Oliver Cowdery to the Melchisedec priesthood until 1838, after Joseph's history appeared. And he further told me he had never heard, until 1838, after Joseph Smith's history appeared, the story that he and Oliver Cowdery ordained each other on April 6, 1830. And he (David Whitmer) said he was present on that day (April 6, 1830), and the only ordination Joseph Smith had was that of Prophet, Seer and Revelator; which, as David Whitmer says in his book, was a serious error.

And further the deponent sayeth not.

JOHN J. SNYDER

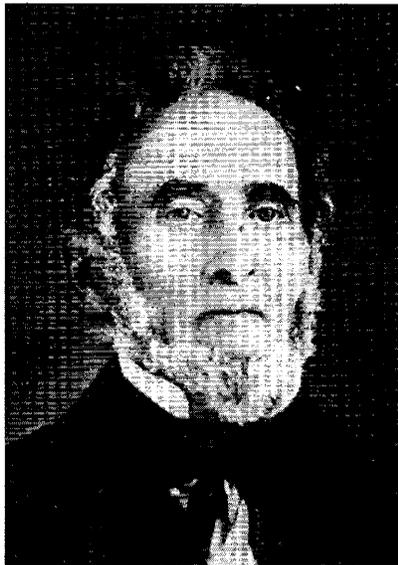
Subscribed and sworn to before me, this 10th day of October, A.D. 1928.

WILLIAM W. McENTIRE, *Notary Public*

My commission expires April 27, 1930

AN EDITORIAL BY SIDNEY RIGDON

An editorial by Sidney Rigdon from the *Messenger and Advocate*, a paper printed in Pittsburgh, Pa., on October 15, 1844:



Sidney Rigdon

(Copied from the original which was taken when he was about eighty years old.)

TO THE PUBLIC:

In presenting this paper to the reading public, long established usage with editors, has made it a matter of respect to our readers, that we should say a few things in relation to the course we shall pursue, in managing the editorial department.

We have held it as a maxim from early life, that there was a degree of courtesy and condescension, due from one member of society to another, from which men are not at liberty to depart, only when measures of self-defense rendered it an imperious duty a man owed to himself. Men have their religious belief, which to themselves, if to none others, is sacred: they also have their feelings; both of which should be regarded, and treated in a manner becoming the true character of a man. It is our intention, in conducting this paper, to exclude from its columns, all matters tending to lessen the character of any person in the estimation of society, or injure

their feelings unless the attempt to maintain our own religious belief should have this effect, or setting forth that of others in its true light.

We have never, at any time, supported a system of religion which rendered necessary an attack on the character of any person to support it, nor ever

expect to. If our religious belief cannot be maintained on the principles of truth, it is our intention to let it fall.

An appeal to the revelation of heaven, in all disputed points, is an end to all strife with us. To the law and to the testimony, and not men's characters, shall be our standing motto. Attacks made on our own character by others, we have rarely, very rarely condescended to notice, and this course we will carry out in conducting the editorial department of this paper. We have always let our general course of conduct sustain our character, and if this will not do it, we have but little faith in our being able to do it by our pen.

We are told by Him, whom the world ought to reverence, that all the law, and all the prophets, hang on two principles, love to God, and love to man, and it is our wish that these principles should govern us in the management of this paper; but, if our patronage will justify it, our readers shall know more of this hereafter.

SIDNEY RIGDON

FROM JAMES M. GREGG TO PRESIDENT RIGDON

BRIGHTON, PA., Oct. 14, 1844

President S. Rigdon

DEAR SIR:

I hasten to lay before you the position of affairs in this place. On Sunday a meeting of the branch was called at which most of the members were present. After laying the matter of the Presidency before the Branch, it was:

Resolved, 1st, That we recognize no other order than that of the First Presidency as head of the Church, and the other quorums in their place as set forth in the Book of Doctrines and Covenants.

Resolved, 2nd, That we recognize Elder Sidney Rigdon as the only President of the Church of Jesus Christ, known to us, to whom we shall adhere until we are *officially* informed of his death or expulsion, in a legal manner, from this Church.

Resolved, 3rd, That we publish to the world the following, over the signatures of the male members of this branch, who adhere to the ancient order of the Church:

To the Saints of Beaver County the undersigned send greeting:

Having learned that certain persons (calling themselves saints) do teach the doctrine of the Nicolaitans, or in other words "Spiritual Wives," professedly by divine authority, thus "turning the grace of our Lord into lasciviousness." This, therefore, is to say to such persons and to all men, that we neither believe nor receive a doctrine so repugnant to the Word of God, and we hold no fellowship with those who would justify such an abomination; and we earnestly exhort the saints in every place to set their faces against so pernicious a doctrine. And besides this giving all diligence, add to your faith virtue, and to virtue, knowledge.

The grace of Our Lord Jesus Christ be with you. *Amen.*

Signed:

JAMES S. GREGG, P. E.
WM. STANLEY

ELDER SOLOMON PRY
PRES. SAMUEL BAIL, and others

For the above things we have all been suspended. Yours, in the bonds of the Everlasting Covenant.

JAMES M. GREGG

ELDER WINCHESTER

Elder Winchester was an ardent advocate of the Restored Gospel prior to the death of Joseph Smith, and edited a small paper in Philadelphia, Pa., known as the *Gospel Reflector* in the year 1841. This letter is taken from the *Messenger and Advocate* and shows that after the "break up" in 1844 he associated himself with Mr. Rigdon:

PITTSBURGH, PA., May 21, 1845

Brother E. Robinson

SIR:

I have within the last two or three weeks learned from an authentic source, that there is in Nauvoo a report in circulation that I have forsaken the church who received Elder Rigdon as the president of the same, or to use my own language and thus convey the true import of such a report, apostatized from the true order of the kingdom of God, and inclined to stray after the twelve.

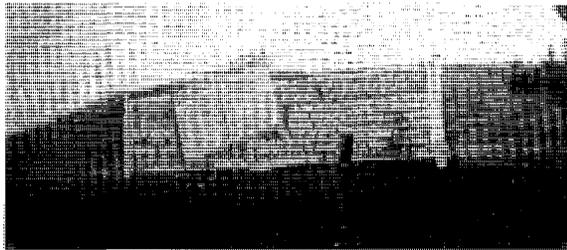
Now, sir, this is without any foundation in truth whatever, and here allow me to take the liberty to say once for all, that I know to a certainty that if there is any truth in the doctrine and order of the church as set forth in the Bible, Book of Mormon, and Doctrine of Covenants; the friends of Elder Rigdon have the whole of that truth.

If any person in Nauvoo or elsewhere have supposed that I ever was so far duped that I could not see, hear, and, read for myself, I can only say he was much mistaken in the person.

I trust that in a few days I shall be more at leisure than at present when I shall avail myself of the opportunity to write to you again.

Yours as ever,

B. WINCHESTER



The hill we call Cumorah where the plates were found, and from which the book of Mormon was translated, located along the highway between Palmyra and Manchester, New York. This picture was taken by Sister Mabel Bickerton in the summer of 1931.

CHAPTER THREE

Accounts from our Records Beginning in 1851 until July of 1862—Testimonies and Experiences

IN PERUSING the old record which contains the accounts from 1851 to 1859, I find numerous incidents and experiences which I believe will be interesting to those who may later read these pages. I shall first give an account of the different places in which branches of the Church have been established.

The first branch was at West Elizabeth, Pa., where the brethren denounced some of the doctrines of the Utah Church and were energetic in preaching the Gospel and baptizing men and women into the Church. In the minutes of the Conference held in West Elizabeth on April 4, 1857, the organization of the second branch was authorized in Rock Run, Pa., Bro. C. Brown presiding. In 1858, a branch was ordered established at Pine Run, Pa., and a brother named Brown was placed in charge of it. The Conference of January, 1858, authorized a branch to be organized at Wheeling, W. Va. This branch is spoken of quite often throughout the record. The Minutes of this Conference also speaks of a branch being established at Allegheny, now North Side, Pittsburgh, Pa. It is also often referred to in the same record. At the same Conference, authority was given to organize a branch at Green Oak, Pa. A meeting house was built at this place a few years later and it was here that the Church effected an organization in 1862, which I will speak of later.

A DEADLY DRINK

The following experience is one of which I heard my Father speak when I was quite young. It is recorded in the minutes of the Conference of December, 1859 as follows: Bro. Meadowcroft tells that one evening he called upon a brother and sister, who went with him to another home where they held a meeting. Upon his return home about twelve o'clock, he was thirsty and picked up a cup which was nearby and filled it with water. As he drank it, something went down his throat like ice. He called his wife and asked what had been in the cup. She told him it was concentrated lye. Hearing that, he called upon the Lord and a voice spoke to him saying, "Fear not, for I am with thee." The words of Christ were verified to him, that "if thou drink any deadly thing it shall not hurt thee." Brother Meadowcroft suffered no ill effects from the deadly drink.

HEALED OF CANCER

In the minutes of Conference of July, 1860, we read that Sister Scott

testified that eight days after she was baptized, she was completely healed of a cancer in her knee and in her hand. Sister Scott praised God that she had obeyed the Gospel.

A VISION

The following vision had by Sister Hibbs is recorded in the minutes of the Conference of July, 1860. "This morning after I had swept out this house (school room), I sat down behind the door, when a woman all dressed in white came in with a crown in her hand. In the crown was twelve stars. She laid the crown upon the stand and said 'This crown belongs to this Church,' and then disappeared." The account says that the Spirit of God bore a powerful witness of this experience.

TESTIMONY OF GEORGE BARNES

Bro. Barnes testified to the glorious work, and what God had done for him and for his wife and family in gifts of healing. "Therefore," he said, "I know that this is the true Church of the living God; and friends, if there is any among you that wants salvation, come this way and obey the commandments of God."

A TESTIMONY RECORDED IN APRIL, 1857 CONFERENCE

Bro. Marks makes the statement in his testimony that "The Lord requires us to cleanse ourselves from all filthiness of the flesh, and come down to the laws that the Lord designed us to live by, and lay aside tobacco and snuff, and other detestable things. Then the Lord will heal us."

APOSTLES

As I finish examining this record of 1851, I find that in a Council of the Church at West Elizabeth, Pa., December of 1860, the subject of calling Apostles was taken up, but was laid over because of a lack of positive knowledge.

In perusing the contents of this record of 1851, which is in very bad order, I have selected a number of experiences which I have written. There are many of the old Saints named therein whom I can remember very well. There is Bro. John Ashton, grandfather of Bro. Charles Ashton of Coal Valley; Bro. Cummins Cherry, great uncle of Bros. John and Temen Cherry; Bro. Wm. Bacon, grandfather of Bro. Chester Dreer; Bro. Arthur Bickerton, brother of Wm. Bickerton; and George Barnes who was once prominent in this Church, but was in the Utah Church at the time of his death. Others are Bros. Charles Marks, James Loutit, Benjamin Lewis, Robert Pighford, and Benjamin Meadowcroft, who I faintly remember having seen. My Father's name is mentioned as being ordained a Teacher in the Church. Others mentioned whom I did not know, are Bro. Wm. Bickerton, along with his brothers Thomas and Alexander; and Charles and James Brown.

THE RECORD FROM 1860

The Record that I now have lying before me, begins with the minutes of a Conference dated December 29, 1860. It is my intention to copy from our records the accounts that I judge will be most interesting and edifying, and also make plain the line and succession of the authority and executive power of the Church of Jesus Christ.

In the aforementioned Conference, Bro. Wm. Bickerton presided. Bro. Joseph Astin was Secretary, and Bros. Barnes and Brown were counsellors. There is not much written in the way of business, but there is a great deal recorded of talks and exhortations. The services on Sunday morning were opened by Bro. Wm. Bickerton who read a portion of scripture from Paul's epistle to the Romans. He declared that: "we are preaching the same Gospel that the Apostle Paul preached, with Apostles, Prophets, Evangelists, etc;" and he appealed to his hearers to be like unto the man who dug deep, and built his house upon a Rock. At the close of the meeting, they retired to the river shore where they baptized two converts, namely, John Neish and George Prafitt. The afternoon session was opened by Bro. Astin, and the names of a number of the Saints are mentioned who bore faithful testimony to the Gospel. Sunday night meeting was opened by Bro. James Brown, and the time was spent by him and Bro. Barnes in preaching the Gospel. It is recorded that Bro. Brown preached a very beautiful sermon on the "necessity of being obedient to the commands of God," that we might be able to meet Him with our lamps trimmed and brightly burning. Bro. Barnes dwelt upon that wonderful scripture found in the epistle to the Romans, "that through the offense of one many be dead, much more did the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." The meeting then adjourned to meet at nine o'clock the next morning, Monday the 31st.

This meeting was opened by Bro. Bickerton and from what is recorded it would seem that God's love was poured out upon them in rich effusion and they saluted one another with a holy kiss. Bro. Barnes gave the word of the Lord for Bro. John Neish to be ordained an Elder in the Church. A communication from the Wheeling, W. Va. branch was read in this meeting. The evening meeting of this same day was spent in speaking by several of the Brethren, their subject being taken from the 22nd. chapter of Revelation. They assembled again the next day January 1, 1861 and it seems that they had a most wonderful time in praising God. In the afternoon they gathered at the river and baptized two converts. In the afternoon meeting, the word of the Lord was given by Bro. Wm. Bickerton as follows: "Verily verily thus saith the Lord God of Hosts, it is my will that you all bear your testimony to this work and that this is my Church; and that ye be not as reeds shaken with the wind, for if ye be reeds shaken with every wind of doctrine, ye can have no part or lot with me, saith the Lord God Almighty, therefore, bear your testimonies and I will bless, saith the Lord God of Hosts, Amen." They met again on the morning of January 2nd. In this meeting, Bro.

Wm. Bickerton told of an experience that he had had that morning. He said, "I saw the sun setting with the moon beneath it and underneath them was a watch set, and the hour of it was a little over half past eleven." He then made an appeal to those present to come and obey the Gospel before it was too late. The record says that one man arose and left the meeting, but later returned and standing up in the aisle said, "I am ready to be baptized." His baptism was attended to at the close of the meeting. Bro. Wm. Cadman was delegated in this meeting to labor at Green Oak, Pa. Evening meeting was opened by Bros. Joseph Astin and James Brown. The 15th chapter of St. John was read and various brethren took part in the speaking. On January 5th they met in Bro. Wm. Bickerton's home, and at the conclusion of these services, there were a number of baptisms, among them being, James Bickerton, Ben Lewis and Thomas Stevens. I remember these three brethren very well, but am sorry to say that Bro. Stevens was the only one of them that was in the church when he died.

THE APRIL CONFERENCE OF 1861

This was held at Green Oak, Pa., assembling on Saturday the sixth of the month. In the opening session they saluted each other with a Holy Kiss and washed each others' feet. The evening meeting was opened by Bro. Wm. Bickerton, who read a portion of scripture from Hebrews 10th chapter and the meeting was taken up in speaking and exhortation. Sunday morning service was opened by Bro. George Barnes who took his subject from the 11th chapter of Hebrews. Bro. Thomas Bickerton followed him in speaking. The afternoon service was opened by Bro. Wm. Bickerton. Bro. Barnes gave the word of the Lord in this meeting as follows, "This is the Church of God and you have power to cast out unclean spirits, Amen." At the close of the Monday morning meeting, several converts were baptized and during this day's services several Brethren were ordained Elders. A day was set aside for the Church to fast and pray, between this time and the following July Conference. I find recorded, the minutes of several Councils at various places.

THE JULY CONFERENCE OF 1861

During this Conference at West Elizabeth, Pa., there were seven brethren called to be ordained apostles, named as follows: George Barnes, Charles Brown, Arthur Bickerton, Joseph Astin, Thomas Bickerton, Wm. Bacon, and James Brown. There is nothing in the minutes that would indicate that these brethren were ordained at that time. There were a number of baptisms during the Conference, among them being Mary and Elizabeth Blatchford. I remember the Blatchford family very well. In the closing session of this Conference, I find the names of five more brethren who were called to be Apostles, namely, Andrew Ruttray, Alexander Bickerton, Cummings Cherry, Benjamin Meadowcroft, and

John Neish. There is nothing said about them being ordained. This Conference was opened on July 6, and closed on July 10.

In a council meeting dated August 3, 1861, I find a number of brethren called to be Evangelists, among them being Wm. Cadman, John Ashton, John Bickerton and several others. Nothing is said about them being ordained.

THE OCTOBER CONFERENCE OF 1861

This was held at Green Oak, Pa., and from what is recorded they had a very good and enjoyable time. In one of the meetings, Bro. John Ashton arose by the power of God and spoke in "tongues" for some time, walking about the room, the interpretation being as follows: "Go ye out into the highways and hedges and compel them to come in." Likewise we found it to be the will of the Holy Spirit that we preach this Gospel in every place, where we may have a chance, whether it be on railroads or steamboats. In the closing of these minutes, a vision is recorded which was had by Bro. Dixon. He said: "I saw in a vision as it were a roller or pole, and around it was coiled a ribbon from end to end. The Brethren sang the hymn in which is the word "unfold" and as they sang the word "unfold," the ribbon became unfolded and was put into a place under the pole. On it I saw laid two of the most precious and beautiful stones. Then above the pole I saw Brass Plates. A little distance from the pole, I saw a beautiful pulpit and on the stand there was a very bright looking Bible which was open." It is recorded that the power of God fell upon some of the brethren while the vision was being related.

An experience dated November 8, 1861, Wheeling, W. Va.; Brothers Arthur Bickerton, Joseph Astin and Alexander Bickerton spake in Tongues, the interpretation by Bro. John Dixon: "Thus saith the Lord I will purify my Church, and my Servants shall go and preach the Gospel to the Indians of America. Go saith the Lord and I will go with you, and they shall humble themselves before you, for the day and the hour of the Lord is come." Tongues again by Bro. Astin: Interpretation by Bro. Dixon, "I have told you to go and preach my word saith the Lord God of Hosts: Therefore you must go to the right and to the left, to the east and to the west, to the north and to the south you must do your part and I will do my part, Go and the gifts and blessings shall go with you. When you go to the Indians tell them that Jesus Christ died to save them. Tell them they are the seed of Abraham, Tell them what I did for their forefathers when they were carried away captive into Babylon how that I brought them again into their own land and tell them that I will again gather them to their own lands for I the Lord have spoken it."

THE JANUARY CONFERENCE OF 1862

This conference was held at West Elizabeth, Pa. I notice in these minutes that the calling of Apostle was taken from Bro. Wm. Bacon and Bro. Joseph Knox was called in his stead. Bros. Wm. Cadman and James

Nichols were also called to be Apostles. During these transactions the word of the Lord was given as follows: "Verily, verily, thus saith the Lord God, ye are my servants, therefore, I am well pleased with what ye are doing; it is according to my will, therefore, ye shall be blest." A resolution was then passed acknowledging Bro. John Dixon as a Prophet of the Lord. There were several baptisms performed during this Conference.

While Bro. Charles Brown was relating a dream, there were gifts of tongues by various Brethren but no interpretation was given. Several Brethren were ordained Elders in this Conference; among them was Bro. Thomas Stevens, who it will be remembered lived on the hill back of West Elizabeth. This conference was opened on January 1st and was not closed until the tenth.

THE APRIL CONFERENCE OF 1862

This was held at West Elizabeth, Pa. During this period of time Bro. Wm. Bickerton was continually sustained as President and Bros. George Barnes and Charles Brown as counsellors. Joseph Astin and James Brown were the Secretaries. In this Conference a special fund was created for the publishing of Tracts and the spreading of the Gospel; also for the relief of widows and orphans. The minutes of this Conference are very brief.

In this record that I am perusing at present I find minutes of meetings which I would call General Church Councils. One was held at West Elizabeth on May 31, 1862 and a resolution was passed "sustaining the Twelve that are here." Also recorded therein is the interpretation of a gift of tongues as follows: "Hear ye the word of the Lord, oh, ye Elders of Israel; it is my will that ye meet here and fast two days to prepare your hearts for the Conference." They then set Thursday and Friday (July 3rd and 4th) as days of fasting and prayer unto the Lord to prepare themselves for Conference.



Brother Wm. Bickerton

CHAPTER FOUR

The Church Organization in 1862, and other accounts, including the Indian Mission Report by Brothers Bickerton, Cadman and Meadowcroft

THE JULY CONFERENCE OF 1862

This was held at Green Oak, Pa., the record being dated July 5, 6, 7, and 8. We always refer to this time when speaking of the organization of the Church of Jesus Christ. I will proceed to transcribe the items of interest that I find recorded in the minutes thereof.

The meeting was called to order by Elder Wm. Bickerton, his Counselors being George Barnes and Charles Brown and the secretaries, Joseph Astin and James Brown. President Bickerton opened the Conference with prayer and singing that old and famous hymn among the Saints, "Come let us anew our journey pursue." In the Monday morning session, Brother Meadowcroft spoke in the gift of tongues and the interpretation was as follows: "Set apart, Set apart and ordain the twelve; Set apart, Set apart and ordain." This was attested to by the following brethren: Charles Brown, John Telford, Arthur Bickerton, John Taylor, James Nichols, James Louttit, and Joseph Astin. Bro. M. Gim spoke in tongues but no interpretation was given. A resolution was then passed that the twelve Apostles be ordained. The brethren were then called according to their age in the Church, as follows: Arthur Bickerton, Thomas Bickerton, Alexander Bickerton, James Brown, Cummings Cherry, Benjamin Meadowcroft, Joseph Astin, Joseph Knox, Wm. Cadman, James Nichols, John Neish, and John Dixon. When the ordination was over, the power of God came down so powerfully that all were made to praise God and give glory unto Him. Many of the Apostles and Elders spoke in tongues that they knew not. The Apostles were ordained on July 8, 1862. The word of the Lord was given to George Barnes as follows: "Hear ye the word of the Lord; Ye are my Sons and Daughters, and I have committed unto you the Keys of the Kingdom, therefore be ye faithful." This was attested to by Bros. James Nichols, John Dixon, Wm. Cadman, H. Scott, and Joseph Astin. The following brethren were ordained Evangelists at this same Conference: John Stevenson, John Ashton, John Bickerton, Wm. Menzies, James Louttit, John Caldwell, Charles Cowan, James Thompson, John McPherson, Thomas Stevens, and Hugh Scott. The word of the Lord given by Bro. Charles Brown was, "Hear ye the word of the Lord, oh ye Twelve, whom I have chosen and ordained; I commit unto you the Keys of the Kingdom; and no weapon that is formed against you shall prosper until you have finished your work. I will make you as a bow

and my word shall go from you as an arrow and many shall cry out, 'What shall we do?'

COUNCIL AT WEST ELIZABETH

In a General Church Council on August 30, 1862, a resolution was made, setting aside seven brethren to wait upon the Lord in the House at Green Oak, Pa., to inquire of Him concerning by what sacrifice, and on what conditions He would accept the House that had been built unto His name.

These seven brethren met at Green Oak on September 6, 1862 to seek counsel of God, and to rectify an error that had been committed by us, the people of God, in not following out the commandment of the Lord in building a House which we were commanded to build. This commandment was given at a General Conference held at Green Oak on October 6, 1858. In the deliberations of these seven brethren, I find that there were a number of financial claims standing against the House that had been built. Therefore, it was the verdict of these Brethren that "we cannot offer the House as a free will offering unto the Lord, while there remains any claims against it, whatsoever they might be. Therefore, it is the will of God that all the Saints go before the Lord and each lay their offering before the Lord, to see how much He requires of each; and that each bring their offering as soon as they can make it convenient, in order that all claims that are now against the House may be removed and the House accepted by the Lord." Witnessed by seven Brethren as follows: George Barnes, Charles Brown, Benjamin Meadowcroft, John Neish, James Brown, and Joseph Astin.

COUNCIL AT WEST ELIZABETH

On September 13, 1862, the report of these seven Brethren was accepted, and their resolution was to be read in all the branches of the Church. The Council also gave the account of a Conference held in Wheeling, W. Va. on October 4, 1862, and in these minutes it is recorded that Sister Rattray spoke in tongues, the interpretation being as follows, "Thus saith the Lord God of Jacob. Ye are my people if ye walk humble before me, but whoremongers and adulterers the Lord will judge." In this Conference at Wheeling, several persons were baptized; among them was Luke Smith who was ordained an Elder in this same Conference. Sister Cynthia Ann Stevenson prayed in the gift of tongues, and the interpretation was given by Bro. John Dixon as follows: "We know thou art coming O Lord Jesus in the clouds of Heaven, attended by tens of thousands of thy Saints and all thy Holy Angels, and thou art preparing us to meet Thee at thy coming; Thou wilt come and receive us to thyself and we shall reign with Thee forever and ever, for Thou hast redeemed us and Thou wilt make us Kings and Priests unto our God." During the time the Conference was in session at Wheeling, many of the Saints spoke in the gift of tongues, and a general outpouring of the Spirit of God seemed to prevail.

Following these minutes is an experience recorded on December 13, 1862 which I will transcribe word for word as it is given. On the aforementioned date, "Bros. George Barnes, Benjamin Meadowcroft, John Ashton, Joseph Knox and Joseph Astin, assembled in the house of Bro. Joseph Astin, and while at prayer Bro. Astin spoke in tongues. The interpretation by Bro. Meadowcroft was: 'Hear ye the interpretation, thus saith the Lord, as many of you that are sick or diseased, let them call for my Servants and they shall anoint them with oil and I will heal them; do this that my Gospel may go forth, that My name may be magnified upon the face of the earth and I will establish you and exalt you; and you shall crush down all other systems; for I will endow you with power from on high; for I have chosen you, the weak things of the earth to confound the wise and mighty, and to bring to naught that which is; and while the earth is dissolving and the elements are melting with fervent heat, I will raise you up to meet my Son in the air.'

The Conference of January 3, 1863 met at Green Oak, Pa. The meeting was called to order by President Wm. Bickerton. Bros. George Barnes and Charles Brown were his counsellors. While Elder John E. L. Gill was addressing the Conference, he spoke in the gift of tongues, and the interpretation was given by Elder C. Cowan as follows: "Keep back nothing, declare my whole counsel and the whole truth against the false systems of the children of men. Smooth not your tongues for they are an abomination in my sight, saith the Lord." During this Conference there were quite a number of brethren ordained into the Ministry, also a number ordained as Evangelists. In the Conference session on January the seventh, Bro. Meadowcroft spoke in the gift of tongues, and the interpretation by Elder C. Cowan was as follows: "Thus saith the Lord, ye are my servants, go ye forth proclaim my Gospel; hold forth the Book of Mormon with the Bible and I will bless you and multiply you, if you do this; and if not you will fall back and I will place others in your places. Thus saith the Lord God." Testimonies were given by Wm. Bickerton, J. Nichols, Arthur Bickerton, and Benjamin Meadowcroft. In this Conference Bros. Charles Brown and George Barnes were ordained to the office of Apostles and Counsellors in the Church of Jesus Christ. There is recorded in these minutes an experience of Sister Riley, who evidently had started home because of being sick or afflicted in some way. She said that something told her to return and she should be healed. She returned and had the ordinance attended to, and was healed instantly.

A PROPHECY BY BRO. BENJAMIN MEADOWCROFT
DATED NOVEMBER 9, 1862

In a meeting the word of the Lord came unto Elder Meadowcroft, saying: "Son of Man, prophesy and say: Thus saith the Lord God unto my people and to my Servants: 'fear ye not, neither be ye troubled, for I have chosen you out of the Sons of Men to be my Servants and to administer my word to the people of the Nations of the earth; and they

shall write to you from the East and from the West and from the North and from the South to know the truth and the way of Salvation, for I have given that knowledge unto you, and all the world shall know that I have loved you saith the Lord God of Hosts. For the spirit of Elijah is in your midst and you shall go forth endowed with power from on high; therefore straighten up the things that remain and I will make bare my Holy Arm, and I will keep you in such a way and manner as I never kept a people before, and all the world shall know that I the Lord resteth in the camp of Israel by my power that I will manifest through you, my people, and the demand by the word of the Holy ones to the intent that the living may know that the Most High hast established His Kingdom amongst the Sons of Men and given it to whomsoever He will, and setteth up the basest of men; and now if you will keep my words I will bend the Heavens and shake the earth for your sakes.'” At the reading of the above on Tuesday, January 7, 1863, the following Brethren testified to its being the word of the Lord: Frederick Ebeling, Arthur Bickerton, Wm. Bickerton, Thomas Stevens, Charles Cowan, James Nichols, James Louttit, and John Ashton.

RECORDS OF 1863

At a Council in West Elizabeth February 7, 1863 several of the Brethren were sent to Pittsburgh for the purpose of renting a hall either in Pittsburgh or Allegheny to use for preaching the Gospel. The following is also recorded in the minutes of this Council: “It is the will of God that the Council of God be attended to in preference to every other object; and if anything else has to be attended to, some must be sent from the Council to attend to it, that the Council of the Lord may still continue to go on.” The gift of tongues by Bro. Joseph Astin, interpreted by Bro. Wm. Bickerton was that the “Council of the Lord stand permanent above everything else.”

The Conference of April 4, 1863 met at West Elizabeth, Pa. Several Brethren were ordained Elders, among them the late Wm. Skillen. Several persons were baptized and several gifts of tongues were made manifest, along with some interpretations. John Ashton was appointed to preside at Mormon Valley, which place was somewhere near Pittsburgh. Elder Charles Cowan was sustained as President at Allegheny which would mean that Bro. Cowan was presiding over the Branch of the Church at Allegheny now known as North Side, Pittsburgh, Pa.

In a Council at West Elizabeth, Pa., June 6, 1863, Bros. Wm. Bickerton and Joseph Astin were delegated to go to Wheeling, W. Va., the purpose not being stated. Several gifts of tongues were given with interpretations. The following lines (more like a poem) are recorded under the name of Elder James Brown. They contain much good and I will re-write them here.

Go, ye servants, go in faith;
Lo, I have sent you to that place.

Go, and call the Church together,
Give my word and will to them,
Tell them that I am Jehovah,
I am God, that rules on high;
Tell them that they must be faithful
For my time is drawing nigh,

July Conference of 1863 was held at Green Oak, Pa. with President Wm. Bickerton presiding. On Wednesday, July 8, 1863, the Green Oak House was dedicated unto the Lord, and the minutes state that: "the Lord accepted it by pouring out His spirit upon us, and making us all rejoice with joy that is unspeakable." At this same time Brother Wm. Bickerton and Sister Charlotte Hibs were united in marriage, by Elder James Brown. I have not noticed any account thus far of the death of Bro. Bickerton's first wife. He had a number of children to his first marriage, but only one, a son, to his second wife. The son's name was Alma. He was a river-man, and fell off the Boat upon which he was employed and was drowned. He also left a son named Alma, who is located at this time in Detroit, Michigan. According to these minutes, a number of people were baptized during this Conference, and several brethren were ordained into the Ministry. The gift of tongues by Bro. Joseph Astin, was interpreted by Bro. Charles Cowan as follows: "Verily, Verily, thus saith the Lord unto my Servants, go ye forth and preach my Gospel unto all this Continent, and when you return I will give you power to preach my Gospel to all Nations. And the records which I have given are to be preached unto them, for there are no other records to be given unto the Gentiles. The records which are hid are for my covenant people, which I will give unto you to gather them from all nations, for my word is Yea and Amen." Testimonies were given by Benjamin Meadowcroft, James Louttit, James Nichols, Wm. Skillen, Joseph Astin, and Joseph Knox. In this same Conference, Bro. Wm. Bickerton was recognized as a Prophet, Seer, Revelator in the Church of Jesus Christ which was organized on July 7, 1862. Also Counsellors Charles Brown and George Barnes had the same calling laid upon them. The Conference was closed on July 9, 1863.

A few words relative to the interpretation of the gift of tongues, "that no other records would be given to the Gentiles." Some have taken from the reading of Ether 4th chapter that there would be more records come direct to the Gentiles and there may be other accounts in the Book of Mormon wherein the same thought may arise.

The Book of Mormon does speak of records yet to come forth, of which we all agree; but to my knowledge it does not speak of any more to come forth *by way of Gentile*. The Gospel is to go to Israel, but the Gentiles are to carry it to them. The Book of Mormon did not only come to the Gentiles, but it came *by way of them* as was plainly foretold. The

other records yet to come forth, no doubt, will come to us Gentiles but it is possible they may come *by way of Israel*.

I would advise all not to get their minds set too strong on the matter. Israel must receive the lesser things before the greater things shall be made manifest unto them.

An account taken from *The Ensign* which was printed in 1863 by the following committee: Wm. Bickerton, Charles Brown, George Barnes, Wm. Cadman, and Joseph Astin.

Names of the Twelve Apostles ordained in 1862:

| | | |
|------------------|------------------|-------------------|
| Thomas Bickerton | Arthur Bickerton | Alex'r Bickerton |
| James Brown | Cummings Cherry | Benj. Meadowcroft |
| Joseph Astin | Joseph Knox | Wm. Cadman |
| James Nichols | John Neish | John Dixon |

They were ordained by the authority of Heaven, and the Holy Spirit came down with power and sealed that office upon them. They were consecrated and set apart by the washing of feet, and anointing with oil; and as soon as the last was anointed, the power and the blessing of the Lord came upon them, that nearly all of them spake with new tongues, as the Spirit gave them utterance; and not only them, but several of the Elders likewise, for there was a general outpouring of the Spirit and power of God. Yes, blessed be the Lord God of Israel, forever, Amen. The evening meeting was occupied in preaching the Gospel.

July 8. Opened again this morning by the President with singing and prayer; and after some remarks by the President, on such important matter, he said that the business transacted here was not merely concerning ourselves, but it was of vast importance to all mankind, for the Lord had chosen twelve of our brethren to be His special witnesses in this last dispensation. While he was speaking on this subject, the word of the Lord came unto Counselor Brown, saying; "Hear ye the word of the Lord O ye twelve, whom I have chosen and ordained. I have committed unto you the keys of the Kingdom, and no weapon that is formed against you shall prosper until you have finished your work, for I will make you as a bow, and my word shall go from you as an arrow, and many shall cry out, 'what shall we do?'" Again the word of the Lord came unto Counselor Barnes, saying: "Hear ye the word of the Lord; ye are my sons and daughters, and I have committed unto you, my sons, the keys of the Kingdom, therefore be ye faithful." Amen.

ORDINATION OF EVANGELISTS

It was moved and seconded that Elder John Stevenson, be called and ordained into the Quorum of the Seventies, also John Ashton, John Bickerton, Wm. Menzies, James Caldwell, Charles Cowan, John McPherson, Jas. Thompson, Thomas Stevens, and Hugh Scott. They were then ordained and set apart, and the Lord accompanied by His Holy Spirit in much power and glory, this solemn assembly. Conference closed by singing the doxology and prayer.

Afterward, while in conference assembled Jan. 1863, the word of the Lord came unto us, saying; "Thus saith the Lord, 'Ye are my servants; go ye forth and proclaim my Gospel; hold forth the Book of Mormon, with the Bible, and I will bless you and multiply you if you do this; and if not, you will fall back, and I will place others in your places,' thus saith the Lord your God." And again, "Thus saith the Lord your God, 'Keep back nothing; declare my whole counsel and truth against the false systems of the children of men; smooth not your tongues, for they are an abomination in my sight,' saith the Lord."

According to this pamphlet *The Ensign*, it was felt to be the will of God that His servant, Wm. Bickerton should be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the church, through the will of God and the grace of our Lord Jesus Christ. Also it was felt to be the will of God that the two Counsellors, Charles Brown and George Barnes, should have the same calling laid upon them. As soon as the calling was laid upon them, and they were set apart, the Spirit and Power of God came down and sealed that High and Holy calling upon them; insomuch that the Glory of God filled the House and we had to exclaim, "Surely the Lord God will do nothing but what He revealeth unto His servants the Prophets." It also brings to pass the saying of the Prophet Isaiah, "I will restore thy Judges as at the first, and thy Counsellors as at the beginning."

In this *Ensign* there are five paragraphs devoted to the marriage question. I will record only the last paragraph. It is as follows: "Therefore, as we have been charged from time to time as having connection with the Salt Lake Mormons of Utah, we declare therefore unto all people, that we are another Organization, and have no connection with them, neither one way nor another. If any of their members should want to come in among us, they must renounce all the Salt Lake authority, and all the doctrines that are contrary to the doctrines of this Church, and come and be baptized for the remission of their sins, the same as all other persons. If any member of this Church should leave us, and join that Organization, (as some have done), they shall be duly separated from us as having rendered themselves unworthy to have either part or lot with us. We now give our word and fidelity to the world that these things are true and faithful, and we exhort you to remember these things, for the time speedily cometh that ye shall know that we lie not, for ye shall see us at the Bar of God."

In this *Ensign* of 1863, the hymn, "The Lord did raise up Joseph Smith" is recorded. I have heard my Father tell that upon returning home from a meeting, he felt like writing. He took pencil and paper and wrote those verses. He said it was considered as a revelation of God to this Church. He obeyed the Gospel in 1859, so it is obvious that he had this experience soon afterward.

The next *Ensign* was published in 1864 and is a continuation of the one published the previous year. It was found among some literature in the possession of Bro. John Cherry which was left to him by his father,

Bro. Alexander Cherry. The articles contained in it are mostly upon the plan of Salvation. Among them are "A Proclamation of the True Gospel" by Bro. Wm. Cadman, Sr., and "Strive to Enter in at the Straight Gate," a masterly article by Bro. James Nichols.

Also, in this pamphlet, there is an account of some missionary travels that I believe will prove interesting to the reader. It is as follows:

"EXTRACTS FROM OUR PRIVATE JOURNAL"

For the encouragement of the Saints and for the glory of God, we proceed to give a short account of our labors in the commission which we received at our general conference of July, 1863. Myself (William Cadman) and Charles Brown left our homes on the 22nd day of July, and went forward to preach the gospel of our Lord and Saviour Jesus Christ. We went by Brownsville to Smithfield, where we obtained the privilege of preaching in a public school house. We had good attendance, and the power of God was very much given to preach the gospel unto them. We had several meetings there, and there was great influence among the people, but they did not manifest a readiness of mind to obey the gospel. We departed from thence to other places, where we still laid the simple truths of the gospel before the people. Some considered we preached a strange doctrine or a new gospel, because we declared unto them that signs should follow them that believe, according to the Saviour's words in the 16th chapter of Mark, and many other portions of scripture; but glory be to God for His goodness in proving unto many that these things are true, and in confirming our words with signs following, for our labors in that region have been crowned with abundant success.

We continued laboring, the first time of being away about four weeks, and have visited them since at intervals, assisted by other brethren, still preaching the gospel unto them. We rejoice to say that since the commencement of our labors in that region, that 27 of its inhabitants have believed the gospel and have been baptized for the remission of sins, and many of them are now rejoicing in the goodness of God. One Elder has been ordained by the power of God, according to the revelation of His will, and the signs have followed this gospel in those parts. Evil spirits have been cast out by the power of God (and not in a corner). Some have had heavenly visions, showing unto them that we were the servants of God, which has caused them to obey the Gospel. Two of our sisters have fallen asleep in God and had been baptized only a very short time when they departed this life. They went home rejoicing and testified unto this gospel in their last moments and exhorted their friends to follow after them in the same way. This had such a powerful effect upon their mother, that she desired to obey the same gospel, and die the same happy death, and be permitted to reign with them in glory. Accordingly, when we went up there the last time, she professed faith and desired baptism, and although she had been closely confined to her bed

about seven weeks, entirely helpless, and not expected to live, yet she demanded baptism. We carried her to the waters and baptized her, and she rejoiced in the goodness of God, and even declared she felt much better in body. There is a great field open for laborers in those parts, and we pray the Lord of the vineyard to send more laborers into the vineyard that the harvest of the earth may be reaped. Amen.

Rather a master piece on the subject under consideration is an article of Apostle James Nichols, published in the second series of the *Ensign* in 1864.

“Strive to enter in at the straight gate, for many, I say unto you, will seek to enter and shall not be able.”—(JESUS CHRIST.)

The above passage of scripture is one that every seeker after salvation ought to examine carefully, as our future happiness or misery depends upon the choice we make in this life. Therefore it behooves every one to examine himself to see whether he is traveling by knowledge or only by chance; for the Saviour says many shall seek to enter in and shall not be able. Now there must be some cause or reason that many shall seek to enter and not be able. It certainly must be because they do not seek to enter lawfully in the way that the Saviour has laid down, because, He says, seek and ye shall find, knock and it shall be opened unto you.

Now, in order to become a citizen of any earthly kingdom, we must first comply with the laws of that kingdom, so in like manner with the kingdom of God. If we want to become citizens of that kingdom, we must seek to enter in the way that Jesus and His disciples has laid down; not our own way but the Lord's way, remembering always that he that climbeth up some other way, the same is a thief and a robber, or as the Apostle Paul says, “And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” 2nd Timothy, 2nd chapter, 5th verse.

Now, any reasonable minded person will admit that the way that Jesus laid down, and which was carried out by the Apostles, was the lawful way to enter the kingdom of God, and as Jesus was the great lawgiver, and the Apostles the officers to administer that law, it certainly must follow that all persons wishing to become citizens of the kingdom of God, in that age of the world, had to comply with the laws of that kingdom, in order to make their citizenship legal, and be adopted in by those having authority, otherwise their citizenship would be illegal, and we can only find one method of adopting men and women into that kingdom, in the New Testament scriptures, and there is nothing on record to show that that method has ever been changed by the Almighty. It certainly must be admitted that the method laid down by the Saviour stands as firm to-day as when it fell from His gracious lips; for has He not declared that heaven and earth shall pass away but not one tittle of the word of God shall fail.

It will now be for us to see what that method was for. We find that when Jesus was about to be taken from His disciples He gave them a

commission, which is written thus: "And He said unto them 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, 16th chapter, 15th and 16th verses. We therefore learn from these words of the Saviour's that they were to preach the gospel to the people first, and then he that believed was to be baptized, and the promise was that they should receive the gift of the Holy Ghost. Acts, 2nd chapter, 38th verse. But now we find the scene has been changed, for instead of baptizing them after they believe the gospel, they take and baptize unconscious babies, and then when they grow up to riper years they tell them to believe; therefore they do just as the prophet Isaiah said they would do: "The earth also is defiled under the inhabitants thereof, because they have transgressed the law, changed the ordinance, broken the everlasting covenant." Isaiah, 24th chapter, 5th verse: "and for this cause the inhabitants of the earth are to be burned, and few men left." This then is one reason that many shall seek to enter in and shall not be able, because they have changed the ordinance of baptism, not only in putting it before faith, but instead of a burial baptism; they have instituted a sprinkling baptism. Neither is this the only cause that many shall seek and shall not be able to enter, for we find those in our day and generation that deny the gift of the Holy Ghost, while the Apostle Paul emphatically declares that: "no man can say that Jesus is the Lord but by the Holy Ghost." 1st Cor., 12th chapter, 3rd verse.

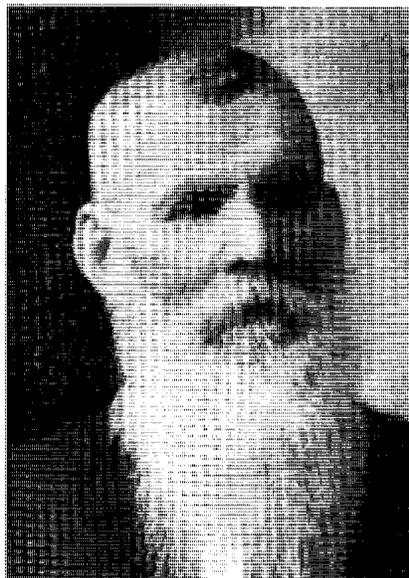
Jesus says: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," John, 3rd chapter, 5th verse. Now this language is so positive and so plain that we cannot see how men can fight against such plain declarations, for if any man can enter the kingdom of God without the Spirit of God, the words of the Saviour fall to the ground and would be of no more value than the words of men. But seeing that He spake as never man spake, and that He spake the words of the Father, and that the word of God endureth forever. Therefore seeing that this is the case, every reasonable minded person must admit that it takes the spirit of God to constitute us heirs of the kingdom of God.

The Apostle Paul makes it very plain in his epistle to the Romans, 8th chapter, 9th verse. He says: "But ye are not in the flesh but in the spirit; if so, be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of His." Verse 14 says: "for as many as are led by the spirit of God, they are the sons of God." Judging from the above language of scripture, we must come to the reasonable conclusion that all those who seek to enter the kingdom of God without the spirit of God will not be able, as we have to be sealed with the Holy Spirit of promise, which is the earnest of our inheritance. It is a deed or a title to that inheritance which is incorruptible, undefiled and that fadeth not away.

It behooves every person that wants to enter, to see that they have

the spirit and if not, how they can obtain it, so that they may become heirs of God and joint heirs with Christ. It was by this that the visions of futurity were opened to their view; by it they could tell what would come to pass in the last days. And the Apostle by this same spirit could tell, that in the latter days many would depart from the truth, giving heed to seducing spirits and doctrines of devils, etc. "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." 2nd Timothy, 4th chapter, verses 3 and 4. Now these people who are now professing Christianity will admit that the above was all true with men of other ages and yet they will try to get into the kingdom of God some other way.

O vain man to think that God has changed the plan of salvation, or that it will not take the same to save a man in the nineteenth century,



James Nichols

as it did in any other age of the world, while it is written that God is unchangeable. Oh, that the human family would be wise and would consider their latter end and obey the gospel of the Son of God, that they might receive the spirit, so that in spirit and in truth they might worship Him, for if we have not the spirit we cannot worship Him in spirit and in truth, for it has to lead and guide us into all truth, and show us things to come. Therefore, leaving these few remarks to the readers calm consideration, and our prayer for them is that they:

May strive to enter in
The straight and narrow gate
And make your peace with God
Before it is too late;
For Jesus soon will come again,
His foes destroy, His saints to claim.

ADDITIONAL 1863 RECORDS

In a General Church Council at West Elizabeth, Pa., September 12, 1863, Wm. Cadman, John E. L. Gill and President Bickerton were delegated to draw up a form of our Doctrines and Faith, to show to the world what our belief really is.

The October Conference of 1863 was held in Wheeling, W. Va. with Wm. Bickerton presiding and Arthur Bickerton and John Dixon acting as Counsellors. The branch reports were given as follows: West Elizabeth,

Pa., by President Wm. Bickerton; Rock Run, Pa., by Elder Joseph Knox; Mingo, Pa., by Elder James Brown; Green Oak, Pa., by Elder Wm. Menzies; Wheeling, W. Va., by Elder Arthur Bickerton; and Valley Bottom, by Elder James McDiffit. I believe this latter place is located in West Virginia. A vision was related by Sister Charlotte Bickerton which she had seen that morning, October 5, 1863, between the hours of one and two. "I saw myself in a large beautiful pasture field where an Angel gave me a pass. I then went on through the field until I came to a large tree and the leaves of the tree were so bright they shone like gold. There was a small gate at which I knocked. It opened and I went through. I was then asked for my pass by the Angel and I gave it to Him. He looked at it and He saw a mark on it. He asked how the mark came there, and I told Him I did not know. He then put His finger on the mark and it disappeared. He then told me to pass on. It was the garden of Paradise I was in and everything looked so beautiful. In the center there stood a small building. It appeared to be all pure gold and there was written upon it in large letters, 'Rest for the weary, take upon you my cross and ye shall find rest.' The Saviour stood upon the top of the building with His arms stretched out and the tears were trickling down his cheeks, as he was pleading for sinners. I heard beautiful music but I could not see where it came from. I also saw Angels enjoying themselves. I went on and behold I did meet that same woman that I saw in Elizabethtown (West Elizabeth) three years and three month ago. She had the crown of twelve stars upon her head and two large lights in her hands. She said these two lights were for the Prophet and that there was to be a Church set up as a standard in this place."

Because of so much annoyance by children being brought into Conference, the following was passed: "Resolved: That we feel it to be the will of God that no children be brought into Conference during Conference hours except those who are in the arms of their Mothers." In the evening session, President Bickerton addressed the congregation by drawing their attention to the words of the Saviour, "Seek first the Kingdom of Heaven and its righteousness and other things shall be added unto you." He showed clearly by the spirit of God that the Kingdom of God is a regular organized Kingdom or Government. Quoting him, he said, "Now some do say that the Kingdom of God is within you, but this cannot be; otherwise we would not need to seek it, as our Saviour commanded. Yes, first seek the officers of that Kingdom; and they are, first, Apostles, secondly Prophets, thirdly Teachers, etc. They are the only authorized officers that the Saviour acknowledges and whosoever is adopted into the Kingdom by them shall know for themselves that God is the same today, yesterday, and forever." Conference then closed, and they retired to the river where Bro. Arthur Bickerton baptized Emma Jane Cowan. Bros. Wm. Bickerton and Joseph Astin tarried with the Brethren at Wheeling a few days, and also visited the Valley Bottom Branch, which I conclude was somewhere near Wheeling.

The following is taken from the minutes of a Council that was held

at West Elizabeth, Pa., on October 3, 1863. "Council was opened by President Bickerton with singing and prayer. The afternoon was occupied chiefly in examining Stephen Post, a man purporting to have been sent with an appeal to all Saints scattered abroad, to invite them to acknowledge Sidney Rigdon as the man whom the Lord has chosen to lead forth His people in these last days; and also wanting them to acknowledge him as the Spokesman that is spoken of in the second chapter of the second Book of Nephi. But we thank God that He has given us of His spirit, yea even the spirit of truth which will lead and guide us into all truth and show us things to come. Yes we do thank our Heavenly Father that we do know His voice and a stranger we will not follow. Blessed be the Lord God of Israel forever, Amen." Secretary Joseph Astin read over a revelation that was given December 11, 1859, which reads as follows: "Hear ye the word of the Lord God of Hosts today. I am the God of Abraham, Isaac and Jacob. I sent forth my servant Joseph with a message of glad tidings to this generation, him have they slain saith the Lord, My people ye have persecuted, scattered and driven out. Yet once again I have raised up another like unto Joseph to lead forth My people. Him shall ye hear in all things. I decreed that I would set up an Ensign and raise up a Standard. That Ensign has been lifted, that Standard raised, and now I have called forth My servant, Wm. Bickerton, to lead forth My people; and they shall go in and out and find pasture and the world shall know that there is a God in Heaven. Therefore touch not mine anointed, saith the Lord, Amen." It was then felt to be the will of the Lord that a history of this Church be published. President Bickerton, his two Counsellors, Elder Wm. Cadman and Secretary Joseph Astin were appointed on a committee to prepare a history of this Church.

In the minutes of a General Church Council held at West Elizabeth, Pa., November 28, 1863, the following is recorded: We felt it to be the will of the Lord, for our better regulations and prosperity, that all things should be carried out in order. Therefore, stamping of feet and speaking louder and quicker than what the congregation can understand, is not according to the will of God. Also that every subject that is taken hold of ought to be carried out before entering upon another so that we might rightly divide the word of truth and give to every one their portion in due season. Likewise in the anointing of the sick; too many words are not profitable as it has a tendency to weaken our faith, and requesting the Lord so often to remove the disease while our hands are upon their heads, shows that we have no faith." This Council appointed the January Conference of 1864 to be held at Green Oak, Pa., and decided that this Conference be for the officers only.

The minutes of this Conference which was held at Green Oak in January, 1864, are very hard to read, since the writing is very dim. I have perused them with a magnifying glass, and do not find anything of interest to transcribe from them, except that authority was given to organize a Branch of the Church at Mormon Valley, near Pittsburgh, Pa.

CONFERENCES OF 1864

The April Conference of 1864 was held at West Elizabeth, Pa., and the most conspicuous part of the business, was sending Brethren out to preach the Gospel. Among them were Bros. Benjamin Meadowcroft and Thomas Bickerton, who were delegated to go to Pottsville, Pa., and Bros. Wm. Cadman and Joseph Astin who were to move with their families in the neighborhood of Pittsburgh, Pa., and preach the Gospel there. The Church was to bear the expense of their moving. These minutes speak of a Pamphlet which had just been published, and also an Errata to be printed in order to correct the mistakes therein. This pamphlet is not called by name, but it evidently is the *Ensign* No. 2.

The July Conference of 1864 was held at Green Oak, Pa., and was opened by President Bickerton with singing and prayer. The West Elizabeth Branch was reported by Presiding Elder Thomas Bickerton; Rock Run, by Elder George Barnes; Mingo, by Elder John Neish; Green Oak, by Elder Cummings Cherry; and Mormon Valley by Elder Wm. Ratcliffe. In the Monday morning session, a resolution was passed "that we have closed doors while in Conference hours and that Bro. Alexander Cherry be door keeper." (This could not be our late Bro. President Alexander Cherry for he would be only about eight years old at that time.) A gift of tongues by Sister Amanda Bickerton was interpreted through Sister Margaret Brown as follows, "Hear ye the interpretation: "Any of my servants that are forced out into this war, if they keep the covenant they made with me at the Water's Edge, I will protect them; for I am God; I am strong to deliver; My Arm is not shortened. Therefore put all iniquity away from you and keep in love and unity with each other, Amen." In the report of Mission work, I find that Bros. Thomas Bickerton and Benjamin Meadowcroft reported organizing a Branch of the Church known as the Lorbury Branch with James Griffin as Presiding Elder. The minutes do not state where this Branch was located, but these two Brethren had been delegated to go to Pottsville, Pa.

The October Conference of 1864 was held at Wheeling, W. Va., and was opened by President Wm. Bickerton with singing and prayer. At this gathering there were signs of discord among the Brethren. It is stated that they felt by the Spirit that the enemy had sown tares of discord. James Brown and some others withdrew from the Church. The following resolutions are recorded: "First: That we acknowledge no other Gods but the one who is from Everlasting to Everlasting, the Creator and upholder of all things both visible and invisible, etc. Second: That we as a Church reject the doctrine of Baptism by proxy. Third: That we also reject the doctrine of lineal Priesthood. Fourth: That God delighteth only in freewill offerings and that Tithings are contrary to the Gospel." (I do not think these resolutions would have

been passed unless there was a cause to do so. They are probably the result of some of the tares that had been sown.)

On October 15, 1864 there was a special Conference held at Mingo, Washington Co., Pa. As I understand, this place is now known as River-view and is located just below Monongahela City, Pa. According to these minutes, there had been a House rented in Monongahela City in which to preach the Gospel. The Sabbath morning and afternoon meetings were held in the Mingo School House, and three women were baptized, namely, Caroline Edwards, Sarah Ellen Graybill and Margaret Jane Wilson. The morning meeting was opened by President Bickerton, while the afternoon service was opened by Elder James Nichols. The evening meeting was held in Cumberland Church at Monongahela City, and was conducted by President Bickerton and Elder Wm. Bacon and a very good meeting was held. In the Monday morning session, the resolutions which were passed in the October Conference were unanimously adopted. Apostle James Brown was separated from the Church as a heretic and Bro. Wm. Bacon was called into the quorum of twelve Apostles.

There was another Conference held on December 31, 1864 at Green Oak, Pa., with Bro. Wm. Bickerton presiding. The word of the Lord was given in this Conference by Sister Mary Brown as follows, "Hear ye the word of the Lord, I will smite every soul that raiseth a prayer against this Church and people, Amen." A resolution was passed that the First Presidency should see that the word of the Lord would be carried out and that the Presidency of this Church should warn every member of the quorum of twelve, and of the seventies, to be present at the next General Conference in July, 1865, without fail, according to the word of the Lord; and likewise, to earnestly solicit the Elders to attend the Conference also.

CONFERENCES IN 1865

The April Conference of 1865 was held at West Elizabeth, Pa. Among the Branches reported, I noticed there was a Branch at Sheets Run, Ohio, reported by Elder Andrew Rattray.

The General Conference of July, 1865 met at Green Oak and was in session from the first to the fifth of the month inclusive. An interpretation of a gift of tongues is recorded as follows: "Hear ye the word of the Lord: The man that denies the Book of Mormon denies the work of God, and is in the gall of bitterness, and in the bonds of iniquity and cannot be one of my people but must be separated. For this is the word that I have given to the Nephites to bring them to you my servants." This interpretation was witnessed by seven different Brethren. In this Conference Bro. Wm. Skillen was ordained an Apostle in the place of James Brown, and Bro. Wm. Bacon who had been previously called, was ordained an Apostle to take the place of Joseph Knox. It was in the year of 1865 that the Church was incorporated, and the Charter is referred

to in these minutes. The word of the Lord as given by Bro. Robert Brown was, "Hear ye, saith the Lord Jesus Christ, rectify and set things in order at home in your Branches, and then shall ye have power and authority to go forth on your missions, saith the Lord Jesus Christ, Amen." Several of the Brethren testified to the blessing of God in this matter.

The next Conference convened at West Elizabeth, Pa., on September 30, 1865. There is nothing of importance or out of the ordinary recorded in the minutes.

The following Conference convened at West Elizabeth, Pa., on December 30, 1865, at two o'clock in the afternoon. A letter was read by the Secretary from Bro. John Stevenson in Chariton, Lucas Co., Iowa. The contents of the letter are not given. The Word of the Lord, given by Bro. George Barnes, follows: "Hear ye the word of the Lord: The enemies of the cause of Christ shall be utterly put to shame and those that would oppose you shall flee before you, and devils shall tremble, for the Lord will make bare His Holy Arm, and this is the word of the Lord unto you my servants by the mouth of the Holy Prophets." This was attested to by Brethren and Sisters.

SOME RECORDS OF 1866-1869

The following Conference convened at West Elizabeth, Pa., on March 31, 1866. A motion was passed that Bros. Wm. Skillen and Joseph Astin be admitted as members of this Conference on conditions of future punctuality. (This ought to be good for tardy brethren to read.) Bro. George Barnes and some others were received as members of the Conference on the same conditions. The Rock Run Branch reported five baptisms, and the Branch in a prosperous condition. Mingo Branch reported three baptisms.

The July Conference of 1866 was held at Green Oak, Pa. There were a number of Brethren ordained into the Ministry in this Conference. Some discussion took place on the matter of our people locating in the west. Aside from this the regular order of business was carried out.

The October Conference of 1866 was held at Wheeling, W. Va. There was much rejoicing in this gathering because of the out pouring of the spirit of God. While they were at prayer Bro. John Dixon had a vision as follows: "I saw in a vision a woman delivered of a man child; and as soon as she was delivered, she took the child up into her arms. Then I saw a man clothed in White Robes, come to the child. He gave to it a bow and an arrow, and said: Thou shalt use these to the honor and glory of God and for the good of Him that dwelleth in the bush."

The following Conference convened on December 29, 1866, but the Secretary failed to say where. A resolution was read which had been made

at Wheeling, W. Va., on the seventh day of October, 1866, which reads as follows: "That we stand by this Church of the true and living God, as it has been organized and acknowledged from Heaven." The following Brethren's names are signed giving evidence to the blessing of God felt in the reading of the resolution: Wm. Cadman, Charles Brown, James Nichols, Wm. Bradbury, John Bickerton, Hugh Anderson, and C. Cherry.

There is no record given of any Conference being held in the spring of 1867. The July Conference of 1867 met as usual but the Secretary failed to state where. Several Brethren were ordained into the Ministry, and a Branch was authorized to be organized at Brownstown. (I believe this place was somewhere near Pittsburgh.)

The October Conference of 1867 was held at Green Oak, Pa. The following Conference was held at Mingo, convening on December 28, 1867. At this time a committee of several Brethren was formed for the purpose of drafting a code of laws for the better government of the Church.

The April Conference of 1868 met at West Elizabeth, Pa. The Mingo Branch was represented by Wm. Cadman. Something was presented relative to the Indian Territory and the power of God accompanied it most mightily, but whatever it was it is not made plain. (However if you will turn to pages one and two in the pamphlet, titled "Religious Experiences," you will find a more extensive account of the matter as given by my Father; but the minutes are very brief on the subject.) President Bickerton gave the word of the Lord as follows, "Verily, verily, saith the Lord God, the time has come that salvation shall go to the Lamanites and it shall be laid before our next Conference." It was also felt to be the will of God that the Branches should keep the Sabbath before the next Conference as a day of fasting and prayer.

The General Conference of July, 1868, met at Green Oak, Pa. It was in this Conference that Bros. Wm. Cadman, Benjamin Meadowcroft and Wm. Bickerton were commissioned to go to preach the Gospel to the Lamanites (Indians).

At a Council meeting held at West Elizabeth, Pa., on August 8, 1868, a resolution was passed to give these brethren three hundred dollars for expense on their mission, also provision was made to take care of their families while they were gone from their homes. They were to start on their journey three weeks after August 10th.

There were two councils held in August of 1868 but there is no account of any Conference being held in October of 1868.

The January Conference of 1869 was held at Green Oak. And by this time the Brethren had returned home from their mission to the Lamanites. They gave a brief report of their mission to the Conference but a complete account of their labors and travels is given elsewhere.

There were several people baptized at this Conference. A resolution was passed for a Branch of the Church to be organized at Irwin, Pa.

A WONDERFUL ACT OF DELIVERANCE

An experience was had among the Saints many years ago, that of all I have thus far written or that I may hereafter write, I must not omit from these pages. It has been so rich and God-like to us who have listened to it being told by our Brethren who have long since passed on, that to me it would be an act of irreverence on my part should I neglect to record it in these pages, that thus the younger generation coming on may learn of it. It is strange that thus far I have failed to find anything in our records concerning this incident which occurred sometime in the Sixties at Green Oak, Pa. My Father and Mother, (Wm. and Elizabeth Cadman), Bro. James Russel and wife, Bro. James Louttit and his wife, and other of the Saints had crossed the river from the Green Oak Church between sessions for their dinner. When they were returning over the river in a small boat or flat, there arose a storm in such magnitude that their lives were in jeopardy, and the hope of landing safely on the shore was despaired of. My Father stated that he felt that if they went down the Lord would raise them again, but in the midst of the storm and danger he started that old and familiar Hymn,

Fear not Brethren, Lo tis Jesus,
Holds the Helm and guides the Ship,
Spread the sails and catch the breezes,
Sent to waft us through the deep.

Bro. George Barnes who was standing on the shore, rebuked the wind in the name of the Lord Jesus Christ, and the storm was calmed, and our Brethren and Sisters all landed safely on shore. I have often heard my Father speak of this experience. It was a wonderful act of deliverance from a watery grave, and is only one of the many evidences that God is still the same.

SPEECH RESTORED TO MARTHA LYONS

I find the following recorded in the Green Oak Branch record of January 17, 1864: Martha Jane Lyons came to the Church desiring to be baptized for the remission of sins. She was, at that time, and had been for four months, deprived of the power of audible speech from the effects of bronchitis. She was pronounced incurable by all the Medical Profession who saw her. When she sought aid from the Pastors of the Presbyterian and Methodist Churches, they told her she had committed the unpardonable sin. Bro. F. McCune administered baptism to her, and all who witnessed the same felt the power and blessing of God. As was usual, prayer was offered before she was confirmed by Bro. Meadowcroft. By the laying on of hands she was confirmed a member of the Church of Jesus Christ, and the gift of tongues was conferred upon her by the spirit of prophecy. She was then anointed with oil by Bro. Hobaugh for

her speech. We were all brought to a stand, and no one felt to act further until Bro. Meadowcroft felt that Satan had made his appearance and endeavored to keep back the work of God, but Bro. Meadowcroft rebuked him with great power and authority and all was then clear, for when he (Satan) left us we had liberty to carry out the work of God. We then laid our hands upon her head and commanded her in the name of Jesus of Nazareth to speak and glorify God. She arose while our hands were yet upon her head and glorified the Lord. We must also state that there was not one in the Church who did not weep with the power of God which was made manifest. This Holy ordinance was attended to by Bros. Meadowcroft, Cowan, McCune, W. Brown, and Hobaugh.

THE APRIL CONFERENCE OF 1869

This was held at Mingo, near Monongahela, Pa. There is not much to transcribe from these minutes. The brethren reported organizing a Branch at Irwin, Pa. Very good meetings were reported on Conference Sunday. It says of the fellowship meeting that it was one of those real old fashioned kind where "the spirit of God like a fire is burning." Of the evening meeting it says: "Preaching of what the Gospel was, is, and ever shall be; and who, and where the people of God are, and how they may be known, in like manner as a tree is known by its fruits. So are the Lord's people in all ages. Amen."

THE GENERAL CONFERENCE OF JULY, 1869, AT GREEN OAK

At this time, the Brethren were exonerated from the Mission to the Lamanites. (On page 5 of *Religious Experiences*: My father says that this Conference practically laid aside and abandoned this mission. He says: "I fought against this step desperately, but was overwhelmingly defeated.") In this Conference Bro. Wm. Cadman was removed from the Presidency of the twelve Apostles and Bro. Benjamin Meadowcroft was elected in his stead. There is no reason given. A resolution was passed, "That the Church accept the meeting house at West Elizabeth, a gift from Bro. Wm. and Sister Charlotte Bickerton, to be property of the General Church hereafter." The thanks of the Church was shown by all arising to their feet, and the blessing of God accepted the same. (This building is the little brick Church in West Elizabeth which is now owned by a colored congregation. I have understood that at one time it was a schoolhouse.) The following resolution was passed at this time, "That each Branch should represent through their delegate their views with regard to liberating one Brother from Labor to preach the Gospel constantly and visit the different Branches."

REPORT OF THE INDIAN TERRITORY MISSION OF 1868

To the Saints Conference in General Assembly at Green Oak, July, 1869:

We, William Bickerton, William Cadman, and Benjamin Meadowcroft, beg leave to present before your honorable body a condensed and

truthful report of a mission to Indian Territory, conferred on us by you at our last annual Conference in this place; and subsequently performed by us with the following incidents and results.

We started from West Elizabeth, August 31, as you are well aware, arriving in Cincinnati at seven o'clock next morning. Thence forward to St. Louis where we arrived two o'clock of the next morning. Three o'clock in the morning of September 3 found us at Wyandotte in the state of Kansas, when after a delay of five hours we proceeded to Lawrence and arrived there at eleven o'clock of the same day. Proceeded thence, after a delay of four hours, southward to Ottawa, the terminus at that time of the Lawrence and Galveston railway, a distance of thirty miles, where we arrived at about five o'clock. Took stage the same evening for Humbolt, a distance of sixty-five miles where we arrived at nine o'clock of Friday the fourth. We left the last mentioned place about noon in a wagon for Mission town, not knowing what means the Country would afford for still pursuing our journey. After traveling some ten miles, we fortunately, and we considered providentially, encountered a team going directly through the Cherokee nation to the Creek Agency. We speedily struck up a conversation which revealed the fact that we had met with a Pennsylvanian by birth and a generous man who cheerfully submitted to convey us to our destination. All anxiety concerning how we should make the balance of our journey was now dismissed, and we rejoiced as we pursued our way at the marvelous manner in which our way seemed to open up for the prosecution of our journey. That evening we arrived at a little town called Eyre where we supplied ourselves with provisions and took up our lodging in the open air just outside of the town. We slept soundly and comfortably until about day break, when I, Wm. Cadman, awoke in a vision of indescribable beauty. I instantly recollected the place where we had laid down and wondered exceedingly at the surrounding grandeur. Still I felt desirous to discover the natural appearance of the world. After some time the vision disappeared and I saw the blue sky above; I lay still wondering for a few minutes. Afterward we aroused ourselves and to my further astonishment, Brother Bickerton immediately began to relate exactly the same experience that I had just passed through. At the following Sabbath at about noon, we crossed the line dividing Kansas from Indian Territory at a place called Shetopy. In the afternoon of Monday the seventh as we traveled down the western side of Neosho river to the eastward, was constant and heavy though distant thunder with great appearances of heavy rain, and when we stayed at night to take up our usual abode the elements gathered unusual and sudden darkness, the thunders roared and lightnings flashed almost incessantly and the whole appearance of the elements created an unpleasant certainty that we were going to receive a terrible drenching. We appealed in vain for admission into a hut occupied by a half breed Indian and then we resolved to prepare for the worst; at this juncture a favorable change took place, the wind sprung up and bore away the rain freighted clouds and they only scat-

tered a few drops as they made their hasty exit which created in us a thankful satisfaction, such as could only be realized by persons in similar circumstances. This was our last night to sleep out on our way thither, which remained dry, whilst the two following nights were heavy rain throughout; and we justly ascribed these favours to be from God. On the evening of the eighth, we came to the western shore of Grand river which we passed over on our way to Lewis Downing, principal Chief of the Cherokee Nation. Before we came there, we came to a house occupied by colored people, we refreshed ourselves with good water, and they manifested much anxiety to know what was our business. Brother Meadowcroft informed them that it was to preach the everlasting Gospel. They remarked that it was such men as us that was needed in that Country and conversed very freely and intelligently concerning the object of our visit. They next gave us the necessary directions for finding Mr. Downing's house, and assured us that their Chief would give us a hearty welcome. As we went away, Brother Meadowcroft made a strong expression with regard to the portion of the Spirit of God which he realized whilst conversing with these people. A few minutes more brought us to the place we sought, and as we came to the place I instantly recollected the appearance of the premises to be a place I had dreamed of visiting before we had left home. I immediately told the Brethren that our visit there would be fruitless according to my dream, which I was well assured was true. However, we went forward to the house and inquired for the Chief, who, they informed us, would not be home before the morrow. The family consented for us to stay over night and we took seats on the porch; supper was soon provided and after partaking, we resumed our seats and began to sing hymns, when the Spirit began to burn brightly. We sang the hymn commencing, "What are these arrayed in white" when the Spirit came down mightily; we felt at home, and the young people standing around, gazed apparently with wild astonishment which seemed to inform us that their hearing had never before been affected so pleasantly. An old lady lay sick within the house who then requested us to come inside and sing, which we did, and we had a time of great enjoyment which seemed to contrast strangely with the dream above mentioned. The next morning, my two brethren went away to the house of the colored people before mentioned and remained all day and the next night, whilst I continued at the Chief's house. When Mr. Downing came home we soon entered into conversation. I informed him of our mission and explained to him the Gospel with the covenants to Israel and presented to him the Book of Mormon, illustrating its contents as complete as I was able. He, however, manifested that blind unbelief which is everywhere engendered by modern religion, and I seemed to gain no influence over him, nevertheless he manifested outward courtesy and pleasantness.

On Thursday, the tenth, we attended to the baptism of Charles Burgess, his wife and another person, namely, Charles Phillip. The first named person was also ordained to an Elder.

On the following Sabbath, we held meetings in the open air, morning and afternoon, and preached to a mixed assembly of Negroes and Cherokees; we had very good meetings. There was one thing especially remarkable occurred on this day. The Brethren that had been baptized stood up nobly before the multitude and bore evidence that they had obeyed the truth, and also reminded many of them that they had told them some weeks previous that men were shortly coming to that Country to preach the everlasting Gospel which men they said we were. The people nodding assent that they remembered the declaration. We had an invitation to hold meetings at some distance in the coming week which we attended to and we were all convinced that in that neighborhood a prosperous Church might soon be raised up but we considered our mission extended to all the tribes in that Country and we made inquiry of the Lord as to what tribe we should visit next. We earnestly implored the Lord to instruct us particularly with regard to the prosecution of our labours, but we seemed to be under a cloud to some extent and did not obtain satisfactory instructions; however, we became satisfied that we ought next to visit the Creek Nation. We accordingly separated ourselves, Brother Meadowcroft and myself went down to the Creeks, whilst Brother Bickerton remained with the Cherokees, by this time sickness had fastened itself into our systems to no small degree, especially with regard to myself. We found the Creeks divided into two factions each party endeavoring to secure ascendancy over the other, both having a Chief of their own. We saw the Chief of one faction in Creek Agency, named Sanns, but our unfavorable impressions towards him, on seeing him made an interview undesirable. We remained there for a few days and then returned to Brother Bickerton. And here permit me to say that a decided change took place with regard to the expected results of our mission. Hitherto, we had fed our souls with the joyful anticipations of a prosperous mission and fortified ourselves against small calamities by scriptural examples; but now disease had fairly attacked our systems and even our reason we perceived was materially shaken, and the necessity of returning home and leaving our work for the present undone seemed to fasten itself upon us like fate. No struggle of such violence ever took place in our minds, but the will seemed compelled by irresistible necessity to yield, and it yielded; even to turn our backs to the work we believed imposed upon us by the Almighty and set our faces eagerly and hurriedly toward home, although we dreaded to arrive there, knowing, or at least fearing that our presence and appearance there would strike a dagger to the fair hearts of our brethren and sisters, and blast the joyous hopes which had so recently animated their whole souls.

There is one thing which I failed to mention. Before leaving the Cherokee Chief, we wished to make sure of performing our duties toward him and we considered that Brother Bickerton should visit him again which he did alone, and made a faithful declaration and explanation of our mission, to which he replied that we might see him again after visiting the Choctaws. When we arrived at Pleasant Hill, Mo., our

funds being nearly exhausted and myself and also Brother Bickerton being very unable to proceed further without first recruiting our strength; we considered that Brother Meadowcroft should proceed home, which he did and expressed money to us to convey us also home, which we duly received and arrived home on Sunday, October, 1868.

Dear Brethren and Sisters you will expect to hear something concerning the nature of the climate and soil of our anticipated home. Our chances for observing these particulars were somewhat limited in consequence of sickness, nevertheless we noticed some things of importance.

The land, generally speaking, is gently rolling prairie, although on the river bottoms it is flat though generally sound land. We saw few places where it was much swampy, and it is pleasantly interspersed with timber not only on the river bottoms but in other places also. It was reported to us while passing through Kansas that the land was much richer and timber much more plentiful in Indian Territory than in Kansas: a report which we afterwards observed to be true. There are few springs but water is attainable everywhere at a distance of 20 to 30 feet deep. It is adapted we believe to as great a variety of useful products as any place in the world. Cane flourishes exceeding well. For corn, we believe it unsurpassed. They reported to us that cotton did well but it was not cultivated to any extent because of being far from markets; we thought another reason was indolence. They informed us that wheat did very well but had not been grown of late, in consequence of their mills being destroyed in time of the war. Sweet potatoes had a better appearance than ever I saw before. Water-melons grew as large as ever I saw, amongst the corn like pumpkins. Persimmons could be had by wagon loads naturally growing in the wilds. Wild plums seemed also plentiful, their taste was not tempting but we were told that they were good in the fall. The huge wild grape vines were clinging tenaciously to almost every tree, and had ascended up to the top of the tallest of them. We observed good looking apples in several places. Peach trees where we saw any had a healthy appearance and the whole country as we before observed, had the appearance of producing by the application of industry as great a variety of vines, fruits, grain, and vegetables, as can be produced in any single place. It bears the enviable reputation of being the best grazing country within the boundaries of the United States. It abounds with limestone everywhere (as far as we traveled); we saw also beds of granite rock. We also saw a wagon load of coal dug out the crop of a seven foot vein which under laid a large vicinity, that seemed to be of a choice quality. Salt springs are very plentiful; we saw one salt works in successful operation. The rivers run in a general Southerly direction and empty their waters into the gulf of Mexico, which in return sends up its brisk though balmy breeze constantly, which so tempers the heat of Summer that it makes the climate delightful. 92 degrees was the highest point of the thermometer whilst we were there, and we cannot but give a good report of the Country although we brought home unmistakable evidence of sickness being there; however, we should bear in mind that no Coun-

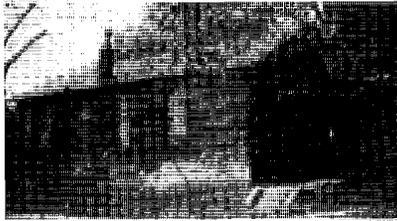
try is entirely exempt from that evil and we fully believe the Country could be settled by eastern people with as little difficulty as new Countries generally are. The inhabitants are harmless and peaceable but they lack energy and industry; in other respects, they are much farther advanced in civilization than is generally supposed. I have written this according to my knowledge and judgment and my Brethren will be at liberty to make any modification or corrections they may deem proper.

Your Brother in Christ,
WM. CADMAN

We attach our names to certify that this is a correct report as far as it treats upon the subject contained in this article.

WILLIAM BICKERTON
B. MEADOWCROFT

Report of Mission—Read and accepted by the Conference July 5, 1869.



The old brick Church at West Elizabeth, Pa., was at one time a School House.

CHAPTER FIVE

Accounts taken from October 1869, including the April Conference of 1880

THE OCTOBER CONFERENCE OF 1869

This was held at West Elizabeth, Pa. There were several Brethren separated from the Church by the West Elizabeth Branch and the action was sustained by the Conference.

THE JANUARY CONFERENCE OF 1870 AT WHEELING, W. VA.

Bro. Charles Brown gave the following report from West Elizabeth, Pa., "The Branch is in better condition than ever before. There have been six baptisms since last Conference. Bro. Joseph Knox prophesied at the last Conference when he was ordained, that there would be great prosperity in this Branch, which has now been fulfilled." The Mingo Branch was reported by Bro. James Louttit, reporting six baptisms since the last Conference. The matter of setting a Brother aside to labor in the field continually, was laid over again. The word of the Lord was given by Bro. John Dixon as follows, "It is by sacrifice, that you are acceptable in my sight; it is by sacrifice that you may attain to the things you are seeking after, such as the healing of the sick and the working of miracles in the name of the Lord Jesus." The Sabbath morning and afternoon meetings of this Conference were held in the American Hall, South Wheeling, and the evening meeting was held at Bro. Arthur Bickerton's home. This Conference authorized a Branch of the Church to be organized at Long Green, Wetzel Co., and one at Shinstown, W. Va. The following resolution was passed: "That the Church require aid from each Branch toward supporting the families of those whom the Lord has chosen, and may choose to go and preach the Gospel. Bros. John Stevenson and D. L. Shinn have been commissioned, therefore, immediate support is needed." In a meeting on Tuesday of this Conference, while Bro. George Barnes was speaking upon the Authority and Apostleship of the Church, they felt to engage in prayer. While thus engaged, Bro. D. L. Shinn had a vision as follows: "I saw while upon our knees in prayer, a man of strange appearance. He was I thought, a Jew of the Ancient Stamp. I thought it was Peter, the old Apostle; he was standing in the middle of the room facing Bro. Wm. Bickerton. I observed his large head, long dark whiskers, his heavy round features, massive forehead and heavy brows. After I had taken a view thus of him, he turned to me, raised his hands as if to put them upon my head addressing me thus, 'How is thy faith?'. The word of the Lord by Bro. George Barnes to Bro. D. L. Shinn, "I feel to say unto you, go in the name of the

Lord, and say unto them, arise and shine for your light has come unto you and the glory of God is risen upon you.”

The following is an experience of a Sister Hercules as to how she was directed to this Church. “I knelt down in prayer and these words came unto me: ‘Ask and ye shall receive, Knock and it shall be opened.’ I then got up and went to bed and I was carried away in the spirit into a room where the whole Church was gathered together with their hymn books in their hands singing some of the most lovely and beautiful hymns that I ever heard. I beheld my mother sitting near me (she had been dead for many years) and I was astonished to find myself among the Saints. I asked my mother if this was the true Church of God. She said, ‘Yes, child, this is the only true Church that will stand at the last day,’ and she said, ‘Never stop, until you join it.’ (Repeating it three times.) ‘Although I am happy, I knew nothing about this Church while on earth.’ Just at that time the power of God fell upon me and I was caused to praise the Lord, as did my mother also.”

In the Wednesday morning meeting while at prayer, Bro. Wm. Moore had a vision. He saw Bro. Andrew Rattray standing before him with a sword and a key in his hands. The power of the Lord fell upon the President and he spake the word of the Lord as follows, “Verily thus saith the Lord, it is my will that my servant Andrew Rattray be ordained an Apostle and set apart to gather the old Saints into My Church.” A resolution was passed concerning members of the various factions of Latter Day Saints, who may wish to become members of this Church, that they may do so by acknowledging the Authority of this Church by baptism.

The word of the Lord by Bro. John Dixon, January 4, 1870—“This morning as I reflected on me being at work looking after temporal things, while my Brethren were seeking after the things of the Lord, I felt to condemn myself. Then the word of the Lord came unto me saying: ‘Condemn not thyself because of these things, for my commandment unto thee and unto my Church this day, is, that you walk honorably and uprightly before all men; and that you pay to every man that which you owe him, and that you keep all my commandments; and if you do these things I will multiply blessings upon you, even great temporal blessings so that many of my servants may be set at liberty that they may go forth to publish glad tidings of great things to the Nations of the earth. What I have promised I can do. Therefore be ye faithful and I, the Lord, will multiply these blessings upon you, for the earth is mine and the fullness thereof. Remember that I have said the gold and the silver is mine and the cattle upon a thousand hills is mine, and whatsoever I will, I do. And if you have faith in me, you shall see my glory and power and be satisfied, Amen.’”

The following by Bro. Wm. Bickerton, January 5, 1870—“Thus saith the Lord unto you Brethren that have to go: ‘Go in faith and the power of the great Jehovah will go with you to guide you in mighty power. Verily, Verily, thus saith the Lord God of Hosts, be strong and go in

mighty faith and the Lord your God will go with you in power and you shall see His glory made manifest, for He will turn and overturn and tear up and pull down and break in pieces, and afterwards fit and join together the timbers, that the building may be firm as a rock that cannot be moved.' " A brother, Ralph Marsh was ordained an Elder, and the Conference was closed by prayer.

CONFERENCE OF 1870

The April Conference of 1870 was held at Rock Run. This same Branch reported an addition of ten members since the last Conference. The Mingo Branch reported an addition of three members. Bros. Knox and Rattray made a report of missionary work near Danville, Ill., in which place they got into a discussion with a Campbellite Minister, but the Lord brought them out victorious. They ordained one David N. Loop an Elder. It is recorded in these minutes that it was felt to be the will of the Lord that a meeting House be built at Camden, Pa., for the use of the Rock Run Branch. (Across the river from Glassport.)

The General Conference of 1870 was held at Green Oak, Pa., on July 2, 3, 4, 5, 6. In the report from Erwin Branch, Bro. Wm. Menzies reported only one family of Saints at that place. In the report from Wheeling, W. Va., I find a Branch named "Long Drain." I have previously mentioned that a Branch was to be organized at Long Green. It is possible that there is an error here, as some places I find the writing to be very poor. I notice that in the Shinstown Branch that Bro. Samuel O. Shinn is Presiding Elder, Alpheas N. Shinn is Teacher and Joseph P. Harrison is the Deacon. Bro. Peter Ramsey was ordained an Elder in this Conference.

The October Conference of 1870 was held on Victory Hill, just at the upper end of Monongahela City, Pa. Bro. Wm. Bickerton presided with Bros. Charles Brown and Wm. Cadman as Counsellors. The Sabbath day meeting was held in the Victory School House, and was opened by Bro. George Barnes.

The following Conference convened at West Elizabeth on December 31, 1870. Two baptisms were reported from the West Elizabeth Branch, and two from the Mingo Branch. Glorious meetings are reported as being had on the Sabbath day. The subject of administering the Sacrament by deaconesses unto the sick among the sisters, after the bread and wine has been blessed by an Elder, was taken up and was approved. The Mingo Branch introduced the matter of setting a Brother apart for one year to preach the Gospel and visit the various Branches, stating that the Mingo Branch would donate one hundred dollars over and above their other financial matters. The Conference considered the matter, and then set aside President Wm. Bickerton, by the anointing of oil

and the laying on of hands, for him to go and preach the Gospel wherever the Lord our God may direct him. The power of God accompanied so, that both Brethren and Sisters were even made to rejoice in so much that many said that they never had such satisfaction given in the spirit.

CONFERENCES OF 1871

The April Conference of 1871 was held at Rock Run. The West Elizabeth Branch was reported by Bros. Charles Brown and John Bickerton as having very good times and an addition of twenty-eight members since the last Conference. They report the death of Sister Eliza Leach. The Mingo Branch was reported by Bro. James Louttit, as having great meetings and some powerful gift of healings, and eleven baptisms. In the report from Little Red Stone it says that the Branch was organized March 11, 1871. Bro. Andrew Rattray represented the Wheeling, W. Va. Branch as having good meetings, but reported that Bro. Arthur Bickerton had gone to Tennessee, and Bro. Alexander Bickerton was preparing to go. (In "Religious Experiences" page 5, speaks of a number of our people being interested in Lands in that state.) Bro. Rattray also said that he had visited some of the Hedrickite people, but found them very deficient in knowledge of the spirit and destitute of the power of God. He reported also, that he had visited some of the New Organization (I presume he meant the Young Joseph People) and found them greatly in the dark, and not any of them better than any other sect but great for argument, but all on the letter. He further said: "While *out there*, I heard of the colored brother who had been baptized when Bros. Bickerton, Cadman, and Meadowcroft were in the Indian Territory. He was considered by the people to be a bright man, and was going about among them preaching." I take from Bro. Rattray's report that he had made a trip west, probably to Iowa and Missouri. His observations are interesting. In the minutes of another Conference, I learn that Bro. Rattray had been delegated on a Mission to the Old Latter Day Saints. The matter of erecting a Church building at Rock Run was taken up again and it was left for the Branch to look after. In the previous account of this affair the building was to be erected at Camden. The community was generally known as Rock Run.

The General Conference of July, 1871, convened at Green Oak, Pa. West Elizabeth Branch reported by Bro. Wm. Cadman, two suspended, eleven separated, two baptized and their present standing was twelve Elders, one Deacon, four Deaconesses, one Teacher and forty-two members. Mingo, reported by Bro. Wm. Skillen, twelve baptisms, five separations, twenty-three members in good standing and thirteen doubtful. Little Red Stone reported by Bro. Wm. Bacon, three baptized. The death of Bro. Ralph Marsh of Wheeling was reported to this Conference along with his dying testimony which was, that his hope was like a rock, that he had fought the good fight, he had kept the faith, and finished his

course, rejoicing before he died. Bro. Wm. Bickerton made a statement of some of his labors, and that he wanted some one to move to Washingtonville, Ohio, to help the people along. A number of Brethren were ordained Elders at this Conference, and a resolution was passed that hereafter the General Conference should convene on the Thursday preceding the fourth day of July of each year. This Conference at the Green Oak Church seems to have been closed on July 4th, but I find a special Conference was called for July 8, 1871, only four days later, to find out the Will of God concerning His promises to us about the House (The Green Oak Church) which had been destroyed by fire. All that was done in this council about the matter was the passing of a resolution to build a House at Coulterville, Pa. On page 6 of "Religious Experiences," my Father says that he had been home from Conference only a few hours when he received word of the Green Oak House being burned down, and says that he was grieved, and expressed astonishment that they were not all burned in it.

The following Conference was at Mingo assembling on September 30, 1871. The West Elizabeth Branch reported seven baptisms since last Conference. One of their members had removed to England, and one had returned from Tennessee. The Green Oak Branch reported by Bro. Meadowcroft as follows: "In spite of all opposition, the power of God reigns, and the Lord confirms both in preaching and baptisms. Two have been baptized since last Conference." Bro. Wm. Bickerton gave a statement of his labors in West Virginia, also of the Conference that he established there. The after part of this Conference was held on Victory Hill. A Sabbath morning prayer meeting was held at Bro. Wm. Skillen's home, and preaching at the School House. The afternoon and evening meetings were at Catsburg (now the first ward of Monongahela). The business sessions resumed on Monday morning at the home of Bro. Wm. Skillen on Victory Hill. A resolution was passed therein to reconsider the Indian Mission in the following January Conference. This is referred to in "Religious Experiences," page 5, as being in October of 1870, but instead, it was on October 2, 1871. The use of tobacco was brought forward in this Conference and the following resolution was passed. "Resolved that no one be ordained into the Ministry who uses tobacco, and all who are in the Ministry and do use it, are requested to refrain from the use of it." (I beg leave to state that there is no evidence of any discord in this Conference among my brethren on this question.)

CONFERENCES OF 1872

The January Conference of 1872 met at West Elizabeth, Pa. The Branch at this latter place reported three baptisms; Rock Run reported one; Green Oak, six; and Little Red Stone, twenty-two, since last Conference. The Mingo Branch reported that they had been holding some meetings at Gilmore's School House. The previous Conference had resolved to re-consider the Indian Mission in this Conference, but nothing

was done about it, except to lay it over until it should be brought forward by the Holy Spirit of God. On page five of "Religious Experiences" my father refers to this as a disappointment to him. In this same Conference, Bro. Wm. Bickerton volunteered to spend the rest of his days preaching the Gospel, asking only that his traveling expenses be paid. He was set aside for that purpose. Bros. John Dixon, Alexander Bickerton and Wm. Bickerton were delegated to attend a Conference in West Virginia to be held the first Saturday in February, 1872. It is not stated where the Conference was to be, other than West Virginia. The following regular Conference was appointed for Rock Run, April, 1872.

It assembled on April 6 with Bro. Wm. Bickerton present, and Bro. Wm. Cadman was appointed to act as Counsellor in the place of Bro. Charles Brown he being absent, I presume. In the report of the West Elizabeth Branch, Bro. John Bickerton testified that his daughter had been healed by the power of God, and that six weeks ago, she cried to come to Elizabeth to tell the Brethren and Sisters of the power of the Gospel on her. Two baptisms were reported at Mingo Branch since last Conference. Bro. Wm. Bickerton reported that three Elders were ordained at the Conference in West Virginia, also that they had had a very good time. At this Conference on Sunday evening, a Robert Barnes was baptized, and spoke in the gift of tongues when he was confirmed.

The July Conference of 1872 met at Coulterville, Pa. This place is now known as Coulter and is located a few miles from McKeesport on the Youghiogheny River, being on the opposite side of the River from Green Oak. President Bickerton was present, but Counsellor Barnes was absent and Bro. Cummins Cherry was appointed to act in his stead. Under the report of the Mingo Branch by Bro. James Louttit, I find the following, which I presume is a part of his report, "Thus saith the Lord God, this is My will that my Servants lay aside this evil (namely tobacco) thus saith the Lord God. The Church is right in wanting the *Servants of the Lord to refrain from it.*" Evidenced by several brethren. The above was read before a Conference and accepted as the Lord's will. It was moved and adopted, that all the Brethren who are or may be in the Priesthood, are hereby required to refrain from the use of it. It is obvious that this matter relative to the use of tobacco was an experience that came from the Mingo Branch and it was read in Conference, and the Conference accepted it as the word of God. I will also add that there is nothing in the record to indicate that there was any contention on the subject; but on the contrary, our Brethren handled it as the revelation of God to The Church of Jesus Christ.

In the report from Allegheny, is recorded the death of a Bro. James Henderson and a subscription was taken up in behalf of his widow and family. Bro. Joseph Astin gave a report of his labors in Guernsey County, Ohio. Six people had been baptized and all were enjoying the blessings of God. The following resolution was passed by this Conference: "Moved and adopted, that we humble ourselves before God by acknowledging

that we have come short of the will of God, and that we go to and build up another house to worship the Lord in." This motion was certified to as having come by the spirit of the Lord and was carried unanimously. The Church then engaged in prayer and the spirit of repentance came into their midst while they were thus engaged.

On July second of this Conference in the afternoon meeting, Bro. Bickerton spoke of preparing to gather together, or of establishing a Stake of Zion. Brother Wm. Menzies testified that the subject had been brought in according with the mind and will of God. Bro. Joseph Astin said that he felt that it had been brought in by the power of God. Bros. Wm. Bacon, Henry Hannah, and John Neish all felt that this was the time of the Lord to commence this great work. Bro. Charles Brown testified that when Bro. Wm. Bickerton said that God would bless His people in gathering in righteousness, that he also felt that "now is the time to make, or take, a first step towards it." Bro. Benjamin Meadowcroft said that from this time forth this doctrine of gathering should be taught to the Sisters and to all the Saints; since faith comes by hearing. While he was speaking, Bro. Wm. Skillen arose and by the power of the Lord declared that it was God's will to teach those things, and that God would deliver His people as He had before spoken. All were made to rejoice in the power of God. It was resolved to send a copy of the above proceedings to all the Branches of the Church. This Conference was held in a School House, but the name of it is not given.

The Conference of October 5, 1872, was held at Fayette City, Pa. Bro. Wm. Cadman acted as Secretary and Bro. James Nichols as second Counsellor. In looking over these minutes, I do not find anything of interest to record here.

The following items are taken from the minutes of a General Church Council held at West Elizabeth, Pa., October 19, 1872. The minutes state that Bro. Wm. Cadman was the Secretary and Bro. Cummins Cherry acted as second Counsellor. Any other officers present are not named. In this Council, complaints were made against some of the Brethren for not complying with the law of the Church, relative to attaching themselves to the Branch nearest them. Complaints were also made against some of the Elders for manifesting a spirit of insubordination towards the General Church. A resolution was passed requiring the Rock Run Branch to make known their grievance to this Council. Another resolution was passed, declaring that Brothers Andrew Rattray and Joseph Knox were guilty of misconstruing the Revelation of God which was given, authorizing them to perform a mission to the old Saints; misconstruing it so as to authorize themselves to disorganize and destroy this Church, which they had heretofore professed to be the Church of God. Moreover that they had presented and proclaimed in West Elizabeth a false revelation, that was destitute of any portion of the spirit of God, to effect that purpose; and therefore, they were suspended from all Church privileges until they should repent. The various Branches were to be notified not to receive

them into fellowship, this latter duty being left to the Secretary Wm. Cadman to perform.

The following Conference was held at West Elizabeth, Pa., commencing December 28, 1872, and continuing until the 31st. President Bickerton and his first Counsellor were present but the second Counsellor evidently was absent, as Bro. Benjamin Meadowcroft was chosen to act in that capacity. Bro. Joseph Astin was Secretary. The Mingo Branch was reported by Bro. Wm. Skillen and the death of Sister Mary Astin is recorded therein. I am inclined to think that she was the wife of Bro. Joseph Astin, although the account does not say so. The Little Red Stone Branch was reported by Bro. Samuel Nutting, with two new members being added and a good influence prevailing. The Laurel Valley Branch was reported by Bro. Samuel Hamilton by letter, eight members being reported. Bro. Wm. Bickerton gave a statement of his travels during two previous years, which the record says was very edifying. A resolution was passed instructing Bros. Wm. Bickerton, Charles Brown and Benjamin Meadowcroft to visit the Branch at Rock Run and invite them back to the Church. (It is evident to me that there had developed trouble of a serious nature with this Branch, but the record is not clear on the matter as yet, but it probably will be clarified later.) Bros. Joseph Astin and Benjamin Meadowcroft were set apart in this Conference by the imposition of hands and the washing of feet for the preaching of the Gospel. A resolution was passed requesting all delegates upon their return home to make every honorable and lawful effort to raise money towards building a House to the Lord at Coulterville. The subject of establishing a Stake of Zion was taken up, and a committee of seven Brothers was appointed on the matter; namely, Wm. Bickerton, Charles Brown, Benjamin Meadowcroft, John Neish, Wm. Skillen, James Nichols, and Joseph Astin, Secretary. A letter was read by the Secretary from Bro. and Sister Telford who were at Knightsville, Clay County, Indiana. The following resolution is on record, "That Bro. Joseph Astin, Sec., write to New York and see after the Plates of the Book of Mormon." (I presume that the Plates mentioned here would have reference to the type from which the Book of Mormon was printed since the first publication was printed at Palmyra, N. Y. It is probable that the Church was contemplating printing an edition of its own.)

CONFERENCE OF 1873

The April Conference of 1873 was appointed to be held at the Mingo Branch, near Monongahela City, but for some reason that is not stated, it assembled at West Elizabeth, Pa. Bro. Wm. Cadman was appointed to act as second Counsellor to President Bickerton. The West Elizabeth Branch reported five baptisms to this Conference. Mingo was reported by Bro. Wm. Skillen as having only ten members on their books, and he said that he never saw the Branch so low as at that time but they were still holding meetings. Little Red Stone was reported by Bro. Joseph

Astin, stating that there had been twenty-seven baptized since Bro. Wm. Bickerton and he had gone there. Bro. Wm. Cadman read a letter from Central Branch, Ohio, but no details are given. The committee that had been appointed to visit the Rock Run Branch gave their report, the details of their report not being recorded. However the following motion was passed, "Moved and adopted that the Brethren of Rock Run Branch be requested to appear at the July 5 Conference to give their reasons for not attending our Conferences and explain their position." The subject of gathering was discussed somewhat in this Conference, but none of the discussion is recorded. Elder Archibald Thompson gave a good report from Mormon Valley, stating that the Saints were determined to do their duties, and that a good feeling existed there.

The General Conference of July, 1873, was held at Coultersville, Pa. In the reports of Branches, Green Oak reported that five of their members had gone to the old Country. Brother George Barnes was called upon to explain why he was absenting himself from the General Church. In replying, he stated that his reason was the false revelations given to the Church in its rise which had caused him to stumble. He contended that our revelations were imperfect, and that we ought to hear the vocal voice of God. After some argument, the meeting adjourned and was reconvened at seven o'clock. The first business transacted, was the appointing of a committee of five, named as follows: C. Cherry, Reader; J. Bickerton, B. Meadowcroft, and A. Cherry to bring in a verdict relative to the difficulties of the Rock Run Branch. After retiring from the Conference for a time along with the parties involved, their findings were as follows: "Report of the Committee: The Rock Run Brethren cannot be one with us because of the failures of the revelations; and as the revelations have failed, so has the Priesthood failed; and except this Church look for a Restoration by an Angel, they (the Rock Run Branch) cannot go with us." In the business session on Monday morning, July 8, the following actions were taken in this matter. Bros. A. Rattray and J. Knox were separated from the Church for upholding false revelations against the Church. Bro. George Barnes was separated from the Church for denying the Council of the Church; also for taking part with those who brought forth false revelations and for denying the Priesthood; and because of his conduct, in trying to destroy the Church. Also Brothers John Ashton and Peter Ramsey were separated from the Church for causes similar to the aforementioned Brethren. Bros. C. Brown and Parker were appointed to go to Rock Run and carry on meetings at that place.

The committee that was appointed to see about the construction of a House of worship at Coultersville, was called upon to report, but nothing had been done as yet. The Red Stone Branch reported that they had taken steps towards erecting a Building; also the West Elizabeth Branch reported that they were going to enlarge their place of worship. Both these moves were approved by the Conference. The committee that had been appointed relative to the subject: "A Stake of Zion," was called upon

to report their labors. A long conversation followed with the result that a general satisfaction was enjoyed. Bros. Wm. Cadman and W. Menzes were added to the Committee. Due to the action taken against some of the Brethren of the Rock Run Branch, a number of offices was left vacant. Bro Benjamin Meadowcroft was appointed to fill the office of Second Counsellor of the Church, previously held by Bro. Barnes. Bros. J. Louttit and W. Menzes were called into the quorum of twelve Apostles. Bro. Wm. Cadman was sustained as President of the Apostles, while Bros. J. Nichols and Arthur Bickerton occupied the position of Counsellors in the quorum of Apostles. There were several brethren ordained Evangelists, and Bros. Robert Miller, Wm. Lynch and Thomas Lancaster were ordained Elders. Bros. Wm. Cadman and James Louttit were delegated to represent the Apostles at the Wheeling Conference, while Bros. J. Bickerton and A. Cherry were to represent the Evangelists. During the Sunday afternoon meeting, the following account of a wonderful gift of healing was related by Bro. Stevenson (I presume this is John Stevenson). While he was preaching the Gospel in West Virginia, he baptized a man and his wife, who were the parents of a beautiful young lady. The young lady was of the Campbellite profession. She was bitterly opposed to this doctrine, but was very kind to Bro. Stevenson. A short time later she took sick with a disease which the Doctors pronounced incurable. Although the Father had spent forty dollars in her behalf, she was left in a dying condition. Bro. Stevenson visited her, and told her that she would not die at that time. When they asked him how he knew, he replied that it was by the evidence of the spirit which he felt in him. The young woman then put him to a test saying: that since he professed to be a man of God and she had been kind to him, she wanted him to administer to her. He then attended to the ordinance of the Gospel, anointing her, and she was raised instantly.

The following Conference met at Little Red Stone near Fayette City on October 18, 1873. Bros. John Neish and Wm. Skillen acted as Counsellors to President Bickerton until the arrival of the regular Colunsellors. The West Elizabeth Branch reported the death of Sister Lewis, who had borne a faithful testimony, in that she had no fears of death but was going home. The Green Oak Branch reported the death of Sarah Ann Bacon. She was living in Pittsburgh when she took sick, and although very low, she went to Coulterville to be baptized. The record says that she bore a powerful testimony to the Gospel and spoke in the gift of tongues before she died. She was seventeen years old. The Red Stone Branch reported seventy-six members on their book. Bro. Wm. Bickerton reported a visit he had made to the West Virginia Conference and stated that it was in very good condition. A resolution was passed, allowing all Brethren and Sisters attending this Conference to take part in the meetings. At the close of the Saturday morning meeting, they retired to the river where a baptism took place. These minutes contain the account of the dedication of the Church building which had been built on Little Red Stone Creek. Bros. Wm. Bickerton and John Neish were appointed to

preach the dedication Sermons on Sunday morning, and Bros. Wm. Cadman and Wm. Skillen were to take up the collection. Bro. C. Brown reported that he had visited the Rock Run Branch and found that the Saints there were determined to stand by those who had been separated.

On Sabbath morning, October 19, the dedication services of the Red Stone Church commenced at ten o'clock, with the officers and members sitting in order as far as possible. The services were opened by Bro. John Neish, who read for his text I Timothy, 3rd chapter, 15th verse. The Saints then joined hands and the President presented the Church to the Lord, asking the blessing and consecrating power of God upon it. The afternoon meeting was opened by Bro. Meadowcroft, and then was turned over to the Brethren and Sisters for testimony. At the close of this meeting they went to the river where Bro. Bacon baptized Lena Walker, and the record says: "Although it was raining very hard, all present were made to rejoice in the power of God." The evening meeting was opened by Bro. Bacon and was occupied by preaching and testimony. The cash statement relative to the Building was as follows: Subscribed before opening, \$397.05; Collected at opening, \$273.16; making a total of \$670.21. The total cost of the building was \$1,259.07, leaving a debt of \$588.86. A vote of thanks was given to Joseph Lancaster and his wife for their liberality in selling for one dollar the land upon which the Church was built. (On page 7 of *Religious Experiences*: speaks of the deed being worthless and that the debt took the House. I will just add that this building is now used as a dwelling and is not very far out from Fayette City, Pa.)

CONFERENCES OF 1874

The January Conference of 1874 was held at Wheeling, W. Va. Bros. John Dixon, John Bickerton, and John Westwood were commissioned to write an article on the affairs of the Church for the past few years, to be published in the newspaper. A committee was delegated to look into the matter of the Church buying a Printing Press, and each Branch was asked to do what it could towards raising money to pay for it.

The April Conference of 1874 was held at West Elizabeth, Pa. The Mingo Branch reported the death of Bro. John Caldwell who died full of hope. Laurel Valley, reported by Bro. Love, had fourteen baptisms since Bro. Bacon had come there in October. Bro. Love gave testimony of the good work being done there. Bro. John Stevenson gave a statement of his labors in Kansas, saying that there had been eighteen baptized and all were rejoicing in the spirit of the Lord. Bro. Stevenson also presented the following written statements of gifts of healing experienced while laboring in the Vineyard of the Lord. He says: "I was called on December 8, 1873, to attend to the ordinance upon a child of Lewis Beaton, Neosho County, Kansas, who had a white swelling in its legs. The gift of healing was made manifest and the child is well after having suffered one year, and all medical aid had failed. In the same month, I was called

to attend the ordinance on a child of George Shauver in Willson County, Kansas, who had been scalded, and the power of God was there to heal. The child had been scalded two weeks previous. "I went forty miles to administer to it and the flesh began to heal right away." Bro. Stevenson reported several other cases of afflicted people being healed by the ordinances of the Gospel. The Conference resolved to raise a collection on Sunday in order to assist Bro. Stevenson to return to Kansas.

The General Conference of July, 1874, was held in the Mount Vernon School House which was located in the country out from Green Oak, Pa. President Wm. Bickerton and Counsellors, Charles Brown and Benjamin Meadowcroft were present. The following resolution relative to the blessing of children was passed: "That the parents of all children presented to this Church to be blessed, (if not members themselves) are to be instructed that the children so blessed are considered members of the Church and are to be taught the Doctrines of the Church; their names being reported to Conference as other members until they come to years of accountability." These minutes record an account of the purchase of a Printing Press and Cutter at a cost of \$140.00. It was resolved at this Conference "That hereafter, we, as a Church, do agree that we will pay two per cent of all our income monthly for the purpose of defraying the expenses of the Church in accordance with the word of the Lord given on April 5, 1862." Joseph Astin, James Louttit, and Wm. Skillen were appointed as a committee to receive this levy. The subject of "The Stake of Zion" was again introduced. President Bickerton gave a report of the Committee of the "Stake of Zion." He told what the Lord had shown and what He would show when the person or persons went out, stating that the Lord would designate the place. When he said the place was on the line of the Cherokee Nation, the power of God came upon Bro. Alexander Bickerton that he spoke in the Indian language and the power of God was felt by nearly all present. (This is the same instance referred to in *Religious Experiences* on pages 8 and 9.) The following Brethren were appointed on a committee to devise ways and means for carrying out the will of the Lord in the gathering of the Church to a Stake of Zion: Charles Brown, James Louttit, Wm. Reader, Benjamin Meadowcroft, Wm. Cadman, Wm. McDonald, and Wm. Menzes. Bros. Wm. Bickerton and John Neish were appointed on a committee to go to seek out a location for the Church. It was resolved in this Conference to sell the Church lot at Green Oak; also that the Coulterville Building committee be discharged, and the Church property at this latter place be sold. Bro. Wm. Cadman was delegated to go to the W. Va. Conference in September and Bro. J. Dixon was to go with him. Later Bro. Wm. Bickerton was also delegated to go with Bro. Cadman. A resolution was passed requiring Bro. Wm. Bickerton to put in writing a Vision that he had concerning the gathering. It is as follows (dated, June 3, 1874, Westmoreland County, Pa.): A revelation of the will of God that I had after I had received knowledge about the gathering: "While I was at prayer,

the whole end of the house seemed open to my view and I saw a multitude of the ancient Fathers above my head looking down upon me. They were waiting for a movement of this Church, the gathering of the Saints and the establishing of Zion. Especially, I recognized Jacob at the head and I saw that he would be a ministering spirit to this Church in bringing about the purpose of God. Then I realized the word of the Lord as it is written. 'Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord and He shall turn the hearts of the Fathers to the Children and the hearts of the children to the Fathers, lest I come and smite the earth with a curse. Likewise the word of the Lord came unto me that no man could receive greater Authority than I had received, it was from God Himself, and that Angels nor men could give anymore; Therefore go forward and accomplish that which I have commanded and I will be with you always to the end. Amen.'



The Building we built and dedicated in the year of 1873, as it now appears. It has since served as a Post Office, Store and Residence and at this date 1941 is owned by David Binns. It is located on Little Red Stone Creek not far from Fayette City, Pa.

A delegate Conference was held at Little Red Stone on October 3, 1874. Bro. Wm. Menzes acted as one of the Counsellors in the absence of Bro. B. Meadowcroft. In the evening meeting the following was adopted and recommended for action by the General Conference: "Whereas the past experience of the Church has taught us that the unfaithfulness of Brethren in not carrying out appointments given them by the Church proves detrimental to the interest and government of the Church; therefore be it resolved that: from this time forward any Brother or Brothers neglecting to carry out anything given them by the Church, shall be suspended from the Priesthood until they give a satisfactory reason to the Church for their neglect. In Monday morning's session the following motion was passed: "That

we as a Conference recommend to the Church that we, the members do not entangle ourselves with worldly affairs, but that we hold ourselves in readiness to gather to the place where the Lord may appoint." The word of the Lord as given by President Wm. Bickerton follows: "Thus saith the Lord God, the Lord God Almighty, I have promised unto this people a Land; I have promised unto this people a Land, a good land, a glorious land, a land flowing with milk and honey. Amen." The record says that the glory and power of God came down and sealed the promise.

The Secretaries of the different Branches were instructed to collect at once all the money they could towards helping Bro. Bickerton go away. The closing of the Conference ends this record which dates from December 29, 1860, until and including the Conference minutes of October 3, 1874.

THE MINUTES OF A COUNCIL, AUGUST 10, 1867, AS RECORDED IN THE
WEST ELIZABETH BRANCH BOOK

A council of Elders met to make regulations for the Sabbath School Celebration. The following resolutions were made: that, Bro. Bradbury and Bro. Wm. Wilson be appointed to keep order during the day; that, the name of each Scholar be called before the opening of the service; that, the celebration be held on the 29th and if possible on the same ground as last year; that, Bros. Morgan Thomas and Wm. Bradbury attend to starting or leading of tunes. Bro. Bradbury was also appointed to take up a collection to purchase candy, etc., for the children. Therefore, it is expected that each Scholar and their parents will attend, also anyone that feels interested in the School is welcome.

A MYSTERIOUS MEETING

When I was quite young I heard Father tell of an experience that was had with some of the Brethren along about 1870. It was usually referred to as a "Mysterious Meeting." After arising from bed on a Sunday Morning, he felt impressed to go to Bro. Wm. Bickerton's home. Upon arriving there, he found that several other Brethren of prominence from other Branches of the Church had been prompted as he himself had, that is, to go to Bro. Bickerton's home. Thus a number of the Brethren having obeyed their promptings found themselves mysteriously gathered together on a Sunday Morning, not knowing for what purpose. During their conversation with one another, the gift of tongues was made manifest, and as I remember, it was by Bro. Wm. Bickerton. The interpretation was given to the effect, that if he, (Bro. Bickerton) was not careful he would lose his calling, and that the Lord already had chosen another to take his place. Brother Bickerton had at that time, planted a Vineyard, and wine had been made from the fruit thereof. The drinking of it had caused a reproach to come upon the Church; not that Bro. Bickerton was drinking of it, but because he was the owner of the Vineyard, and also the position he held in the Church. Bro. Bickerton asked the Brethren not to record this matter, promising that he would rectify the situation. They responded to his request with the understanding that he *would* rectify it, but Bro. Bickerton failed to keep his promise. This meeting was before his move to Kansas in 1875. I have often heard my Father speak of this, and I have written it to the best of my memory.

BEGINNING ON BOOKS OF OCTOBER, 1876 TO JULY 6, 1895
ALSO JANUARY 2, 1875 TO JULY 2, 1887

I have now laying before me two of the Church records, which I have examined some in order to get the trend of them, as one of them is dated from January 2, 1875 to July 2, 1887 and the other one from October 7, 1876 to July, 1895. You will observe that these records begin within a year of each other, but one of them extends eight years later than the other.

A special General Conference was called to assemble at West Elizabeth, Pa., on January 2, 1875. I take it for granted that this *special* affair was on account of Bro. Wm. Bickerton who had just returned from his trip to Kansas. Preparations now began for the Church to locate in the west. The following General Conference of July, 1875 passed a resolution authorizing the Government of the Church to be located at Zion Valley, Barton Co., Kansas, (now known as St. John, Stafford Co., Kansas), and that the next General Conference of July, 1876 be held there.

I will explain why there are two sets of General Church records covering the same time. The move west occurred sometime in 1875. I have always understood that Bro. Wm. Lynch took the records west and the minutes of the General Conference in July, 1877 in Kansas, records him being present. The General Conference of July, 1876 was also in Kansas, but since the records were not taken there till 1877, the minutes of the July, 1876 Conference are missing. So the record of 1875 to 1887 is of the work in Kansas, while the other record, 1876 to 1895 is of the activities of the Church here in the East.

AN UNLAWFUL CONFERENCE

Also in the record of 1875 to 1887, are the minutes of an unlawful Conference held at Coulterville, Pa., in July, 1876, presided over by Bro. Benjamin Meadowcroft. We find that it happened thus. In Conference in Monongahela, Pa., April, 1875, Bro. Meadowcroft was chosen to preside over the Church in the East in the absence of Bros. Wm. Bickerton and Chas. Brown. Bros. Wm. Cadman and James Louttit were to act as his Counsellors. Bro. Bickerton was in the East at that time, but had located in Kansas before the following October Conference, at which Bro. Meadowcroft presided. A special General Conference was held at Red Stone, Pa., in January, 1876, with Bro. Meadowcroft in charge. It seems there was some difficulty arose with him, but he made a statement of the matter which was satisfactory to the Conference. A delegate Conference held in Monongahela, Pa., April, 1876 undertook to change the appointment, made a year before, for Conference at Zions Valley, Kansas the following July, wishing instead to hold it at Coulterville, Pa. However a vote upheld the previous appointment. Bro. Bickerton had written a letter to this Conference giving instructions to any who were contemplating going to the Zion Valley Conference. In spite of all this,

at the close of their business, they passed a resolution to hold the July Conference at Coultersville. This delegate Conference overstepped its authority and President Meadowcroft acquiesced to it and he also sustained that unlawful procedure by presiding over the Coultersville Conference in July, 1876. The minutes of this latter Conference show that a letter was received by them forbidding their unlawful proceedings. However they proceeded and as a result Bro. Meadowcroft and many others got away from the Church. Bros. James Louttit and John Neish, who acted as counsellors, both died out of the Church. Bro. Wm. Skillen, who was Secretary, and Bro. Meadowcroft were reconciled to the Church later and were in fellowship with the Church at the time of their death. I remember my Father said, that he refused to attend the Coultersville Conference but represented himself by letter to the duly appointed Conference held in Kansas; consequently the West Elizabeth branch of which Father was a member, sent no report to the Coultersville affair. The Conference of July, 1877 in Kansas took action on a number of these brethren who had participated in the unlawful Conference of 1876, but as I have previously mentioned, some of these brethren were reconciled with the Church before their death. The minutes of the unlawful Conference were ordered cut out of the Church record. They were taken out, but the pages are still preserved in the book.

MISSING MINUTES

I have not found the minutes of the legal Conference held in Kansas in July of 1876, but in the minutes of October, 1876 at West Elizabeth, Pa., Bro. Wm. Cadman was sustained as President of the Church in the East, which would indicate that he had been elected to that position in the July Conference of 1876 in Kansas. From the time that Bro. Bickerton and others went west in 1875, the General Conferences were held there and the quarterly Conferences in the East. The last General Conference held in Kansas was in July, 1887.

CHURCH AT MINGO

In the earlier days of the Church, I find many places mentioned where the Church once flourished, but which are unknown to the most of us today. At a Conference in Monongahela, Pa., April, 1875, Bro. Robert Spence reported 80 persons baptized at Mingo, making a membership of 115. Mingo is now known as Riverview, just below Monongahela City. Also in the minutes of a Conference at West Elizabeth, Pa., a branch is mentioned at Glenwood Center, W. Va. In 1879, I find there was a branch at Sugar Run, W. Va., presided over by a Bro. Peter Fox. I find a report by Bro. W. H. Reeder in 1877 from Allegheny City, and Mormon Valley, this latter place being located somewhere near Pittsburgh, Pa. In the July Conference of 1880, a copy of the minutes was authorized to be sent to Bro. D. L. Shinn, Clarksburg, Harrison Co., W. Va. I have

heard my Father speak of this brother. In 1876, I learn that the Church had a printing press, which was to be shipped to Bro. Shinn, but instead it was wanted in Kansas by Bro. Bickerton. In 1883, Bro. Robert Leonard was sustained to preside at Troytown, Pa. I have heard much of this place in my time. It was located somewhere across the river from the present town of Roscoe.

TROYTOWN

Speaking of Troytown, I will relate an instance told to me by Bro. Alexander Cherry shortly before his death. A Conference had been appointed for that place and it was winter time and zero weather. At that time trains went up the river only as far as Monongahela, so my Father and another brother walked from there to Troytown; Bro. Maxwell and others walked from near Mt. Pleasant. Others walked from Coulterville and various other places in the bitter cold weather. They arrived there late in the evening, and after they had eaten supper and had gotten thawed out some, my Father suggested that they have a meeting. Bro. Cherry said to himself, "Old fellow, you still have a lot of grit." I have often heard how God blessed this people in the early days of the Church. How could it be otherwise, in view of the efforts and sacrifices they made? Is it not natural for a man to allow the things that make life easier, cause him to forget God? It seems hard for a man to enjoy luxuries and worship God too. If something happens to our automobile these days, we just can't or won't go.

A MEMORIAL

Among our Church Records, I find the following article which is in my Father's hand writing, termed a

"MEMORIAL"

TO THE CHURCH OF JESUS CHRIST:

We, the Latter Day Saints of West Elizabeth, Pa., hereby wish respectfully to represent ourselves to your honorable Body with regard to the all important subject of Gathering. Without enumerating the various revelations given to the Church previous to July, 1874, we hereby state that the Conference then fully accepted the following fact as being the will of God revealed: "That the place of gathering was near the Northern boundary of the Cherokee Nation, and that the time had fully come when its accomplishment was placed within our reach." Parties were then and there appointed to go in search of the desired locality, with an expectation of discovering a good land, and healthy climate, and with a distinct understanding that the Almighty would reveal unto them the place which he had appointed for a purpose of such magnitude and importance. January, 1875 again found us in a special general Conference to hear the report of those sent, and discover the results of their mission, which when given we well remember were highly satisfactory. Our President, Wm. Bickerton, reported their travels from Wilson Co. by Wichita, Kansas, westward until they came to what was then known as Barton Co., southwestern Kansas. The land in this County he described as good in quality and climate healthful, but as

being destitute of timber, and its mineral resources of course unknown, because unexplored, and he positively stated that it was made known unto him that it was the place of gathering, which he then and there dedicated to that purpose. All this (we beg leave to remind you) was then fully endorsed by the body of the Saints, and the power and glory of God was wonderfully manifested in our midst, which we accepted as an evidence of the correctness of the conclusions then arrived at. Since that time, you are aware that the means of the Saints has been very largely expended in that undertaking, and a number of our Brethren and Sisters have removed to that neighborhood with an intention of establishing the gathering, depending upon us following after to assist in its establishment and perpetuation. We solemnly assert that any neglect on our part to reinforce them in their well meant exertions cannot possibly be attended with other than disastrous and ruinous results.

Therefore Brethren, we earnestly request your careful and candid consideration of the conclusions of a general council recently held at the house of Wm. Cadman, which you have already heard by reading the minutes, as they created with us an alarm of a general character for the welfare of Zion. They condemn the place appointed for the gathering (we believe without sufficient reasons), measuring it only by the standard of human comprehension.

They propose also to disannul the appointment of next General Conference in July (1876) at Zion Valley, and even propose to search out a more eligible situation for the purpose of gathering, than the one acknowledged by the whole Church only one year ago, as being divinely selected. We testify that the peace of God did not rule in that Council, and that the principle of spiritual guidance was entirely abandoned and we are absolutely certain that if its conclusions are not reversed, they will be always deplored.

At the conclusion of this remarkable council, we met in our afternoon service, Sabbath, December 5, 1875 in great despondency and trouble with the experience of the last twenty-four hours. But we began to look to the Lord for consolation and comfort, and almost before we had time to call, the Lord answered and sent us a wonderful shower of divine glory. The gift of tongues was given and the interpretation by three different persons declaring the place now known as Zion Valley, "To be a choice land, a good land, and that it was the place of gathering; and that the Saints would gather to it, and none but the Saints, and that there should be no speculation there, and that it was a spiritual gathering and not a temporal gathering." And we testify that the spirit and power of God bore witness unto our souls that the interpretation was true, and we were constrained to praise God and shout victory through the blood of the Lamb. We pray that the Almighty may bless your deliberations, and cause you to realize the truth of these things; and therefore we pray that the Conference of January, 1876, may assume the dignity of reversing the erroneous conclusions of the Council referred to, and let us for once obey the voice of revelation and place this people near the border of the Cherokee Nation, That the Deliverer may go out of Zion and turn ungodliness from Jacob; or else be candid and confess to all men that we do not believe in what we have been teaching these many years, namely the principles of immediate revelation.

Further, we would say that if any portion of our Brethren have become degenerated so far as to have no respect for the revelations given to this Church, and wish to control the things of God by a mere political system of close voting, we wish all our votes to be received positively against them, both

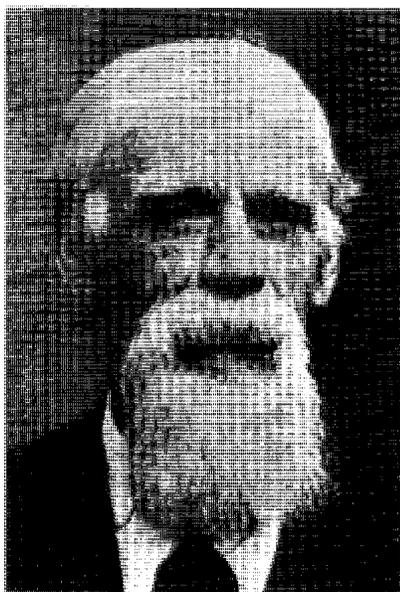
now and forevermore. Amen. And hercunto we affix our names on this twenty-sixth day of December, 1875.

| | | |
|-------------------|---------------------|-------------------|
| WM. CADMAN | ANNA BROWN | JAMES RUSSELL |
| THOMAS STEVENS | ELIZABETH GUNTHER | FANNIE LYNCH |
| WM. LYNCH | NANCY GEORGE | MARY THOMAS |
| ISAAC MORGAN | AMANDA E. BICKERTON | RENA DAVIS |
| RICHARD BICKERTON | HUGH ANDERSON | ELIZABETH RUSSELL |
| MORGAN THOMAS | JEANNET CARDUFF | ANNE DAVIS |
| JOHN GUNTHER | ELIZABETH CADMAN | MARY ANN LEWIS |
| DAVID CARDUFF | MARY JANE BROWN | JAMES LEWIS |
| SARAH ANDERSON | JANE BROWN | |

CHAPTER SIX

A Change Made in the Presidency of the Church, Accounts from July, 1880, including October Conference of 1902

1880 CONFERENCES



Brother Wm. Cadman

In the January Conference of 1880 held in Kansas and presided over by President Wm. Bickerton, a resolution was passed sustaining Bro. Wm. Cadman as President of the twelve Apostles also President of the Church in the east.

At the April Conference of 1880 held in Troytown, Pa., it was felt to be the will of God that Bro. Wm. Cadman, then President of the Church in the East, should be sent to the following July Conference in Kansas. The gift of tongues was made manifest and the interpretation given that "it was God's will for Bro. Cadman to go." The action of the Conference was unanimous in the matter.

Events now began to take place which resulted in a change in the Presidency of the Church. It is evident from the records that Bro.

Wm. Bickerton was having trouble of a serious nature. He was accused by a Bro. Taylor in Kansas, of causing a separation in his family. The results were that the Church in Kansas suspended Bro. Bickerton from all Church privileges on May 1, 1880. The resolution says that the vote was unanimous, the entire eighteen votes being in favor of it. On the following June 5, (in Kansas), he was separated from the Priesthood, along with both his Counsellors.

The minutes of July Conference of 1880 in Kansas show that Bro. Cadman was present. At the beginning of the afternoon meeting the business session was adjourned until he (Bro. Cadman) could visit Bro. Bickerton and others, (who were meeting in a school house), in order to make an investigation of their trouble. They rejected a proposition made by Bro. Bickerton, but informed him that they were willing to allow Bro. Cadman to examine the charges and testimonies in the matter,

giving Bro. Bickerton the opportunity to defend himself at an afternoon meeting. But Bro. Bickerton and his party refused and would not acknowledge the brethren in Conference as their brethren. This Conference was presided over by Bro. Eli Kendall, who had been set aside as President of the Church by the laying on of hands in January, 1880 by Bro. Bickerton. (However I understand this action set aside Bro. Kendall as President of that district only, and not in Bro. Bickerton's place as President of the whole Church.) Therefore with Bro. Kendall presiding over the meeting in the absence of Bro. Bickerton, he having refused to be present for an investigation with Bro. Cadman, President of the Eastern District; the General Conference of July, 1880 sustained the previous action of the Church in Kansas and separated Bro. Bickerton, along with both his Counsellors, from the Church of Jesus Christ.

Bro. Wm. Cadman was then elected President of the Church of Jesus Christ and was set aside by the laying on of hands and the washing of his feet. Other officers elected were first Vice President, Bro. Eli Kendall; Second Vice President, Bro. Cummins Cherry; Secretary, Bro. Joseph Astin; and Treasurer, Bro. W. T. Maxwell.

A resolution was passed dividing the Church into districts as follows: West Elizabeth, Pa.; Wheeling, W. Va.; and Zion Valley, Kansas. Bro. Kendall was also set aside as President of the Kansas district. The following July Conference of 1881 was appointed for the same place, Zion Valley, Kansas. (Now known as St. John)

At a Conference held on July 31, 1880 at West Elizabeth, Pa., Bro. Bickerton sent minutes of a Conference held by himself and his followers in Kansas. Pres. Cadman had returned to the East by this time and he vacated his chair while these minutes were being examined. After the examination, a resolution was passed rejecting these minutes, the Holy Ghost bearing witness and the word of the Lord being given through Sister Cadman, "Verily, verily, they are rejected of me, saith the God of Heaven." Witnesses who testified of the word of the Lord and the great power made manifest in tongues, etc., were Bros. N. Wright, W. T. Maxwell, Allen Wright, David Myers and Sister Lynch. After some further investigation of the affairs in Kansas, this Conference at West Elizabeth passed the following resolution: "Moved and adopted that the action of our brethren and sisters (the Church) in the West be sustained by this Conference; as we believe with all our hearts that they have acted in accordance with the will of God, and he, whom God rejects, we reject."

In later years Bros. Arthur Bickerton, Wm. Bickerton and many others reconciled themselves with the Church and died in fellowship with the same. I will give the account of these latter events in their proper place as I chronicle the events of the Church.

In the July Conference of 1873 Bros. John Ashton and Peter Ramsey along with a number of others of the Rock Run Branch, were separated from the Church for causes which are previously mentioned, but in this July Conference of 1880, the following resolution was passed: Moved

and adopted that we consider the action against Bros. John Ashton and Peter Ramsey null and void and that we receive them into full fellowship.

A DREAM OF SUSANNAH M. TRUMP

"In or about the year 1880 I dreamed that I was at a meeting of the Saints. There was confusion at the meeting occasioned by a report that an enemy was coming against us. We left the meeting to go home, and on our way we were informed that our enemy was hotly pursuing us. Great consternation and fear was upon us and we became scattered until I found myself alone, still fleeing from the enemy. I entered a house and begged the inmates to conceal and save me. They did conceal me and bade me not to fear, but I was still very fearful. The women of this house then advised me to put on a garment like theirs to disguise myself and thus avoid the enemy. The garment was made of purple velvet and trimmed with a beautiful band of golden color. I finally did, reluctantly put on the garment and the women bade me go with them, which I did. We were accompanied by two men. As we traveled along, my attention was attracted off to the right by a company of people. They were singing and seemed to be having a Camp meeting. I inquired who these people were and the two women told me they were Saints of our own kind. I felt a desire to go to this meeting but my friends bade me go with them and not to fear. We then turned to the left and traveled on. Then we saw a very large and furious beast coming toward us. Its manner was very threatening and I was much afraid, but my friends encouraged me and exhorted me not to fear as my disguise would save me. I observed that on the beast was a person dressed in uniform and having a sword. He was endeavoring to control the beast and restrain its violence. When it came close to us, I recognized the person as Bro. Cadman. 'Why,' I said, 'That is Bro. Cadman. I am not afraid of him. He will not hurt me.' But my companions told me it was not he, but the beast that was seeking the destruction of the Saints and that it would not hurt as long as he could control it. Bro. Cadman then said he could not hold it and got off, saying he would strip it, which he tried to do. Around the beast's body was an ornamental band of great beauty, having the appearance of gold and great strength. However I observed that this band was less beautiful and bright than the similar one I wore around my body as a part of my disguise. Bro. Cadman succeeded in stripping the beast with the exception of this band which he could not break. He called on the Lord to help him, and he said, "There is nothing but the prayer of faith that can break this band." I then stepped up and said, 'No, Bro. Cadman, nothing but the prayer of faith and the power of God.' Then I took hold of the band and we both pulled and broke it. The beast fell to the ground and it was nothing but the skin of a beast which dropped to the ground. When it fell, it left standing as if she had been in the midst of it, a beautiful, innocent-looking woman. She looked at Bro. Cadman and smiled. He smiled also, looked at me, and said, 'Now you see what it is.' We both rejoiced and glorified God. Then

the woman flew away to the company of Saints whom I had previously seen. I wanted to follow her and tried to fly away also, but I awoke and my dream was ended."

AN EXPERIENCE OF THE LATE WM. CADMAN

"In my very young days I had an impression of coming to America. I remember when I was a very small boy I said once to my mother: "Mother, when I get a man I am going to America." I remember she looked at me very strangely and said: I would never go while she had anything to do with me. I said, yes. "I shall go when I get a man." This feeling continued until I was between 22 and 23 years of age, when I got married and started for this country, accompanied by my wife. I mention this matter because of experiences I had on our journey, which I never could account for without including the Almighty in the matter. We left England in the fall of 1856. When we arrived in Liverpool I was impressed with the propriety and necessity of seeing the ship we should sail on, that we might sail on a good ship. We went along by the docks looking for a ship that was going to sail for New York. We found one with a notice hanging on one of the masts, that it was going to sail on a specified day. I said to my wife, "There is a ship for New York, let us go aboard of her and see what she is like. We went aboard of her and instantly I was affrighted exceedingly; I never felt such a sense of fear in all my life, and said to my wife, 'Let us get off.' We went off as if in fear of an explosion occurring instantly. I wondered much concerning the matter after getting off and said, 'What in the world does that mean?' I was never so frightened in all my life. 'If we never go to America we will not go on that ship.' I repeated that expression a many times.

"After a time we started in search of another ship. We soon found one that was going to sail a day or two later. I said to my wife, 'Here is another ship for New York, let us go and see what she is like.' We went aboard of her. I felt all right there and she looked like a good strong ship. I said to my wife, 'We will go on this ship.' We had a journey of 32 days on the sea. We had fair weather until a short time before arriving at New York, when we had three days and nights of very serious, stormy weather, which carried away our main mast and crippled our ship considerably. We finally dropped anchor in New York harbor, about midnight one night. Next morning early a vessel came to us selling supplies. I got a newspaper the first thing and just as it was handed to me, on its first page, I saw a statement of the ship that we were on in Liverpool having gone down and all hands being lost, in the storm we had passed through. I realized immediately to my entire satisfaction that my experience in that matter in Liverpool had been purely providential for the purpose of saving our lives, and no person could make me believe the contrary. I wondered also why the Almighty in that matter manifested his care of us above others. We had paid our fare

through to Pittsburgh, in Liverpool, and when we arrived in New York, we found that we had to travel by railroad around by the lakes in order to reach Pittsburgh. We traveled over seven hundred miles with Canadian passengers that came on the same ship. We finally arrived in Cleveland, Ohio, on a Sunday morning and had to wait there until noon on Monday, when we came on a train to Alliance, 82 miles west of Pittsburgh, where we had to wait a few hours for a train to bring us forward to Pittsburgh. This was on Monday evening about the eighth or ninth day of December, and the weather was very cold. We got into another trouble there. I had laid down on a bench beside a stove and had fallen asleep. I awoke suddenly, hearing my wife screaming dreadfully. I jumped up but could not get upright; my eyes were full of dust. 'What in the world is amiss,' I said to myself. I then told my wife to quit screaming, that would do no good, and I mind as I bent down I looked around as well as I could to discover what had happened. In looking to my right I saw a stove laid down blazing out at the hole, and beyond that a doorway. I then thought I was on the cars, got hold of my wife's hand and pulled her along, saying, 'quit screaming, let us get into the next car, we will be all right then.' I got hold of her hand and pulled her along, using the other hand to save her clothes from getting afire in passing the stove. On reaching the open door I could stand upright and discovered that we were at this station house and the room that I had now reached had not been destroyed. I tried to pacify my wife, who was still screaming wildly, being terribly frightened. In awhile she seemed to get some command of herself and said: 'Ah, I am glad you did not get up when I wanted you.' I afterward went out to see what had happened and found a very serious wreck had occurred, in which nine lives had been lost, and two persons very seriously injured. Two railroad tracks crossed each other at that place. My wife was sitting in the waiting room on the side next to the tracks. A train came in, when she came to wake me up, to ascertain whether or not that was our train. She could not wake me and became impatient and angry thinking the train would go and leave us. She said she pinched and punished me all she could and declared that I was just like a dead man, and while she was thus engaged the crash came, and we were buried up, but not injured, except her having a few scratches upon her arms made by the points of nails. A train had come in from Pittsburgh at the rate of 30 miles per hour, that should have stopped until the other train had departed. The people said that the engineer was drunk, he run into the train that was standing there, and sent one car into the waiting room. We were the only persons saved in the room, and we could not have been saved only at the back side of the room. The car came in broadways and was within a few feet of us. My wife realized that if I had got up when she wanted me to do so, we would have both been under that car, and of course would have been killed instantly. These matters I mention as evidences that when I came to this land I was under the special care of the Almighty and preserved marvelously both by sea and by land. Other people can believe and

say what they please about this matter; but nothing that any person can believe or say would change my mind.

“After I had been in this land a few weeks, myself and two other persons came in the neighborhood of West Elizabeth to cut timber. We got boarding at a tavern in West Elizabeth. One night I heard people talking in the bar room about religion. I listened a little at the door and then went inside. The bartender was defending what they call Mormonism, and some parties present were opposing and ridiculing his ideas and sentiments. Every point that the man raised in its defense he proved by Scripture, which was astonishing to me. They answered him only with laughter and ridicule and frequent expressions of the word Mormonism. He defended a number of the spiritual gifts, and quoted passages of Scripture in their defense, which I knew he quoted correctly. Finally, the man of the house ordered the house to be closed, saying it was late, &c. The people were then dismissed. I then said to the bartender, ‘why man, if you know that such religion as that is correct, what in the world are you thinking of to be in a barroom dishing out liquor, &c.,’ and I declared that if I knew such principles were true I would have to uphold them, etc. He stated that he had formerly belonged to that Church, but that he did not do right, and that they had separated him, but that he knew their doctrine was correct. I then inquired when and where they held their meetings, he gave me the desired information.

“A few days after that, I was present at one of their meetings. I was wonderfully affected whilst there, more than I ever had been in any meetings before in my life. I wondered what was the reason of that and concluded, that it was because I had been long absent from religious services, crossing the sea, etc. From that time forward I attended their meetings as regularly as I could. In the following spring we moved into West Elizabeth. From that time forward I attended their meetings and compared their teachings with the Scriptures as earnestly and seriously as I was able. I thought, in some cases, they must be wrong or else the whole religious world was wrong. I remember hearing them speak concerning the Book of Mormon, showing what it was and its coming forth, etc. I knew the religious world, as far as I understood, upheld that there would be no revelation from God to man later than the Bible. These men declared that they knew it was from God. I thought to myself if this is true, the whole world is wrong in that particular. I remember that I began reading the Bible very earnestly and prayerfully to find out, whether it taught that there would be no revelation to man later than the Bible. I remember one night I was so earnest in this matter that I was reading the Bible all night. I was forced to conclude that it teaches no such thing. And I will state now that there is no minister on earth that can prove in my presence that God ever did or ever will cease to manifest himself to man except on account of man’s unbelief and wickedness.

“I sometimes thought they were wrong in certain matters and would express myself to that effect, but was almost always worsted. I remember

that I thought that if some of the old ministers that I was acquainted with in England were here, they would be able to prove them wrong. I thought them better acquainted with the Scripture than I was. A short time afterward I was traveling on a steamboat and observed a minister in conversation with persons on the boat. I drew near and took part in the conversation for the purpose of introducing some of these points of Mormon doctrine that I had been trying to disprove and could not. In that case, of course, I took the Mormons side of each of these questions. I found that this minister was as helpless in opposing me on these points of Mormon doctrine as I was in opposing them. I remember that amused me considerably, and I thought to myself, maybe those preachers in England that I so much admired might be as helpless as he was in opposing these principles, if they were here in America. I only remember one point of controversy with them that I ever succeeded in; that was in the summer of 1859. The Mormons as (they called them) had been opening a new meeting house they had just built at Green Oak and had been away for two Sabbath days. Finally they came home. The next day William Bickerton and I were in company, he was bent on drawing me into conversation on religious matter. I did not wish any talk that day. I felt annoyed on account of a man from my own country that belonged to their church and was not back home yet. I knew his habits and felt ashamed of his conduct. I said to Wm., do you consider such a man (naming him) is serving God according to the Scriptures, to the best of his knowledge and understanding, referring also to the fact of them all being home but him, and intimated that he was staying, imposing upon the people. He answered me very readily that he was. I said, 'Then there is some of the Scriptures that he evidently had never seen yet.' He inquired what portion I referred to. I called his attention to Proverbs 25:17, 'Withdraw thy foot from thy neighbors house; lest he be weary of thee, and so hate thee.' 'Oh;' he says, 'our people are very kind.' I replied that I knew that they were kind, which was the reason I despised his conduct so intensely in taking advantage of their kindness. I said to him also: 'Now you are presiding officer of that church I consider it is your duty to correct this man, and give him to understand that he must conduct himself in accordance with this Scripture, as well as other portions of Scripture.' I urged the matter very earnestly upon him as a matter of duty, but he refused to promise me so to do.

"I was baptized in December, 1859, and before being baptized was fully satisfied of that doctrine being in accordance with Scripture, and was also certain that I was prompted by an unseen power to comply with that ordinance of the true Gospel. I remember that just as I arose out of the water I felt in my heart and soul, that if I had to appear before God in one moment I could go before him, knowing that I had just done what he commanded me to do. That was the answer of a good conscience toward God by the resurrection of Jesus Christ. See 1st Peter 3:21.

“I had already believed in God and in his Son Jesus Christ, and in what Jesus Christ taught to his people whilst here on earth as recorded in the Scriptures. I had also realized that I was a sinner, and had repented of my sins, and was now baptized for the remission of my sins in accordance with Christ’s commandments, and the results, Glory be to God, were entirely satisfactory to me. I had formerly been baptized, when an infant, at least mother told me so. Could I then believe in Jesus Christ in my infancy? Certainly not. Could I repent of my sins when I had not committed any sins? Certainly not. That baptism was not an answer of a good conscience to me, not in the least degree. I say that infant baptism originated with man and was never authorized or required by the Almighty at all, not in the least degree. Is it reasonable for us to believe that God is our creator and that we are his creatures and that he has placed us here on earth to prepare ourselves for immortality and eternal life and that he sent his Son into this world to die for us and to instruct us in the means of salvation by authority of the Father and then allow us as creatures to lay aside his plan of Salvation and select some system more suitable to ourselves? It certainly is not. And I would further say that if there is a man on earth that thinks he can prove infant baptism by the Scriptures I hope he will make himself known to me.

“The promise of receiving the Holy Ghost is only made to persons who have complied with these previous principles, faith, repentance, and baptism for the remission of sins. We might refer you to many, many passages of Scripture to that effect. We need to be perfectly humble when we obey the Gospel, and perfectly pure in our motives, desires, and intentions, and we should have perfect faith in the veracity of the word of God. If we have these qualities of heart and soul to the proper extent then we are prepared to receive what the Almighty has promised to give, and if we do not possess them to the necessary extent we are not prepared. I remember, I was slow myself in receiving the Holy Ghost, much slower than my wife was, who was baptized at the same time I was. I seemed to lack the faith and earnest desire of receiving these great spiritual blessings. I felt perfectly solid, as far I had progressed. I had a perfect knowledge that my baptism was accepted of God, but did not progress beyond that point very rapidly. I remember some time after I was baptized an acquaintance of mine asked me concerning my spiritual experiences, whether I had received any of the spiritual gifts or not, naming several of them, he was a man that was brought up a Methodist, but used to attend our meetings frequently. I said to him, ‘Well Henry, I must tell you the truth I have not.’ He looked at me very earnestly and then called me by name, saying, ‘I think you are too honest for them.’ I knew what he meant by that, that they were bearing false witness, and I would not do so. I could see several of the Brethrens features at the time, in my mind, and concluded that I would not dare to think myself more honorable than they. I then showed him that these brethren’s testimony corresponded with the testimony of the disciples of Christ,

referring him to a number of their statements, and assured him that it would be consistent for him to include them also, as bearing false witness, wherein they spake the same things. I felt at that time sorry that I could not say yes to this man's question; but I could not, but I remember that I became more earnest and prayerful from that time to attain to a more perfect realization of the Spirit of God. Some time after this, I was at a meeting and experienced the baptism of fire and the Holy Ghost, as perfectly as a man could. The Spirit of God burned like fire in my heart, my whole body was in a cloud of glory also. I glorified God at the top of my voice, and realized that the Almighty sent his blessings upon me as soon as I sought earnestly for them. This I remember was shortly before the close of a night meeting, when the meeting closed, I thought of this same man and went right to his house and told him what I had received. He looked at me and laughed and said: "You are as bad as any of them now." I ran away homeward, saying to myself, "What a fool I am, for thinking that he would believe me any more than any other person when I related to him spiritual truths, he being a natural man."

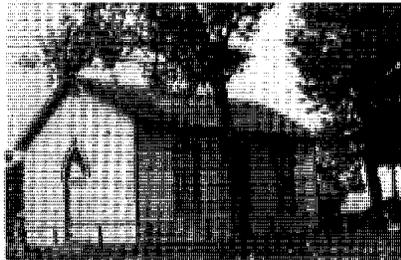
"I will state my spiritual experiences after obeying this gospel entirely satisfied me that it was the true Gospel of Jesus Christ, which had been made known to man in these latter days. Also, the Book of Mormon was in reality what it professes to be. A record of the ancient inhabitants of this land, giving a brief account of their history, also an account of Jesus Christ having appeared upon this land after his resurrection and ascension into heaven, and establishing among them his true Gospel according to his declarations recorded in John's Gospel, 10:16: '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.' Did Christ ever visit any other branch of the house of Israel, except the Jews in Palestine, whilst here in the flesh? He certainly did not. The Book of Mormon informs us that he appeared upon this land and visited the descendants of Joseph after his resurrection and ascension into Heaven, and established his Gospel also upon this land, and rehearsed to them in explanation of his visit to them the very language I have now quoted from John's Gospel. Is it not of vast importance to know whether these statements are true or false? It certainly is. I know they are true. The knowledge has been given to me of God since I obeyed the true Gospel."

CONFERENCES OF 1881

The July Conference of 1881 held in Kansas and presided over by Bro. Eli Kendall, President of the Church in Kansas, passed the following resolution: That Bro. Wm. Cadman be sustained as President of The Church of Jesus Christ in General until July Conference of 1882. The same Conference also elected Bro. George Kendall as President of the Kansas district of The Church of Jesus Christ, until July Conference of

1882 and sustained Bro. Eli Kendall as First Counsellor (of the General Church) to President Wm. Cadman, then recommended the Church east to elect some one in the east as Second Counsellor (of General Church) to Brother Cadman.

In the July Conference of 1881 at West Elizabeth, Pa., the officers elected were Bro. John Ashton, Second Counsellor of the Church, and First Counsellor to the President Bro. Wm. Cadman in the east; Bro. Allen Wright, Second Counsellor; and Bro. Wm. T. Maxwell, retained as Secretary. (As I understand this matter Bro. Wm. Cadman was now President of the General Church and also President of the eastern district. Bro. Ashton was elected Second Counsellor of the General Church, and also elected First Counsellor of the eastern district, and Bro. Allen Wright was elected Second Counsellor of the eastern district. The last General Conference held in Kansas was in 1887 and the election of Officers over the eastern and western district seems to disappear soon after that.)



Our Church building at Jefferson near West Elizabeth, Pa., dedicated in October, 1882.

RECORDS OF 1882 AND 1883

In April 1882, is recorded the sale of a lot in Coulterville, Pa., which had been purchased with the intention of building a place of worship upon it. Also recorded is the sale of the lot at Green Oak, Pa., upon which our building had been destroyed by fire. A lot was purchased in the village of Jefferson near West Elizabeth, Pa., upon which to erect a house of worship.

The October Conference of 1882 met in the new building, which had been completed by that time. Expressions of satisfaction were made and a resolution was passed of general satisfaction and that due credit be given to all for their labors and energies in erecting and equipping the building. The House was dedicated to the worship of God in the Sunday afternoon meeting of the same Conference. Bro. John Ashton was in charge of this service and a form was carried out that had been previously shown to him, the Elders bowing toward the Altar during prayer. A collection of \$39.23 was taken up and subscriptions raised the amount to \$64.23. The ordinance of feet washing was attended to in the morning meeting, Bro. Wm. Cadman washing the brethren's feet, and Sister Cadman washing the sisters' feet. There were five children

blessed in this service, Bro. Wm. Cadman officiating, namely: Wm. John Cadman, Elizabeth Anne Cadman, Charles Solomon Cadman, Harry Parlor and James Morgan. The first four are grandchildren of Bro. Cadman, while the other is the son of Bro. and Sister John A. Morgan, formerly of Elizabeth, Pa.

In January Conference of 1883 the following is recorded: "A number of dreams were related, as also evidence and knowledge given, to the general satisfaction of all present that Bro. Wm. Cadman is the man designed by the Almighty to lead this people. Testimonies and Hymns of praise with a glorious feeling of satisfaction that the business presented before and done at this Conference was done according to the will of God."

I have previously mentioned that Brother Wm. Skillen was one of the brethren who had taken part in the unlawful Conference of 1876. He was restored to fellowship in the Church at the Mt. Pleasant Conference of April 1883. I might just add that I remember Bro. Skillen very well; he died in the year of 1888 when I was but eleven years old; yet, a lasting impression has been left on my mind of him being one of our most noble brethren. He had a very strong voice, and we spoke of him as a loud preacher. Sister Hannah Skillen of today is his daughter and the only one of his children with the Church today.

In the July Conference of 1883, Bro. Skillen was elected first Counsellor in the Church and Bro. R. G. Love, second Counsellor.

QUESTION OF DIVORCE

I read in our records which were kept by our brethren that the Divorce question evidently made some trouble for them. In the January Conference of 1884 the following is recorded: "Moved and adopted: that hereafter all marriages solemnized by any Elder of this *Church* in his Ministerial capacity, shall be properly reported to the next conference of the district in which such marriage occurs in writing by said Elder, who shall be required to set forth the following facts. First, that the marriage was performed publicly in the presence of at least four witnesses; Second, that the contracting parties were closely questioned in regards to all impediments which might, or should obstruct marriage according to the strictest meaning of the moral code of this age, and laws of the land in which such marriage occurs; provided however, that no Elder shall be authorized or permitted (as hereinbefore described) to marry any person or persons previously married and subsequently divorced; unless said divorce was obtained on proof of Adultery, and further provided that said report shall be affirmed by said Elder before a Justice of the Peace, or other person having authority to administer affidavits within the Township, Borough or City in which said Marriage occurs."

The foregoing resolution on marriage and divorce is also recorded in the minutes of a Kansas Conference held in August 1884. Pres. Wm. Cadman was present at this Conference. He also spent part of 1886 and

1887 in Kansas, returning east in November of 1887; therefore he attended the August 1886 and July 1887 Conferences held there. While on his return trip east, he stopped in Richmond, Mo. where he had a short visit with David Whitmer, one of the witnesses to the Book of Mormon.

CONFERENCES OF 1887

The general Conference of 1887 was the last one held in Kansas. At this Conference, it is recorded that Bro. Wm. Skillen was first Counsellor and Bro. Cummins Cherry was second Counsellor to Pres. Wm. Cadman. In the July 1886 Conference at West Elizabeth, Pa. Bro. Wm. Skillen was elected to preside over the eastern district of the Church, (subject to the approval of the general Conference in Kansas), with Bro. Cummins Cherry and Bro. R. G. Love as his first and second Counsellors respectively.

In the October Conference of 1887 at West Elizabeth, Bro. B. Meadowcroft, who had presided over the unlawful Conference of 1876 and had been suspended from the Church, was reconciled and received back in full fellowship. Bro. John Neish and Bro. Robert Miller were also restored to fellowship in this same Conference.

At the close of this Conference, four brethren retired to the home of Sister Cadman at her request to attend the ordinance upon her, as she was very badly afflicted. She was set at liberty and a grand and glorious time of shouting and praising God with tongues and with the interpretation, "Fear not Brethren! Lo, 'tis Jesus holds the helm and guides the ship."

AN UNINVITED GUEST

Having just noticed Bro. Robert Miller's name in our records, it brings to my mind an experience that he once had, which I heard my Father tell many years ago, but is still fresh in my mind. He says that Bro. Miller, while returning home from a Conference, called on some friends at what is now known as Dravosburg, near McKeesport, Pa. These friends did not belong to the Church. While he was in their home, an old man came walking in, and if I remember correctly, he had a small satchel in his hand. The old man stayed until near dinner time, and Bro. Miller's friends began to give the old man hints to leave. Bro. Miller says that he felt prompted to tell the folks to let the old man have his dinner and that he would pay for it, but he refrained from doing so. Finally the old man realized he was not wanted, so started to leave. While doing so he said: "that when I had a home, I never turned any one away hungry." As he walked out the door, he disappeared so suddenly, that the woman of the house screamed with fear. They all rushed out of the house but the old man could be seen no where. My father said that Bro. Miller said he never felt happy after that; he realized where-in he had come short. He had felt prompted to tell them to let the old man have his dinner and that he would pay for it, but he did not obey his prompting. I heard my father tell of this

when I was quite young and I never forgot it. I might just say, that the admonition of the Scripture is, "to be careful how we entertain strangers, lest we entertain Angels unawares."

1886-87

I have previously stated that President Wm. Cadman spent part of 1886 and 1887 in Kansas. The minutes of the West Elizabeth, Pa. Conference in January 1888 records he was present. In the April Conference 1888, two deaths are reported. Bro. Isaac Morgan, who lived back on the hill near my old home, and Bro. Wm. Skillen, who died at Baird Station near Monongahela in January 1888. I remember both of these brethren; especially Bro. Skillen, who was a fine Brother, and an Apostle in the Church of Jesus Christ. Since he had been appointed President over the Church in the east when Bro. Cadman went west, Bro. Cadman was elected to fill out the unexpired term of Bro. Skillen. At this Conference, there were a number of brethren ordained into the Ministry of Christ, their names being as follows: Charles Tickhill, John Grimes, Lawrence Davidson, John Armbrust, Robert Anderson and Cochran Lynch, the gift of tongues being made manifest in these callings. W. D. Wright was also called at this time, but was absent when these other brethren were ordained.

THE DYING EPISTLE OF ELDER WILLIAM SKILLEN

The many friends of Elder William Skillen will have a mournful interest in perusing his last letter, a sort of Epistle to the church at Lucyville. (Roscoe, Pa.) It breathes the spirit of true brotherly love, and came from a good true heart. The letter is dated at Monongahela City, Pa. January 11 1888. On the 19th the writer was dead. As a faithful Elder of the Church of Jesus Christ and as a true man his letter has a spirit akin to inspiration. It was as follows:

*To the Church of Jesus Christ at Lucyville,
The Church here sends greetings*

BRETHREN AND SISTERS:

We have had a glorious time in conference; the love of God reigned, and every thing went harmonious. The preaching of the word still continues; and the people appear to be seeking after truth. I do assure you that the spirit is given in rich allusion, and I do believe that we are verging on better days. May the Lord continue to work, for when He works none can hinder.

Dear brethren and sisters, be faithful and patient, and you shall see the salvation of God. Our brethren and sisters have been very much uplifted at this time, on account of the great portion of the love of God, which has been demonstrated in our midst, and we hope and trust it will continue. We would just say that Brother Robert Miller was appointed by the Conference to preside over the Church at Lucyville, and we hope and trust that it will be satisfactory to all concerned.

I think you may expect a visit from Brother Meadowcroft soon. A committee of six has been appointed to draw up a declaration of our principles, so that all may see what we do believe and what we do not believe. We have until

July to get it up. Brothers Cadman and Love have been added to the committee.

Our next Conference will be held at West Elizabeth, and we expect the General Conference to be held somewhere in these parts. I hope we will see many of you at our next conference. It is astonishing to see how the young Saints who have lately obeyed the Gospel are advancing. It is very encouraging.

I will now close, praying that God will bless and keep you all faithful; that we all may be saved in the day of the Lord's coming.

From your affectionate brother in the name of Christ,

WM. SKILLEN

RECORDS TO THE CLOSE OF THE CENTURY

The July Conference of 1888 records the following brethren ordained as Elders: Wm. Crosby, H. K. Maxwell, Thomas Ballew, and W. D. Wright. In the July Conference of 1889, I notice that Bro. Cherry (I presume, Cummins Cherry) was first Counsellor, and Bro. W. T. Maxwell second Counsellor to President Cadman. Brother Meadowcroft's death is reported in the minutes of October Conference 1889. I might just add that he was one of the three brethren who were sent on a mission to the Indian people in the Indian Territory in 1868.

In January Conference of 1890, a resolution was passed to the effect that all Elders be questioned as to their belief in the Book of Mormon. Brothers Love and Reader's statement was not satisfactory to some of the brethren.

In the minutes of a Conference held at West Elizabeth, Pa., April 1890, the following is recorded: "Encouraging remarks were made by Brothers Alexander Cherry, Wm. Cadman Sr., Charles Tickhill, Allen Wright, and a Bro. Bickerton (this would be Richard Bickerton) concerning the original Sabbath and our imperfections as a people in the observance of His laws. A grand and glorious feeling existed during the remarks." I remember this occasion very well, and my elder Brethren stressed the matter of strict observance of Sunday as the Sabbath day. There was a time when a brother could not labor on Sunday and at the same time hold the position of an Elder in this Church. The Church also cautioned its members against much cooking on Sunday. I might just say that the observance of the Sabbath is the command of God; and when man, or a nation of people, forgets to observe it, it becomes obvious that they are forgetting God.

In the general Conference of July 1890, I noticed that Brothers Cummins Cherry was first, and W. T. Maxwell second Counsellor, Brothers Wm. Lynch was Treasurer, and H. K. Maxwell, Secretary. Also in these minutes is the name of Bro. Richard Bickerton, whom I remember very well. He lived at Homestead, Pa., and I believe he died there. He was an elderly man then, and was, as I understood, a nephew of Bro. Wm. Bickerton.

In January Conference of 1891 at West Elizabeth, Bro. Wm. Cadman

reported holding meetings at Monongahela, Pa. and visiting brethren there. The Church had been rather dormant at this place for some years, and this report of Bro. Cadman seems to be the resumption of the work there again. In the conference minutes of April 1891, the West Elizabeth Branch reported the death of Bro. Morgan Thomas, who died on the 28th day of March, 1891. I remember Bro. Thomas very well. He was Welsh and a good singer. I remember of him being very badly hurt in the mine, but am not sure as to whether this caused his death or not. In July Conference of 1891 a letter was read from Sister Amanda Bickerton, requesting Bro. Cadman to come to Homestead relative to an opening to hold meetings. This sister was the wife of Bro. Richard Bickerton.

In the January Conference of 1894 a request came by letter from Bro. Summerville of Venetia, Pa. for meetings to be held at that place. Bro. Cadman was designated to look after this. I remember very well my Father and Bro. Alexander Cherry traveling to that place to hold meetings. I will relate here an experience that Bro. Cherry told me about, relative to traveling to this place. They went to Courtney by train and then walked over the hills to Venetia. He said on one occasion he went by himself and while walking on his way back home, he said that he felt Father's presence, as if walking along side of him all the way back to the train.

In this same Conference, the Indian Mission to the Indian Territory in 1868, which was abandoned in 1869, was referred to by Bro. Cadman, who stated that he had never felt satisfied about the matter. Bro. Cherry told of an experience he had while preaching from the Book of Mormon, and Bro. Hixenbaugh testified to the same. Their experience is not recorded, but a number of the brethren expressed themselves, and it was felt to be the will of God that the Gospel should go to the Red Men. The Branches were instructed to make this matter a subject of prayer. The following is recorded in the minutes of July Conference of 1894, "A brief outline of a mission by Bros. Cadman, Bickerton, and Meadowcroft in the Indian Territory (in 1868) was read, followed by remarks on the same. Moved and seconded, that we consider the Indian Territory Mission as binding on the Church at this time as ever at any time previous." In this same Conference (July 1894) Bros. Cummins Cherry was elected first, and John Ashton, second Counsellors to President Cadman.

In Conference minutes of July 1894, reference is made to a Pamphlet printed by Bro. Wm. Cadman, and the following resolution is recorded: "Moved and seconded that we indorse the contents of the Pamphlet, as a correct interpretation of the Prophecies of Daniel as recorded. Carried." This Pamphlet was published under the title of "Daniel's Little Horn."

In the October 1894 Conference at Lucyville, Pa. (now known as Roscoe) the following is recorded: "Resolved that we declare that we

have the Gospel, as it was revealed to Joseph Smith in its purity and power; that these other churches called Saints have adulterated the Gospel as revealed to Joseph Smith, and the Lord commands that none other Gospel than the pure gospel shall be taken to His Ancient covenant people." Resolution carried unanimously.

In January Conference of 1895, a vision by Sister Sarah Hixenbaugh is recorded as follows: "I was carried away in the Spirit to a mountain, and was shown a stone, about four feet wide and longer than it was wide. When I first saw it, it was about eighteen inches below the surface of the earth, and it was bare, so that I could see the top of the stone. The stone was rising upward and came within six or seven inches of the top of the ground. I wondered what it meant, and the Spirit spoke to me saying that truth could not be kept down, and that the Book of Mormon had been given to us, and that there is still more for us." The Interpretation: "This stone spoken of is the Gospel restored to Joseph Smith; and as it has tried to rise, men, by false doctrine, have caused the Gospel to be evil spoken of. But now is the time to go forth with the Gospel, and let the little stone smite the image on the feet and let the Kingdom of Christ arise and shine." The Conference received this experience as true.

In this same conference the following resolution was passed: "That a special fund be established in each Branch to defray the expense of preaching the Gospel, leaving the amount to be paid, to each of the separate Branches." While assembled in this conference. Bros. Alexander Cherry and Allen Wright spoke in the gift of tongues, which was interpreted by Bro. Allen Wright as follows: "Verily thus saith the Lord, I have again set my hand to restore my people." The last minutes recorded in the Record of 1876 to 1895 are those of this July Conference of 1895 held at West Elizabeth, Pa. Thus far I have examined these records, transcribing the incidents and experiences therein, which in my humble judgment would be of interest to any or all who may chance to read these pages in years to come.

I have now before me the Church record which starts with the October Conference of 1895, in which the last minutes recorded are those of July Conference of 1906; thus the record covers a period of about ten years. The first matter recorded is the rules governing Conference business a reprint of which will be found in our "Law and Order" book which was later published in 1925. In perusing this record, I will follow the same principle that I have hitherto used in previous records; that is, transcribing such interesting items as are necessary, in order that the reader may obtain a fair understanding of the past history of the Church of Jesus Christ, and be edified as well.

The first instance I wish to mention in this record is the renewal of Bro. Thomas Spence from Monongahela, Pa. He returned to the Church in the October Conference of 1895. My reason for mentioning this matter is, that for a good many years the Monongahela Branch of the Church had been dormant, and the return of Brother Spence seems to

be the beginning of a revival of the work in that place again. Bros. Alexander Cherry, John Ashton, and Wm. Cadman labored very successfully at Monongahela, and the result was that a strong Branch of the Church arose there again. In the late years the General Church has built a very creditable House of Worship at Monongahela and established it as the Headquarters of the Church. The construction of this building and its dedication to the Lord, will be given sufficient space in its proper order in the annals of this history.

In the Conference at Weavers Old Stand (now known as Armbrust, Pa.) in January of 1896, the building of a House of Worship was contemplated. It was left up to that Branch of the Church. The House was not built, and today there is none of our members located there. This place was at that time the home of Bros. W. T. Maxwell, R. G. Love, Allen Wright, J. L. Armbrust and others. Bro. Armbrust still lives there, and is now very old, but sorry to say he is not associated with us any more.

In the minutes of the July Conference of 1896 is recorded an experience that I will not overlook, a dream by President Wm. Cadman. it follows: "I dreamed that I noticed the floor of my house at its southwest corner was sunken. I examined it and observed that the deficiency existed all along the edge of, and over the sill; and that it extended most in the direction of the southeast corner. I became concerned and with the assistance of others, began an investigation of the cause: I found the sill entirely rotted about the corner and the studding without any support. I cleaned out the rotted wood and found the foundation entirely good. I then pressed by investigation in the aforementioned direction, which as far as I went, revealed precisely the same situation. I awoke before I had completed the investigation, much perplexed at the grave situation." The interpretation was given as follows: "The House represented the Church, the southwest corner represented Kansas." Remarks were made relating to the meaning of the dream. Bro. Alexander Cherry spoke in tongues. By motion this dream and the interpretation of the same, were placed on record. Bro. John Grimes stated that one night while lying in bed, the following words were presented to him: "We are true men." By motion this Conference acknowledged the words as received by Bro. Grimes, through the Spirit that "we are true men," to be the word of God. The spirit of God was manifested while these revelations were being spoken of by the brethren. An explanation relative to Kansas being the place referred to in the interpretation of the aforementioned dream should be given. During that period of time, there had been a good bit of trouble in the Church at Zions Valley, Kansas, and the interpretation would indicate that the spiritual condition was not very good.

The April Conference of 1897 was held in Monongahela, Pa., and I remember hearing at the time that it had been twenty one years since

a conference had been held there. During this period of time the work was being revived in Monongahela, the brethren principally engaged in the work being Bros. Wm. Cadman, Alexander Cherry and John Ashton. At this time there had been a Mission established and four baptisms were reported namely Thomas Dixon, his wife Gertrude Dixon, Margaret Gibson, and Margaret Toye. Also Wm. Pollock was renewed. My object in mentioning these baptisms is that we may observe the revival of the work in Monongahela, where at one time the church had flourished. At this same Conference Bro. Wm. Cadman presented the manuscript of the "Articles of Faith" for consideration. It was printed in Pamphlet form in this same year under the title "Faith and Doctrines of the Church of Jesus Christ." The publishing committee was composed of the following brethren: Wm. Cadman, J. L. Armbrust, and W. D. Wright. In these same minutes, it is recorded that Bro. Charles Marks was removed from the Eldership until he should become a believer in the Book of Mormon; also a resolution was passed that Brethren who were habitually laboring on the Sabbath day were deprived of the Sacrament.

In the July Conference of 1897 while Bro. John Grimes was speaking about having more knowledge relative to the two books, (Bible and Book of Mormon) being joined together in our hands, Sister Margaret Lynch (now living at this date 1941 at Coshocton, Ohio) had the following vision: "A brightness came before my eyes over the Bible and Book of Mormon, and it settled into a bright gold link which was, or appeared to be open at the end next to the Books."

In the October Conference of 1897, Bros. James Skillen and Thornton Welsh were ordained as Elders in the Church, both these brethren at this date (1935) have gone to their reward.

Bro. Allen Wright in reporting the affairs of the Weavers Old Stand branch to the January Conference of 1898, said they had rented a Hall and had organized a Sabbath School with good attendance. In this same Conference the following dream is recorded, which was had by Bro. Thornton Welsh. "I dreamed that the Church had not received any Revelation for a long time. Then I saw three men standing before me on a place that reached from earth to heaven, and they were there for the express purpose of receiving revelations, and nothing else would satisfy them. I saw they were very determined and they received revelations for the Church." A motion was passed that the gift of tongues had by Bro. Allen Wright on the Sabbath be received as direct evidence of the truthfulness of Bro. Welsh's dream. In this same Conference Bro. Wm. Helms was re-ordained to the Eldership in the Church. This brother has now gone to his reward.

In the July Conference of 1898 at West Elizabeth, Pa. Brother Arthur Bickerton was received back into fellowship with the Church and the power of God was made manifest in the gift of tongues. Brother Bickerton stated that he had made a mistake in connecting himself with the

“Josephites” properly known as the “Reorganized Church of Jesus Christ of Latter Day Saints.” He said, “They have a form of Godliness but not the power.” I recall very well when Bro. Bickerton was taken back into the Church, my Father and he embraced each other. Both of these brethren have now passed on to their reward.

In the October Conference of 1898 a question was raised relative to any person who might fall away from the Church, as to whether he or she should be re-baptized. The answer was that each case should have to be judged individually by the Spirit of the Lord. Bro. Geo. Washington (colored) was ordained an Elder in this same Conference.

In the April Conference of 1899, McKeesport was listed under the heading of missions and a number of baptisms reported from there. The death of Bro. I. N. Davis of West Elizabeth, Pa. was reported in this Conference.

In the July Conference of 1899, Bro. Alexander Cherry spoke on the matter of revelations that the Lord had given us in the past, and how we had come short of fulfilling what He had already revealed. It is added that there was a very good feeling in the matter. In the October Conference of 1899 Bro. Wm. Cadman presented to the Saints an article he had written on the past experience of this Church and our future hopes. This matter was ordered to be published in Pamphlet form. It was printed in 1899 under the title of “Religious Experiences and Expectations.”

RECORDS OF 1900 TO 1902

The April Conference of 1900 authorized the West Elizabeth branch to ordain Alma B. Cadman an Elder in the Church. In the following July Conference, a communication was read, which was presented by the Lucyville Branch, in regard to carrying the Gospel to the Indians, and of the revelation given to take the Book of Mormon and Bible. After considerable discussion on the matter, the Conference passed the following resolution: “Resolved: that we do not consider ourselves safe in not making more efforts than we have in the past, in the spreading of the Gospel, and that each Elder put forth greater efforts in the future, in that line than he has done.” It was further resolved that we should not consider it safe if greater efforts were not put forth in carrying the Gospel to the Indians. In the October Conference of 1900 Bro. Wm. Cadman reports visiting the Saints in Kansas and visiting Bro. Wm. Bickerton, who was as yet standing aloof from the Church.

In the Sunday night meeting of the January Conference of 1901, Sister Bessie Coatsworth who was very sick, called for the Elders to anoint her, and she was immediately made whole by the power of God. Sister Coatsworth was the daughter of Brother and Sister Thomas Spence of Monongahela, Pa. She was baptized at the close of the Conference.

President Wm. Cadman in the April Conference of 1901, asked the Church the following question, “Can any individual member of the

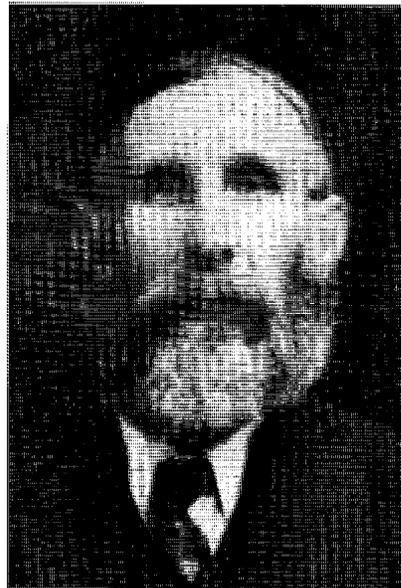
Church act as his judge in his official capacity as President of the Church?" and he requested an answer. After some remarks by Bros. Alexander Cherry and Allen Wright, the following resolution was passed. "That no person or persons has the right to criticise the President of the Church of Jesus Christ in his official capacity, except by a written charge presented to the Conference."

President Cadman then asked another question as follows: "What power is it that prompts any latter day Saint to lay aside any of the laws of Jesus Christ?" In answer it was resolved that we the Elders of the Church of Jesus Christ, believe it to be the power of evil. In the July Conference of 1901 the Lucyville Branch reported the death of Bros. Church Hixenbaugh and Arthur Bickerton. There are no dates given of their death, but I remember being at both of these funerals. Under the order of new business in the January Conference of 1902, Brother Cadman was authorized to prepare and print a Pamphlet, setting forth our faith relative to the doctrine of Polygamy and loose divorce laws. Five thousand of the Pamphlets were to be published, and it was printed under the title of "Faith and Doctrines of the Church" Series No. 2.

In the July Conference of 1902, Bros. W. H. Cadman, James Curry, Wm. Skillen Jr., Archibald Ferguson, and Joseph Tucker, Sr. were ordained Elders in the Church. As this Conference was the fortieth anniversary of the organization of the Church, Bro. Alexander Cherry



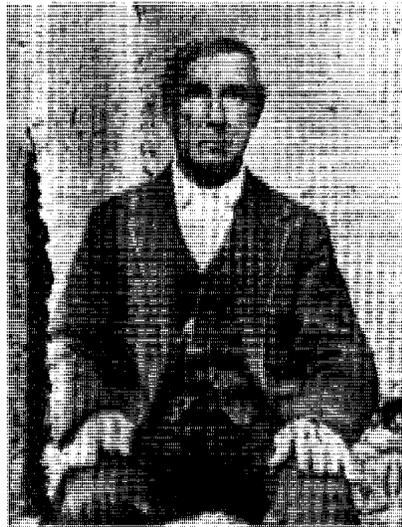
Apostle Wm. Skillen



Brother Alexander Cherry

made some remarks concerning the organization of the Church, and then presented a Walking Stick to each of our three elder brethren namely, Wm. Cadman, Thomas Stevens, and Cummins Cherry, as an appreciation of their long years of faithfulness in the Gospel. I remember well that my father in accepting his, said that he would not use it till he had to. I don't think he ever used it, but as I myself have had a good bit of trouble with a lame back, the cane has been useful to me. Old Bro. Cherry in accepting his, remarked "I will lean on mine now," which he did. These three brethren have now long since gone to their reward.

The October Conference of 1902 held at Weavers Old Stand (now Armbrust, Pa.) authorized Bro. Alexander Cherry to go to St. John, Kansas, and endeavor to have some of the Saints there reconciled to the Church. Brother Thomas Dixon was ordained an Elder in this Conference. In the following Conference Bro. Cherry made a report of his mission to St. John, Kansas.



Elder Thomas Stevens
was a staunch old man in the Church.

CHAPTER SEVEN

Brother Wm. Bickerton and others Reconciled to the Church, Accounts taken from November, 1902, and including a September Conference of 1907

The following instrument was recorded in the Recorder's Office at St. John, Stafford County, State of Kansas, on the 24th day of February 1910 at ten o'clock A.M. and entered in Vol. 6, Page 509. R. C. Holmes Registrar of Deeds.

St. John, Kansas, November 1, 1902

We, the undersigned, do hereby sign our names and do agree to be consolidated, called together as one body of people in name, in law, in faith, in doctrine, in Church property as Real Estate, furniture and books, and all as appearing at this time or hereafter, east and west or wherever a part of the Church may be; submitting all things to the General Church and to the authority of the same.

| | | |
|------------------|-------------------|--------------------|
| MARION CAMPBELL | ABASHA RISK | J. B. WILLIAMS |
| G. W. MATTHEWS | JOHN BRECKENRIDGE | SIMON HAUGHT |
| SAMUEL CAMPBELL | JOHN E. LASSITER | WM. BICKERTON, and |
| SOLOMON VAN LIEU | W. H. ROWE | ALEXANDER CHERRY |

for the General Church.

CONFERENCE OF 1903

The January Conference of 1903 authorized a Branch of the Church to be organized at McKeesport, Pa. with Bro. Thomas Dixon as Presiding Elder. I was present at the meeting when said branch was organized.

The April Conference of 1903 was held in Lucyville, now known as Roscoe, Pa. and was opened by President William Cadman in the usual manner. In the report of mission work, Brother J. L. Armbrust reported that the work in McKeesport was very encouraging. Brother William Cadman also gave an encouraging report of the work done in Monongahela City.

In the report of Branches, Lucyville Branch reported three baptisms, the McKeesport Branch reported four and the Monongahela Branch reported three.

A resolution was passed in this Conference requesting the St. John, Kansas Branch, to send Brother William Bickerton as a delegate to our next Conference. Also the subject of establishing, or it may be more proper to say, the purchasing of a Printing Press for the purpose of printing a Church paper was discussed very much in this Conference.

The Sabbath Morning meeting was opened by Brother Allen Wright.

His text was taken from the 102nd Psalm and a very interesting discourse was delivered. The afternoon and evening meetings were conducted by Brother A. Cherry.

The Conference was closed by singing hymn, We'll never say goodbye in heaven. Samuel Sanders was secretary.

The July Conference of 1903 met in the Jefferson Church near West Elizabeth, Pa. with quite a large representation of the Saints and was opened in the usual way. Brother Bickerton failed to get to this Conference as was requested for some reason, but he sent considerable Manuscript of history that he had written. This caused a great deal of discussion for he had not drawn a line between the many years that he had stood aloof from the church and of the time when he was restored to fellowship in November of 1902. Hence the following resolution was passed: "That we indorse it (the Manuscript) as far as he was a member in good standing in the Church and the Secretary be authorized to return the same to Brother Bickerton according to his request."

In the reports from the various Branches of the Church, The West Elizabeth Branch is much encouraged because of conditions there. The Weavers Old Stand Branch of Armbrust, Pa. reported one baptism and a membership of forty-four. The McKeesport Branch reported three baptisms. The Saint John, Kansas, Branch by Brother J. C. Breckenridge reported having good meetings and that the power of God had been made manifest among them. Also they had two baptisms and had ordained two brethren from Pennsylvania to the Eldership namely: James (Clyde) Gibson and Joseph Shutler. The Lucyville Branch report was not very encouraging, though they reported ordaining three brethren as Elders, namely: David Kennedy, Nephi Federer and Gustave Blum.

In the election of General Church Officers, William Cadman was retained as President, Alexander Cherry retained as First Counsellor, Allen Wright retained as Second Counsellor, Samuel Sanders retained as Secretary. William Lynch and William Helems both retained as Trustees. The October Conference of 1903 was appointed to be held at Weavers Old Stand now known as Armbrust, Pa.

AN EXPERIENCE OF THE AUTHOR

In thinking upon past experiences, I wish to relate one that I had in the year of 1903 which has never been erased from my mind, an experience that has had a lasting effect upon me.

When I was a boy at home, Bro. Cummins Cherry and his wife often came to our home on Sunday from Church and had dinner with us. Bro. Cherry was afflicted with what I always understood to be palsy. He was very nervous and shaky, so much so, that it was very difficult for him to raise a cup of coffee or tea to his mouth; in fact it required much effort on his part to use his knife and fork to get any food to his mouth. As he grew older his condition of course grew worse; thus he was assisted very much by his wife, Sister Cherry.

He lived to be an old man, his beard and hair much tinged with gray, and became very tottering and feeble. He had been ordained an Apostle in the Church in 1862 and was a faithful man in the Gospel of Jesus Christ.

Some time shortly after he died, I had the following experience: I dreamed I was on my way to the Jefferson Church and while walking along, I was laboring under the thought that it was Sister Cherry who had died and not him. Knowing of his condition and how she had cared for him while living, I naturally expected to see him in a pitiful and distressed condition having no one to care for him, or at least not having her to do so, now that she was dead.

I remember as I walked into the Church I saw Bro. Cherry sitting there. Immediately I shouted out: "My, doesn't Bro. Cherry look good since Sister Cherry died!" He was no more like the man I had known on earth, than day was like night. He was the picture of health and strength possibly about forty-five years old. He had no beard excepting a black mustache, not at all like the man that I once knew; yet I recognized him instantly, and shook his hand. I awoke out of the dream and said to myself, "Why, it is not Sister Cherry who is dead, it is Bro. Cherry who died." I wish to say again that this experience has had a lasting effect on my mind.

I moved with my family in the year of 1908 to St. John, Kansas and of course worshipped with the Saints there until 1919, when I returned to Pennsylvania. Among the Saints in St. John was an elderly Sister named Beitler who had obeyed the Gospel many years ago. She was the mother of Bro. Jacob Beitler and Sister Barbara Hundt. The latter, along with her husband and a large family of children lived about two miles north of St. John on a prosperous farm. Sister Beitler made her home with her daughter, Sister Hundt. They had a large home, but Sister Beitler, like most old people, wanted to live alone; so they built a two room house for her close to their home, where she could be alone, yet close enough that they could care for her.

One night a severe blizzard, for which the state is noted, blew over that part of Kansas and it got very cold. The next morning when Sister Hundt went over to see how her Mother was, she found her lying on the floor dead. They did not know whether she had arisen from bed to fix the fire and being unable to get back to bed, froze to death, or whether she may have had a stroke. Be that as it may, she was lying there dead and it was a terrible shock to her daughter. I preached her funeral sermon at the little Church on Second Street West in St. John and it was a bitter cold day. I had gone out to the farm and came in to town with the funeral procession, which was composed of horse-drawn vehicles in those days, and it was very cold. It was a distance of about two miles and about the same distance to the cemetery.

As I said, her death was a terrible shock to Sister Hundt and it worried her for some time. She was sensitive as to what people might think of her for allowing her mother to live alone, when she could have

been living under their roof. But it was her mother's own wish to live as she did. Sister Hundt was clear of any neglect of her mother, yet she was sensitive about the affair and worried much.

Some time after this, Sister Hundt was in town and she came to my home and said to me: "Brother Cadman, I have had an experience about my Mother. I dreamed I met her as a sixteen year old girl. She had golden hair hanging down her back, yet I knew it was her. I have not worried any more about my Mother." Sister Beitler was seventy-five years old when she died, and like most others, showed the effects of the many years spent upon this earth. As I have stated, my experience has left a lasting effect upon my mind, for as Paul says: "Thou sowest not that body that shall be." This was a wonderful experience to me.

(From the Pittsburgh *Leader*, March 6, 1904)

MORMON ELDER ON POLYGAMY

HE DECLARES THAT THE UTAH FOLKS HAVE NO AUTHORITY FOR IT
DENOUNCED AS WICKED
NO REVELATION SANCTIONING THE PLURAL MARRIAGES
BOOK OF MORMON FORBIDS IT

Elder Wm. Cadman, of West Elizabeth, Pa., who has been a Mormon for nearly a half century, and was one of the original twelve Apostles (of The Church of Jesus Christ) is bitterly opposed to the doctrine of polygamy. He berates the Mormons of Utah for accepting such an article of faith and putting it into practice. He further maintains that such practice is in direct opposition to the most forceful teachings of the Book of Mormon. In support of this statement he showed a "Leader" representative certain chapters in the book which expressly prohibit polygamy.

Elder Cadman said that recently two Mormon elders visited him at his home at West Elizabeth, when he closely questioned them as to how they have reconciled the Book of Mormon with their polygamous practices, but they were unable to answer him directly. He says that the Utah Mormons, the practitioners of polygamy, claim they have had a revelation since the Book of Mormon has been published, but they cannot reconcile their practice with the teachings of the book. He says that Joseph F. Smith is a nephew of the founder of the Mormon church, and that the son of the founder of the church was founder of the Reorganized Church of Latter Day Saints.

Elder Cadman has published a number of books on Mormonism, among them being "Faith and Doctrines of the Church of Jesus Christ," "Daniel's Little Horn," and "Religious Experiences and Expectations." In an interesting chat yesterday afternoon with the Elder about the beliefs of the Mormons and their practices, he said: "There is a gross mistake in regards to the Mormons. In the first place I will state that the Utah people are generally called Mormons, which is far from correct. The word Mormon sprang from the Book of Mormon, and I do not know of any book on earth that is as positively against polygamy as that book. These two Utah Elders who called on me conversed with me on various matters, and I informed them that if I were in Salt Lake City before their highest authorities, I would declare publicly, and prove the expression, that any person who said he believed in the Book of Mormon and polygamy

was not fit to be outside the lunatic asylum. There is quite a difference between the world generally and Utah in particular. The world generally does not believe in revelation; consequently they do not use that principle for the introduction and support of wickedness.

We object to loose divorce laws. We have so many states and territories in this Union, and we have a general United States government; yet we allow each state and territory to form their own laws concerning marriage and divorce. That seems actually abominable to me. Why do we not have a United States law on marriage and divorce? That would not correspond with our peoples (of the U. S.) ideas generally concerning liberty. Do we want liberty to sin? Do we want liberty to marry in one state and have children and then, when it suits us, to hop over in another state and obtain a divorce? Surely not. If we exercise such liberties under the laws of our nation it will certainly bring the nation to speedy destruction. We condemn all forms of adultery as earnestly and positively as we do polygamy, and will assist our fellows in whatever is necessary to suppress them."

SOME RECORDS OF 1904 TO 1906

The January Conference of 1904 held in McKeesport, Pa. (authorized a Branch of the Church to be re-organized on Little Red Stone Creek, this place being located about two or three miles back of Fayette City and Bro. Francis Federer was appointed to preside over the Branch. I might just say that I have attended a number of Conferences at this place in an old barn, and many enjoyable times were had there. Bro. Federer has since passed to his reward.

The matter of re-filling the quorum of twelve was taken up. At this time Bro. Wm. Cadman was the only one of the original Apostles left in the Church, he being ordained in 1862. A resolution was passed suspending the rule that only Elders have a vote in business, and allowing all to participate in the calling of the twelve. The following brethren were called by unanimous vote: Bros. Alexander Cherry, Allen Wright, W. T. Maxwell, James Skillen, Thomas Dixon, Wm. Lynch, Thornton Welch, J. L. Armbrust, and W. H. Cadman, all of Pennsylvania, and Marion Campbell and John Williams of Kansas. "Go ye Messengers of Glory" was sung. While the calling of the twelve was in process, a powerful gift of tongues was made manifest, and the interpretation was given as follows, "Verily, thus saith the Lord, this is my work, this is my will."

In the calling of Evangelists, the following were called: Bros. Wm. Crosby, James Curry, John Grimes, Joseph Shutler, Archibald Furguson, Thomas Sloan, Francis Federer, Wm. Skillen, Robert Anderson, Joseph Tucker, Wm. Wells, Clyde Gibson, Samuel Sanders, Gustave Blum, John Dillon, Samuel Leonard, and Cochran Lynch, all of Pennsylvania, and Solomon Van Lieu, G. W. Matthews, Samuel Campbell, Abashi Risk, J. C. Breckenridge of Kansas.

The report of the McKeesport Branch to the April Conference of 1904, contains the account of Bros. John Ward, Charles Ashton, and Moroni Campbell, being ordained Elders, while the Monongahela Branch reports Bro. Charles Behanna being ordained an Elder. The

Lucyville Branch at this same time reported the death of Sister Washington (colored). She was 86 years old.

Among the many brethren assembled in the July Conference of 1904 is recorded the names of Bros. Marion Campbell and W. H. Rowe of St. John, Kansas. In this Conference, the eleven brethren who had been previously called to fill up the quorum, were ordained Apostles in the Church of Jesus Christ. Bro. Wm. Cadman Sr., the only surviving Apostle of the organization of 1862, ordained Bro. Alexander Cherry, who then assisted in the ordination of the brethren to the Apostleship in Christ Jesus. These brethren were set apart by the washing of feet and anointing of oil, and the power of God bore witness. The following brethren were sent on a mission to the Indian people in Oklahoma (formerly known as Indian Territory): Bros. Allen Wright, Marion Campbell, Thomas Dixon, Wm. Cadman Sr., W. T. Maxwell and James Skillen.

The Evangelists were ordained in their respective Branches of the Church, as is seen in the minutes of the following Conference in October 1904, the Lucyville Branch reporting the following brethren ordained: W. H. Wells, Gustave Blum, Francis Federer, and Samuel Sanders. The McKeesport Branch reported the following brethren ordained: John Grimes, Clyde Gibson, James Curry, Thomas Sloan and W. J. Skillen. The Monongahela Branch reported Bros. Joseph Tucker Sr. and Archibald Furguson, while the Weavers Old Stand Branch reported the ordination of Bros. Wm. Crosby, John Dillon, and Cochran Lynch. The brethren who were sent on a Mission to the Indian people reported their labors to this Conference, October 1904, but had very little to report, apparently having had no success and no encouragement. However, the brethren were thanked for their efforts. The death of Bro. Thomas Stevens was reported, he being in his 85th year. He had been a member of the West Elizabeth Branch about all his life. I remember Brother Stevens very well when I was a boy. He was always very attentive to his Church.

In the January Conference of 1905, the following brethren were called and ordained Evangelists: Wm. Helms, Nephi Federer and Charles Ashton. In the following Conference, the St. John, Kansas Branch, reported the following deaths, namely: John Williams (an Apostle) who died Feb. 12th, and Sister Eliza Glasscock who died Feb. 17th. William Bickerton who died Feb. 17th, 1905, Tommy Morgan who died March 1st, and Jacob Beitler Sr., who died March 11, 1905. Bros. Maxwell and Armbrust were appointed to draft resolutions of sympathy in behalf of those who were left to mourn. In the July Conference of 1905, Brother Solomon Van Lieu of St. John, Kansas was chosen to fill the vacancy in the quorum of twelve Apostles, caused by the death of Bro. John Williams.

I have noticed in the minutes of the various conferences there had been much talk about printing a Church paper, but the matter had been set aside at various times. The matter was brought up again in

the July Conference of 1905 and they decided to publish a paper to be known as "The Gospel Reflector" to be edited by Bro. Alexander Cherry, assisted by Bro. Samuel Sanders. The first issue was to be and was printed in August 1905 and monthly thereafter.

In the January Conference of 1906, the death of Bro. Wm. Cadman Sr. was reported, having occurred on November 6, 1905. He was born in April 1834 and obeyed the Gospel in 1859, being elected President of the Church in July of 1880. In this same Conference under the head of "Revelations" to the Church, Bro. McCandless Dias spoke in the gift of tongues, and the interpretation was given by Sister Devore as follows, "Gather ye, Gather ye my people. I am the Lord God Almighty." This was accepted as given of God. Also a prophetic utterance by Sister Hannah Skillen as follows, "You must preach this Gospel by scourging, or I will scourge you," was accepted as given of God. In this same Conference there were some questions sent to the Church from St. John, Kansas, concerning the "Millenium," but nothing was done in the way of answering them at that time. The following April Conference laid them over until our General Conference in July of 1906. I will watch this very closely as time goes on, as it evidently resulted seriously.

The April Conference of 1906 appointed Bro. W. H. Cadman to represent the Church at the District Conference to be held in St. John, Kansas the last Saturday in April of 1906.

ALEXANDER CHERRY ELECTED PRESIDENT OF THE CHURCH

In the assembling of the General Conference at West Elizabeth, Pa., in July 1906 among those present were several Brothers from St. John, Kansas, Bro. Allen Wright formerly of Weavers Old Stand, Pa., Bro. Thomas Dixon formerly of McKeesport, Pa., Bro. James Skillen formerly of Monongahela, Pa., and Bro. Marion Campbell. Authority was given to ordain Bro. John A. Morgan of St. John, Kansas, formerly of Elizabeth, Pa., an Elder in the Church. During the election of General Church officers, Bro. Alexander Cherry was elected to succeed our deceased Bro. Wm. Cadman as President of the Church, Bro. Allen Wright being elected as first Counsellor, and Bro. W. T. Maxwell elected second Counsellor. Bro. Samuel Sanders was retained as Secretary, with Bro. Nephi Federer assistant Secretary. Other officers elected were Sister Lillian Dias, Financial Secretary; Bro. Wm. Lynch, Treasurer; and Bro. Wm. Helms, Trustee, being elected for three years. Bros. Joseph Tucker Sr. and Wm. Helms were called to be ordained Apostles by this Conference, vacancies having been made in the quorum by the death of Bro. Wm. Cadman and Bro. Thornton Welsh being separated. A donation of one hundred dollars was made by the Church to the Brethren from Kansas, who had been called upon to attend this Conference.

The questions sent to the Church from St. John, Kansas, relative to the "Millennium" were summed up in one, as follows: "Shall there be blood

life in the Millennium?" Six brethren were selected to speak on the matter, Bros. Allen Wright, Thos. Dixon and James Skillen taking the affirmative side, and Bros. Alexander Cherry, W. H. Cadman, and Marion Campbell, the negative. Each speaker was allowed only five minutes at a time, with the understanding that the Elders of the Church would settle the matter by vote after the orations were made. But after the brethren were through speaking, Bro. Allen Wright requested that there be no vote on the matter and his request was granted. It was very evident that had the Elders been given an opportunity to vote (as was the understanding), the negative side of the controversy would have been upheld; that is, that there would be no blood life in the Millennium. These questions involved the matter of the "Ancient of Days" a matter on which the literature of the Church is very plain. As I have previously stated, this matter became serious in the Church, and I will take further note of it as it appears on our records.

BEGINNING OF THE RECORD DATING FROM OCTOBER, 1906

Having concluded with the previous record which ended with the July Conference of 1906, and having transcribed from it the accounts which I deemed were most important, and in order to give a minute history of the Church of Jesus Christ, I shall now proceed with our record dating from October 6th, 1906 to and including the minutes of April Conference of 1919. In going through our records, I notice that there is some difference in the way various secretaries have recorded events; for instance, some have recorded some testimonies and experiences of the Saints, while others have been more brief in recording the affairs of the Church.

In the October Conference of 1906, a resolution was passed sustaining the officers of the General Church, but owing to reports concerning Apostle Solomon Van Lieu of St. John, Kansas, he was not sustained in his position; however, it was not acted upon any further at this time. But before we go very far in this record, we find a serious condition arising in Kansas as a result of the questions that were previously sent to the Church from that place. I will chronicle this as found in our record, yet I will not go into unnecessary details of the affair for it is not my desire to deliberately and wantonly expose the faults or errors of any of my brethren. However, on the other hand, I feel obliged to give sufficient in order that the Church's position may be made clear. In the aforementioned Conference, I notice that a very favorable report of mission work at Oakland, Maryland and Dellslow, W. Va., was given by Bro. Joseph Shutler; also that Bro. Charles Ashton gave a very favorable report of his mission to Dellslow, W. Va. The McKeesport Branch at this same Conference reported Bro. Thomas Lancaster and his wife being renewed back into the Church. They were baptized into the Church many years previous, but had become slack in their duties. The Red Stone Branch reported that Bro. Amzi Lynn had been ordained

into the Eldership on July 25, 1906. No doubt some of my readers will remember Sister Young of Belle Vernon. I remember her very well. She had been burned very badly in some way, had the ordinance attended, and in this Conference she related her experience as to how the Lord had healed her through the power of faith. The Secretary states that the power of God accompanied her testimony.

In the January Conference of 1907, the Priesthood went into session to investigate the doctrines that were reported being taught in the Branch of the Church at St. John, Kansas. A number of letters were presented, which were signed by twenty-three members who were not satisfied as to some things that were being taught. There was no action taken, it being agreed that all should be present. During the business of this Conference, a resolution was passed, "that it is not the faith of this Church that there would be blood life in the Millennium;" further resolved, "that we do not believe that there will be children born in the Millennium;" and further, "that we believe that Christ will come at the beginning of the thousand years, or the Millennium." These resolutions were carried unanimously by our brethren assembled in Conference. I might just add that the Millennium as understood by the Church, has reference to the thousand years spoken of in Rev. 20. Another resolution was passed at this same time, "that we believe that the two Witnesses spoken of in Rev. 11 are two prophets of God, not the Old and New Testaments as taught by some." This was also carried unanimously. Then a resolution was passed "to sustain the General Church officers who sustain the faith of the Church and those who do not, are not sustained." This same Conference rejected the minutes of a district Conference held at St. John, because of some criticism and rejection on their part of a portion of the October Conference minutes relative to Apostle Van Lieu's case. It was further resolved to justify President Cherry in appointing a committee in the west to investigate the troubles and doctrines that were being taught in that Branch of the Church.

In this same Conference, Bro. Charles Ashton gave a lengthy report of mission work performed by himself and Bro. Wm. Helms at Delslow, W. Va., Maryland, and Belle Vernon, Pa. with three baptisms at the latter place. Owing to a dream that was related in this Conference, the following resolution was passed, resolved "That it is the sense of this Church that the Missionary Benevolent Association is a benefit to the Church and that we uphold it."

The April Conference of 1907 in Lucyville, Pa. rejected the actions of the district Conference held in Kansas, because of the manner in which they disposed of the minutes from the east. A number of questions were sent from the west to the Church. After some remarks, they were returned to the brethren in the west for their answers with scriptural proof, to be returned to our next Conference. This was done by motion. There was also an anonymous letter read that came from the west, slurring the Church in the east, but no action was taken on it.

Another letter was written by Apostle James Skillen which was returned to him because of some statements he made which the Church knew were not true. I do not mention this in any way to reproach Brother Skillen for he was a fine man, but the best of us may get wrong sometime.

In this same Conference of 1907, the West Elizabeth Branch reported the death of Sister Tillie Gilland who died on Jan. 4, 1907. The McKeesport Branch reported the death of Sister Margaret Gilbert on March 11, 1907 in her 86th year. Brother Clyde Gibson who had previously made a trip west and while there was ordained an Elder, was to be re-ordained an Elder.

A statement signed by a list of names was sent from St. John, Kansas, claiming that there had been no false doctrines taught there, and that none had ever taught blood life in the Millenium. I have in my possession two pamphlets that were subsequently published respectively by Apostles Allen Wright and Solomon Van Lieu. I shall quote from them in their proper place and allow the reader to form his or her own conclusions as to what was taught in the west. While the subject of carrying the Gospel to the Indian people was under consideration, Bro. McCandless Dias spoke in the gift of tongues and the interpretation was given by Sister Devore as follows, "Go and I will carry you through."

A DIFFICULTY THAT AROSE IN THE CHURCH IN 1907

I wish to remind the reader of the questions that were returned to the west, were to be answered to our following Conference. Instead of this being done, Apostle Allen Wright printed a Pamphlet (without the sanction of the Church) on the matter at issue and distributed it before the July Conference was in session. The act itself was a violation of the request of the April Conference "that these answers to the questions be returned to our next Conference;" and is also a violation of the order and custom of the Church, that all manuscripts relative to doctrinal matters must have the sanction of the Church before being put into print. Brother Wright was well acquainted with this order. Therefore a resolution was presented by the Lucyville Branch of the Church to the General Conference of July 1907 "condemning the Pamphlet printed by Bro. Allen Wright as contrary to the faith of the Church." The resolution was accepted by motion, only four voting against it. It was further resolved, "that all Apostles, Evangelists, Elders, or other officers of the Church upholding said Pamphlet be suspended from office." This was also accepted by motion. I remember that our brother Apostle Wm. T. Maxwell arose and asked the Conference in what position that left him in the Church. President A. Cherry replied to him that if he intended to sustain the Church, for him to take his place in the Conference which was second Counsellor. Brother Maxwell did not do so. All told, there were six Apostles who did not acquiesce to the stand the Conference had taken against Bro. Wright's Pamphlet (but all were not present). It was resolved "that all members upholding said Pamphlet be suspended

from the Church." It may be proper to name the Apostles who were affected by the action of the Conference. They were as follows: Bros. Allen Wright, Solomon Van Lieu, Thomas Dixon, and James Skillen of St. John, Kansas; J. L. Armbrust and Wm. T. Maxwell of the branch at Weavers Old Stand, Pa. There were some of the Evangelists with them as well. The General Church then passed a resolution demanding all church property in the hands of those who withstood the Church, to be turned over to the Church, also the license of all officers. I might just add that the Hymn Books which were in the possession of Bro. J. L. Armbrust never were turned over to the Church.

A few months later, these brethren and sisters met in a Conference appointed by themselves at Monongahela, Pa., where they organized and eventually incorporated themselves into another body of people known as the "Re-Organized Church of Jesus Christ," Wm. T. Maxwell being President. He is dead now, as also are Allen Wright, Solomon Van Lieu and James Skillen. At this date (1935) their organization has about come to naught. Many of their followers have returned back to the Church while some who they baptized, have since been re-baptized into the Church of Jesus Christ. Also some of their members have joined with the "Re-Organized Church of Jesus Christ of Latter Day Saints" who have headquarters at Independence, Mo., and at least one has joined the Utah Church. Many years ago, it was revealed that the "Church of Jesus Christ" that was organized at Green Oak, Pa., was likened unto a Stem, and that every party that splits from us will come to naught. Truly this prophetic utterance has not been in vain.

It may be proper to take some note of Bro. Wright's Pamphlet. It is styled, *A Conversation on the Thousand Years' Reign of Christ No. 1*. The trend of it is at variance with the literature of this Church. It presents to us in one instance, what I would call a most erroneous matter and that is, that Adam was created a mortal being. As for myself I cannot understand how Bro. Wright read his Bible and Book of Mormon. The latter Book states that if Adam had not transgressed he would have lived for ever. The Bible does not state that as plainly, but it certainly does imply the same to any one of reason. Bro. Wright also confuses the "Ancient of Days" as being Christ, while Daniel shows that one like unto the "Son of Man" comes to the Ancient of Days. (Daniel 7-13) Bro. Wright also attempts to prove that Christ will reign on the earth while men are in the mortal state, hence the phrase "blood life in the Millennium."

In the year of 1908, after they had left the Church and organized another, one of their leading brethren, Solomon Van Lieu, printed a Pamphlet titled, *A Trace of Prophecy, on the Second Coming of Christ*. I shall not say much about it, except to quote a few extracts which I find therein. He makes a statement that the one thousand year reign, or Millennium, began in 1914. And in speaking of this reign, he says that the sucking child will be there. In other words, he is confusing the prophetic utterance of the Prophet with the thousand years reign of Christ on the

earth. May I ask, was the Devil bound in 1914? If so, may the Lord have mercy on us if he ever gets loose. Mr. Van Lieu's pamphlet concludes with the following statement, "This Pamphlet and Pamphlet Number One, written by Elder Allen Wright on the Millennial, can be had by addressing Allen Wright, St. John, Kansas, or W. S. Crosby, Greensburg, Penna." which I would take to imply that the aforementioned persons are pretty much in accord with the contents of these two Pamphlets.

I will now dispense with the trouble of 1907 relative to Bro. Wright and the others. They exercised a right to organize and incorporate another body (Church) of people; in doing so, they in *fact* declared themselves to be another people, entirely separate from the Church of Jesus Christ. At this date, they have about run their course. I do not know of them holding meetings anywhere at present. Many of them have returned to the Church, and many have died. Though the Church suffered the loss of many good brethren and sisters in this affair, yet the Church did not falter, but persevered still in the preaching of the Gospel with the result that many good faithful souls have been added to our number and have borne bright testimony to the Church and the world.

ELECTION OF 1907

The election of General Church officers in the July Conference of 1907 was as follows: Alexander Cherry, President, retained; W. H. Cadman, First Counsellor, elected; Wm. Lynch, Second Counsellor, elected; Samuel Sanders, Secretary, retained; Nephi Federer, Assistant Secretary; Sister Lillian Shutler, Financial Secretary, retained; Wm. Lynch, Treasurer, retained, and Bro. John Grimes, Trustee, elected to fill the unexpired term of J. L. Armbrust. Bros. Charles Tickhill, John Grimes, Francis Federer, and Nephi Federer were called and ordained into the quorum of twelve Apostles. Bros. George Cromlish, Richard Evans, and George Garratt were also ordained Elders. It is evident that Bro. Clyde Gibson was re-ordained, as his and Bro. Bailey's names are mentioned here at this time, the latter's ordination being a few months later. The McKeesport Branch reported the death of Thomas Lancaster in his 67th year. He was baptized in the year of 1871.

The July Conference of 1907 appointed the October Conference to be held at Dellslow, W. Va., but I learn from the record that the Conference assembled at Dellslow on September 14, 1907. I do not remember why this was, but I presume that the Conference was called into session earlier than usual in order to avoid the chances of encountering bad weather, for there were not the conveniences at Dellslow to hold Conference. The Church owned a large tent and it was shipped there for the Conference to meet in. I remember being there. It was the home of Sister Stimmel who was an old member of the Church. Bro. Robert Lynch of the Weavers Old Stand Branch, and Bro. Bailey of Red Stone Branch, were at this Conference, recommended to be ordained Elders in the Church. We had a very nice time at the Dellslow Conference and the trip there was enjoyed. The place seemed well named as it lay in a deep valley

between two hills, or it may be said, it was low in the Dell. A motion was passed in this Conference urging the Elders of the Church to exercise greater efforts in spreading the Gospel. I have noticed at various Conferences a resolution to this end was passed, as the Church recognized the necessity of preaching the Gospel.

CHAPTER EIGHT

Interesting Articles from The Gospel Reflector, Accounts taken from January Conference of 1908 and including the April Conference of 1914

THE BIRTHPLACE OF THE CHURCH

President Alexander Cherry writes as follows:

"The birthplace of the Bickerton organization of the Church of Jesus Christ has been talked of by a great number of Saints of late years, so that at the close of the 45th annual conference of the said organization, the president, secretary and Evangelist Charles Ashton, Sisters Mary Ashton, Drusilla Gollick and Bertha Ashton, paid a visit to that sacred spot, Tuesday, July 9, 1907.

"The lot where the old church stood is possessed by the P. McK. R. R. It took us about thirty minutes to find the old foundation. We made some inquiries of people living close by, but they could not give us any information as they did not know of a church being there. The foundation was nearly covered with debris of one kind or another.

"We found it a little after eleven o'clock and when we stood gazing at the walls of the once honored and never-to-be-forgotten spot, where God spoke to our ancient brethren to ordain and set apart twelve Apostles, to be His special witnesses of this dispensation, we felt at that moment to sing: 'What are these arrayed in white, brighter than the noon-day sun.' We felt that we were standing on holy ground. We felt as if the spirits of our brethren were present to bid us welcome. We then bowed in solemn prayer and oh what a calm and holy peace in our souls that time will never erase from our memory. And, oh, how we felt the responsibility that rests upon us as their successors. We then sang a hymn and concluded we would have something to eat at this time. The sisters then prepared a lunch which was appetizing and we ate with a relish, thanking God for all things, and especially for the privilege of being there.

"Forty-five years have brought many changes with man, but we found that God who had set His church in order forty-five years previous, had not changed, as we felt His glory rest upon us; so much so, we did not want the silence broken, and tears coursed down our cheeks with that joy that is unspeakable and full of glory. Many happy reminiscences came into our minds, one at the time in 1863 when the ferry boat was filled with Saints and was about midway on the river when a terrible hurricane struck the boat, and the people on the banks crying and shouting: 'all will be lost.' Then the brethren began to sing that good old hymn: 'Fear not brethren, lo 'tis Jesus holds the helm and guides the

ship.' Brother George Barnes standing on shore asked God to rebuke the wind which immediately took place and the river became 'calm at once. Then in 1867 when the quorum of three, President Wm. Bickerton and his counsellors and President Wm. Cadman with his quorum of twelve Apostles and the quorum of Evangelists, as they formed in a circle at the close of conference to ask the blessings of God on the different quorums by each one of the presidents. The glory of God filled the building and many sinners cried out: 'what shall we do to be saved?'

"These were happy memories to us as we stood there thinking of the faithful men, such as Wm. Bickerton, Wm. Cadman, John Caldwell, James Nichols, B. F. Meadowcroft, Wm. Skillen, Cummins Cherry, Charles Brown, Arthur Bickerton, Alexander Bickerton, John Ashton and many others who had stood forty-five years before on the banks singing that grand old hymn: 'Jesus mighty king in Zion, Thou alone our guide shall be,' and that they were no longer with us but seemed to beckon us on and whisper in our ears: 'be faithful.' Then we turned our faces away with sadness at parting from such a holy place. All we could say was: 'Good bye until we meet again.'"

THE CONFERENCE OF 1908 IN MONONGAHELA CITY, PA.

This January Conference was presided over by President Cherry along with his Counsellors and a number of Elders gathered together. Bros. Marion Campbell and John Morgan of St. John, Kansas, were represented by letter. The Morning session was opened by President Cherry.

The afternoon session was opened by First Counsellor W. H. Cadman. In this meeting a number of Brethren reported doing mission work at various places namely, Gustave Blum, Francis Federer and W. H. Cadman. There is nothing of importance to record here except that Bro. Federer's work was at Dellslow, W. Va. and reports that there is a work to do there.

A very encouraging report was given from the Lucyville Branch, (now Roscoe, Pa.) which included four baptisms and two miraculous gifts of healing. They were much encouraged and felt to press forward in the good work.

Monongahela Branch was reported by Bro. Charles Tickhill. They reported a number of suspensions, due no doubt to the action the Church took against Bro. Wright's Pamphlet. They also reported one baptism, and the death of Bro. McCandless Dias. Bro. Dias had been a very faithful brother in the Church and had been moved upon many times in powerful gift of tongues. His passing was felt by all who were acquainted with him.

McKeesport Branch was reported by Bro. W. H. Cadman. He reported a membership of twenty-four; also that Bros. James Curry, William Skillen and George Garratt had moved to Washington, D. C. where their work had taken them and that they were holding meetings there.

Youngwood, Pa., was reported by Bro. William Lynch, and while conditions were not encouraging, they were not discouraged.

Little Red Stone was reported by Bro. Nephi Federer and their Branch seemed to be flourishing. Bro. William Bailey was ordained an Elder on Sept. 22, 1907. They reported holding meetings on Fayette City Hill. The St. John, Kansas Branch was reported by Bro. Alma Cadman and the Branch at Coal Valley, Pa., by Bro. Charles Ashton.

Under the head of New Business Bro. Leslic Hardesty was ordained an Evangelist and Bro. Annanias Griffith was ordained an Elder.

There were reports of various other Branches in this Conference but nothing of importance to record here. Conference was closed with Doxology and prayer.

AN ARTICLE FROM THE GOSPEL REFLECTOR

Published by the Church of Jesus Christ at Roscoe, Pa., April, 1907. The article is not signed but it is in the Editorial column, and the *Reflector* was edited by President Alexander Cherry.

"THE THOUSAND YEARS REIGN"

There has been a great deal said on the subject of The Thousand Years Reign of our Saviour upon the earth with His Saints, and I cannot see the matter as some do, but I draw my conclusions from the scriptures.

In John's record of this period he distinctly shows us in the first three verses of the 20th chapter of Revelations, that satan is bound and that he shall deceive the Nations no more till the thousand years are fulfilled. In verse 4 he says: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, etc. And they lived and reigned with Christ a thousand years." The 5th verse says: "But the rest of the dead lived not again until the thousand years were fulfilled. This is the First Resurrection." The 7th verse says: "And when the thousand years are expired, satan shall be loosed out of his prison." And continuing in the 8th verse, says: "And shall go out to deceive the Nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." This shows us that they (the Nations) are still in the flesh.

John's First Epistle, 5th chapter, 4th verse says: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." therefore we are not as those that come forth in the Second Resurrection (Gog and Magog) for they are still of the Nation that have the mark of the beast.

The First Epistle of Peter, chapter 1, verse 4, shows us that Christ has purchased an inheritance incorruptible and undefiled, etc. In First Corinthians 15th chapter and verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Then verse 53: "For this corruptible must put on incorruption and this mortal must put on immortality." showing us our perfect state in the resurrection, and not in our corruptible state in which we are here.

I have been asked the question several times if those who have not come under the power of the Gospel will have a chance. Certainly they will, after

the Second Resurrection. You may ask me for proof, which I will gladly offer you. In Revelation 21st chapter, John sees a new heaven and a new earth and the description he gives transpires after this. He says in the 7th verse: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." You are already His sons here and have overcome before the new heaven and new earth and have reigned with him a thousand years. In the 22nd chapter and 14th verse it says: "Blessed are they that do His commandments." not you that *have done* His commandments, but they that *DO* His commandments. The 17th verse says: "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

You may ask how can they obey the Gospel? The Saviour says: We cannot be saved without obeying the law of the Gospel. And He has provided for this in Revelations 20th chapter and 6th verse which says: "Blessed and holy is he that hath part in the First Resurrection; on such the second death has no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years." As Christ preached to the prisoners that are spoken of in First Peter, 3rd chapter and 19th verse that they would have a chance to hear the Gospel, why not others? He preached to them while His body lay in the tomb. Our work is not finished because we have come forth in the first resurrection. In the millennium (the thousand years reign) the kingdom is more disciplined and prepared by the consolidation of all who have served God from the beginning.

My attention has been called by some of the brethren to First Nephi 22nd chapter, also Second Nephi 9th chapter also the 30th chapter. I would ask all not only to investigate those passages of Nephi, but all of the Nephi's. In First Nephi 22nd chapter and verse 11 we read: "Wherefore the Lord God will proceed to make bare His arm in the eyes of all the Nations, in bringing about His covenants and His Gospel unto those who are of the House of Israel," showing us that His favor will be to His covenant people and His displeasures to the wicked. "Wherefore He will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance," and we are shown that all who fight against Zion will perish, meaning the land of restoration.

We find in Second Nephi 10th chapter and verse 10: "But behold, this land saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land." Then we draw the attention of all to Third Nephi, 21st chapter, verse 12: "And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver." In the 23rd verse it says, "And they shall assist my people, the remnant of Jacob, and also as many of the House of Israel as shall come that they may build a city, which shall be called the New Jerusalem." Then in verse 25 it says, "And then shall the power of heaven come down among them; and I also will be in the midst." This takes place before the Millenium, when all peoples or Nations are brought together through the Gospel and as He says in verse 17 of the 22nd chapter, "No weapon that is formed against thee shall prosper," for the law of Christ shall judge the whole earth and He shall go before you and be your rearward as He was in the days of Moses.

I have reproduced this article in justice to Brother Alexander Cherry,

for much has been said as to what he taught on this matter and what he did not teach. I, W. H. Cadman give my testimony here, that the foregoing article is perfectly in a accord with a sermon that I heard him preach, and I sat under the sound of his voice for many years.

The committee appointed by the Church to look over these writings before they are published, has read this article and while not altogether satisfied with it, yet they will not say to publish it nor to refrain from doing so. Therefore I will include it in this history (as I have previously stated) in justice to Brother Cherry.

I wish to explain that this history is not necesarily the faith of the Church. I listened to a sermon preached by him at a series of meetings being held in the Jefferson Church in the summer of 1897 on this subject, when he went into the matter very much more in detail than he has in the aforesaid article. This may not be considered as the faith of the Church, but it is a plain exposition of President Cherry's views on the question at issue at that time and especially when he published the article in the *Gospel Reflector* in April, 1907, of which he was the editor.

As for me, I have expressed myself to the effect that Brother Cherry was the deepest man this Church ever had when it came to penetrating eternal depths.

AN INTERESTING LETTER

The following was written by our late brother James Curry to Bro. W. H. Cadman:

Washington, D. C., Dec. 9, 1907.

DEAR BROTHER:

I received your postal today, very sorry to hear of our beloved brother's death. Little did we think Bro. William, the last time we saw Brother Dias, that it would be the last time we would see him on earth. We thank God for the hope we have that we will meet again.

Bro. Skillen arrived here on Saturday evening and we were very glad to see him. We held two meetings, morning and afternoon in our home. We had two fine meetings and the blessing of God reigned in our midst. We had some outside attention, and God gave them their portion too, blessed two children, namely James Cramer and Esther Curry, attended the ordinance on Harvey Swanson, Jr. and it was effectual, and the blessing of God reigned. We thank the Lord that He hears our prayers. Bro. George Garratt said it had been a long time since he had been in a meeting like that.

We have prospects of spreading the Gospel here, we feel more like doing our duties now before God than we ever did, we would just ask you brothers to pray for us that the blessing of God may have free course. Tell us how the Branch is getting along. Are you still holding the Hall? We send our love to all our brothers and sisters.

Bro. Cadman is Bro. Lewis still preaching on the ladder yet? We can't tell whether any of us will get to Conference or not. Bro. Skillen is going to start work tomorrow morning. Send us some of those blanks for the blessing of children and baptisms. Mr. Keeler was in our meetings and it is wonderful how the Spirit of God strives with him. Next Sunday we are going to have sacrament if it is the Lord's will. We are all well here and we hope that this

will find you and the family all the same. You will find enclosed one dollar for the Branch. Well, that will be all for this time. Your Brother in Christ.

JAMES CURRY

“THE EVERLASTING GOSPEL”

This article by the author was published in the *Gospel Reflector* in December, 1907:

EDITOR AND READERS OF THE REFLECTOR:

We find in the 14th chapter of Rev. 6th and 7th verses, that an Angel was to fly with the everlasting Gospel to preach to them that dwell on the earth; to every nation, kindred, tongue and people, saying with a loud voice: “Fear God and give glory to Him, for the hour of His judgment is come,” and so forth. We testify that the Angel has flown and that men have been commissioned to preach the everlasting Gospel to all the inhabitants of the earth, both Lamanite and Gentile. This message was delivered to men in the years of 1829 and 1830, the most conspicuous person being Joseph Smith Jr. and a few witnesses, chosen of God to bear record to the same. God poured out His blessings upon them and many were baptized into the church and they received the gift of the Holy Ghost in power; some prophesying, others speaking in unknown tongues. The heavens were opened to some, and in fact the gifts and blessings which Christ promised to them that believed, were abundantly poured out upon them, thus we find the Church in 1830 to be in a similar condition as the Church in Palestine on the day of Pentecost. Many of the Jews believed that they had crucified the Lord of life and Glory, and repented and obeyed the Gospel as Peter commanded them. So in 1830 many believed and obeyed and knew for themselves that the Angel had flown with the everlasting Gospel. Such was the happy condition of the Church as long as they were declaring the message that was delivered to them. We find its missionaries went to foreign lands delivering the same message and the blessings of God was with them, and many were baptized into the Church, and the gifts of God poured out upon them, even like unto Paul and others who went to foreign lands with the message that was given them. God blessed them and brought men and women to Christ.

So when we behold the Church in the year of 1830 and the immediate future, the happy and peaceful condition they were in, and then look at all those to-day that profess to be in the restored Gospel, we see the greatest contrast possible. In place of them all being in the faith that once was delivered, we find them scattered asunder, and yet only a space of about eighty years have passed since they were all in one faith. While we were at our late conference in Dellslow, W. Va., and beheld the rocks that were torn asunder and rent in twain. It proved to us that a terrible eruption had taken place at one time, because the effects were left visible, these are facts that cannot be disputed because the effects are there. When Christ came He set up one Church and as Paul says there is one faith, one Lord and one baptism; to-day we find churches too numerous to mention, all divided in faith and doctrine, which proves the fact that a serious eruption has taken place with the Church or Kingdom that Christ set up, because the fragments are as visible as the rocks that have been heaved out of their places. We find then that an eruption has taken place with the Church that was set up in 1829 and 1830, because the effects are as visible as either of the former cases I have mentioned, and if we use a little reason we can readily comprehend what has been the cause of all the disturbance.

If all that had been baptized had remained faithful, there would have been

no such confusion as there is to-day; but no, they put their trust in men instead of God and His word, and instead of delivering the message that had been entrusted in their hands, (that is preaching the Gospel to all nations) they began to build temples and tried to build up Zion, and even got it into their heads that Joseph Smith was the choice seer spoken of in the Book of Mormon. They neglected to deliver the message in its purity as it had been given them, both to Lamanite and Gentile, therefore God permitted them to be lead into abominable heresy, which caused them many hardships, and when Joseph and his brother Hyrum was killed a scatterment took place; the evidence of such abunds very much in our day. Soon after the death of Joseph, one, Wm. Bickerton was moved upon to obey the Gospel, and after the Lord let him see the position he stood in, he moved with fear and went up and down this valley (Monongahela) preaching the Gospel and many were baptized and the same blessings were poured out upon them as in the beginning.

As a result of Brother Bickerton's labors, in 1862 the Church was set up again at Green Oak, Pa., and I have heard my old brethren that are now dead, speak of the glorious time they had then. Why was this? The answer is simple, a band of men and women had been baptized into the true faith and because of this, God poured out His blessings upon them and they went forward declaring the message that was first delivered and many were baptized into the true faith; thus we understand we must be one in the faith before we can accomplish the purposes of God. The Church prospered up until about the year of '68 when a mission was sent to the Lamanites, but when the Brethren returned home very sick, our people got faithless and laid that mission at one side. From that time onward, we find that the organization of 1862 dwindled until the year of 1904, when there was only one of the former twelve Apostles left, some having died and others had left the Church. It is therefore evident that when the Church was doing its duty (preaching the Gospel) the Lord was well pleased, and when it neglected to do so the displeasure of God fell upon them just as it has been ever since the creation of the world, proving to us that God is no respecter of persons, but will pour out His blessings upon the faithful of every dispensation, and His displeasure upon the unfaithful. The scripture abunds with evidence of this kind from beginning to end.

In the July Conference of 1904 we refilled the quorum of twelve Apostles, also ordained a number of Evangelist's and the blessing of God rested upon us, and another mission was sent to the Lamanite people, but little or nothing was accomplished, though much of the spirit of God was professed in the matter. As for myself I was much disappointed, but need we be surprised now? No; not at all, because we see now that the major part that composed that mission, have proven that they were not in the faith of the present object, consequently did not accomplish anything. Some of these brethren have since moved to St. John, Kansas for the purpose of preaching the Gospel and that they might be handy the Lamanite people, etc. But they neglected to deliver the message that was restored in 1829 & 1830, and it would seem that for this cause the Lord has permitted them to be led into things that did not concern us, simple because they have neglected to perform their duty, *the preaching of the Gospel*. Today there are only four left of the twelve from 1904 that are standing by the original faith of the Church, which to me it seems, that if the people of God neglects their duty in preaching the Gospel the Lord permits the evil one to make inroads upon them and causes a scatterment. Since the failure of the aforementioned mission of 1904, one of the brethren that was on that mission writes several

articles to "The Gospel Reflector" to show why the mission failed, (human nature exactly) even though much of the spirit of God was professed before they went. In the issue of the "Reflector" of February, 1906, a piece is written by one of those brothers, entitled, "Indian Mission" in which he says the Indian Mission originated from the subject of a gathering which had its origin in Monongahela, Pa., in the winter of 1867-68. I have always understood that the mission originated from the revelation of God and the mission of the Gentiles carrying the Gospel to the seed of Jacob, is plainly set forth in the Book of Mormon and the gathering originates from the success of that mission in place of the mission originating from the gathering. The revelation given at that time shows the preaching of the Gospel is first in order. The brother states later on in his article that the mission was sent in 1904 to try to accomplish what was supposed to be the will of God from what had been revealed. Now this seems like a strange expression to me. The revelation given to this Church in 1868, is it the revelation of God or is it only supposition? Our brother may have had reference to "the time" in this matter, but I will just say that if the Gentiles never get themselves into the proper condition before God to carry the Gospel to the seed of Jacob, that "time" will never come.

Yet God will perform His work if He has to reduce His Church to one man. The word of God says that the Gentiles are to carry the Gospel to the Lamanites, and His word cannot be broken, and if we don't do our duty in this respect, the Lord will raise up Gentiles that will matterless of all the arguments that can be raised on "time." When the Gospel was restored the "time" was then, and the "time" is now, providing we The Church of Jesus Christ is in a humble and faithful enough condition to carry the Gospel to them. The message of the Angel was to all the inhabitants of the earth, but as I have already said, men have neglected the mission that was entrusted to them and have raised contention over things that don't concern us, and for this cause God has permitted them to be led off. Do we find any contention in Isaiah's time with the people of God as to who the unlearned man is, spoken of in Isa. 29th chapter? No! Do we find the Apostle John raising any contention as to who the two witnesses are, spoken of in Rev. 11th chapter? No! Then why contend as to who the personage is that is mentioned in connection with the Ancient of Days by Daniel. Adam is the most ancient person we can refer to in days or time. The dominion given him is also the most ancient government that has existed in time, and if God could raise up one to go forth in the spirit and power of Elias, surely He is able to raise up one to rule in the authority that was given to Adam. The prophet says that the first dominion and a pure language will be restored to His people, and this ought to suffice us to know that God will fulfill His word. I have heard it said that the two witnesses spoken of in Rev. 11th chapter was the old and new testament. I have also heard it said that they are Elijah and Enoch. I have also understood that a man left this country for Palestine with the belief that *he* was one of them. According to the Apostle John they are two prophets of God that will arise up in the flesh, and it is matterless to us who they are, our duty is to sound the glad tidings of the Gospel of Jesus, or deliver the message that was brought by the Angel.

"Blind unbelief is sure to err, and scan His work in vain,
God is His own interpretor, and He will make it plain.
Oh, Lord, roll on thy glorious work,
And let thy mighty arm display
Thy power in this the latter day."

THE APRIL CONFERENCE OF 1908 AT BELLE VERNON, PA.

The Conference met in a Hall at Belle Vernon with President Cherry and a number of the Brethren and Sisters present. Before entering into the business of Conference, Bro. Cherry addressed the Conference and the record says that he gave some very good advice to the Saints.

There were various reports of mission work given by several different brethren, including Bros. Francis Federer and Charles Tickhill, who reported laboring at Dellslow, W. Va.

In the various reports given from the Branches, there is nothing much of interest to record here, except in the report from St. John, Kansas. Bro. Robert Lynch and his wife, Maggie Lynch, had been added to their number, they having moved from Youngwood, Pa., to that place.

In this Conference the matter of setting the President and his Counsellors aside from the quorum of twelve Apostles was considered. An experience also was related by sister Rachel Dreer relative to the old Church foundation at Green Oak, Pa., in connection with this matter.

The Sabbath meetings were conducted in the usual order, preaching in the Morning and testimony in the Afternoon. Bro. Frank Leonard of the Lucyville Branch was ordained an Elder in the Afternoon meeting. Testimony meeting was continued in the evening in charge of Bro. Charles Ashton.

OTHER CONFERENCES OF 1908

In the July Conference of 1908 held in an old barn on Little Red Stone Creek near Fayette City, Pa., I find recorded a number of Articles of faith presented to Conference and endorsed by the same.

A number of people were baptized at this Conference, Bro. John K. Penn being one of them. In the business session, Monday morning, the question was raised relative to a quorum of three Apostles constituting the Presidency of the Church. While deliberating over the matter, the power of God was made manifest to the satisfaction of all, and that order was established or rather re-established, as at the beginning of this organization in 1862. Therefore the President and his Counsellors were no longer a part of the twelve. The following five brethren were then called to the office of Apostles to complete the quorum of twelve, namely, Robert Anderson, Alma B. Cadman, Charles Ashton, Wm. H. Wells, and Gustave Blum. Bros. James D. Porter, Wm. Weaver, James Caldwell, Vernon Chester and Charles Gilbert were all presented to the Conference for ordination as Elders. The Coal Valley Branch reported the death of Bro. George Taylor, May 14, 1908.

At the Conference of October of 1908 first Counsellor W. H. Cadman was absent, having moved with his family to St. John, Kansas. Bro. Cadman being absent, Bro. Charles Tickhill acted as first counsellor, while Bro. James Caldwell was placed in his stead on the board of publication. The Lucyville Branch reports the death of Bros. John Young and Adam Griffith of the Belle Vernon Mission. A resolution was passed taxing all

male members \$2.00 per month for the purpose of creating a fund for the gathering of the Saints at Zion's Valley or St. John, Kansas.

CONFERENCES OF 1909, 1910, AND 1911

In the January Conference of 1909, Brother Archibald Ferguson presented himself to the Church and was reinstated into fellowship. Bro. Ferguson was one of our brethren who was carried away in the trouble of 1907. We were glad to see him return.

In the April Conference of 1909, Bros. John K. Penn and Harry Nicholson were called as Elders in the Church, and Bro. Archibald Ferguson to be re-ordained. Bros. W. H. Cadman and Robert Lynch of St. John, Kansas and Charles Tickhill of Pennsylvania, were delegated to purchase land in Kansas for the purpose of colonizing.

In Conference of July, 1909, the following were recommended to be ordained as Evangelists: Wm. Bailey, Clyde Gibson, Wm. Weaver, Vernon Chester, Richard Evans, and Charles Behanna. The following were recommended to be ordained Elders: James D. Merriman, David Kennedy, Joseph Eason, Charles Wergin, and C. Cratty. Fred Smith was recommended to be re-ordained and James Caldwell was presented to be ordained an Apostle. Bros. Joseph Eason and John K. Penn were delegated on a mission to their own race of people and retained on that mission at various Conferences following.

In the October minutes of 1909, I find a number in the St. John Branch of the Church were suspended for insubordination to the authority of the Church, both Elders and members. Among them were Bros. Marion Campbell, John Morgan, W. H. Rowe, Abasha Risk and John Smith. These brethren were all separated from the Priesthood. This Conference sustained the action of the Presiding Elder of the St. John Branch in the trouble that arose. I myself was a member of this Branch at that time. I moved to St. John in 1908 and resided there until the early spring of 1919 and it seemed to me that there was always a disposition with some, not to yield or abide by the General Church; consequently, it resulted in a rather serious trouble. Almost all of these brethren I have mentioned are now dead; in fact, only one, John Smith is living at this time, but he is not with the Church at present.

In this same Conference, I find that Bro. Paul Vancik was presented to the Church to be ordained an Elder, also Bros. George Cromlish, Joseph Eason and Archibald Ferguson were presented to be ordained as Evangelists.

At this time there was a great deal of interest in the Church in the matter of the Saints gathering together somewhere; therefore, this latter mentioned Conference delegated Bro. Charles Tickhill to go west for the purpose of seeking a place to which our people might eventually move. He came to St. John soon after the Conference (I believe about November 1, 1909) where he was joined by Bro. W. H. Cadman, Alma B. Cadman, and Robert Lynch. They made a deal for 1,920 acres of land

in the southeastern part of Commanche Co., Kansas, about 30 miles southeast of Coldwater, the purchase price being ten dollars per acre. It was a ranch composed of pasture and farm land, mostly under fence but with practically no improvements. This is all I will say about this at present but will touch upon the matter later as I pursue my way through the records of the Church.

In the January Conference of 1910 Bro. George Neill was presented for ordination as an Elder, and Bro. John K. Penn as an Evangelist.

In the April Conference of 1910 at West Elizabeth, Pa., it is noted in the minutes that both First and Second Counsellors, W. H. Cadman, and Wm. Lynch were in Kansas. At the close of Sunday afternoon meeting, four baptisms were attended to. Alma B. Cadman was placed in charge of Mt. Zion mission, the land that was purchased in Commanche Co., Kansas, a few families having located there at this time.

The July Conference of 1910 met in the old Barn on Little Red Stone Creek, a few miles back of Fayette City, Pa. My wife and I came from St. John, Kansas, to attend this Conference. We had then been away for two years, and we certainly enjoyed the trip, and having the privilege of being at Conference once more. In this Conference, Bro. John K. Penn was recommended to be ordained an Apostle; Bros. John Ward, Charles Worgan, Fred Smith, John Majoris, George Neill, and Harry Nicholson were presented for ordination as Evangelists; while Bros. John King and John Amalong were recommended to be ordained Elders. The twelve Apostles presented some resolutions to this Conference which were adopted; one condemning Sabbath day labor, and another condemning the use of intoxicating drink. Is it not strange that the Church of Jesus Christ must pass such resolutions?

The October Conference of 1910 was held at Coal Valley, Pa., the first time to my knowledge that a Conference was held at this place, but of course this is about the location of the Rock Run Branch of many years ago. The Branch of the Church at Glassport goes under this latter name at this present time, 1935. Bro. Charles Tickhill of the Mt. Zion mission in Kansas was present in this Conference. Bro. George Garratt was recommended to be ordained an Evangelist; and Gustave Martin and Solomon King to be ordained Elders.

At the Conference held in Monongahela Pa., in January 1911, Bro. Merriman gave a very encouraging report from Rockforge, W. Va., reporting ten baptisms. Bro. Alma Cadman of the Mt. Zion Mission was present at this Conference. Bros. Solomon King and Thomas Sloan were called to be ordained Evangelists at this time. Also Bros. Orien Thomas, John Jacobs, Elias S. Maxwell and Jonathan Glover were presented to be ordained Elders. Authority was given for the organization of a branch at Scottdale, Pa.

The July Conference of 1911 was held on Little Red Stone Creek near Fayette City, Pa., probably in the old Barn in which we had met

so often, and which was the scene of many good times with the Saints. I remember there was a large pool of water in the Creek near the Barn, in which many were baptized into Christ. In the report from the West Elizabeth Branch to this Conference there is the account of Bro. Richard Bickerton's death, it having occurred on May 10, 1911. I remember Brother Bickerton very well. He made his home in Homestead, Pa., and I believe he died there. The Monongahela Branch reported the deaths of Bro. Joseph Tucker, Sr., occurring on May 30, 1911 and Bro. Noah Behanna, who died on May 1, 1911. Brother Tucker was one of the twelve Apostles of the Church. He left a large family of children most of whom reside in Monongahela, Pa.

An appeal was made to the quorum of Twelve Apostles relative to Sabbath Day labor. A motion was passed that "we abide by our former motion and the Presiding Elders be very strict in allowing Brethren to labor on the Sabbath Day unless he is sure it is a positive necessity." In the Sunday afternoon Meeting Bro. John Majoris was ordained an Apostle, Bro. James Gilbert an Evangelist and Bros. Jas. Perry, Thomas Cherry, Samuel Ligon as Elders. In the Monday morning session, Bro. Vernon Chester was elected to the position of an Apostle in the Church. In the election of General Church officers, Alexander Cherry was sustained as President, W. H. Cadman as First Counsellor, and Nephi Federer elected as Second Counsellor. Samuel Sanders was retained as Secretary, Joseph Shutler was elected assistant Secretary, Sister Lillian Shutler retained as Financial Secretary, and John Grimcs as Treasurer.

In this same Conference, I notice a reference was made to the death of Bro. Richard Evans, but no details are given. Bro. Evans died in a prayer meeting at McKeesport, Pa., from a sudden heart attack. I knew Bro. Evans before he obeyed the Gospel and I know that there was a wonderful change wrought in him through obedience to the Lord Jesus Christ.

ACCOUNT OF RICHARD EVANS' DEATH

This account was taken from a McKeesport paper in 1911.

RICHARD EVANS DROPS DEAD AT PRAYER SERVICE

—
A DAUGHTER IS ONE WHO WITNESSES HIS UNTIMELY END.

—
AUDIENCE HORRIFIED

—
DR. E. E. EVANS, A BROTHER, IS BUT HALF A BLOCK AWAY

—
WELL KNOWN AND FORMERLY WORKED IN LOCAL MILLS

Attacked by heart trouble while talking to members of The Church of Jesus Christ at prayermeeting services last night, Richard R. Evans, a prominent member of the congregation, a well-known mill man and a member of one of the best known families of the city, dropped dead at eight o'clock last night.

His daughter, Miss Jeannette Evans, witnessed the sudden fall of her father

and with other members of the congregation was horrified when it was learned that the attack was fatal.

Dr. E. E. Evans, a brother, happened to be within half a square of the meeting place when his brother fell to the floor. He was summoned only to pronounce his brother beyond medical aid.

The sudden death caused the meeting, which had just started, to be hurriedly adjourned, and as some members aided Dr. Evans in making arrangements concerning the removal of the body, others stood by and tearfully discussed the untimely end of Mr. Evans, while others sadly wended their way homeward to break the news to other friends of the dead man.

Richard Evans was born in Pittsburgh forty-six years ago. He had been a resident of this city for the past twenty-three years. He was a machinist by trade and until a year ago had been a popular worker in local mills. He was last employed at the W. Dewees Wood plant. A year ago his health became so poor that he was compelled to retire from mill work. Since that time he had conducted a small store.

Mr. Evans lived with his wife and six children at 2604 Cronmeyer Avenue, and his death is a terrible blow to his family. Mr. Evans spoke of feeling ill shortly before the meeting began and he had just started to address those present when he asked for a drink of water, reeled and remarking that he was ill, fell beside a member of the congregation. He was dead in a few minutes.

His horrified daughter rushed to his side and pleaded for a word from her stricken father, but to no avail. He did not speak after falling. A messenger carried the sad news to the family on Cronmeyer Avenue and a pathetic scene followed.

George Evans, the well-known former rolling mill worker, is a brother, as is Albert and Dr. E. E. Evans. Miss Anna Evans, of the National Bank of McKeesport, is a sister. She is now visiting in British Columbia. His parents are dead.

Funeral services will be held next Saturday afternoon at two o'clock at the church and interment will be made at Versailles cemetery.

RECORDS OF 1911, 1912, AND 1913

At the October Conference of 1911, the Mt. Pleasant Branch reported ten baptisms from that locality; among which is the name of Bro.

A beautiful scene and a memorable spot in Little Red Stone Creek, near to the old barn where many converts were baptized. Old scenes like this will cause many to look upon them with a feeling of sacredness.

It reminds me of the language used in the Book of Mosiah, Chap. 18, verse 30, concerning the beautiful scenes at the Waters of Mormon.



Martin King who is now one of the Apostles in the Church and resides near Smock, Pa. In the report from St. John, Kansas, I find the death of Sister Jeanet Carduff reported, she being 76 years old. She was among those from Pennsylvania who went west about 1876. She died while I lived in St. John, and I officiated at her funeral service. In this same Conference Bro. Geo. Neill was chosen to fill a vacancy in the quorum of twelve Apostles.

In the April Conference of 1912 at McKeesport, Pa., it is recorded that Bro. Alexander Cherry spoke in the gift of tongues and the interpretation given by Bro. Vernon Chester was as follows, "Prepare ye to preach the Gospel to every Nation, Kindred, tongue and people." There were three vacancies in the quorum of Apostles and Bros. John Ward, Fred Smith and Samuel Sanders were chosen to fill the same.

The General Conference of July 1912 was held in Monongahela, Pa. Bro. Solomon King was chosen to act as first Counsellor in the absence of Bro. W. H. Cadman. The fiftieth anniversary of the organization of the Church was commemorated with an appropriate service. The services began by singing, "What are these arrayed in white," and prayer by Bro. Nephi Federer, after which a sacred song, "The Day of Jubilee" was sung. President Cherry gave an address of welcome. A brief history of the Church was read by Bro. Charles Ashton. After several selections were sung by the congregation, a recess was given for lunch, during which time the photographs of the Saints present were taken. In the reconvening of the service the names of all the Saints in the Church at the organization of 1862 were read by Bro. James Caldwell. Also quite a number of pictures of the old Saints were placed on exhibition. Sister Christina Jack related her experience in the Church, she being the only known living member who was present in the organization fifty years before. A chorus was then sung by the children, "Little Ones Like Me." The remainder of the program was as follows:

"Reminiscence of the Church" by President Alexander Cherry.

Roll Call of present officers and members of the Church by Bro. Joseph Shutler.

Hymn, "Face to Face Shall I Behold Him" by the congregation.

Recitation "Fifty Years Ago" by Mae Gilbert.

Short talks by Samuel Sanders, Charles Ligon and others, including several sisters.

Hymn, "Standing on the Promises of God" by Chorus.

Hymn, "The Church's One Foundation" by several of the Brethren and Sisters.

Hymn, "Hark, Listen to the Trumpeters" by the twelve Apostles.

The services closed with Doxology and prayer.

The October Conference of 1912 was held at Hawkeye, Pa., near Mt. Pleasant and on account of the trains being late, the Conference did not convene until two P.M. on Saturday, October 5.

In the Conference minutes of January 1913 the Church passed a resolution of sympathy to Bro. George Garratt in the loss of his companion, and our Sister in the Gospel of Christ. Sister Garratt had been

a faithful young woman in the Church. The Coal Valley Mission also reported the death of Bro. James Curry occurring on December 15, 1912. I was associated with Bro. Curry in the McKeesport Branch of the Church for a number of years. He was an Evangelist, and a very pleasant brother in the service of God.

The April Conference of 1913 was held in Belle Vernon, Pa. The general routine of business was carried on. In the report of the Monongahela Branch there were six baptisms recorded and the Belle Vernon Mission reported four. Bro. Alma Cadman from Zion's Colony, Kansas, was present at this Conference and acted as second Counsellor. Under the order of new business, a motion was passed that Rule 13 be amended to read that each lay member pay fifty cents per month to place Brother Cherry in the field on mission work.

The General Conference of July 1913 was held in a Hall at Coal Valley, Pa., with a good representation of Apostles, Evangelists and Elders, also a goodly number of members. The Roscoe or Lucyville Branch reported six baptisms to this Conference. Under the business of Revelations to the Church, Bro. Alexander Cherry spoke in the gift of tongues and the interpretation was as follows: "Come home, come home, every nation under the Sun." In the election of officers, Bro. Cherry was retained as President; W. H. Cadman, first Counsellor; Nephi Federer, second Counsellor; Samuel Sanders, Secretary; Jess Lancaster, Assistant Secretary; and Bro. George Garratt, Financial Secretary. Several brethren were ordained into the ministry in this Conference. Under the order of unfinished business, the matter of publishing new Hymn Books was postponed because of the financial situation. Also the resolution which was passed at the former Conference, placing an assessment of fifty cents on each member to put Bro. Cherry in the field to preach the gospel, was amended to read, "all who are able, pay fifty cents each month towards the spread of the Gospel," the President of Home Missions being secretary-treasurer of this fund.

The October Conference of 1913 was held at Roscoe, Pa. (formerly known as Lucyville.) Bro. Robert Lynch of St. John, Kansas, was present and acted as first Counsellor in the absence of W. H. Cadman. In the report of the West Elizabeth Branch, Sister Hannah Bost's death was reported. An interesting report from Zions Colony in Kansas by Bro. Paul Vancik to this Conference follows: "We have a membership of ten members in all, including one Apostle and three Elders. We hold our meetings as usual with some pretty good meetings, and some not so good, but we are trying to do the best we can. One child was blessed, namely, Paul Andrew Vancik, July 13, 1913. Bro. W. H. Cadman, wife and children paid us a visit from St. John; also Sister Ruth Griffith's two daughters from Pennsylvania. Bro. George Garratt from the latter place is now with us, also Sister Elizabeth Cadman from St. John. We appreciated their visits. A daughter was born to Bro. and Sister A. B.

Cadman on Sept. 14, 1913. Hoping you have a good Conference, I am your Brother in the Gospel, Paul Vancik, Sr."

In the minutes of the Monongahela Conference of January 1914 there is a report of a Debate between Bro. Alexander Cherry and a Mr. McVay, a Campbellite Minister at Belle Vernon but no details of the debate are given. A resolution was passed to send Bro. Alexander Cherry on a visit to Zions Colony in Kansas, because of conditions existing there.

In the April Conference of 1914 at Monongahela, Pa., the Church was obliged to pass a resolution against the use of tobacco. This same Conference also deferred Brother Cherry's trip to the Colony in Kansas for that time.

Brother James Caldwell opened the Sunday evening meeting and read his subject from the 14th chapter of St. John.

DEFECTION OF BRO. CALDWELL

It would seem that Bro. Caldwell was in perfect accord with the Church at this time, but in a special meeting of the Apostles, Elders and Evangelists of the Church, at Monongahela May 31, 1914, I discover that Bro. Caldwell and others had turned in their Licenses. A committee was appointed to visit Bro. Caldwell to ascertain a reason for their actions, which were given as follows:

First, The twelve has been made a figurehead out of, by degrees for a long time by Brother Cherry.

Second, The three above the twelve and the election of Brothers every year is but a form.

Third, We accept Bro. Cherry as the President but not as the leader of this people.

Signed, JAMES CALDWELL.

A motion was made by Bro. Nephi Federer and seconded by Bro. Robert Anderson that these parties be separated from the Priesthood, and suspended from the Church for insubordination; also all members who should go with them hereafter. Motion carried. [H. W. Wells, Secretary pro tem.]

This move of Brother Caldwell and the few who went with him, has accomplished very little. They incorporated another body of people known as the "Primitive Church of Christ." Some of them came back to the Church, some have died, and a few of them are still trying to carry on. I will just say here that the teachings of Jesus Christ instruct His followers to reconcile their differences in brotherly love; but He does not authorize every dissatisfied or discontented man nor men to organize a society at their own will to be known as His, the Lord's Church. Will men ever profit by past experience? They object to the name of Jesus as being a part of the name of the church, yet they insert the term "primitive" without any scriptural reference whatever. Peter speaking in Acts 4:12 and referring to Jesus Christ, says: "there is none

other name under heaven given among men, whereby we must be saved." We also have a hymn that reads as follows: "Jesus the name high over all, in hell or earth or sky; Angels and men before Him fall and devils fear and fly."

AN EXPERIENCE OF SADIE B. CADMAN

In January of 1913, I was trying to do the morning work in our home in St. John, Kansas. I had very poor health and I felt my life seemed to hang on a very feeble thread.

In the morning I wondered many times if I would be here when the evening shades fell. I wondered if I would see the morning light. In this weak condition I looked forward to the future with desire of meeting my Saviour, and one morning I sat down at the piano and struck a chord and immediately the words came to me and I wrote the words and music to the hymn, O Paradise.

OH! PARADISE

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|--|---|
| Some day when breaks this mortal cord, And I am called unto the Lord, How happy then my soul will be When I the Lord in beauty see. | While here on earth He doth us bless; What hope the saints of God possess; Spirit of God, within the breast, When trials o'er a home of rest. |
| Chorus-- Oh Paradise! Oh Paradise! Where Jesus dwells beyond the skies; Our home of rest, Oh Paradise! When death severs these earthly ties. | Each day 'til then dear Lord may we, Submissive to Thy great will be; That when we're called beyond the sea, Grant us, dear Lord, to dwell with Thee. By Sadie B. Cadman. |

AN EXPERIENCE OF BROTHER CHARLES ASHTON

"On December 23, 1913, at Belle Vernon, Pa., I dreamed I was coming towards the house where we live and I saw quite a number of Saints in our yard. I understood there were Josephites among them. The spirit came upon me when I was probably one hundred and fifty feet from them and I began to preach. I spoke these words: 'There are people who believe that Missouri is the place to gather, but I tell you that right here in Pennsylvania is the place where the true people of God will gather, not very far from where we are.'

"When I came to where the crowd was I heard them speaking about these wonderful words. I shook hands with several including Brother James Curry who was among them."

A LETTER WRITTEN BY BROTHER JAMES CALDWELL

DEAR BROTHER SANDERS:

I write you these few lines after a sleepless night, the struggle has become too fierce. I cannot see any other course for me to take than that which I am going to take. I have made the fight of my life, all strength is leaving me bodily over this affair, so unjust, and I shall never bow my knee to man again and don't want to injure any that is (outwardly at least) striving to make heaven their home.

I cannot see you in the morning as I have to go to work, but this is final and I will mail to you my license in a day or two. This is an awful struggle for me

but I see no other course to pursue. In the future they may see the beam in their own eye, then I will (if God willing) enter into the fold again. (God willing.)

I have striven so hard, my strength of body is leaving me through worry of mind and sleepless nights, so may God bless you all is the prayer of one who wishes nothing but to see the Kingdom of Christ established here with men of reason and love to all mankind.

Your Brother,
JAMES D. CALDWELL

I will just add that the foregoing letter is not dated, and that Brother Caldwell recognized Brother Sanders as secretary of the Church inasmuch as he has resolved to send him his license.

I have previously stated that Brother Caldwell and a few others incorporated another body of people known as the Primitive Church of Christ and they issued a License as follows:

A LICENSE Granted by the Authority of PRIMITIVE CHURCH OF CHRIST, Organized April 6, 1830. Reorganized under the name of the Church of Jesus Christ, July 7, 1862. Incorporated August 31, 1914, as Primitive Church of Christ, at Washington, Pa., U. S. A.

This is to Certify that has been called by the Holy Spirit to the office of an in Primitive Church of Christ and has received ordination under our hands to preach the Gospel of Christ and administer in all the holy ordinances of the Church.

Therefore we recommend him as a servant of God to all whom it may concern.
Given under our hands on this1914

JAMES D. CALDWELL, *President of the Church*
SAMUEL SANDERS, *Secretary of the Church*

I think it very strange that these Brothers acknowledge in their license the organization of 1862, for in that organization the President of the Church and his Counsellors were not a part of the Twelve Apostles, but were separate from them or as they term it: "three above the twelve." It looks to me rather inconsistent to accept the position of Apostles in the Church and then in a few years denounce the Presidency of the Church in being separate from the Twelve, and at the same time issue a license acknowledging the organization of 1862 which in obedience to, gave them a testimony of eternal life.



The old barn on the bank of Little Red Stone Creek, at this date 1941 is owned by Grace Woods and is the scene where a number of conferences were held. I. Bro. Cadman attended a number of conferences there before going west in 1908 and my wife and I came from Kansas to attend the July Conference there in 1910. Many a good time was enjoyed by the Saints in the old Barn. Brothers Alexander and Nephi Federer with their families lived in the old farm house that stood near by, but time has made changes.

CHAPTER NINE

John Molinatto Obeys the Gospel, Many of His Race Follow, Accounts from July Conference, 1914, including the April Conference of 1922

THE LATTER PART OF THE RECORD OF 1906 TO 1919

THE GENERAL CONFERENCE of July 3, 1914 was held in the Jefferson Church near West Elizabeth, Pa., with Bro. Cherry as President and Bro. Nephi Federer second Counsellor. Bro. Wm. Lynch was elected to act as first Counsellor in the absence of Bro. W. H. Cadman who at this time was residing in the west. The quorum of Apostles disapproved the conduct of James Caldwell in denying the faith of the Church, and elected Bro. John Grimes President of the twelve Apostles. Bros. Herman Kennedy, Isaac Smith and Harry Nicholson were ordained to the Apostleship in the Church, and several brethren ordained as Evangelists and Elders.

In the October Conference of 1914 held at Hawkeye, Pa., the Monongahela Branch reports along with some others, the baptism of Peter John Molinatto. I have understood that the great influx of Italian people into the Church was begun with the baptism of Bro. Molinatto, he being the first one to be baptized. He was a faithful brother and has now gone to his reward. A report from Roth Ruck Mission shows seventeen baptisms all performed by Bro. Martin King. Bro. Thurman Frunier's name is among them. He is now one of the Apostles and Secretary of the Church, residing in Detroit, Michigan. Authority was given to organize a mission at Smock, Pa.

CONFERENCES OF 1915

The January Conference of 1915 met at McKeesport, Pa. In the Branch report from Monongahela, the death of Bro. Charles Wergin was recorded as occurring on Nov. 7, 1914. I have understood that some of his last words were "that the Gospel had been good to live by, and was good to die by." They also report that Bro. James Cowan was ordained an Evangelist on October 11, 1914. The McKeesport Branch reported Bro. Jacob Crissman being ordained an Evangelist. In this same Conference Bros. Thurman Furnier and Oren Thomas were ordained Elders; while John Reconnu, Joseph Eason, E. J. Perry, and Reese Jones were ordained Evangelists. A number of baptisms also were reported to the Conference from the various Branches of the Church.

The July Conference of 1915 was held in the Jefferson Church near West Elizabeth, Pa. On account of the absence of Bro. W. H. Cadman,

Bro. John Grimes was elected to act as first Counsellor in his stead. In this assembly a resolution was passed denouncing the statement in the Pamphlet of the Reorganized Church of Jesus Christ that Bro. Wm. Bickerton was baptized by Sidney Rigdon as being incorrect; the truth being that he was baptized by an Elder of Rigdon's following. In the election of General Church officers, Bro. Alexander Cherry was retained as President of the Church; Bro. Nephi Federer was elected as First Counsellor, with Bro. W. H. Cadman as Second Counsellor; Bro. John Reconnu was retained as Secretary, Herman Kennedy was elected as Assistant Secretary, Harry Nicholson was elected as Financial Secretary and Bro. John Grimes was retained as Treasurer for one year, and retained as Trustee for three years.

In the October Conference of 1915, a resolution was passed to the effect that the Coal Valley Mission be known hereafter as the Rock Run Branch.

The January Conference of 1916 was held in McKeesport, Pa. Nothing of interest to record from this Conference.

In the April Conference of 1916 the death of Sister Ferguson was reported as taking place on February 4, 1916. She was the mother of Sister Charles Behanna of New Eagle, Pa. The following is a record of the remarks made by Bro. Cherry as recorded in the minutes of April 1916 Conference. "Bro. A. Cherry made a few good remarks concerning the colonization of this people, showing the necessity of the same; also, drawing our attention to the Pilgrims who came here to Colonize and to have a place to worship God according to the dictates of their own conscience, and the persecutions they were under. This is our desire also in the restored Gospel to set up a place where we will have freedom and set up Christ's Kingdom on this land."

CONFERENCES OF 1916, 1917, AND 1918

The General Conference of July 1, 1916 was held in the Jefferson Church near West Elizabeth, Pa. The Monongahela Branch of the Church reported the death of Bro. Porter Chester, father of Bro. Vernon Chester. They also reported having a surprise on Bro. Alexander Cherry on June 29, 1916, it being his 60th birthday.

The October Conference of 1916 was held at Hawkeye, Pa. Bro. A. Cherry was absent from this Conference and first Counsellor Nephi Federer presided over the business. The Roscoe Branch reported eight baptisms, reported by Bro. Furnier.

The January Conference of 1917 was held at Monongahela, Pa. A motion was passed in the business session to discontinue holding Colony business meetings or doing any other appointed Church business on Sunday. From what I have learned, the brethren were doing much business on the Sabbath day, and I think it is well that the Church dis-

continuc it. The Sabbath day was created by the Lord God and His command is to keep it Holy.

The Coal Valley Conference of April 1917 authorized a mission to be established at Martin, Pa, with Bro. Thurman Furnier in charge.

The General Conference of July 1917 was held at the Jefferson Church. The matter of selling the land that we had purchased in Kansas for a gathering place was introduced, and a motion was passed that we sell the same. When the question of electing the President of the Church was presented, a motion was made re-electing Bro. Cherry. Another motion was made that Bro. Nephi Federer be elected President. However, Alexander Cherry was re-elected President, and Nephi Federer and W. H. Cadman were elected Counsellors.

The October conference of 1917 was held at Martin, Pa. at which time Bro. Thurman Furnier was called to be ordained an Apostle in the Church.

In the January conference of 1918 a reference is made to the death of Sister Ashton, mother of Bro. Charles Ashton of Coal Valley. She died November 4, 1917.

April Conference of 1918 was held in Dravosburg, Pa.

AN ATTEMPT AT REUNION

The General Conference of July 1918 was held at Hawkeye, Pa. (near Mt. Pleasant, Westmoreland Co.) The morning service was opened by First Counsellor Nephi Federer, as President Cherry was delayed in arriving. Brother Wm. Lynch acted as Second Counsellor in the absence of Bro. W. H. Cadman who was still living in Kansas. At the beginning of the afternoon service, Bro. Cherry was present and opened the meeting. In this meeting there was much discussion relative to our brethren and sisters who left the Church in the trouble of 1907, and a motion was passed that the Church present to all factions of Latter Day Saints who have once been part of this Church, the following resolution:

We the undersigned do hereby sign our names and agree to be consolidated and called together as one body of people, in name, in laws, in faith, and doctrine and in Church property, as real estate, furniture, books and all things appearing at this time or hereafter, East or West, or wherever a part of the Church may be; submitting all things to the General Church and to the Authority of the same.

The resolution above was signed by the following in October 1902:

| | | |
|----------------------|-----------------|------------------|
| JOHN C. BRECKENRIDGE | ABASH RISK | JOHN E. LASSITER |
| MARION CAMPBELL | G. W. MATTHEWS | SIMON HAUGHT |
| W. H. ROWE | SAMUEL CAMPBELL | J. B. WILLIAMS |
| SOLOMON VAN LIEU | | WM. BICKERTON |

We, the Church of Jesus Christ in July 1918 Conference, while talking over the matter of reconciliation, feel it to be the will of God to present to all factions of Latter Day Saints, that have once been part of this Church the same resolution; and we feel that all honest men and women will again unite themselves to the Church, who desire to do the will of God.

ALEXANDER CHERRY, *President of the Church*
T. S. FURNIER, *Secretary*

Resolved—That we unite in the bonds of love and peace and forgive wherein there have been errors and occupy one common level, as Brothers in the Church of Jesus Christ as per our former signatures.

Copies mailed to the following: Samuel Sanders, Joseph Tucker, (Mrs.) Jennett Dias, Samuel Leonard, W. T. Maxwell, James Caldwell, Charles Kennedy for Waltmans, Wm. H. Cadman for those in the west.

In the Rock Run Branch report, the death of Bro. Martin Waltman was recorded as taking place on May 5, 1918; also Catherine Olive Rodgers who died on May 1, 1918. The Smock Branch, reported by Martin King, reports eleven baptisms to this Conference, also one death, Charles Williams, who died May 28. The Martin Mission reported by T. S. Furnier reported two baptisms, also the death of Sister Barnhart on June 6, 1918. Brother Clyde Gibson reported two baptisms, making a total of five at Schuler, Okla., and a request was made that Bro. W. H. Cadman of St. John, Kansas, go and assist Bro. Gibson. Among those ordained Elders at this Conference were Bro. Robert Love who had recently become reconciled to the Church.

The October Conference of 1918 was held at Smock, Pa., and the regular order of business was carried on. Little Red Stone Branch reported five baptisms. In Bro. W. H. Cadman's report from St. John, Kansas, he reported a visit to the Saints at Wichita, Kansas. Bro. Harry Nicholson of West End Pittsburgh reported visiting the Love home at Fredonia, Mercer Co., Pa., and baptizing two of Bro. and Sister Love's boys. It is recorded that in the Sabbath morning meeting of this Conference, Bro. Cherry read the 46th Chapter of Alma in the Book of Mormon, and delivered a wonderful lesson.

THE RECORD OF 1919

The January Conference of 1919 met in Monongahela, Pa. Bro. Nephi Federer presided over this Conference in the absence of President Cherry, he being sick. Bros. John Grimes and Gustave Blum acted as counsellors. In the report from the Rock Run Branch, there was the account of four deaths, two of them are children, while the other two are sisters in the Church, namely, Bertha Smith who died on October 30, 1918, and Maggie Stokes who died on November 20, 1918. I remember both of these sisters very well. Sister Smith was the wife of Bro. Isaac Smith, and

a sister of Bro. Chares Ashton. She composed Hymn No. 80 in the Saints Hymnal which was printed in 1931, the first line being "On that bright and glorious morning." As I remember the matter, the tune which we sing to the Hymn, was given to her in the experience she had in composing it. Sister Stokes was a very faithful woman and was the wife of Mr. Porter Stokes of Coal Valley, Pa. In the Little Red Stone Branch report, I notice the account of the death of my brother Luke Cadman on October 27, 1918. He had never obeyed the Gospel and had lived in Fayette City, Pa., many years, where he also died. This Branch also reports the death of Opal Virginia Federer on October 27, 1918 and Margarete Federer on November 30, 1918.

The April Conference of 1919 met in Dravosburg, Pa., probably in the School Building where we have had several Conferences. The Rock Run Branch reported twelve baptisms as part of their work. These were all Italian people, and our late Bro. Joseph Corrado is named among them. He proved to be a wonderful worker in the Church. They also reported the death of our Brother Harry Nicholson who lived in the West End Pittsburgh Mission and was a very faithful brother. The Red Stone Branch reported two baptisms, both being Italian people. Many of the Italian race were being brought into the Church at that period of time. A report from St. John, Kansas, was sent by letter from Bro. W. H. Cadman. He reported conditions about the same as usual; also that he had moved to Hutchinson, Kansas, having sold his home with the expectation of remaining in Hutchinson until about the middle of June, when he would come east in time for July Conference, prepared to stay. Quoting from the letter, he says:

"I have spoken several times in the Church building at St. John since last Conference and feel that my talks had a good effect. I also held a meeting at James Skillen's house for the purpose of trying to show these people the necessity of becoming reconciled to the Church, and am satisfied that I made a very favorable impression; while on the other hand the spirit of opposition was made manifest. Sister Jenette Morgan and Bro. Marion Campbell were buried recently. I was called upon to take part in Sister Morgan's funeral service, so I preached the funeral sermon. The Church was crowded and I felt very good liberty. In regards to Bro. Campbell. I was not approached by any of the family concerning his sickness, death or funeral. They had a brief service at the grave, because of sickness at their home. It looks like it will be only a matter of time until the people who have been connected with the Church in St. John will become extinct in that place. There is at least one more family ready to leave as soon as they get a buyer for their home, this being the result of the spiritual condition, which has been brought about by insubordination to the authority of the Church. I still wish the welfare of those that are still there, and hope that something will yet arise to revive the work in that place. I am very much pleased to learn of the Italian race obeying the Gospel. Was sorry to hear of Bro. Nicholson's death. If the Lord permits, myself, wife and family will be present in July Conference. Your Brother in Christ, W. H. Cadman.

A motion was made in this Conference for the sales committee to

proceed at once to sell the Colony Land, which is located in Commanche Co., Kansas.

CONCLUSION TO THE RECORD OF 1906-1919

This is the end of the record dated from October 6, 1906 to April 6, 1919. While I have given the account of many of the brethren who were ordained into the Ministry of the Church, I have not attempted to give all of them. I have also given account of many deaths, but not all of them, especially the deaths of children. Where there were a number of baptisms reported from some parts of the Church I have taken note of them, but there are many reported in small numbers from the various places that I have not mentioned. There have been many of my brethren separated from the Ministry of whom I have made no mention. Only in such cases where some have revolted against the Church, and withdrawn themselves to form another body have I named the brethren who were separated from the Priesthood of the Church of Jesus Christ. It is not my intention to cast reflections on any one, but rather that I may write that which will be of interest. I wish to make very plain the line of succession and lineage of the "Church of Jesus Christ" which was organized at Green Oak, Pa., in 1862 and incorporated at Pittsburgh, Pa., in 1865. Our claim is that the true succession of the Priesthood in the restoration of the Gospel has been preserved in and through this people.

A VISION BY BRO. ALBERT SARVER OF MONONGAHELA, PENNA.

In a Sunday afternoon meeting that was held in my home in the summer of 1918 I had a vision of an Ocean which appeared before me. Upon the shore thereof, I saw an iron rod driven into the sand which supported another or a main rod, which extended about three feet above the sand. At the extreme left, I saw a number of people representing the different religious denominations of the sectarian world; each group of them had a line like unto a ribbon, fastened to the rod and had thrown it out into the water. They were hurriedly drawing in their lines expecting to find a prize at the end of them. On the far right end of the rod, I saw about four of the Saints and *they* had a line cast into the water. I realized that their object was as the above-mentioned people, that is, expecting a prize on the end of their line. They were pulling slowly, but steadily on their line. The lines of those representing the sectarian world, when drawn in, were empty, while the Saints who were laboring hard and pulling steadily, their line came in with a huge and solid piece of Gold on the end thereof. I knew that the Iron Rod represented the Bible which the sectarian world preaches from. [Signed by Albert Sarver.]

TESTIMONY OF THURMAN S. FURNIER

In order for me to relate how I became acquainted with the Gospel, it will be necessary for me to give you a brief history of my life, the

communities where I was reared, etc., before God in His tender mercy moved upon me to obey the Gospel.

I was born at Allenport, Pa., April 21, 1888. I was reared by a Protestant father and mother and attended the Methodist Sunday School and Church of Allenport, Pa., for years; but never affiliated myself with any Church, until I joined the Church of Jesus Christ, August 23, 1914.

When I was one year old, my parents moved to Vesta No. 1, Pa. When in my twelfth year, we returned to Allenport, Pa., to reside. In my sixteenth year I left Allenport, Pa., and boarded with my brother at Smock, Pa. It was there that I became acquainted with my wife, whose maiden name was Birdie Mae Riggen.

When in my twentieth year I again returned to Allenport, Pa. We were united in marriage, December 24, 1907, and made our home at Allenport, Pa. We resided there until the spring of 1913, when we purchased a home at the forks of the road by the reservoir (now owned by the H. C. Frick Coke Co.) back of Smock, Pa.

You will note that I spent approximately twenty-one years of my early life in the Monongahela Valley. At that time there were branches of the Church at Lucyville, Pa., Little Red Stone, Pa., and Belle Vernon, Pa. These towns are within a few miles of Allenport, Pa., where I visited frequently. Accompanied by other young men, I would go out to the Gillespie Hollow, where the Little Red Stone Branch was located, and to Lucyville, Pa., to play base ball. On many occasions when going to these places my attention was called to singing and Church Services being held in people's homes. I remember well of thinking, these people surely must be a poor class of people, they cannot afford to have a Church building to meet in.

I also remember well of hearing my parents conversing about certain acquaintances of our family, who lived in that vicinity, namely: the Ashtons, the Meadowcrofts, etc., whom they referred to as "Mormons."

Since obeying the Gospel I have reason to suppose that the services referred to above were being conducted by "The Church of Jesus Christ," also that those referred to as "Mormons" were either members of the Church of Jesus Christ or some other part of the Restoration movement.

One time a man, whom we became acquainted with later, whose name was David Kennedy, a member of the Lucyville, Pa., Branch, stopped at our home in Allenport, Pa., and expounded the Gospel to my wife. He told her about the Church having purchased land in the State of Kansas, which he called Colony Land. He explained the object and purpose, why the land had been purchased, etc. When I came home from work that evening, my wife acquainted me with this man's visit and conversation.

I have mentioned these facts, to show how God moves in wisdom. None of these things had any effect upon me at that time. The Gospel was being preached, and had been preached in that community for years, but left no impression with me, other than what I have mentioned.

As I have stated before, we purchased a home near Smock, Pa., in the spring of 1913. We lived there until the fall of the same year, when I lost my position. We sold our home and moved to West Brownsville Jct., Pa.

While living there, Dr. Hamilton, an Evangelist was holding tabernacle meetings in Brownsville, Pa. My wife and I attended services a number of times. Invitations were given nightly for people to "hit the sawdust trail" as it was called. My wife and I went forward, as was their custom, and shook hands with Dr. Hamilton. Personal workers then took our names and addresses and asked us what Church we wanted to belong to. We told them the "Methodist." The Methodist minister in that vicinity was to visit us, and we were to join the Church he was in charge of. Well, he never showed up, therefore we did not join any Church.

I had long been taught by my parents to live an honorable and moral life, therefore I was not the worst of sinners. A spirit of reformation was given me, but I was very much disappointed, for I had supposed that I would receive a greater change of heart than I did.

In the spring of 1914 we again purchased and moved back to the same property which we had sold during the fall of 1913. While living there we became acquainted with, and obeyed the Gospel. Apparently God had designated that particular spot for the purpose.

During all this time, I was desirous of joining some Church, but none appealed to me.

One day during the summer of 1914, my mother-in-law, Mrs. Rosalie Rigger, attended a Sheriffs Sale at Smock, Pa. While there she became acquainted with Mary Ann King, the wife of Martin King. They conversed about a number of things, finally their conversation drifted to Religion. Mrs. Rigger expressed herself freely "that she did not know of any Church, that was built upon the plan as laid down by Jesus Christ." Mrs. King replied, "you would be satisfied with the Church I belong to; it is the Church of Jesus Christ, and my husband is an Elder in the Church." Mrs. Rigger acquainted my wife (her daughter) about these things. My wife went immediately to the home of Martin King and arrangements were made for a meeting to be held at our house.

A number of our neighbors attended the meeting, including a Baptist Minister. Martin King was the only Elder present. He preached the Gospel as we had never heard it preached before. Mr. King had moved from Hawkeye, Pa. (near Mt. Pleasant, Pa.) to Smock, Pa., but had not held any meetings, until the aforementioned one at our house. After that he began to hold meetings regularly in the vicinity of Smock, Pa., in peoples homes, wherever the invitation was given him.

Elders Nephi Federer, Chas. Ashton, Wm. Bailey, Amzi Lynn, Sr., Alexander Federer, Herman Kennedy and possibly others came from other branches of the Church and assisted in the meetings. I attended as many of the meetings as I possibly could, and became deeply interested. I found myself in prayer almost continually; when not in words, I had

a prayer in my heart. My prayer was that God would make me a fit subject for baptism. One morning while kneeling at my bedside in prayer, the power of God's spirit rested upon me, and as I arose, I was satisfied that I was ready for baptism. A number of others had expressed their desire to be baptized also.

On Sunday, August 23rd, 1914, my wife and I with five others of my wife's family were baptized by Martin King, in the reservoir near my home. Within a short time my wife, her father, mother, two brothers, three sisters and their husbands and myself (12 in all) had obeyed the Gospel.

Other baptisms followed from time to time, A mission, and later a branch of the Church was organized at Smock, Pa.

I shall never forget the first conference we attended at Hawkeye, Pa., in October 1914. The power of God rested upon those assembled. Bro. John Grimes expressed himself in these words, "I expected an Angel of God to appear, on account of the blessings of God being so great."

Shortly after I obeyed the Gospel, a number of brothers and sisters from other branches attended Sunday services at Smock, Pa. Bro. Nephi Federer preached a wonderful sermon in the morning. Our hearts were prepared for the afternoon testimony service.

I retired to a woods nearby, in fasting and prayer. I sincerely asked God to baptize me with "fire and the Holy Ghost." I returned to the place of meeting. During the course of the meeting, Sister Drucilla Gollick arose and spoke in the gift of tongues. The spirit of God rested upon me, and I arose to bear my testimony. I remember well I was expressing my thankfulness to God for calling me (the only one of my father's family) into the Gospel, when suddenly the power of God rested upon me and with uplifted hands, I cried out in a loud voice, "I have got it, I have got it." It was the baptism of fire and the Holy Ghost. The Power of God was resting on me so greatly I felt as though I could have lifted brick houses on my right and left hands. The room was crowded, but the spirit carried me to my brother-in-law, Richard Lowther. I took him by the hand and invited him to obey the Gospel. After embracing others, the power of God left me and my normal strength returned. What a contrast between the power of God and the strength of man! This can only be understood by those who have had the experience.

Shortly after the October 1914 Conference, my wife and I were bed-fast with typhoid fever. We sent for the Elders of the Church. They ministered to us, anointing us with oil, laying hands on us and praying for us. (See St. James 5:14, 15.)

Dr. Hopwood was consulted. He left medicine with us. We told him our trust was not in Medical Science, but that we trusted in God, that He would heal us. He refused to come back. Complaints were made against us by some of our friends (who were not members of the Church). Whereupon we consulted Dr. Hopwood's nephew, who was also a Doctor. He came to see us from time to time, and tested the fever. We explained to him our faith, as we had previously explained it to

his uncle. He did not contrary us in the least. Both of us were very sick, we had hemorrhage of the bowels. But by the tender mercies of God we recovered without the aid of one drop of medicine.

I recovered before my wife. Though weak in body I was able to attend the January 1915 Conference, held at McKeesport, Pa. My wife expressed her desire to attend also. She was unable to walk as yet. I told her there would be some way provided for her to go.

She was so determined to attend Conference, we arranged for her to go. The fever had settled in her feet and legs, they were swollen twice their normal size. She was rolled in wool bankets and carried, in arms like an infant, and placed in a buggy. She was then taken to the railroad station, and was carried into the railroad coach. Upon arrival at McKeesport, Pa., she was again placed in a buggy and taken to the hall where Conference was being held, and was carried to the second floor.

She sat through an all day meeting on Saturday and the Sunday morning services. The afternoon service was under way, when she bore her testimony, while sitting, on account of not being able to stand. She requested to be anointed. She was carried from her seat to the front of our meeting house and was ministered to. She immediately received healing, arose to her feet and walked back to her seat. The next morning we boarded a train for Smock, Pa., and she walked from there to our home in the country, a distance of two miles. The swelling had all left her feet and legs. She continued from that time on to do her own work, and has been in good health from that time to the present.

Shortly after obeying the Gospel, the Book of Mormon was presented to me. I did not know what it was, but supposed it to be a Bible story or something of the kind. I was then reading the New Testament, which I was very much interested in, and made reply to my wife (for the Book of Mormon was left with her, and it was she who presented it to me) that I had no time for other books at the present. I read the New Testament through twice, to satisfy myself of the things I was hearing preached from time to time, by our Elders, etc. After finishing reading the New Testament the second time, I inquired of my wife, where is that book that the Church has and believes in? Upon receiving it and finding that it was supposed to have been given to a man (Joseph Smith, Jr.), by an Angel of the Lord, I became very sincere, because I was afraid of being led away by false spirits. I went to a hill across the river from West Brownsville Jct., (crossing over the railroad bridge, for I was at that time employed at W.J. tower, as a telegrapher, for the Pennsylvania R. R. Co.), and kneeled down and petitioned the Lord to direct me. I knew that I had done God's will thus far, but I was afraid to trust in the arm of flesh. By some of my brothers or sisters telling me an Angel gave this book to Joseph Smith did not satisfy me.

I made it plain in my prayer to God, that I was afraid of being led away by false spirits, and also asked him to manifest himself to me, relative to the truthfulness of the Book of Mormon. Upon reading more of the book, I was caused to have so much joy, that the power

of God came down on me from time to time, and I would tell the Train Dispatcher and others what wonderful truths I had found. I guess they thought me crazy or mad.

Upon further investigation, I read that God would manifest the truth of the things written in the Book of Mormon by the gift of the Holy Ghost, if asked of the truthfulness of them in the name of Jesus Christ. This satisfied me. I can testify that God by His Holy Spirit, has shown me that the Book of Mormon is the work of God, and worthy of any person's investigation.

Some time after I was ordained into the Priesthood, I was given an experience that showed me I would be used to preach the Gospel, but that I would be moved from place to place in doing so. During the year of 1916, I was rather mysteriously moved upon to resign my position with the Pennsylvania R. R. Co. and move to Sunshine, Pa., near Martin, Pa. My wife's folks had previously moved there.

At that time, my wife's brother, Wade Riggen, was a young man, about seventeen years of age. He was a Teacher in the Church. He, with other members of the family, had a number of people in that vicinity interested in the Gospel. We obtained permission to hold services in an abandoned school building, which previously had been used from time to time for holding "Union Church" meetings.

Brother Nephi Federer and others came to visit us and conducted the Sunday Services. We baptized a number of people, and within a short time, a branch of the Church was organized there. During the time I served as Presiding Elder at that place, I witnessed the power of God made manifest in divers ways, the sick were healed, the gift of tongues was spoken from time to time; I saw devils cast out by the power of God. Many received the pure testimony of Jesus Christ. There was a general manifestation of the gift and power of God. Yes, we were a very happy people.

Sunshine, Pennsylvania, was a coal mining town. The members finally became scattered, and the spiritual work ceased. Some found work in other localities, some joined other branches of the Church and some were lost to our knowledge.

Since that time I have been a member of the following branches: Lucyville (later known as Roscoe, Pa.); Little Red Stone, Pa.; Dunlevy, Pa., and Detroit, Michigan.

During the fall of 1926 I was directed to seek work in Detroit, Michigan. I had no difficulty obtaining a position. I moved my family to Detroit in November 1926. I assisted in helping the spiritual work along. The membership increased steadily, until there are now four branches of the Church in Detroit, having a membership of approximately five hundred.

I also assisted in the preaching of the Gospel, and organizing of the Church at Windsor, and Muncey, Ontario, Canada.

I could write page after page of experiences that were God-given. I thank God for all of His goodness, and am determined by His grace to

serve Him the remainder of my days. I will be fifty-four years old the twenty-first day of this month, which is the month of April, 1942.

May the God of Heaven aid those that may read this, my humble testimony, and the testimony of others, to believe and obey the Gospel, is my prayer in the name of Jesus Christ.

JULY CONFERENCE OF 1919

The minute book that now lies before me is a record of the affairs of the Church beginning with the July Conference of 1919, which assembled on the fourth day of the month at the Jefferson Church near West Elizabeth, Pa. It includes the minutes until the October Conference of 1925 at Detroit, Michigan. This record has been kept in a loose leaf binder, and being typewritten, is much easier to peruse than the records here-to-fore have been. Brother Thurman S. Furnier, Secretary, deserves much credit for the style, neatness and business-like manner in which he has kept the records of the Church. In the list of brethren present in this Conference, I find my name among others. This was the first Conference I had had the privilege of attending, since the July Conference of 1910. I had at this time with my family moved back east again, after having spent about eleven years in St. John, Kansas. Brother John Grimes acted as first Counsellor in this Conference, filling the vacancy caused by the death of Brother Nephi Federer. Brother Federer had been injured at the mines where he was employed, and lived only a day or two afterwards. His death was a shock to the whole Church as he had become a useful brother in the Gospel. He died on April 23, 1919. I find the following regarding his death:

July, 1919

WORDS OF CONDOLENCE WRITTEN BY BRO. T. S. FURNIER

WHEREAS it has pleased the Almighty to remove from our midst, by death, our esteemed Brother and Co-Laborer in Christ, Nephi Federer, who has for many years occupied a prominent rank in our midst as First Counsellor of the General Church of Jesus Christ, maintaining a good character and a reputation above reproach; therefore,

Be it Resolved, that in the death of Bro. Nephi Federer, we have sustained the loss of a Brother whose fellowship it was an honor and a pleasure to enjoy; that we bear willing testimony to the interest that he has shown in the work of God; that we offer to his bereaved family and mourning friends, over whom sorrow has hung her sable mantle, our heart felt condolence, and pray that Infinite goodness may bring speedy relief to their burdened hearts and inspire them with the consolations that hope in futurity and faith in God give in the shadow of the Tomb. Resolved, that a copy of this resolution, be presented to the family of our deceased brother.

This Conference dissolved the Branch of the Church in St. John, Kansas as Bro. Cadman reported only one sister there, who was with the Church, namely Barbara Hundt, the daughter of old Bro. and Sister Beitler. In the report of the Rock Run Branch by Bro. Ackerman

there were five baptisms, among them Bro. Joseph Dulisse (now, in 1935) one of the Apostles of the Church. The death of Sister Rose Ashton (Bro. Charles Ashton's sister) was reported, having taken place on April 8, 1919. Bro. Joseph Corrado's name was presented for ordination as an Elder. In the Little Red Stone report two deaths were reported, Bro. Federer's which I have previously mentioned, and that of Sister Christina Jack who died on May 3, 1919. She was a member of the Church at the time of its organization in 1862. In the Smock Branch report by Bro. Martin King, the death of Sister Ida Lowther was recorded, having taken place on May 18, 1919. She was the wife of Bro. Shall Lowther and the daughter of Bro. Martin King. Her death was due to an auto accident.

Brother Gustave Blum of Little Red Stone was recommended to be ordained an Apostle in this Conference. A resolution was also passed that the Church make a free will offering to Bro. President Cherry every two weeks.

In the election of General Church officers the following results are recorded: Bro. A. Cherry, President, retained; Bro. W. H. Cadman, First Counsellor, elected; Bro. Charles Ashton, Second Counsellor, elected; Bro. T. S. Furnier, Secretary, retained; Bro. Herman Kennedy, Assistant Secretary, retained; Bro. Jacob Crissman, Financial Secretary, elected; Bro. John Grimes, Treasurer, retained; Bro. Robert Anderson, Trustee, elected for three years; Sisters Hannah Skillen and Elizabeth Cadman, General Church Deaconesses, retained; Sisters Hannah Skillen and Bell Cowan, Floral Committee, retained; Bro. J. C. Cowan, President of Home Mission Work, elected; Bro. John Cherry, Treasurer of Home Mission, elected. The following brethren were ordained as Elders during the Sunday sessions: Bros. Geo. Cromlish, Geo. Williams, Joseph Corrado, and Vincent DiGennaro. There were also two baptisms. Bro. Wm. Helms and Sister Samuel Sanders were restored to fellowship in the Church. In these minutes, reference is made to the death of Bro. Harry Nicholson, and the following is written by Bro. Furnier, July 1919: Whereas it has pleased the Almighty to remove from our midst, by death, our esteemed Brother and Co-Laborer in Christ, Harry Nicholson (an Apostle) who has for many years occupied a prominent rank in our midst, maintaining a good character and reputation above reproach. Therefore, Resolved, that in the death of Bro. Harry Nicholson we have sustained the loss of a Brother whose fellowship it was an honor and a pleasure to enjoy; that we bear willing testimony to the interest that he has shown in the work of God, that we offer to his bereaved family and mourning friends, over whom sorrow has hung her sable mantle, our heart felt condolence, and pray that Infinite goodness may bring speedy relief to their burdened hearts and inspire them with the consolation that hope in futurity and faith in God give even in the shadow of the Tomb. Resolved, that a copy of this resolution be presented to the family of our deceased Brother, and a copy put on the Church record.

The October Conference of 1919 met in the school building at Dravosburg, Pa., with a large number of officers present. Under the order of unfinished business the church ordered one thousand Hymn Books printed; also that a Hymn Book fund be established with Bro. W. H. Cadman as Treasurer of the fund. In the reports of the various brethren in their labors in preaching the Gospel, Bro. Joseph Corrado reported holding some meetings in Youngstown, Ohio. I believe this was the beginning of the work there, which at this time has resulted in a good sized branch of the Church at that place. Seventeen baptisms were reported by the Rock Run Branch to this Conference, among them being Ishmael D'Amico, Carl Damore and Caesar Talamonti. The latter two have since gone to their reward, while Bro. D'Amico having been thus far spared, is now one of the Apostles of the Church and has proven to be a wonderful worker in the Church. I believe it was he and Bro. Joseph Dulisse who started the work in Detroit, Michigan. He later went to Sopris, Colorado, where he started a work, but is now located in Rochester, N. Y., where he has established a good sized mission. There were two baptisms on Sunday and Bro. Peter Garafola was ordained an Elder.

CONFERENCES OF 1920

The January Conference of 1920 was held at Monongahela, Pa. The usual routine of business was carried on. The Hymn Book committee reported having one thousand Hymn Books printed, each book containing two hundred hymns. The selling price was to be thirty-five cents a copy. This book has a photo of our late Brother Nephi Federer on the inside of the front cover. Brother Federer was much interested in singing and his picture was placed in the book in his memory. Brothers Joseph Corrado and Peter Garafola apparently were very active in their new field of labor at Youngstown, Ohio, as they reported eight baptisms to this Conference. The Rock Run Branch reported twelve baptisms (which included the aforementioned eight from Youngstown) and in the Mt. Pleasant report, Bro. Robert Patterson reported five baptisms. This Conference authorized a Mission to be organized at Youngstown, Ohio, being left under the jurisdiction of the Rock Run Branch, with Bro. Joseph Corrado in charge. Bros. Caesar Talamonti and Robert Kennedy were called into the Eldership, also Bro. George Cromlish was called to be ordained an Evangelist.

The April Conference of 1920 met in the School House on Dravosburg hill with a good representation of brethren and sisters. In the report of the Rock Run Branch which included the Youngstown mission, twenty two baptisms were recorded. They also reported the deaths of two sisters, namely, Margaret Allen on Jan. 20th and Nancy Peters on March 3, 1920. Little Red Stone Branch reported the death of Sister Sarah Federer on March 18 in her seventieth year; also Mt. Pleasant, by Bro. Patterson, reported the death of sister Bertha DuPont on February 2nd. The Dunlevy Branch reported two baptisms, namely, Brother and Sister Samuel

Veneri of Monessen, Pa. This Conference delegated Bros. DiGenaro, and Talamonti on Mission work at Coraopolis, and Aliquippa, Pa.

It was further reported in this April Conference of 1920 that the Sisters in the Monongahela Branch had organized a society known as "The Ladies Uplift Circle" and the Church gave it its approval. This movement of our sisters has resulted in much good for the Church in the way of printing tracts of our faith, and in financing mission work, especially among the Indian people. Later, I will incorporate a history of their activities into this account and no doubt the immensity of their achievements will be surprising to all who may chance to read these pages.

In this Conference, Bro. Charles Ashton was requested to write an article on "Faith, Repentance, and Baptism"; Bro. W. H. Cadman was requested to write an article on the subject "Laying on of Hands and the Reception of the Holy Ghost"; while Bro. Alexander Cherry was delegated to write an article on the "Book of Mormon." The following brethren were authorized to be ordained as Elders, namely, John Molinatto, Ishmael D'Amico, Joseph Dulisse, and Mike Folsetti. There were two baptisms after the close of Sunday morning meeting, our late Brother Walter Grimes being one of them. At a special meeting of the Quorums in Monongahela June 6, 1920, it was decided that because of the increase in our membership and our accommodations being limited, only the Priesthood of the Church would be admitted to the business meetings of the following July Conference; all others being debarred, except at Sunday's services.

The July Conference of 1920 met at the Jefferson building near West Elizabeth, Pa. President Alexander Cherry being absent on account of sickness, First Counsellor W. H. Cadman took charge of the Conference. Bro. Wm. Lynch was appointed to act as First Counsellor, while Bro. Charles Ashton was Second Counsellor. The articles on faith which Bros. W. H. Cadman and Charles Ashton had been delegated to write, were read, approved, and turned over to the "Ladies Uplift Circle" to be printed. In the reports of mission work, I find the following incident recorded: Bro. Peter Garafola and others visited Arensburg, Pa., where they held a meeting, and blessed ten children on April 6, 1920. Then he says: "On our return to Youngstown, Ohio, about two weeks later, we were held up in an Assembly meeting by three men with revolvers, and I and Bro. Frank Nastasio were ordered to leave the city. Then I and Bro. Joseph Corrado came to Glassport, Pa., and reported the matter. In that same night I had a dream that I went to the place we had previously held the meeting at Arensburg, Pa., on April 6, 1920. The ministry of the Rock Run Branch allowed me to go there, and sent Bro. Talamonti in my stead to Youngstown, Ohio. I started the work in Arensburg and vicinity with the help of our Heavenly Father and my brethren, we baptized fifteen persons in that locality, two of them having since moved to Glassport, Pa." I will just add, that Bro. Garafola is in charge of the work at Arensburg at this present time, 1935. At this same Conference Bros. Joseph Corrado, John Moliatto, Peter Garafola,

and Caesar Talamonti were authorized to be ordained Evangelists; and Bros. Antonio Bucci, Dominick Nastasio, and Carl Damore to be ordained Elders in the Church.

In the minutes of the October Conference of 1920 is recorded the death of Bro. Wm. Lynch on August 31, 1920. He and his wife, Fanny, who survived him, were faithful members of the Church for many years. He had been ordained an Apostle and had acted as one of the Counsellors in the Church. He died suddenly while visiting his brother at Coshocton, Ohio, and was brought back to his home at Youngwood, Pa., for burial. "Words of Condolence by Bro. Charles Ashton" October 2, 1920. As it has pleased our blessed Father to call from our midst our dear Brother Wm. Lynch, who was much loved by his family as a Husband and Parent also highly esteemed as a Patriarch and Soldier in the cause of Christ: Be it resolved that we his Brothers and Sisters assembled in Conference October 2, 1920 join in tendering to our dear Sister Fanny Lynch (wife of the deceased) and family our deepest sympathy. As we, the Church, feel affected by his absence in Conference, much more do we consider his absence will be felt in his home. No lingering look, no parting sigh our future meeting knows, there love beams forth from every eye, and hope immortal grows.

On the Sabbath day while Bro. Joseph Eason was speaking about coming back into the Church, saying that there was a hindering cause, Bro. John Jacobs spoke in the gift of tongues. Bro. Jacob Crissman gave the interpretation as follows "come home." Conference was closed by Bro. W. H. Cadman.

CONFERENCES OF 1921 AND 1922

The January Conference of 1921 met at Smock, Pa., with President Cherry and both of his Counsellors, Bros. W. H. Cadman and Charles Ashton, present, along with a number of brethren and sisters. In the report of missionary labors, Bro. Alex. Federer reported doing some mission work at Anthram, Pa.; Peter Garafola reported doing some mission work at Reynoldsville, Pa.; W. H. Cadman reported some labor done at Webster, Pa., while Bro. John K. Penn reported some work done at Belle Vernon and Monessen, Pa. The Rock Run Branch reported three baptisms, the Dunlevy Branch reported twelve baptisms (five of the Ambrose family are in this number), and the Youngstown Mission reported six baptisms, making them a membership of forty. The following motion was passed: "that we positively will not accept any one into this Church who has been baptized by any other than Apostles, Evangelists, and Elders that are in good standing in the Church." The following brethren were authorized to be ordained Elders, Phillip Mileco, Charles Kellar, Elmer Mitts, Paul Vancik, John Jacobs, and Ermengildo Ceccato.

The April Conference of 1921 was held at Youngstown, Ohio. I believe this was the first Conference we had held at this place. President

Cherry was absent on account of sickness, therefore First Counsellor W. H. Cadman took charge of the business. The West Elizabeth Branch reported the death of Sister Isaac Morgan. She was 86 years old and was buried on March 16, 1921. The Rock Run Branch reported two baptisms, the Monongahela Branch reported one, and the Red Stone Branch reported three. Mt. Pleasant, by Bro. Clyde Gibson, reported four baptisms, among whom was a Sister Tarr who was anointed before her baptism and was healed. She had taken spells of some kind for ten years. Sister Thomas's little girl, Marie, had scarlet fever and was anointed by Bro. Joseph Corrado and healed immediately. The Youngstown Mission reported seventeen baptisms with a membership of fifty-nine. The Arensburg Mission by Bro. Garafola reported seven baptisms making their membership twenty-four. Bros. Walter Grimes, Domineck DePiero and Rocco Berardino were ordained Elders in this Conference. We adjourned to meet on the first Saturday in July 1921 at the Jefferson Church, West Elizabeth, Pa.

The July Conference of 1921 met at the Jefferson Church building near West Elizabeth, Pa., with First Counsellor W. H. Cadman in charge in the absence of President Cherry, sickness preventing him from being present. Bro. J. C. Cowan acted as First Counsellor pro tem. In reporting mission work, Bro. Vincent DiGennaro reported eleven baptisms at Cleveland, Ohio. Bro. Joseph Dulisse reported some work done at Detroit, Michigan with five baptisms. This is the first account of any work done at this latter place, that I have found on record. (At this present date, 1935, there are about four hundred members there.) A Branch of the Church was authorized to be organized at Youngstown, Ohio, with Caesar Talamonti in charge. Bros. Samuel Venneri, Petro DiPiero, Anthony Di Battista, and Joseph Eason were authorized to be ordained Elders, while the following Brethren were to be ordained Evangelists: Vincent DiGennaro, Joseph Dulisse, Ishmael D'Amico, and John Molinatto. A change was made in our business relative to the representation of Branch reports to Conference. I have been taking some items from these reports (such as the number of baptisms, etc.) and inserting it in this account, but after this time the Branch reports were kept on printed forms and preserved in a separate binder; consequently the account of baptisms, deaths, etc., will not be so prominent in this work as they have hitherto been.

The October Conference of 1921 met at Belle Vernon, Pa., and because of the death of our President, Bro. Alexander Cherry, First Counsellor W. H. Cadman took charge of the Conference. Bro. Charles Ashton acted as First Counsellor while Bro. Martin King acted as Second. Bro. Ashton was delegated to continue, and finish the Article on the "Book of Mormon" that Bro. Cherry did not have finished at the time of his death. The ministerial board authorized Bros. Amzi Lynn, Jr., and Angelantonio Ruzzi to be ordained Elders. Bro. J. C. Cowan was appointed to draw up a resolution of the account of Bro. Cherry's and

Sister Mary Barber's death. Conference was closed by Bro. Herman Kennedy.

The January Conference of 1922 was held at Monongahela, Pa. The following question was presented to the Conference by the Dunlevy Branch, "Is there a law in the Church that requires a teacher to ask the following questions of each and every member visited when on teaching duty: Are you in the faith of the Church? Do you believe in the Book of Mormon? Do you have morning and evening worship? Do you ask grace at the table? Do you have anything against your Brothers or Sisters? If the above is not a law, are the Branches that are using the system justified in doing so?" On motion it was decided that the above questions are not to be used as a matter of form by teachers, but that they be used in wisdom where felt directed by the Spirit of God. Conference was closed by Bro. Jas. C. Cowan.

The April Conference of 1922 met at Smock, Pa., and the general routine of business was carried on. Bros. Thurman Furnier and W. H. Cadman were delegated to write an article on "The Falling Away and the Restoration of the Gospel." After it has been sanctioned by the Church, the same should be printed in Pamphlet form. The Colony indebtedness being so great, Bro. W. H. Cadman requested all wage earners in the Church to donate one per cent of their wages towards clearing off the debt. Bros. W. H. Cadman, James Heaps and Sister Sadie Cadman were appointed on a committee to see about having our Hymn Books published with music. This was found to be quite a financial obligation, and while much preparation has been made, nothing in the way of actual printing our Hymns with music has yet been done. Bro. Andrew Nemeth of Cleveland, Ohio was ordained an Elder in this Conference. The Conference was closed with prayer by Bro. Jacob Crissman.

CHAPTER TEN

A Tribute to Our Late President by Bro. J. C. Cowan, Accounts of Various Experiences in the Years of 1921 and 1922

TRIBUTE TO BRO. CHERRY

THIS TRIBUTE of remembrance and words of condolence to family of the late Bro. Alexander Cherry, President of the Church of Jesus Christ, was written by Bro. Jas. C. Cowan.

IN AS MUCH as it has pleased our Heavenly Father to remove from our midst, your Father and Husband, and our Brother, our Councillor and our leader whom we have learned to love and appreciate during the forty years of service which he has rendered to the Church,

Therefore, We the members of the Church of Jesus Christ here-by stop to reflect and profit by his record.

Bro. Alexander Cherry obeyed the Gospel of Christ when quite a young man and progressed from one degree to another until he came to a full stature of a man in Christ Jesus. He continuously preached the Gospel of Christ with much power to sinners everywhere converting many and baptizing them for the remission of their sins. He contended for the faith once delivered to the Saints. He administered to the sick, anointing them with oil and praying, the humble prayer of faith in as much as many were healed. He washed his Brothers feet in love and humility according to the command of Christ. He asked the belssings of God on hundreds of little Children. He united many couples in marriage asking God to seal the marriage vow with His blessing. He officiated at many funerals both in the Church and out of the Church, and standing by the grave sides, he asked God who gave, to also receive the Spirits of men, women, and children as their bodies were lowered into the tomb to await the resurrection. He toiled, he sacrificed, he endured much, he fasted and prayed. Freely he received, freely he gave. He fought a good fight, he kept the faith, he died a poor man, leaving to us his only legacy, the indelible imprints on our memories of his continuous service to the end of his earthly journey. Therefore be it *Resolved* that we who are left may humble ourselves before God sufficiently to take up the work that is left at our hands to do, and that we will, as it is commanded us, weep with those who weep; therefore be thoughtful and prayerful of our late Brother's companion, who weeps at this time in her loneliness.

| | |
|---------------------------------|---------------------------------------|
| Blest be the tie that binds, | When we asunder part |
| Our hearts in Christian Love | It gives us inward pain |
| The fellowship of kindred minds | But we shall still be joined in heart |
| Is like to that above. | And hope to meet again. |

And finally: Be it *Resolved* that a copy of these resolutions be placed on the Church records and a copy sent to Sister Cherry and family.

AN EXPERIENCE

The following was related by Bro. Ishmael D'Amico:

On April 19, 1921, Brother Joseph Dulisse and myself left Glassport, Pa., and went to Detroit, Michigan, for the purpose of preaching the Gospel. We arrived there toward evening and had supper at Brother and Sister Frammolin's home at 5321 French Road (formerly known as Kirwin Avenue). After speaking of the Gospel to them that evening, we were offered a bedroom to retire for the night.

After offering a few words of prayer, I got in bed but was unable to sleep throughout the night. While I was resting in bed but not sleeping, I saw a hill and upon this hill there appeared to be a road under construction. Upon the hill there was a telephone pole and I saw a large dove standing upon this pole. From the place where the dove was resting, could be seen the city of Detroit which was below, and with a loud voice the dove was shouting constantly, "Peace, Peace," its voice could be heard from afar.

After a period of time the dove disappeared and then I saw two men carrying it in their hands. These men started from one end of the city and began to go from house to house and as they approached the door to enter, the door would open of itself and the dove would enter and shout with a loud voice, "Peace" and as it would come out, the door would close again of itself. This would happen at every house they went into. Throughout the night this vision lasted with these two men and the dove going from house to house.

At the end of the vision, I beheld a beautiful room which was illuminated and in this room was a large table prepared. I also saw a bride and bridegroom who were being honored by many people.

When the vision disappeared I found myself giving glory to God for the wonderful blessing He had bestowed upon me during the night.

Your Brother in Christ Ishmael D'Amico.

[Note. It may be well to bear in mind that the above experience was had, just at the time the work started in Detroit.—w.h.c.]

ANOTHER EXPERIENCE OF BRO. D'AMICO'S

On August 13, 1921, I went to Cleveland, Ohio, to do some spiritual work, Sister Frammolin and her daughter being with me. While we were on our way in the street car, I discovered I had lost the address to which we were going. Sister Frammolin said, "What shall we do?" and I answered her, "The Lord will provide." We arrived at the Public Square in Cleveland at 2:00 P.M. I had hoped we might find some of the Brothers and Sisters awaiting us there because a few days before leaving Detroit, I had written to them in Cleveland asking them to meet me. However we met none of them and since I had no directions, I inquired of a policeman what street car we should take to go to the place. I could not give him the number of the house, but just a name of a

street which I thought might be the right street. However he knew of no such street and said if I could give him the full address, he probably could find out where it was and tell me what street car we should take. But I had forgotten and could not tell him the address, so we left him and continued on our way. But my mind was turned to God, trusting that He would direct us where to go. Suddenly a man appeared before me. I did not see where he came from, but he greeted me and I in turn greeted him. He asked me where I came from and where I was going. I told him that I and my companions were going to see some Brothers and Sisters, but I did not know the address. He answered, "I know you came from Detroit and I know the house where you are to go and the people you have to meet." He also said "I have to go that way too." When I heard these words, the power of God came upon me and thinking that this person must be a brother from Cleveland recently baptized, who had come to meet me, I tried to get closer to him to kiss him; but as I got closer, I could not touch him. He told me if we went on the same street car as he, we would have five blocks to walk when we got off the car, but if we took another car, it would take us to the very place to which we wanted to go. I told him I didn't care how many blocks we had to walk, but that we wanted to go with him. So we got on the street car with him and he told me we would have to ride forty-five minutes. Then he started to talk to me concerning the conditions of the world in these latter times, and all his words were so sweet that I rejoiced in all he said unto us. He then asked the conductor to let us off at a certain place. But this was not a regular stop and the conductor would not stop the car there. But this man said "Please," and immediately the conductor agreed. When we got off the car, the man told us to walk two blocks to the right where we would meet another car line, then to walk two blocks to the left where we would meet the people we were looking for. We said good-bye to him, and did not see the man again. We walked according as he told us and when we arrived at the place, a street car came and when it stopped, we saw Bro. Joe Corrado, Bro. Pete Garafola and some others. I called Bro. Joe by name three times. He recognized my voice but did not know where I was. As we got closer, they knew us and as we shook hands, Bro. Joe asked me who brought us to this place. I related to him about the man who had brought us here; and when he heard, the same power came upon him as had come upon me when we had met the stranger in the Public Square. Bro. Joe said that man was a messenger of God, because a stranger in this city could never find that place. He then related that the Spirit of God had directed them to leave the house and go on the street car to that place, where the Post Office was, for it seemed to them that some letters were awaiting them there, but they unexpectedly met us. When we heard this, we all felt a great blessing. Then Bro. Joe and the brothers went to the Post Office and there they found the letter which I had sent them before leaving Detroit. This experience in Cleveland is one I never can forget for surely the man who directed us was a messenger of God.

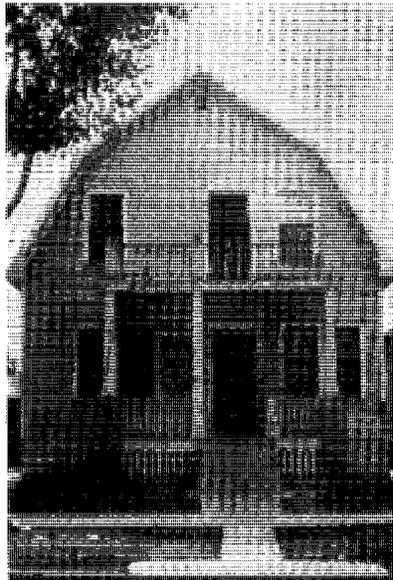
AN EXPERIENCE OF BRO. RALPH FRAMMOLIN, APRIL, 1921

When Brother Patsy DiBattista came to Detroit and gave His testimony of the Gospel of Jesus Christ, I was doubtful of his word. A few days after I had heard of the Church of Jesus Christ, I prayed to the Lord that I might learn if this was the true Church.

That night I dreamed that a man guided me on a highway and while walking, I saw a group of people. They seemed as though they were very much confused. The man told me that these people represented the Catholic Church. We walked a little farther on and I saw another group of people and the man told me that they represented the daughter of the Catholic Church; he referred to the Baptist Church which I had previously left.

We then left this highway and climbed a mountain on a very narrow road. On the top of this mountain there were no buildings but the site was beautiful. The man told me that he wanted to build a Church here and wanted me to be the first to start the Church of Jesus Christ in the City of Detroit, like unto Peter of old.

The Brethren that came here from Glassport, Pa., held their first meeting on April 20, 1921. The first ones baptized were as follows: Brother Ralph Frammolin, Sister Anna Frammolin and their daughter Louise. Also Brother Joseph Johnson and Sister Mary Johnson.



A HOME TO BE REMEMBERED

The home of Brother Ralph Frammolin at 5321 French Road (formerly known as Kirwin Avenue) Detroit, Michigan, where the first meetings were held by the Brethren that first went to Detroit.

Brother Charles Ashton and myself (W. H. Cadman) made a visit there, I think in the year of 1922. At that time Bro. Ishmael D'Amico and family were living on the upper floor where they had a room fitted up for holding their meetings in. They had only about a dozen members at that time. Today (1941) there are four Branches of the Church in Detroit numbering from five hundred to six hundred members and three very nice church buildings, also the Branch that has been established in Windsor, Canada, is the results of the labors of the Detroit Brethren.

May the Lord continue to bless their labors.

A REMARKABLE EXPERIENCE BY JOSEPHINE LOFFRANO

When I was a small girl my Mother died after a lingering sickness. I happened to be in her bedroom at the time of her death. She got out of bed and I asked her why she done so; she said she was going to leave us,

but said she would visit me again in seventeen years, also I would see much trouble. I was to have another mother, the woman then acting as housekeeper for my Father, then she passed away as I was trying to assist her to the bed.

In the following years the above occurrence faded from my memory. I finally married and a little later on, my Husband met with the Church of Jesus Christ and obeyed the gospel. This was in Youngstown, Ohio. The Elders tried hard to convince me of the gospel but I held out stubbornly against them; at last Bro. Caesar Talamonti persuaded me to ask the Lord which was the right way.

I done so, and two nights afterwards I dreamed that I saw a woman dressed in black walking on the water toward the shore where I was standing. She called to me saying: Oh daughter, three times. I asked: who are you? She answered I'm your Mother. A man was with her dressed in white. The dream ended.

Two nights later my Mother appeared on the water again, she then reminded me of her promise that she would see me in seventeen years, also that she had died in my arms.

She then drew my attention of her being dressed in black, and said: If you keep strong (faithful) you will have to take this black dress off of me in the second resurrection, but if you don't prove faithful, I will not be able to dress in white. She then pointed to the man in white saying: He will save you. I realized that He was the Lord. He then charged me to baptized in twenty-four hours. I complied.

BRO. ISHMAEL D'AMICO MIRACULOUSLY PROTECTED

While employed in the construction of a building in Detroit, in November, 1921, I was handing material to the bricklayer. I was standing on a board about one foot wide, which was supported by a scaffold, some distance from the ground. Suddenly the board upon which I stood broke and fell to the ground; but I remained standing in mid-air, safe and sound. I was neither injured nor afraid, and I glorified God that I was preserved, although the board had broken and fallen from under me. I then stepped over to other boards which had not broken. It was just as if some one had held me up until I could reach a place of safety.

Later I was telling this experience in a testimony meeting here in Detroit. The Spirit of God descended on one of the brothers, and he saw in a vision, that when the board had broken, the Lord Jesus himself came and held me by my arms to keep me from falling.

I thank our Lord again and again that He saved me from perishing.

CHAPTER ELEVEN

Bro. W. H. Cadman Elected President of the Church, Accounts from July Conference of 1922 and including October Conference of 1928

CONFERENCE OF 1922

THE GENERAL CONFERENCE of July 1922 met in the Jefferson Church near West Elizabeth, Pa. Bros Charles Ashton and John Grimes acted as Counsellors to Bro. W. H. Cadman and the general routine of business was carried out. Secretary Bro. Furnier was instructed to purchase a Typewriter for use in recording the minutes of Conference. In the election of General Church officers, W. H. Cadman was elected President of the Church; Charles Ashton was elected First Counsellor; John Grimes, Second Counsellor; Thurman S. Furnier, retained as recording Secretary; Herman Kennedy, Assistant Secretary; Joseph Molinatto, elected Financial Secretary; Charles Behanna, elected Treasurer; Robert Anderson, retained Trustee for three years; Sisters Hannah Skillen and Elizabeth Cadman, retained as General Church Deaconesses; Sisters Bell Cowan and Hannah Skillen, retained on Floral Committee; J. C. Cowan, retained President of Home Mission work. Bro. V. Di'Thomas of Cleveland was authorized to be ordained an Elder. Brother Herman Kennedy was chosen and elected as President of the quorum of twelve Apostles. Services were closed with prayer by Bro. John Grimes.

The October Conference of 1922 was held at Youngstown, Ohio, and opened by Bro. Cadman. Under new business, The Ladies' Uplift Circle made known to the Church that they had created a fund known as the "Indian Mission Fund," which they offered to the Church for the purpose of preaching the Gospel to the Indian people. In a communication of Bro. Ishmael D'Amico which was read in this Conference, he reported making a trip with Bro. Joseph Dulisse to the Lamanites (Indians) 141 miles from Detroit, Michigan, (at Athens). Bro. Dulisse being present was asked to make a report of their visit, which he did, the same being very interesting. In Bro. D'Amico's communication, he asked for some English speaking Brother, in the Priesthood, to assist him in preaching the Gospel. Bro. Joseph Corrado volunteered to go. On motion Bros. W. H. Cadman and Charles Ashton were to go also. The following brethren were authorized to be ordained Elders: Peter Molinatto, Samuel Ambrose, Pasquale Di'Battista. Walter Grimes was authorized to be ordained an Evangelist. Conference closed with prayer by Bro. W. H. Cadman.

A special meeting of the Priesthood of the Church met at Smock, Pa.,



Charles Ashton
Elected First Counsellor
in July, 1922



Wm. H. Cadman
Elected President
in July, 1922



Joseph Dulisse
Elected Second Counsellor
in July, 1939

Nov. 4, 1922, according to a previous appointment of Conference in order to investigate some difficulty that existed in that Branch of the Church. The results were that the Smock Branch was dissolved, and those who wished to remain with the Church could meet at the Branches convenient for them, either at Dunlevy or Red Stone. The meeting was closed by Bro. Cadman.

CONFERENCE OF 1923

The January Conference of 1923 met at Glassport, Pa., and was opened by Bro. Cadman. The minutes of the special meeting held at Smock on Nov. 4, 1922 were read and approved by the Conference. Bro. Ashton reported that he had finished the Article on the "Book of Mormon" that had been started by our late Bro. Cherry. In this Conference we had the honor and pleasure of the presence of Mr. Sam Mandoka of Athens, Michigan, an Indian Chief of the tribe of Pottawatomies. After being introduced to the Conference, he made a few remarks concerning his visit to our Conference. Mr. Mandoka has since died, his demise taking place on July 9, 1934. Bros. W. H. Cadman and Charles Ashton had made a visit to his home at Athens, which resulted in his visit to our Conference. I will add, that while we were at his home, we both had an opportunity of speaking in their Church just about three miles north of Athens, Michigan, or about twenty miles south of Battle Creek. A Marriage ceremony was performed in this Conference, Anthony Di'Battista and Fremolina Dinino being united in marriage by Bro. Charles Ashton. Services were closed by Bro. Ashton.

The April Conference of 1923, held at Monongahela, Pa., was opened by Bro. W. H. Cadman and business was taken up in the usual way. The Article written by Bro. Cadman was read and accepted, then given to the Ladies' Uplift Circle to be put into print, under the title "The Retrogression of the Primitive Church." It was also reported by the committee, that the leaflet "Introduction to the Book of Mormon" was in the hands of the Printer. One thousand copies were being printed. The Article on the "Book of Mormon" started by Bro. Cherry and finished by Bro. Ashton was turned over to the Church to be published as well. The following brethren were authorized by the Ministerial Board to be ordained Elders: Joseph Colosimo, Rocco Biscotti, Frank Wolle, and Eugene Perri. Services were closed with prayer by Bro. Robert Anderson.

The July Conference of 1923 was held in the Jefferson Church Building, near West Elizabeth, Pa., and was opened by our Bro. President Cadman. A committee which had been appointed to visit the Saints at Smock, reported very favorably and the Conference restored them to their previous standing of a Branch of the Church again. The Hymn Book Committee reported that the work was in the hands of a printer at Monessen, Pa., where two thousand copies were being printed at an approximate cost of \$520.00. A resolution was passed that they be sold at 50 cents per copy. General Church officers were practically all retained

in their respective places. The Conference passed the following resolution in response to a resolution passed by the quorum of Apostles. "The Church will concur with the Apostles in their selection for ordination of Apostles, when the Apostles are unanimous in their selections, but the Church reserves the right to settle the matter in case they are not unanimous in their selections." Chief Sam Mandoka of Athens, Michigan, was our guest at this Conference, this being the second visit he had made us, and he gave us an interesting talk. The following brethren were authorized to be ordained Elders: Dominick Dintino, Emidio Pomponio, Angelo Antonio Corrado, Leonardo Alessio, and Joseph Jensen. Two baptisms were performed at this Conference. The Ladies' Uplift Circle donated \$25.00 toward paying Chief Mandoka's railroad fare, and also \$25.00 to the General Church. Bro. J. C. Cowan was instructed to write a letter of condolence to be forwarded to Anna Sturgis of Fayette City, Pa., on account of the death of her Father and our brother Gustave Blum, an Apostle in the Church, which is recorded as follows: On July 7, 1923, at a General Conference of the Church of Jesus Christ, at the Jefferson Church near West Elizabeth, Pa., when the Roll was called, Apostle Gustave Blum was absent and his presence was sadly missed. The following resolution was drawn up to be recorded on the Church record and a copy sent to his family: "Where-as it has pleased our Heavenly Father to remove from our midst our beloved Brother and co-worker, Gustave Blum, who died and was buried at the Red Stone cemetery beside the body of his companion and our Sister in Christ. And while we miss Bro. Blum as a brother in the Gospel of Jesus Christ as a good counsellor and as one of the twelve Apostles; we know he will be missed in his own fireside circle. Yet we must humbly bow to the will of our Heavenly Father who doeth all things well. Bro. Blum's frequent testimony was that he would soon go to join his companion. And we think his dying testimony would have been, "Come welcome death I will gladly go with thee." "Oh death where is thy sting, O grave, where is thy victory?" Bro. and Sister Blum obeyed the humble commands of our Lord and Saviour Jesus Christ, and through many trials and disappointments fought a good fight and kept the faith; and at the end of their earthly journey they had a solid hope of eternal life, and we extend our sympathy to all who mourn and recommend the Gospel of Jesus Christ as the only hope of eternal life. Amen." Bros. W. H. Cadman and Charles Ashton were delegated to pay a visit to Detroit and also to extend their visit to the Indian people at Athens, Michigan. Conference was closed with prayer by Chief Mandoka.

The October Conference of 1923 was held in Youngstown, Ohio, with a good representation of Brethren and Sisters present. Meeting was opened by President W. H. Cadman, and then our business was carried on as usual. Bros. W. H. Cadman and Charles Ashton made a report of their mission to Detroit and Athens, Michigan. They reported that they felt a satisfaction with their visit among the Indian people at the latter place. They made the acquaintance of a Mr. George Walker (Indian) who was also present at this Conference. Bro. Ashton was instructed to

write a letter of condolence to Sister Philmino Talamonti on account of the death of her husband Bro. Caesar Talamonti.

The Ladies' Uplift Circle made a donation of twenty-five dollars to this Conference. The Ministerial board recommended the following brethren to be ordained as Evangelists: Bros. Anthony Di'Battista, Carl Damore, Peter Molinatto, Philip Mileco, Samuel Ambrose and Ermen-gildo Ceccato. Meeting closed with prayer by Bro. Robert Anderson.

A SPECIAL MEETING OF THE PRIESTHOOD

This was held at the Jefferson Church near West Elizabeth, Pa., on August 4, 1923. There had become four vacancies in the Quorum of twelve Apostles through deaths and other causes and their places were filled by the following brethren: Bros. Ishmael D'Amico, Joseph Corrado, Charles Behanna, and Martin King. On motion Bros. John Ward and W. H. Cadman were to go to Smock to ordain Bro. Martin King; while Bros. Herman Kennedy and Thurman S. Furnier were to go to Monongahela to ordain Bro. Charles Behanna; and Bros. John Grimes and Charles Ashton to go to Glassport to ordain Bro. Joseph Corrado. Bros. W. H. Cadman and Charles Ashton were to ordain Bro. Ishmael D'Amico on their trip to Detroit, Michigan. The meeting adjourned and was closed with prayer by Bro. Ashton.

CONFERENCES OF 1924

The January Conference of 1924 was held at Monongahela, Pa., and the usual order of business carried on. Brother W. H. Cadman presented an Article that he had written for the Ladies' Uplift Circle titled, "What is the Indian Mission." It was accepted and turned over to the Sisters to be put in print. They also donated fifteen dollars to this Conference. The Ministerial Board recommended the following brethren to be ordained Elders: Bros. James Heaps, Wm. Bailey, Dominick Giovannone, and Alfonzo Rizzo. Meeting was closed with prayer by Bro. W. H. Cadman.

April Conference of 1924 met at Smock, Pa., in Fayette County about ten miles from Brownsville. Second Counsellor John Grimes was absent and Bro. Robert Anderson acted as Counsellor in his stead. Bro. W. H. Cadman made a final report on the printing of Hymn Books. The two thousand books cost \$653.50 and were printed by the late Mr. Goodlow Thomas of Monessen, Pa. Our indebtedness on the Colony being so great, Bro. W. H. Cadman requested all wage earners of the Church to donate one day's wages each month for a period of six months, (ending in October 1924 Conference), toward clearing up our debts. A vote of thanks was tendered to the Ladies' Uplift Circle for their offering to the Conference. Our services were closed with prayer by Bro. John K. Penn.

The General Conference of July 1924 met in the Jefferson Church Building near West Elizabeth, Pa., with President Cadman, First Counsellor Ashton, Second Counsellor Grimes and many of the Brothers and

Sisters present. The Conference assembled on Friday afternoon (July 4th) instead of our regular time which would have been on Saturday July 5th. Bro. Furnier reported getting a price on printing one thousand copies of the article on "Book of Mormon" the cost being \$16.00, this being the Article that Bro. Cherry had started to write, and that had been finished by Bro. Charles Ashton. It is later stated that the actual cost of printing was \$22.35. A communication of Bro. W. H. Cadman's was read and accepted by motion. This was relative to the organization of "The Knights of the Klu Klux Klan," and was talked over very extensively. No further action was taken at that time. The communication will be found in Scrap Book page 31. Under the head of mission work, Bros. Anthony Di'Battista and Joseph Dulisse reported some work done at Greensburg, Pa., while Bro. Ishmael D'Amico reported some work done at Toledo, Ohio, with two baptisms. Bros. John Grimes and Charles Ashton were delegated on a mission to the Lamanite people with the privilege of taking Bro. D'Amico of Detroit, Michigan, along with them. After the close of our business session on Saturday evening at the Jefferson Church, we met on Sunday morning in the Public School Building in West Elizabeth. The reason for this was that we did not consider that the Jefferson Church would accommodate the people on Sunday. The morning meeting was opened by Bro. Cadman, and the afternoon meeting by Bro. Chas. Ligon of University, Va. There was one baptism performed, namely, Wilbert Parlor. The Ministerial Board recommended Bro. Matthew Miller of Detroit to be ordained an Elder, and the following to be ordained Evangelists: Pasquali Di'Battista, Venanzio Di'Thomas, Andrew Nemeth, and Eugene Perri. A note of thanks was extended to the West Elizabeth School Board for the use of the School Building. Services were closed with prayer by Bro. Matthew Miller.

The October Conference of 1924 was held at Euclid, a suburb of Cleveland, Ohio, in the Roosevelt School Building, this being the first Conference held at this place. A communication came to the Conference from the Detroit Mission as follows: "The Detroit Mission would like to know if it is lawful for the women belonging to the Church of Jesus Christ, young and old to have their hair cut." After some discussion the following resolution was passed: "That we as a Church refuse to control the liberties of homes in regard to women having their hair cut." Under the report of missions, Bros. Grimes and Ashton report in part, that they stopped and held meetings with the Saints in Cleveland, Ohio, and Detroit, Michigan Missions, going from there to Battle Creek, Michigan. They met and talked with Mr. Sam Mandoka, Chief of the Pottawatomies tribe at Athens, and also with Mr. Henry Leib (Indian). We now have the pleasure of calling Henry Leib our brother in Christ, as he was later baptized by Bro. Ishmael D'Amico of Detroit. They also reported visiting some of the seed of Joseph (Indians) on Walpole Island. Upon their return homeward, they stopped with the Saints at Toledo, Ohio, the time occupied in all being eleven days. In conclusion

they said that they felt a satisfaction during their visit. Under the head of new business and propositions concerning the spread of the Gospel, the Ladies' Uplift Circle donated the Church \$25.00; also Sister Cynthia Lynch donated \$25.00 to help along the work. The Dunlevy Branch reported that the "United Brethren Church" of Dunlevy, Pa., desired them to get up a petition for signatures to protest against Sunday ball games at that place. The Dunlevy Branch asked the General Church for advice as to their procedure. The following motion was passed, that, "We instruct the Dunlevy Branch to inform the said 'United Brethren Church' that we do and will protest against all evil and the breaking of the Sabbath day; but that we will not circulate a petition for signatures." The Saints at Detroit, Michigan, having erected a Church Building, it was found that the Church would be put to some expense for Attorney's fees. As a result, a motion was passed that Bro. W. H. Cadman look after this matter, and draw on the General Church Treasury to cover the Attorney's fees. Sunday morning meeting was opened by Bro. George Neill. This was the first time Bro. Neill had attended a Conference for a long time, having just recently returned from the West where he had lived for several years. His health had failed him, and he was very feeble while attending this Conference. Before the January Conference of 1925 had come to pass, Bro. Neill had gone to his reward. In opening this Sunday morning meeting, he read the scripture concerning Peter upon the housetop praying and he gave us a very nice discourse. I remember when I asked him if he would care to open the meeting, he answered, "I would like to." At the conclusion of our Conference, the quorum of Evangelists announced that they would meet at Bro. W. H. Cadman's home on the last Sunday in October at eleven o'clock A.M., while the quorum of twelve Apostles announced that they would meet at Bro. Cadman's home the first Sunday in November at eleven o'clock A.M. Services were closed by Bro. Charles Ashton.

THE PRIESTHOOD ASSEMBLES

The Priesthood of the Church of Jesus Christ assembled at the Jefferson Church Building, November 22, 1924, according to appointment. This meeting was called because the resolution relative to secret organizations that had been passed by the quorum of twelve Apostles in October 1924 Conference, was rejected by some in the Priesthood. A motion was passed by the quorum of twelve Apostles at a meeting held at the home of Bro. W. H. Cadman in Monongahela, Pa., November 2, 1924, (the appointment having been previously made by the October Conference of 1924), that the Priesthood of the Church appoint a Priesthood meeting of Apostles, Evangelists and Elders to talk over some important matters concerning our spiritual welfare. The following were present: President W. H. Cadman, First Counsellor Chas. Ashton, Second Counsellor John Grimes; Apostles Herman Kennedy, J. C. Cowan, Charles Behanna, George A. Neill, Martin King, John K. Penn, Robert Anderson; Evangelists Fred Smith, Alexander Federer, Samuel Ambrose,

Albert Sarver, Clyde Gibson, John Cherry, Vincent Di'Gennaro, John Molinatto, Peter Garafola, Joseph Dulisse, Oran Thomas, Walter Grimes, Ermegildo Ceccato; Elders James Heaps, Charles Kennedy Jr., Mike Folsetti, Petro DePiero, Samuel Venneri, Robert Kennedy, Fred Heath, Alfonzo Rizzo, Elmer Mitts, Charles Kellar, Dominick Dintino, Angelo A. Corrado, Wm. Bailey and Joseph Eason. Hymn 359 was sung and prayer was offered by Bro. W. H. Cadman, followed by Hymn 343. Bro. W. H. Cadman then gave an interesting talk on some very important matters, giving all some good advice concerning our duties as Brethren in the Priesthood. He also mentioned the organization of the Klu Klux Klan and that the ministry should not belong to such an organization as this. Bro. Wm. Bailey asked the following question: "If a number of Klans would come into our meeting and ask for baptism, would we have to tell them to go out?" Bro. W. H. Cadman made reply that we would not tell them to go out, but if they were penitent believers in Jesus Christ that they would receive baptism the same as any one else. Bro. Chas. Kennedy Jr. made a statement that he was not a member of the Klu Klux Klan, but if he desired to join them, he would do so. (I beg leave to state that Bro. Kennedy has since been out of this Church for a long time, whether he joined the Klans or not, I don't know.) Bro. W. H. Cadman again told us all our duty. Bro. Clyde Gibson spoke some, also bringing in the Constitution of the United States. He told a dream that he had. Bro. Cadman then wanted to know if he had done right or wrong in bringing the question of the K.K.K. to our attention. A motion was passed that we justify Bro. Cadman for bringing this matter before the Church. Bro. John Cherry asked forgiveness and was forgiven for the connection he had had with the aforementioned organization. Bro. Charles Behanna called our attention to the remark made by Bro. Charles Kennedy Jr. "that he would join the K.K.K. if he desired to." Brother Cadman then asked for a rising vote of all that would stay clear of the Klu Klux Klan. All voted but three Brothers, namely, Clyde Gibson, Charles Kennedy Jr., and Oran Thomas of Mt. Pleasant Branch. After some talk by the different Brethren, this matter was dropped. Bro. George Neill was then anointed for his affliction, Bro. Charles Ashton officiating. A motion was passed that the Priesthood of the Church meet once a quarter, after each Conference, each conference to appoint these meetings. The next meeting was appointed to be held the last Saturday in February 1925. The meeting was closed with prayer by Bro. George Neill.

RECORDS OF 1925

The January Conference of 1925 met at Monongahela, Pa., and was opened by Bro. Charles Ashton, after which Bro. W. H. Cadman took charge and our regular order of business was taken up. Bro. J. C. Cowan was instructed to write a letter of condolence to Sister Neill and family over the death of her Husband and our Brother in Christ. The letter is as follows, by Bro. Cowan: "The Brothers and Sisters assembled in Conference at Monongahela, Pa. January 1925 do feel sad and sorrowful,

on the account of the absence of Apostle George A. Neill, whom our Heavenly Father in his infinite wisdom called home on December 19, 1924; and while we miss him, yet we feel like breathing the prayer divinely taught and oft mixed with tears, 'Thy Will Be Done.' And while meditating over the past, we can never forget our late Bro. Neill. His genial and kind disposition, his example of a consistent Christian life of service, his kind acts, words of advice and wise counsel, his encouraging and assuring words of testimony from time to time, his unwavering faith, patience and humility at all times even in adversity. And in the future the memory of Bro. Neill will live on and on, inspiring us to endure to the end of our earthly journey, living humble and faithful day by day. Overcoming all things that we might hear that welcome plaudit, 'Well done thou good and faithful servant; come up higher.' Be it resolved: That we Brothers and Sisters in the Gospel extend our heart felt sympathy also a helping hand to Sister Neill and family."

The Ministerial Board recommended Bro. Bruno Carey to be ordained an Elder. Among the donations made in this Conference, one hundred dollars was tendered to the Saints in Detroit, Michigan, to be applied on their building debt. This Conference also sent Bro. Alma B. Cadman to Kansas to look after some Colony affairs. Sunday morning service was opened by Bro. Joseph Corrado and followed by Bros. W. H. Cadman and Charles Ashton, of which the record says they gave us a good lesson.

Much testimony was borne throughout the day and the services were finally closed with prayer by Bro. John Grimes.

The Priesthood of the Church of Jesus Christ assembled at Jefferson Church Building according to our appointment. (I will just add that these meetings were open to all the brethren in the Church that wished to attend.) The meeting was opened with singing, followed with prayer by Bro. W. H. Cadman. Bro. Cadman addressed the meeting along the line of conduct of Brethren in the Ministry; calling attention of the importance of our daily language that we might be able to set an example consistent with our profession; reciting many instances of language being used that was unbecoming to men in the Priesthood. He also spoke of the importance of guarding our habits, that we might not undermine our chance of creating a good impression with our fellow men, with whom we come in contact. Several other brethren expressed themselves along these lines. Bro. Joseph Corrado expressed himself stating that the most important thing we needed in spreading the Gospel, was the pure love of God and then the power of God through us would make the wisdom of the world tremble. He also said that the use of tobacco would hinder us from setting a perfect example to the world. After performing some business, it was decided after some discussion to hold another meeting of the Priesthood at the Jefferson Church the last Saturday in May 1925. One of the topics to be discussed would be the righteous conduct of a Saint, a life consistent with our profession; also any other topics that might be presented. A motion was made to adjourn.

The April Conference of 1925 met at Youngstown, Ohio. Second Counsellor Bro. Grimes was absent, and Bro. Robert Anderson was elected to serve in his office pro tem. I find the following in the minutes of this Conference: "Because of no report being received from Mt. Pleasant Branch, and it being reported that they have not held any meetings since they organized the first of this quarter, a motion was passed that the Mt. Pleasant Branch be suspended as an organized body during the next quarter, and further, that the ministry of that Branch be forbidden to act in the ministry during the next quarter." Bro. Alma B. Cadman reported his trip to the west on Colony business. Sunday morning services were opened by Bro. Anthony Di'Battista, he being followed by Bros. Charles Ashton and W. H. Cadman. The scriptural lesson was taken from the 35th Chapter of Isaiah. Afternoon service was opened by Bro. Thurman Furnier, and the afternoon was spent with the Saints bearing testimony. Services were closed by Bro. Cadman.

The General Conference of July 1925 was held at Jefferson near West Elizabeth, Pa. This meeting was opened in the usual way and the regular course of business was pursued. Under unfinished business, the temporary suspension of the Mt. Pleasant Branch and its ministry was lifted. The committee that was arranging a code of law and order for the Church, made their final report to this Conference and their work was accepted and ordered published. It was published in pamphlet form in 1925 under the title of "Law and Order of the Church of Jesus Christ." Under the head of spreading the Gospel, Bros. Joseph Dulisse and W. H. Cadman were delegated on Mission work to the Lamanites. A committee was appointed to examine a series of scriptural lessons written by Sister Sadie B. Cadman for Sabbath School work. The committee was composed of Bros. Charles Ashton, Thurman Furnier, and W. H. Cadman. The quorum of Apostles chose Bro. Alma B. Cadman to be re-ordained an Apostle to fill the vacancy caused by the death of Bro. George Neill. Their action was endorsed by the Church. By motion, the Mt. Pleasant Branch was dissolved and their records were to be turned over to the Recording Secretary. In making donations, one hundred dollars was given the Saints in Detroit to be applied on their Church building debt, and twenty-five dollars was given to the Aliquippa Mission towards paying for a small building that they had purchased. On account of our crowded condition, Sunday's meetings were held in the West Elizabeth School Building. Bro. Francis Federer led us in prayer on Sunday morning and in bearing testimony, he stated that he had attended a Conference in West Elizabeth fifty-five years before. Bro. Eugene Perri opened the afternoon meeting and bore testimony to the Gospel as did many others. There was one baptism performed, namely, H. R. Gilmore. The meeting was closed with prayer by Bro. John Grimes.

The October Conference of 1925 was held in Detroit, Michigan. First Counsellor Charles Ashton being absent, Bro. John Grimes acted in his stead, while Bro. Joseph Corrado served as Second Counsellor. Bro. Thurman Furnier, recording Secretary being absent, Assistant Secretary

Herman Kennedy filled his place, while Bro. Garafola acted as Assistant Secretary. The meeting was opened by President W. H. Cadman. Under the head of mission work, Bros. Cadman and Joseph Dulisse made a brief report of their labors among the Lamanite people. Brothers Joseph Corrado and Eugene Perri reported doing mission work at New Brunswick, N. J., resulting in the baptism of 19 persons. Under new business, a motion was passed making Monongahela, Pa. the headquarters of the Church and instructing Bro. Cadman to rent a P. O. Box in the name of the Church. The Conference gave the Branch in Detroit \$104.50 to pay the insurance on their building that they had recently completed. A motion was passed that Bro. Furnier write a letter of condolence to Bro. and Sister Oran Thomas on account of the death of their Daughter. There is no copy of the letter on file. The Sunday morning meeting was opened by Bro. John K. Penn, who was followed by Bro. W. H. Cadman. Afternoon meeting was opened by Bro. Samuel Ambrose of Belle Vernon, Pa. and the afternoon was spent in bearing testimony to the Gospel. Bro. Philip Mileco of Aliquippa, Pa., opened the evening service which was continued as a testimony meeting. The Conference was closed by Bro. John Grimes.

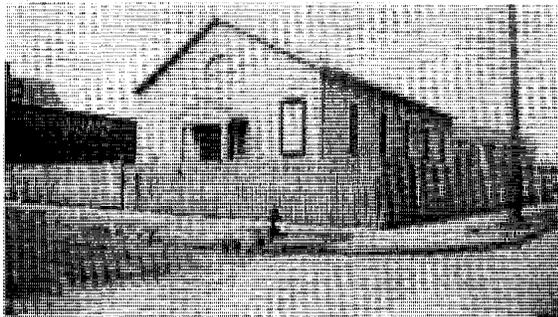
This concludes the record dated from July 1919 to and including the October Conference of 1925.

CONFERENCES OF 1926 AND 1927

The January Conference of 1926 met in the school building at Dravosburg, Pa., with Bro. W. H. Cadman as President, Bro. Charles Ashton, First Counsellor, and Bro. John Grimes, Second Counsellor present. The other officers were mostly all present, as well as a number of Brethren and Sisters. Conference business was opened by President Cadman.

This Conference had been appointed to be held in Glassport, but because of not being able to procure a suitable meeting place there, it was held in Dravosburg.

In the regular order of business, Secretary Bro. Furnier reported having obtained \$57.00 for the re-printing of the "Ensign" (a pamphlet that was printed in the early days of the Church) but since much of its



Our Church Building on the corner of Hall and Divine Streets, Detroit, Michigan, was opened for its first service on December 28, 1924.

contents were published in the "Law and Order" book, which was then in the hands of the Printer, it was decided not to re-publish the pamphlet. The aforementioned "Law and Order" book was published by the Fayette Publishing Co. of Uniontown, Pa. at a cost of \$110.00 for 2,000 copies and are to be sold at ten cents a copy.

The morning session of Conference was closed with prayer by Bro. John Grimes. The afternoon session convened at 2 o'clock, being opened by Bro. Grimes and the regular routine of business was resumed, such as electing Presiding Elders over the various Branches of the Church and the reporting of some missionary work done by several of the Brethren. This session was closed with prayer by Bro. W. H. Cadman.

The evening session resumed at 7:00 and the meeting was opened by Bro. Ashton after which, business was again taken up.

The Ministerial Board recommended that Bro. Carmine Campitelli of Detroit, Michigan, be ordained an Elder. Among the financial transactions of the Conference, one hundred dollars was donated to the Saints in Detroit to help on the building debt. The April Conference for 1926 was appointed for Youngstown, Ohio. The business part of Conference was then closed by Bro. John K. Penn.

Sunday Morning meeting was opened by Bro. Thurman Furnier, who was followed by Bros. A. B. Cadman and W. H. Cadman. The time was occupied by the preaching of the Gospel. The afternoon meeting was opened by Bro. Joseph Eason, and the time was spent by the brethren and sisters in bearing testimony to the Gospel. The meeting was closed by singing and prayer by Bro. John Grimes.

The April Conference of 1926 was held at Youngstown, Ohio. A good representation of officers were present. Because of the absence of Treasurer Charles Behanna, Bro. James Cowan was appointed pro-tem to act in his stead. The Conference was opened by Bro. W. H. Cadman and after attending to some minor affairs, we adjourned to meet at 2 p.m. This meeting was opened by Bro. Ashton and after a short address by him, our business was resumed. Sister Sadie B. Cadman had written a series of scriptural lessons, suitable for Sabbath School work, and a committee had been appointed to examine them. The committee reported favorably and sanctioned them to be put in print. They were left in the hands of the "Ladies Uplift Circle" to be published.

A motion was passed that all Presiding Elders and assistants be retained with the exception of the Presiding officer and assistant of the Detroit Mission, and the assistant of Smock Mission. Later, Bro. Ishmael D'Amico was elected in charge at Detroit with Bro. M. Miller as his assistant; no assistant was elected at Smock. This session was closed with prayer, and the evening session was opened by Bro. John Grimes. Under the order of business known as "revelations from the branches concerning the General Church," the hymn "On Christ the Solid Rock I Stand" was sung, and while we were singing, Bro. Fred Smith spoke in the gift of tongues. Bro. Joseph Corrado said that while Bro. Smith was speaking, the spirit of God came upon him and he heard a voice speak, "This is the

Church of Jesus Christ." It was accepted as the interpretation of Bro. Smith's tongues. Among the various donations made by this Conference, one hundred dollars was given the Saints in Detroit, Michigan, to be applied on their building debt. Conference business was closed to meet in July at the Jefferson Church near West Elizabeth, Pa.

Sunday morning meeting was opened by Bro. W. H. Cadman who read for his text from St. Matthew some scripture pertaining to the resurrection of Christ. The time was spent in preaching the Gospel, Bro. John K. Penn also taking part in the speaking.

One baptism was performed at the noon recess, namely James Damore, Bro. Fred Smith officiating. The afternoon session was opened by Bro. Rocco Biscotti of Cleveland, Ohio, and the time was spent in bearing testimony to the Gospel. Two children were blessed in this service. The meeting was closed by Bro. W. H. Cadman.

The General Conference of the Church met at the Jefferson Church near West Elizabeth, Pa., on July 3, 1926, with a good representation of officers and of Brethren and Sisters. The Conference was opened by Bro. W. H. Cadman with singing and prayer, and after making a short address, the regular routine of business was taken up. Brother George Cromlish was elected to act as financial secretary in the absence of Bro. Fred Smith. In sustaining the officers of the General Church, all were sustained that were doing their duty in the Church. The morning session was closed with prayer by Bro. Charles Ashton. The afternoon meeting was opened by Bro. Ashton, and the time was pretty much devoted to the reporting of Branches and Missions, and the electing of General Church officers. The evening session was opened by Bro. John Grimes. The Ministerial Board recommended the following brethren to be ordained Elders: Gabriel Mazzeo, of New Brunswick, N. J.; and Vincent Clementte, of McKees Rocks, Pa.; also Bros. Samuel Leonard of Red Stone Branch, and John Edwards of Smock, Pa., to be re-ordained. The following is recorded: "The brothers and sisters of Aliquippa, Pa., Mission having purchased a property there, now have it paid for and they have deeded the property over to the General Church." The deeds are now on file with the other Church papers. After the election of Presiding Elders the meeting was closed by Bro. W. H. Cadman, and business was resumed again on Monday morning at 9:30. This meeting was opened by Bro. Robert Anderson and after some remarks by Bro. W. H. Cadman business was again taken up. The General Conference for July 1927 was appointed to be held at the Jefferson Church Building near West Elizabeth. President Cadman reported to this meeting that he had been approached by two members of the Ministerial Board relative to the ordination of Bro. John Edwards as an Elder, stating that a rumor was current that he belonged to a "secret organization" that is contrary to the faith of this Church. By motion a committee, namely, Bros. W. H. Cadman and James C. Cowan were appointed to go to the Little Red Stone Branch the next Sunday (where Bro. Edwards was to be ordained) to ask Bro. Edwards if the rumor in circulation be correct. If he should be unwilling

to drop said organization, he should not be ordained; but on the other hand if he should state that he does not belong to said organization, or if he does belong and is willing to drop it, then he should be ordained. In settling the financial affairs of Conference, there was one hundred dollars donated to the Saints in Detroit, Michigan, to help out with their building debt. Bro. Fred Fair of Greensburg, Pa., was authorized to be ordained an Elder in the Church. Our final business sessions was closed by Bro. Charles Ashton.

Sunday morning meeting was opened by Bro. W. H. Cadman and the time was spent in preaching the Gospel, with Bros. Ashton and A. B. Cadman taking part in the speaking. The afternoon service was opened by Bro. Walter Grimes and the time was spent by the Saints bearing testimony to the Gospel and the administering of the Lord's Supper. (The services on Sunday were held in the School Building at West Elizabeth on account of the Church building being too small to accommodate the people.) Bro. Nicholas Ritz and Sister Pauling Marchianda were united in marriage in the afternoon service, Bro. W. H. Cadman officiating. The Sunday evening service was continued as a testimony meeting.

The October Conference of 1926 met at Niles, Ohio, I believe for the first time in that city. Through the labors of some of the Brethren, a Mission had been established at this place and a number had obeyed the Gospel. The Conference was opened by First Counsellor, Charles Ashton, and after addressing the audience, business was taken up. Quite a number of officers and brethren and sisters from the various Branches of the Church had gathered together in this Conference. Secretary Furnier reported that he had written a letter to the authorities in Canada, relative to the Church getting the privilege of sending missionary workers to preach the Gospel to the Indian people in that Country. Bros. W. H. Cadman and J. C. Cowan reported, that after investigating the rumors relative to Bro. John Edwards belonging to a particular secret order, they authorized the Red Stone Branch to ordain Bro. Edwards an Elder. In a communication from Bro. Chas. Ligon, he reported that he had baptized a Baptist Minister who had been preaching for forty years. The meeting was closed by Bro. W. H. Cadman.

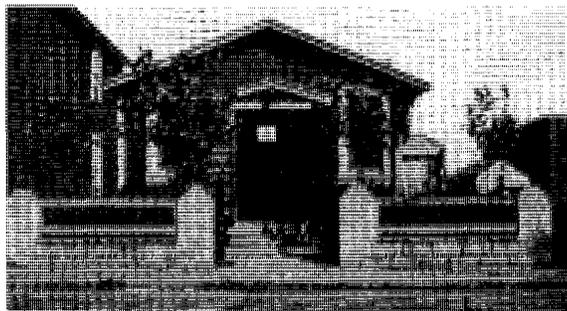
The afternoon meeting re-convened at 1:30 and was opened by Bro. John Grimes (Second Counsellor). After a few brief remarks by Bro. Grimes, our business was resumed. During this session many items of business were attended to, including Branch reports, and the election of Presiding Elders for the various Branches and Missions etc.

The evening session was opened by Bro. W. H. Cadman, and the regular order of business was taken up. Under the order of business "Revelations to the Church," a dream was read and a Vision related, but these experiences are not recorded in these minutes of the Conference. Under New Business, Bro. Louis Biscotti of Cleveland, Ohio, was authorized to be ordained an Elder, while Bro. Rocco Biscotti of the same place was to be ordained an Evangelist. Bro. Joseph Corrado reported that the

Church had been incorporated in the State of New Jersey, at a cost of forty dollars. The Conference gave the Detroit, Michigan, Saints one hundred dollars to help them out of their debt on the Church building which they had built. This meeting was closed by Bro. J. C. Cowan.

The Sunday morning meeting was opened by Bro. T. S. Furnier, his text being taken from Gen. 3—first six verses. The time was spent in preaching the Gospel, Bro. W. H. Cadman taking part in the speaking. The afternoon meeting was opened by Bro. Joseph Dulisse, and the time was occupied by the Brothers and Sisters in bearing testimony to the Gospel. The meeting was closed with singing and prayer.

The January Conference of 1927 was held in Markell's hall at Monongahela, Pa., with a good attendance of Brethren and Sisters, though some of the officers were absent. First Counsellor, Charles Ashton and Secretary, Thurman Furnier were both absent. Bro. Joseph Dulisse was elected to act in Bro. Ashton's stead, while the assistant Secretary assumed the Secretary's duties. Bro. Teman Cherry was elected as assistant Secretary. The Conference was opened by President Cadman in the usual way, and then business was taken up. There are only a few transactions that I will take note of in this Conference minutes. Bros. Joseph Altomare of Lorain, Ohio, and Salvatore Valenti of Brooklyn, N. Y., were authorized to be ordained Elders. A move was made in this Conference towards getting the Book of Mormon printed in the Italian language. Also one hundred dollars was donated to the Detroit Saints to be applied to their Church debt.



Our Church Building at W. Aliquippa, Pa.

The Sunday morning meeting was opened by Bro. Alma B. Cadman. He read a portion scripture from Rev. 14 Ch. and the record says he gave a very good lesson. Bros. Clyde Gibson and W. H. Cadman took part in the service which was closed with prayer by Bro. Matthew Miller of Detroit. The afternoon meeting was opened by Bro. James Heaps who bore testimony to the Gospel, and was followed in the same way by many of the Saints. Meeting was closed by Bro. John K. Penn of Dunlevy, Pa.

The April Conference of 1927 was held in Aliquippa, Pa., this being

the first time the Church had held a Conference at that place. Through the labors of some of the Brethren a mission had been started in Aliquippa, (and at this date, 1936, they have a nice congregation and a comfortable place of their own to worship in). The Conference was opened by Bro. Cadman in the usual way, and the regular order of business was followed. Secretary Furnier being absent, Bro. Miller of Detroit was elected to act in his place. After transacting some business of minor importance, the meeting was closed and resumed again at 1:30 p.m. This session was opened by Bro. John Grimes. This meeting was mostly taken up in the way of Branch and Mission reports, communications, and electing Presiding Elders. The evening meeting resumed at 7:00 p.m. and was opened by Bro. Ashton, and a hymn was sung, "Dwelling in Beulah Land." Bros. Charles Ashton, Alma B. Cadman, and W. H. Cadman were appointed on a committee to see about having a Pamphlet printed on the "Restoration of the Gospel." This Conference passed a resolution dissolving the Belle Vernon Branch of the Church. Bro. George Cromlish was Presiding Elder there, but had died just prior to the Conference and since there were very few members left, they can now meet at the Dunlevy Branch. Sister Cromlish was elected to serve as Treasurer of the Church until July Conference, the vacancy being caused by her husband's death. A donation of fifty dollars was given to the Saints in Detroit to help on Church Building debt. Our business meeting was closed by Bro. W. H. Cadman.

The Sunday morning meeting was opened by Bro. Charles Ashton and a good lesson was given concerning the Power and Love of God. Meeting was closed by Bro. John Grimes. There were three persons baptized at the noon recess, Bro. Joseph Tucker of Monongahela being one of them. Bro. Joseph Corrado opened the afternoon meeting, and those who had been baptized were confirmed by the laying on of hands for the gift of the Holy Ghost. The time was spent by the Saints bearing testimony to the Gospel. Two children were blessed, Bros. John Grimes and Alma B. Cadman officiating. The meeting was closed with prayer by Bro. Joseph Corrado.

The General Conference of July 1927 met at the Jefferson Church near West Elizabeth, Pa. A good representation of officers and brethren and sisters were present. The meeting was opened by Bro. W. H. Cadman and after addressing the Conference, business was taken up. On account of the assistant Secretary being absent. Bro. Peter Garafola was appointed to fill the vacancy. The following resolution was passed: "That we sustain the officers of the General Church that sustain the law of the Church." After disposing of considerable unfinished business, the meeting was closed with prayer by Bro. Ashton. The afternoon session reconvened at 1:30 p.m. and was led in prayer by Bro. John Grimes. In electing General Church officers, Bro. W. H. Cadman was retained as President; Bro. Charles Ashton as First Counsellor; Bro. John Grimes as Second Counsellor; Bro. Thurman S. Furnier as Secretary; Bro. Herman Kennedy as Assistant Secretary; Bro. Teman Cherry as Financial and Mis-

Presiding Elders took place in this session of business. In disposing of our financial affairs, there was ninety dollars donated to the Detroit Branch to be applied on their building debt. A vote of thanks was extended to the Cleveland Saints for their hospitality shown towards the visiting Saints and our business was then adjourned.

The Sunday morning service was opened by Bro. Furnier of Detroit. He read for his text, the 12th Chapter of Revelation and also some scripture from the Book of Mormon referring to the restoration of the Gospel, sounding a voice of warning if we reject the Gospel; and pleading that we might be in harmony, being in one spirit and all in one accord. Bro. Ashton followed with some very good remarks, and giving an invitation to any who may desire to be baptized. The benediction was pronounced by Bro. John Grimes. The afternoon meeting was opened by Bro. Robert Anderson of the West Elizabeth, Pa. Branch and the time was spent in bearing testimony to the Gospel. The meeting was closed by Bro. Walter Grimes. The evening meeting was opened by Bro. Joseph Corrado and the time was spent mostly in bearing testimony. The Meeting was closed by Bro. Furnier after singing, "God be with you till we meet again."

CONFERENCES OF 1928

The January Conference of 1928 was held at Monongahela, Pa., in the Armory Hall on Jackson Street. Quite a number of the Saints were gathered together on this occasion. Conference was opened by Bro. W. H. Cadman. Bro. Ashton not being present at the opening meeting, Bro. Alma Cadman was elected to fill his chair as First Counsellor, until he should arrive. There was considerable business transacted in this meeting, including a statement concerning the indebtedness of the Detroit Church building which was \$2,495.24. Meeting was closed by Bro. John Grimes. The Afternoon meeting began at 1:30 o'clock. First Counsellor Ashton was present and opened the meeting. In this Conference we had in our presence, Brother C. C. Edwards, an Algonquin Indian, who had been baptized into the Church at New Brunswick, N. J. He was introduced to the congregation by Bro. W. H. Cadman who gave him an invitation to address the audience, which he did very satisfactorily. In the way of communications, a letter was read from one Paul Costa of Sopris, Colorado who said in part that he was convinced that this is the true Church and desired to obey the Gospel. Bro. Joseph Corrado reported some very encouraging work being done in New Brunswick, N. J.

In electing Presiding Elders, all were retained with the exception of the Branch at Detroit, Michigan. Bros. Ishmael D'Amico and Thurman S. Furnier were both nominated to preside at Detroit. Bro. D'Amico was elected and the Church recommended that Bro. Furnier be chosen as First Counsellor of the Branch. This latter action was out of the general order of proceeding, but there were conditions existing, that warranted the Conference to make the recommendation. The meeting was closed by Bro. James Cowan. Business was again resumed at 7:00 p.m. Prayer was offered by Bro. Alexander Federer and a short address was given by

Second Counsellor, John Grimes. A donation of \$15.00 was received from the Ladies Uplift Circle for which the Church thanked them. A resolution was presented by the Monongahela Branch which was accepted by the Conference, requiring a type written copy of the resolution to be sent to each Branch and Mission of the Church. (I will endeavor to locate this resolution and insert a copy of it at the close of these minutes for I conclude that it is something worth while).

The Ministerial Board recommended the following brethren to be ordained Elders in the Church namely, Bros. Rocco Ensano, Luiggi Mazzeo and Joseph Difede from New Brunswick, N. J. and Bro. John Costorelli of Youngstown, Ohio.

In disposing of our financial business, seventy-five dollars was donated to the Detroit Branch to be applied on their building debt. The meeting was closed by Bro. W. H. Cadman.

Sunday Morning meeting was opened by Bro. Clyde Gibson with singing and prayer. He read for his text a portion of scripture in Genesis 22nd. chapter. In the preaching of the Gospel, Bro. Gibson was followed by Bro. W. H. Cadman and the meeting was closed by Bro. Charles Ashton. The afternoon service was introduced by Bro. Frank Federer who bore testimony to the Gospel, and was followed by the Saints bearing their testimony to the goodness of God.

In this meeting the following was presented by the Quorum of twelve Apostles, and the Quorum of Three which was endorsed by the Church: "Resolved: that Bro. C. C. Edwards (an Algonquin Indian) be called and ordained an Elder in the Church of Jesus Christ." In setting Brother Edwards aside for the Ministry his feet were washed by Brother John Grimes, and he was ordained by the anointing of oil, Bro. W. H. Cadman officiating. A goodly portion of the spirit of God accompanying this ordination. Meeting was closed with prayer by Bro. John Grimes.

The following is the resolution previously referred to which was presented by the Monongahela Branch. It was written by Bro. James C. Cowan one of the Apostles of the Church.

The following resolutions—Presented to Conference by the Monongahela Branch to be considered at the Jan. Conference 1928.

First:

In as much as law and order is ordained by our Creator and God and therefore is our first duty in following the footsteps of our Blessed Redeemer, therefore be it resolved that we consider a few conditions that confront us today in our efforts to serve God for our own salvation and also in our efforts to help others find the Light or the Pearl of Great Price, the Hope of Eternal Life.

Let us each in the priest-hood and the laity alike individually, try to be orderly and consistent with the teachings of our Lord Jesus Christ, cultivating from day to day the Spirit of Christ with in us, producing the fruits of the Spirit which is Love, Kindness, Humility, Sympathy, Forgiveness, Patience, Enduring all things, Thinking no evil, Abounding in good deeds and Faith.

Faith that overcometh all things; ever guarding against the weeds or tares that choke the Spirit, such as Selfishness, Jealousy, Backbiting, Suspicion, Deceitfulness, Evil-mindedness, Boastfulness, Self-righteousness, Exaltedness, Contentiousness, Fault-finding, Quick to pass judgment, Greediness, Lust and Pride.

Second:

As the Church of Jesus Christ duly organized after the Pattern laid down by the Saviour himself, with Apostles, Evangelists, Elders, Teachers, Helps, etc., set up for the purpose of promulgating the Gospel and having authority direct from heaven and yet, this being true, this Church is just what we make it.

Therefore, in conducting the affairs of the Church it would seem very expedient and absolutely necessary that our meetings in Conferences from time to time should be conducted with perfection as to Law and Order. For surely the brothers in the Priest-hood should set an example. Therefore as the Church of Jesus Christ let us consider the necessity of being in one mind and one accord, perfect harmony pertaining to the things of God. One Faith, one Lord, one Baptism.

Therefore, when Conference convenes at an appointed time and place it would seem consistent and very becoming to every brother in the Priest-hood who can attend Conference to be in his place, seated in order as to his Quorum position, and further his attitude towards the transaction of Church business should be marked by a keen interest in every thing that comes up for consideration, weighing everything by the Spirit of God; exercising the privilege of having a voice and vote in all motions before the Conference acting in an orderly manner at all times.

One of our helps is the Law and Order Book and we should comply with the rules and regulations contained in it, until we are able to compile a more perfect edition. Confusion of any kind should be avoided during the sessions of Conference.

A Friendly word of caution is hereby given:

Great care and discretion should be used in the use of tobacco around the Church at Conference time, especially on the Sabbath Day. Also around buildings that we rent from the world. The world does not look upon the use of tobacco as becoming to the Saints of God. Therefore we are liable to diminish our influence in furthering the Gospel by being careless in our habits.

Finally, dear brethren, in summing up the whole situation after all we can resolve and after all our preaching the greatest sermon any of us can preach, the sermon that rings out and sounds on down through the ages, is the example we set in our daily walk and talk, and if any would be great our Saviour says, "Let him be the servant of all."

The April Conference of 1928 met in Youngstown, Ohio, with a good representation of brethren.

Conference was opened by President W. H. Cadman and after a short

address, business was taken up. The committee which was laboring towards having the Book of Mormon printed in the Italian language, reported that they were busily engaged in their task. The meeting was closed by First Counsellor Ashton.

Bro. Ashton also opened the afternoon session of business. The trustees and committee of the Church to sell our Colony land in Commanche County, Kansas, were called upon for a report. They reported that \$1500. had been received to bind the deal, and a contract signed by the President and Secretary of the Church. The report was accepted by motion and the deal to be put through by the first of July, 1928. The land was sold for ten dollars per acre. A motion was passed that should this deal be closed, that we pay those who hold stock certificates and notes against the colony, and that assessments and donations are not to be paid back.

Under the head of Mission work, a letter was read from Bro. Ishmael D'Amico, who was then in Sopris, Colo., preaching the Gospel. Bro. D'Amico baptized several people there before returning to his home in Detroit, Michigan. Bro. Paul Costa was one of his converts at that place. Bro. C. C. Edwards (the Algonquin Indian) made a very satisfactory report of missionary work among his people in the states of New York, Rhode Island, and Connecticut, some good coming from his labors. Bro. Joseph Corrado made a report of some mission work done near New Brunswick, New Jersey. Presiding Elders were elected to preside over the various Branches and Missions of the Church as is our usual custom. Under the head of "new business" a missionary fund was created with Bro. James C. Cowan as treasurer. The Ladies Uplift Circle then donated \$50. to the fund, and also \$35. to Bro. C. C. Edwards for Mission work. May the Lord bless the Uplift Circle.

A resolution was passed authorizing Bro. D'Amico to ordain Bro. Paul Costa an Elder at Sopris, Colo.

In disposing of our financial affairs, seventy-five dollars was given to the Detroit Branch to be applied on their Church debt. Our business meeting was then adjourned to meet in our General Conference the first Saturday in July, 1928. The Sunday morning meeting was opened by Bro. W. H. Cadman in the usual way; singing and prayer, reading for his text a portion of scripture in the fourth chapter of Ephesians. He was followed in the preaching of the Gospel by Bro. Charles Ashton. The meeting was closed by Bro. John K. Penn of Dunlevy, Pa. The afternoon meeting was opened by Bro. Robert Anderson of West Elizabeth, Pa. and the time was spent in bearing testimony to the Gospel. Bro. John Grimes, Second Counsellor, made an earnest appeal to the Brethren and Sisters to overcome the evil spirit that is always trying to destroy us. Brother C. C. Edwards, our Indian brother, expressed himself as to how glad and thankful he was to know who he was and what is in store for his people. A wonderful spirit prevailed. Several of the Saints had the ordinance attended for their afflictions. The meeting was closed with prayer by Bro. W. H. Cadman.

The General Conference of July, 1928 met at the Jefferson Church

Building near West Elizabeth, Pa. President W. H. Cadman, First Counsellor, Charles Ashton; Second Counsellor, John Grimes; were all present along with many other brethren and sisters. Bro. Ashton lead the meeting with prayer and after some remarks by Bro. Cadman our regular routine of business was resumed. The first act of the Conference was to "sustain the officers of the church that sustain the faith of the Church," and after disposing of some unfinished business the meeting was adjourned until 1:30 p.m.

The afternoon service was introduced by Bro. John Grimes in the usual way, and after he had made a short address to the Conference, our business was resumed. In this meeting some reports were given relative to missionary labors, Brother Ishmael D'Amico reporting by letter his labors at Sopris, Colorado; while Bros. Joseph Corrado and C. C. Edwards (Indian) reported their labors in the East.

All General Church officers were retained in their respective positions. All Presiding Elders of the different Branches and Missions were retained in their respective places, excepting the Monongahela Branch. Bro. W. H. Cadman being elected to preside there.

The meeting was again adjourned until 7:00 p.m. This meeting was opened by Bro. W. H. Cadman and our business was resumed. In this meeting a question was presented by the Detroit Branch as follows: "Does the Church believe in taking up a free will offering in our Sunday Schools?" President W. H. Cadman answered "that the Detroit Branch could be notified that free-will offerings in our Sunday Schools have been permitted ever since the organization of the Church."

A report of \$2,200. was given as the total indebtedness of the Detroit Church Building to date.

On account of our resolution that was passed in the January Conference of 1928 relative to the sale of the Colony land, not being in conformity with our Deed, the following correction was made, "Resolved that W. H. Cadman, President of the Church of Jesus Christ be authorized to convey by Warranty Deed to James B. McMoran, for the consideration of \$19,200. the lands and tenements mentioned and described in this Deed, that the same be attested to by its Assistant Secretary and Corporate seal affixed." The quorum of twelve Apostles recommended to this Conference that we build a building suitable for holding Conference. A motion was then made that we give all members that are in good standing a voice and vote as to where we shall construct the building. After some discussion as to a suitable place it was decided to build a General Church Building at Monongahela, Pa. and the same place should be known as the Headquarters of the Church.

A motion was then passed that the twelve Apostles and Presidency of the Church constitute a committee to have said building erected. Business was then adjourned to meet on Monday Morning. Closed with prayer by Bro. James C. Cowan. The Sunday Morning meeting was opened by Bro. A. B. Cadman who read his text from the second chapter of the Acts of the Apostles and some time was spent in preaching the Gospel,

after which, Bro. Edward Wergin and Sister Phyliss Jones of Wichita, Kansas, were united in marriage with Bro. W. H. Cadman officiating. The after-noon meeting was opened by Bro. John K. Penn and the time was spent in bearing testimony to the Gospel. The meeting was closed by Bro. Penn.

Conference business was resumed on Monday morning, the meeting being opened by Bro. W. H. Cadman. Among the items of business to be disposed of in our final session, I find that there was a suggestion made that some one of the Priesthood accompany Bro. C. C. Edwards among the Indian people, but Bro. Edwards stated that he did not think it wise to send a Gentile among the Indians because of the prejudice existing. He suggested that when the Indians held their gathering it would be a good idea to have some one who was competent to speak to them. It was resolved to leave this work in the hands of Bro. Edwards for the present time. A report of the sale of the Colony land was given by Bro. James C. Cowan as follows: Colony sold, the Deed was executed by President W. H. Cadman and assistant Secretary Herman Kennedy, and given into the hands of Alexander & Co. Bankers of Monongahela, Pa., to handle through the Coldwater National Bank at Coldwater, Kansas. The price being \$19,200. Approximate proceeds after expenses of sale were deducted are \$18,663. A donation of \$500. was given the Saints in Detroit to be applied on their building debt. Conference was closed with prayer by Bro. W. H. Cadman.

The October Conference of 1928 assembled at Lorain, Ohio, where a fair sized mission has been established by the labors of some of the Brethren. The Conference was opened by President Cadman, First Counsellor, Charles Ashton was present but Second Counsellor John Grimes was absent. Brother Grimes had been present at the July Conference, but about one week after returning home, he died. He was, as I remember about seventy-seven years old, and had been a member of the Church for many years. I remember both him and Sister Grimes and their family about all my life time. At the time of his death they lived along the Highway between Glassport and Elizabeth, Pa. A few years before his death, my wife (Sadie B. Cadman) was thoughtful enough to have him write his testimony for her, which I will incorporate with this record at the close of these Conference minutes. Bro. Walter Grimes was elected to act as Second Counsellor for this Conference in his Father's stead. In our business transactions reference is made to a pamphlet the Church was printing, which is an account of David Whitmer's dying testimony to the Book of Mormon. He was one of the three witnesses to the same, and his last words are of much interest to all believers in the Restored Gospel. I feel that it is a very worthy work on the part of the Church in causing it to be printed in pamphlet form that all may have opportunity to read it. The Meeting was closed by Bro. Walter Grimes.

Business session reconvened at 1:30 p.m. The meeting was opened by Bro. Charles Ashton and our regular routine of business was taken up. Reference was made to the Building that is to be erected at Monongahela,

and the committee was authorized to proceed with the work. Various other items of business were disposed of, and the meeting was then adjourned to meet at 7:30 p.m. This latter session was opened by Bro. Walter Grimes. The first item of business brought to our attention was "New business and the spread of the Gospel." The Ministerial Board recommended that Bro. Wade Riggen be re-instated to the office of an Elder. Bro. Joseph Corrado also was given permission to ordain several Elders in his Mission work at New Brunswick, N. J. Upon the recommendation of Apostle Herman Kenedy, a mission was to be organized at Smock, Pa. and left under the jurisdiction of the Red Stone Branch. The following business was passed by the Quorum of Twelve Apostles, and was endorsed by the Church: "After discussing the discord in the young people's activities concerning picnics, outings and Christmas entertainments, etc., a resolution was passed that the Twelve Apostles are in favor of the Branches arranging for such entertainments as above discussed."

In response to Bro. C. C. Edwards (Indian) writing Bro. W. H. Cadman for financial aid to bear his expenses in traveling among his people, a motion was passed that we send him \$15.00 from the Missionary Fund, (donated by the "Ladies Uplift Circle"); and that the Secretary of the Church write him a letter, stating that the Church will not be responsible for debts he contracts in traveling among his people, furthermore since we are all working men we suggested that he obtain some light work for his support.

In disposing of our financial affairs, the Church donated \$50.00 to the Detroit Saints to be applied to their building debt. Our business session of Conference was then closed.

The Sunday morning meeting was opened by Bro. Charles Ashton who read for his text a portion of scripture in Genesis, 11th chapter and the time was spent in preaching the Gospel. The meeting was closed by Bro. Furnier.

The afternoon meeting was opened by Bro. Robert Anderson and as usual the time was spent in bearing testimony to the Gospel. Meeting was closed by Bro. W. H. Cadman.

THE TESTIMONY OF SISTER GRIFFITHS

A life-long member of the branch of the Church at West Elizabeth, Pa., Sister Griffiths testified:

This afternoon, I will try and gather my thoughts together concerning the Gospel of Jesus Christ, which I obeyed about thirty-nine years ago. I had wanted to obey the Gospel when I was still a girl, but put it off until I was drawn with the power of God, and then felt that I dare not put it off any longer, which verifies that which is written, that we cannot come unto Christ unless the Father draws us, so I was baptized at the April Conference of 1888, for the remission of my sins and then I felt that I could go out to meet the Lord, knowing I had done His will which was surely answered: that is, a good conscience toward God. He filled me

with His spirit so that I could say as the Poet has written: "He changed my life and all my ways from foolish talk to hymns of praise," I was entirely satisfied that I had obeyed no cunning device of man, but had obeyed the commandments of Jesus Christ. I had found the narrow path that leads from earth to heaven and the Lord has blessed me far beyond my expectations, for which I want to thank Him all the days of my life. [Written by Sister Ruth Griffiths at West Elizabeth, Penna., Dec. 22, 1927.]

CHAPTER TWELVE

Brother Grimes leaves us his Testimony of Many Years, Accounts ranging from October Conference of 1928 and including July Conference of 1930

A RESOLUTION OF CONDOLENCE

AS THE Church of Jesus Christ assembled in Conference at Lorain, Ohio, October 6, 1928, and the officers took their places, there was a vacant chair on the rostrum; the presence of Bro. John Grimes, Second Counsellor, was sadly missed.

For many years Bro. Grimes was very faithful at his post of duty, traveling far and near, spending much of his time and money in the interest of the Church and Kingdom of Jesus Christ.

Therefore, inasmuch as it has pleased our Heavenly Father to call him home, we cannot but feel submissive as we fancy we hear our Master's voice, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." And as we miss our brother and realize there is a vacancy that will be hard to fill, we turn our hearts in sympathy to his beloved wife and family, and while his place as a husband and father can never be filled is a sad thought, what a glorious hope still remains that we shall meet, to part no more, those gone on only a moment before.

Guide us, oh thou great Jehovah
Saints unto the promised land,
We are weak, but Thou art able,
Hold us with Thy powerful hand,
Holy Spirit,
Feed us till our Saviour comes.

Resolved: that a copy of these feeble and inadequate words be placed on the Church records and a copy be sent to our beloved Brother's family; and may the prayers of the Saints, in the case of this separation and bereavement, reach the Throne of Grace.

(Submitted by the Committee appointed by the Church in the Conference at Lorain, Ohio, October 6, 1928.)

THE TESTIMONY OF OUR LATE BRO. JOHN GRIMES

This testimony was written Jan. 20, 1928, at the request of Sister Sadie B. Cadman not long before he died.

Sister Cadman, I will try to comply with your request, although as I told you, I feel that my testimony is nothing compared with the testimony of my older Brethren, but it is my experience in the Gospel of Jesus Christ, that has kept me where I am in the Church of Jesus; or in other words, the restored Gospel of Jesus Christ. I was not cradled in this faith. When I was about seventeen years old I attended the

meetings held in the Methodist Church in West Elizabeth, Pa., and after attending a few meetings, I went forward and knelt at the mourners' bench. I sought earnestly, but with little or no understanding of the plan of salvation as taught in the New Testament. The result was, I received nothing and the final result was that I remained there but a little while. Shortly after this, I for the first time in my life, entered the brick Church, in West Elizabeth, Pa., where the Saints met; and I thank God from the depths of my heart that I did enter that building. I experienced something in that meeting that I never did before in my life. It was a fellowship meeting and some of the testimonies of the Saints, had such an effect on me that I never have forgotten them, and I don't think I could ever forget them, even if I had never obeyed the Gospel. Later I was drawn to obey the Gospel and was baptized by Bro. Wm. Bickerton about sixty years ago. I was blessed and did rejoice, and praised God, not with my lips, but in the deepest recess of my heart; and for a short season, I was rejoicing and praising God inwardly for the great change that had taken place within me. I felt a change had taken place within me; a new life, a life of joy, peace, happiness and contentment. The things that I once delighted in were the things I now hated; and the things which had been the farthest away from me were the things that I then rejoiced in. The question naturally rises in my mind, why did I not prove faithful? I think there are different reasons but none truer than the scriptural reason, *no depth of soil*. There is one thing that appears reasonable to me. A young plant is tender and needs care. Home influence, for instance is a great help. Now I was the only one in our family who had obeyed the gospel up to that time. There was not much care there. In after years, my mother obeyed this Gospel in her old age. I heard her testimony and she said she knew the Gospel was true and there was a reality in the Gospel of Christ. Now one more reason; I had a testimony to bear and I did not bear it. By our testimony we shall overcome the evils of this world. Now if I had embraced the opportunities that I had and had borne my testimony, telling the Saints and the worldly people as well, what I knew concerning the Gospel of Christ, I would have become stronger; but failing to do my duty, the opposite resulted. I weakened and eventually drifted back into the world where I remained for a number of years. God was merciful to me, for which I feel to thank Him every day of my life.

Now Sister Cadman, no doubt you have heard me say in my testimony, a man can walk out of this Church when he wants to, but he cannot come back just when he wants to. Oh no, I speak from experience. I think my case was one like that of the Prodigal Son. Brother Wm. Skillen, with uplifted hand said: "Some might say this man needs baptism, but I declare before God, it is the Prodigal Son returning." Yes, his words were true; I had a good home in the fold and family of God, but I had wandered away from it, like that young man I had wandered far away, but finally I woke up. I came to my senses and I found myself in a pitiful condition; husks would be good compared

with what I had. I had nothing but a sad and sorrowful heart. I could look back to that Home (the Church) I had left; I wanted to go back home, but I could not. Many a sorrowing tear ran down over my cheeks, while in that condition, wanting to come back home but being powerless: I was bound as with a strong chain.

I will never forget the day when I was liberated. It was in my own home. I was able to say this: "With God's help, I will do what is right." That minute the chain that bound me was broken, I was free to act. Then I went back to my Father's House, made my confession, and put myself in the hands of the brethren, Brother Cadman and Brother Wm. Skillen. They forgave me and received me, and so did My Father in Heaven. Home again, and we trust, never more to roam! Thank God for His goodness and His mercies! Yea, for it is only through the mercy of God that I am here today telling you my experience.

Now Sister Cadman, this took place over forty years ago and I have been fighting a battle ever since and with God's help I will fight it while I remain in this fleshly tabernacle. Dear Sister I can look back over many years and many things come to my mind. I have seen the Church progress, I saw it when it was at its zenith of Glory and the wonderful working Power of God was made manifest. The Gifts and Blessings were in the Church. I have seen the afflicted made whole instantly and have heard the Saints bearing their testimonies when the Power of God ruled and reigned supreme in their hearts. It appeared at times the building shook, the Power of God was so great. Now these blessings don't suffice for the present, but I tell you they are strengthening, refreshing and builds us up; making us stronger, giving us greater desires, and causing us to seek more earnestly that we may find to the satisfaction of our never dying souls. God help us all is my sincere prayer. Old Brother Cadman in talking to me one time concerning our experiences in the Church, put it in this way, and I thought it about right. He said, "They are like forts the soldiers build in time of battle. The forts are built for protection, when we must fight and drive the enemy back. There might come a time when the enemy may become the stronger and we might fall back, but we can only be driven back as far as our forts, our strong hold; there we can make a more determined stand." Sister Sadie, so it is with us, or I might say, myself. I have not always had smooth sailing; I haven't always been advancing. No, I have had my weakness, my troubles, my shortcomings, my imperfections; but this is when the battle commences and this is when the forts, our strongholds, our experiences, the blessings that we have had, come to be useful. They help us; they give us fresh courage, make us more determined to press forward and through the Grace of God, we overcome the enemy of our souls and he has to flee.

Now Sister Cadman, I have also seen the retrograde movement set in. I will say right here it was the first movement westward. The Church went down almost to nothing in numbers, and of course the Power of God was not made manifest to as great an extent as it formerly had been.

The members scattered; some went one place and some another, some stayed at home doing nothing, and some came together. Then Bros. Arthur Bickerton, Alexander Cherry, Church Hixenbaugh and a number of others met together, not with the Church. Bro. Wm. Cadman spent a number of years trying to get the Church together and to get the Saints to do right. He finally succeeded to a certain extent. Then Bro. Cadman passed away and Bro. Alexander Cherry took hold of the affairs of the Church. Now I think you are familiar with the balance.

Sister Cadman, I told you I had little or no experience to write, and I have written what you might call a brief history of the Church in my day, but I think it will be alright.

Now my mind goes in a different direction; my calling into the Priesthood. It is something I often think of, but have said little or nothing about. I want to express myself briefly, not wishing to find fault or to criticize what the Church has done, but I am fully satisfied mistakes have been made in calling brethren into the Priesthood. And I want to say right here, maybe there was no greater mistake made than when I was called. I rose to my feet and warned the Brethren to be careful in this matter of calling. I could not say at the time I was called, that I had any knowledge of my calling, but Brother Cadman said he had perfect knowledge of my calling. The only thing that he was not sure of, was whether I would be called before or after Bro. Charles Tickhill. Bro. Tickhill was called first and I, right after him. After this took place, an experience that I had previously came to me. I had been offering my prayer to God, but it was Bro. Cummins Cherry personated in me, his voice, his whole make up. I had the very same experience at another time, but it was Bro. Wm. Skillen. I wondered what it meant. I had no understanding of it until after I was called and ordained an Elder; then it came to my mind. They were both in the Priesthood. My calling may have been correct and I made the mistake afterwards. Now what is the duty of an Elder? If it is only to preach the Gospel, then I have been a miserable failure. While I would like to see men and women obey this Gospel, yea, by the thousands, I would much rather see the few who do obey the Gospel remain faithful and be true followers of Christ, making spiritual progress and understanding of the Great work the Church has to do. I always felt a greater desire to keep them in the Church after they obeyed the Gospel, than to try to bring them in. I always felt my calling was to exhort the Saints and try to help them to remain in the Church.

Now I have had some spiritual experiences through the operation of the spirit. I have been able to discern when attending the ordinance on a child that it would die, and it did die. Through the operation of the spirit of God, I was forced to tell Bro. John McCabe when he was renewed at a meeting in Coal Valley one Sabbath afternoon, when he said he was glad to have another chance to be in the Church again, that this would be his last chance. You will notice I said I was forced to tell him that this was his last chance. Why I groaned aloud before

speaking the words! I hesitated before speaking what had been revealed to me, but I had to tell him that this was his last chance, and it was. He died out of the Church. On one occasion I had the power of command given to me. Sister Charles Gilbert asked for the ordinance to be attended. I arose to my feet and anointed her and commanded her in the name of the Lord Jesus to be made whole. She was instantly healed. Sister Ashton, and Sister James Gilbert declared that they were both suffering intense pain in their bodies; and when Sister Charles Gilbert was made whole, every pain in their bodies left, for which they rejoiced. When God moves, none can hinder; neither can man do anything within himself. I have had some experience in praising God. Now we all feel to praise God for His goodness toward us, for the blessings that He daily bestows upon us both temporal and spiritual. We find in one of David's Psalms, where the spirit of praise fell upon him inasmuch that he could not do anything but praise God. He called upon every person, every living creature, everything—hills and trees—everything to praise God. A wonderful experience, and after reading that Psalm, I said to myself, "David, you have gone bug house." God forgive me for that thought! I do not wish to compare myself with David, not by any means; and yet, David was mortal. It was the influence of the spirit that God bestowed upon him, the spirit of praise. Yea, without that spirit, David could not praise God. Now pardon me when I say I had the same experience many years ago, while you were yet in St. John, Kansas. At a conference held in Hawkeye, Pa., I rose to my feet to bear my testimony and the spirit of praise fell on me and I had the selfsame experience that David had. I could not speak a word only of praise; I felt to call upon every one, every thing living, all creation to praise God. It was the greatest experience I ever had in my life. I have had several experiences of this kind, but on a smaller scale. Now I would say to you, Sister and Brother Cadman and all the Saints, and to all people in the world, there is nothing on earth to compare with this experience of praising God. Tongue cannot describe it. The nearest I can come to it is in these words, "the peace that passeth all understanding, a joy that is unspeakable and full of divine glory, sweeter than honey." Now we might ask ourselves the question, why don't we have this experience all the time? I would like to have it oftener, but it is something that we don't receive just when we would like to have it; but it is something that God in His wisdom bestows upon us when He sees fit. Now there are times of refreshing given from the Lord; surely this is one of them.

Now in closing I would say, the little experience that I have had is what has kept me, and I trust will keep me right where I am, in the Church of Jesus Christ. Where else could I go to receive what I have received and enjoyed along with the Saints? Now Sister Cadman, I have written some little of my experience and I don't know whether it will be beneficial to you or not, but I can say I have had that inward peace within my heart and soul, and I trust the blessing of God will

rest upon you and that these dead letters may become life unto you through the operation of the spirit of God.

Your Brother in Christ,
JOHN GRIMES

A THANKSGIVING EXPERIENCE OF SISTER HELEN CAMPITELLE,
DETROIT, MICH.

It was in the year 1928. My husband was out of work because of sickness. As it was the night before Thanksgiving my children wanted me to go to the store to buy food for a Thanksgiving dinner. I did not have any food in the house except beans. I told my children I was very sorry that I was unable to make a dinner for them as their father was out of work, and they would have the beans which I had in the house. It was seven o'clock in the evening and my children were discouraged.

I told them not to be discouraged as the Lord could bless us just the same with beans. At seven-thirty we heard some one knocking and my oldest daughter, Rose, went to answer the door. She found a man there and he asked for Mrs. Campitelle. While my daughter was talking to him, she saw a white car in front of the door and he said to me, "Mrs. Campitelle, what is the reason you don't want to give a Thanksgiving dinner to your children?" I told him the truth, that I wanted to, but as my husband was out of work I was unable to do so.

He looked at my face and smiled; then he said, "Mrs. Campitelle, I have brought a Thanksgiving dinner for your children."

He then went into the car (which I did not see), and brought out all kinds of groceries; fruit which looked like it had just been picked, fresh dressed chicken, which was still warm, and many other things.

When I saw all the groceries and food he had brought, I asked him his name and address, as I wanted to remember him for what he had done for us. But he said, "Mrs. Campitelle, you don't need my name or address now." He looked at my children and said, "You have wonderful children and a wonderful family." Then he left.

The next day at dinner time, all the food was prepared, and we were seated around the table. Brother and Sister Framilin were with us. While Brother Framilin was asking the blessing on the food he saw the same man come in and stand near the table; and he said, "I fed my people in the time of Moses and I will feed them today too."

We all felt the presence of God with us so that we could hardly eat the food because of the great blessings.

Every time I testify of this experience, the Lord is my witness.

THE RECORD FOR 1929

The January Conference of 1929 met at Glassport, Pa., with a good number of officers, brethren and sisters present. The Conference was opened by Bro. W. H. Cadman with singing and prayer, and after a short address to the audience, business was taken up. In the absence

of Bro. John Grimes (deceased), Bro. Ishmael D'Amico was elected to act as Second Counsellor for this Conference. The committee that was working towards having the Book of Mormon printed in the Italian language, were authorized to let the contract for 1000 copies at a price of \$1,095.00. This does not include the expense of translating. In a letter from Bro. Charles Ligon (colored) of University, Va., he informed us that he and his wife had joined the "Pentecostal Assemblies of the World." He surrendered his Elders license to the Church. The meeting was closed by Bro. D'Amico. The afternoon session was opened by First Counsellor Charles Ashton, and after a short address, we proceeded with Conference business. There were several orders of business disposed of in this meeting, among them being a resolution authorizing the re-establishing of a Branch of the Church at Smock, Pa., and Bro. Herman Kennedy was elected to preside over it. Meeting was closed by Bro. D'Amico.

The evening session convened at 7 P. M. and was opened with prayer by Bro. Herman Kennedy. Under the head of "new business," The Quorum of Twelve Apostles endorsed a letter that was written by Bro. W. H. Cadman which was to receive further consideration in the July Conference of 1929.

The Ministerial Board recommended that Bros. Pasquale Fyre of Lorain, Ohio, and Wilbert Parlor of the West Elizabeth, Pa., branch be ordained Elders.

In disposing of the financial affairs of the Conference, \$50.00 was donated to the Detroit Branch to be applied on the building debt. The Conference business was adjourned to be resumed on the first Saturday in April. The Sunday morning preaching service was opened by Bro. Anthony DiBattista, of Glassport, Pa. Bro. DiBattista read his text from the 53rd chapter of Alma beginning at the 15th verse. The meeting was occupied by preaching the Gospel, with Bros. Charles Ashton and Thurman Furnier taking part.

The afternoon meeting was opened by Bro. D'Amico and the time was spent in bearing testimony to the Gospel by the many who were present. The meeting was closed by Bro. Charles Ashton.

WEST ELIZABETH, PA.

February 16, 1929

A special meeting was called on the above date for the following purpose: *Be it resolved* that we, the members and trustees of the Church of Jesus Christ of Green Oak, Pa., assembled in our Church building at Jefferson near West Elizabeth, Pa., this sixteenth (16th) day of February, 1929, in response to a call and notification by the President, Wm. H. Cadman, and Secretary, Thurman S. Furnier, of more than two weeks time in accord with section one of the Charter of the aforesaid Church, do hereby give our unanimous approval and endorsement of the sale of our land known as "Mt. Zion Colony," Comanche Co., Kansas, deeded by President Wm. H. Cadman, and attested by the Assistant Secretary,

Herman F. Kennedy, to James E. MacMoran, who is now the sole owner of said land as far as the afore mentioned Church is concerned.

Signed by ROBERT ANDERSON, *Trustee*
" " WALTER GRIMES, *Trustee*
" " CHARLES BEHANNA, *Trustee*
" " HERMAN F. KENNEDY, *Assistant Secretary*

WHEREAS, on the — day of —, 1928, Wm. H. Cadman, President of the Church of Jesus Christ of Green Oak, executed in the name of said Church, as its President, a Warranty Deed to James E. MacMoran covering the following described property in Comanche Co., State of Kansas, to wit:

[The description of this land is given on the record, but it will be sufficient for me to say that this land, 1920 acres, was located about thirty miles southeast of Coldwater, Kansas] and as consideration for the sale of said land, there has been paid to the Church of Jesus Christ by Mr. James E. MacMoran the sum of Nineteen Thousand Two Hundred Dollars (\$19,200) and, whereas, the sale of said land as aforesaid by Wm. H. Cadman, President of the Church of Jesus Christ, was in conformity with the wishes of the members and Trustees of this Church and, whereas, it is the desire of this organization to further ratify, confirm, and approve the sale of said land to the aforesaid purchaser so as to convey to the grantee thereof a good, valid, and indefeasible title and estate.

Be it therefore resolved that the action of Wm. H. Cadman, President of the Church of Jesus Christ of Green Oak, in executing in the name of said Church, a Warranty Deed to James E. MacMoran covering the land described above, which is known as The Mount Zion Colony, be and same is hereby in all respects fully ratified, confirmed, and approved." Attested to by Herman F. Kennedy, Assistant Recording Secretary.

I, Wm. H. Cadman, President of the Church of Jesus Christ of Green Oak, a body corporate, duly chartered, authorized, and existing under and by virtue of the laws of the State of Pennsylvania, do hereby certify that Thurman S. Furnier is the duly elected qualified and acting Recording Secretary of the afore mentioned Church, and that he has charge of the books, records, and documents of said Corporation and that Mr. Herman F. Kennedy is Assistant Secretary of the same.

The Conference of April 6, 1929, met at Niles, Ohio, where there is a Mission of the Church established, with possibly twenty-five or thirty members. A hall was engaged to hold Conference in. Quite a number of officers had gathered together on this occasion along with many of the Saints. Meeting was opened by Bro. W. H. Cadman in the usual way, singing and prayer. First Counsellor Charles Ashton was present and Bro. Robert Anderson was chosen to act as Second Counsellor for this Conference in the absence of Bro. John Grimes (deceased). Under the order of unfinished business, Bro. Joseph Corrado reported that Bros. Frank Sirangelo and Fred Lupo of New Brunswick,

N. J., had been ordained Elders in the Church. Bro. W. H. Cadman reported that a Branch had been re-organized at Smock, Pa. Bro. Anthony DiBattista reported that the contract for printing the Book of Mormon in the Italian language, had been let; and that the books would be ready for disposal within a month. This session was closed with prayer by Bro. Charles Ashton. The afternoon session was opened by Bro. Robert Anderson, and our regular routine of business was pursued. Reports of Branches and Missions were attended to in this meeting, and also the election of Presiding Elders. It was decided to leave the Italian Book of Mormon in the care of Bro. Anthony DiBattista, the books to be sold at \$1.50 each.

Meeting was closed by Bro. Charles Ashton. The evening session was opened by Bro. James C. Cowan with prayer and singing and our business was resumed. Some few items of business were disposed of in this meeting along with our financial affairs, in which sixty dollars was donated to the Detroit Branch to be applied on the building debt. The business part of Conference was then closed with prayer by Bro. Joseph Corrado. The Sunday morning service was opened by Bro. W. H. Cadman who read for his text the 39th verse of the 27th chapter of St. Matthew. The meeting was occupied by preaching the Gospel, Bro. Robert Anderson making the closing remarks, while Bro. John K. Penn closed the meeting with prayer. The afternoon meeting was opened by Bro. Joseph Dulisse and meeting was occupied by the Saints in bearing testimony to the Gospel.

The Priesthood of the Church met in private session on April 6, 1929, at six o'clock P. M. to consider the following cases. It was rumored that Sister ——— had applied for a divorce from her husband. Therefore it was resolved that these parties be informed that the one who should apply for a divorce would be dealt with according to the law of the Church.

RESOLUTION OF SYMPATHY

NILES, OHIO
April 6, 1929

AS THE Conference of the Church of Jesus Christ convened, a vacancy had been created by the death of our late Brother Carl Damore; and the Church was moved to draw up a resolution to be placed on the Church records:

WHEREAS, It has pleased our Heavenly Father to call home our Brother Carl Damore, who departed this life;

We had learned to love Brother Damore, for his stability and consistency and also to appreciate his faithfulness in the discharge of his duties, and whereas, we will miss him as our Brother in the Gospel, the Youngstown Branch of the Church will miss him as their Presiding Elder and Counsellor, and we know his family will miss him as a companion, father, provider and protector; therefore be it

Resolved, That we, his brothers and sisters in the Church, all join in extending our sympathy to Brother Damore's family, and pray that God will bless each one and help them to live humble and faithful day by day, till we all meet around the Heavenly Throne where parting will be no more.

The General Conference of July 6, 1929, met in the School Building at Dravosburg, Pa. Our General Conference usually is held at the Jefferson Church, but on account of the crowded condition, it was considered wise to hold this one where we would have more room. It was obvious that we needed a building of our own, large enough to accommodate a general conference gathering.

There was quite a number of officers and members of the Church assembled on this occasion.

The Conference was opened with singing, and prayer by President W. H. Cadman, and the regular order of business was pursued. The first act of our business was to pass the following resolution: "That we sustain the officers of the Church that sustain the faith of the Church." The minutes of the previous July Conference were read and accepted as read. Under the head of unfinished business, the action of July Conference of 1928, relative to erecting a Church Building at Monongahela, Pa., to be known as the headquarters of the Church, was sustained. The committee that had been appointed to take care of the printing of the dying testimony of David Whitmer (one of the three witnesses to the Book of Mormon) reported that it had been published by the Ladies Uplift Circle and was now ready for distribution. It was titled, "The Last Witness Dead." Our business session then adjourned to meet again at 1:45 P. M. In reconvening, the meeting was opened by Bro. Robert Anderson with singing and prayer and after he had made a few remarks to the audience our business program was continued. Some communications, also some reports of missionary work were considered and disposed of, but nothing of importance is recorded. In the election of General Church officers, W. H. Cadman was retained as President; Charles Ashton retained as First Counsellor; and Robert Anderson was elected as Second Counsellor which office had been made vacant by the death of Bro. John Grimes. Bro. T. S. Furnier was retained as Secretary and Herman Kennedy was retained as Assistant, almost all other officers being retained in their respective positions. The election of Presiding Elders followed, and the record shows that there were nineteen Presiding Elders presiding over the various Branches and Missions of the Church. This session of business was adjourned to meet again at 6:30 P. M.

The evening meeting was opened by Bro. Charles Ashton and our routine of business was again carried on. The Quorum of Evangelists reported that they had retained Bro. Alexander Federer as their President, Bro. Walter Grimes as Vice President, and Bro. Peter Molinatto as Secretary.

The following business was transacted by the Twelve Apostles and endorsed by the Conference: As it is evident that some person or persons have taught some of the members of this Church, that it is wrong to have musical instruments, and pictures in their homes: Be it resolved that any Elder of this Church who interferes with the rights of any person or persons, or any Elder who here-after teaches that it is wrong to have music or pictures in their homes, shall upon conviction be separated

from the ministry of this Church, and further if any member persists in teaching these things, he or she shall be dealt with according to the law of the Church.

The Ministerial Board authorized Bro. Henry Johnson of Dunlevy, Pa., to be ordained an Elder in the Church. The Apostles retained Bro. Alma B. Cadman as their President and Bro. James C. Cowan as Secretary. The Conference concurred with them and indorsed their actions. The matter of erecting a General Church Building in Monongahela, Pa., came to our attention again. When this matter first came before the Church there was some litigation as to whether the building would be built in Monongahela, Pa., or Youngstown, Ohio. After much discussion, the matter was voted on by the Body of the Church, and Monongahela was the place chosen for the erection of the building and the place to be known as our headquarters. West Elizabeth, Pa., had been acknowledged as the headquarters of the Church for many years, but our building there was fast becoming too small to hold a General Conference in, and conditions there did not warrant the Church to build a new and larger building at that place.

There was no opposition to moving our headquarters away from West Elizabeth until the Youngstown movement was defeated. Then a feeling arose to keep the headquarters at West Elizabeth and remodel the old building, which I myself considered unwise. As our people (the Church) had its origin in the Monongahela Valley, I along with many others, did not take kindly to moving our headquarters out of this valley under the then existing conditions; further, I did not like the idea of some being willing to move it away as long as there was a chance to move it to Youngstown (which was about the youngest Branch in the Church at that time) and then opposing its being moved from West Elizabeth after it had been lawfully decided to move to Monongahela, which was one of the oldest spots in the history of the Church. So this matter had caused quite a little discord among the Saints and to get the matter settled peacefully, the Quorum of Apostles went into session and passed the following resolution: "A Motion was passed by a two-thirds vote, that the Quorum of Twelve Apostles rescind their former action of recommending to the General Church, the building of a church at Monongahela, Pa., suitable for our Headquarters, and leave this matter for further consideration in the hands of the general body of the Church."

A resolution was then passed by the Body of the Church to erect a building for our headquarters at Monongahela, Pa., as had previously been arranged. This was the second time the Church had made a choice of Monongahela for a Headquarters. The following Brethren were elected to seek a location for the building, namely: W. H. Cadman, Robert Anderson, Vincent Clemente, Teman Cherry and James C. Cowan. It was further resolved that the same committee proceed to draw up designs and specifications for the erection of said building. Under the head of New Business, it was decided to establish a Mission at McKees

Rocks, Pa., under the jurisdiction of the Rock Run Branch with Bro. Vincent Clemente elected as Presiding Officer.

A motion was passed that we permit the Youngstown, Ohio, Branch to erect a Church building suitable for holding the meetings of that Branch in, and that they counsel with the Brethren of Niles, Ohio, from time to time relative to the same.

A resolution was passed authorizing Sister Sadie B. Cadman to arrange a Hymn Book with music. In disposing of our financial affairs, fifty dollars was donated to the Detroit, Michigan, Branch to help on the building debt at that place. Conference business was then adjourned to meet at Greensburg, Pa., the first Saturday in October of 1929, and closed with prayer by Bro. John Ward.

The Sunday Morning meeting was opened by Bro. Thurman Furnier who took for his text those wonderful words from St. John 3, "Ye Must be born Again" also some scripture from the Book of Mormon. The time was spent in preaching the Gospel. Bros. Wm. DiGennaro of Warren, Ohio, and W. H. Cadman of Monongahela, Pa., taking part in the service.

The afternoon meeting was opened by Bro. Robert Lynch of Coshoc-ton, Ohio, and the time was well spent in bearing testimony to the Gospel. Bro. Charles Sanders of St. John, Kansas, was present at this meeting. He had been entangled in the division which took place in 1907. He related an experience that he had, which directed him back to the Church. He was restored to fellowship by the laying on of hands and a very good feeling prevailed in the matter. The meeting was closed by Bro. A. B. Cadman. Our evening meeting was held in the Hall where the Rock Run Branch met at Glassport, Pa., where we retired to the river and baptized the following persons: Christopher C. Trout, and Mrs. Lillie Byers, by Bro. W. H. Cadman, and Lonson F. Furnier, of Detroit, by Bro. M. T. Miller, also of Detroit. We then gathered in the Hall for our evening meeting which was opened by Bro. John K. Penn of Dunlevy Branch. Those that had been baptized were confirmed members of the Church and the remainder of the time was spent in bearing testimony to the Gospel. Meeting was closed with prayer by Bro. Sanders of St. John, Kansas.

The October Conference of 1929 was held at South Greensburg, Pa., in the Junior High School Building. There is a fine Auditorium in this building, and quite a large audience had gathered together from the various branches of the Church to attend the Conference, which was opened by President W. H. Cadman. In the way of unfinished business the printing of a Hymn Book with music was discussed; also the printing of a Church Paper was considered, but with no definite conclusion.

Bro. Angelo Corrado of Youngstown, Ohio, reported that the Branch of the Church located there had purchased a Church Building at the afore-mentioned place for the Saints to worship in. The purchase price was \$5250 and was being paid for, mostly by donations from the Saints. The building is located on the east side of Youngstown on South Forest



Our Church Building at 328 South Forest Street,
Youngstown, Ohio

street and is built of cement blocks. It has a finished basement, a heating plant and in general is a very comfortable place in which to worship. The property has been "deeded" to the General Church. The session was closed with prayer by Bro. Charles Ashton.

The afternoon session reconvened at 1:30. Hymn No. 176 was sung, and prayer was offered by Second Counsellor, Robert Anderson. After some brief remarks by Bro. Anderson business was resumed. The election of Presiding Elders was attended to in this meeting along with some other minor affairs of business and the meeting then adjourned to meet again at 7:00 P. M. This latter meeting was opened by First Counsellor, Charles Ashton with singing and prayer. After a short address by Bro. Ashton the business of Conference was again resumed. The Ministerial Board authorized Bros. Isaac Smith of Rock Run Branch and Teman Cherry of Monongahela Branch to be ordained Elders in the Church. The Quorum of Evangelists recommended Bro. Gabriel Mazzeo of New Brunswick, N. J., and Bro. Vincent Clemente of McKees Rocks, Pa., to be ordained as Evangelists. The Conference concurred in these recommendations.

On Monday evening at Monongahela, Pa., after the close of the last Conference, July 7, 1929, Bro. Charles Sanders of St. John, Kansas, was ordained an Elder by the sanction of a number of Brethren in the Ministry including several Apostles. A motion was passed that we justify this action under the circumstances. Some other items of business were disposed of in this meeting, but nothing that I deem very important except in the financial obligations, among which there was \$50 donated to the Detroit Branch to buy paint for their building, and \$50 to be applied to their building debt. Conference business was then adjourned and the benediction pronounced by Second Counsellor, Robert Anderson.

The Sunday Morning meeting was opened at 10:30 by Bro. Angelo Corrado of Youngstown, Ohio. His text was taken from the third chapter

of St. John and the time was spent in preaching the Gospel, Bros. Charles Ashton and W. H. Cadman taking part in the speaking.

The afternoon meeting was opened by Bro. Henry Johnson from the Dunlevy Branch who bore testimony to the Gospel and the meeting was then turned over to the Saints that all might have an opportunity to testify to the goodness of God towards them.

The following brethren had their feet washed and were ordained as follows: Bros. Gabriel Mazzeo and Vincent Clemente as Evangelists, and Bros. Isaac Smith and Teman Cherry as Elders. The meeting was closed with prayer by Bro. W. H. Cadman.

CONFERENCES OF 1930

The January Conference of 1930 was held at Youngstown, Ohio, and was opened by Bro. W. H. Cadman and the general routine of business was carried on. Bro. John K. Penn of Dunlevy, Pa., was elected to act as First Counsellor in the absence of Bro. Charles Ashton, and Bro. J. C. Cowan of Monongahela, Pa., was elected to act as Treasurer in the absence of Bro. Charles Behanna. In the way of unfinished business, the printing of a Hymn Book with notes, the printing of a Church Paper and the building of a Church at Monongahela, Pa., for our Headquarters were all talked over, but nothing further was done at this time. After the reporting of the Branches and Missions of the Church the meeting was adjourned to meet at 1:30 P. M.

First Counsellor, Charles Ashton was present in the afternoon and opened the services. After he had addressed the Conference, business was resumed. Various items of business were disposed of, including the election of Presiding Elders. The meeting was closed with prayer. The business resumed at 7:30 P. M., the meeting being opened by Bro. W. H. Cadman. In the disposing of our financial affairs there was \$35 donated to the Detroit Branch to be applied on the Church debt at that place. Our next Conference was appointed to be held at Youngstown, Ohio. The meeting was closed by Bro. Philip Mileco of Aliquippa.

Sunday Morning meeting was opened by Bro. W. H. Cadman. His text was taken from St. Matthew, 12 chapter reading verses 31 to 37 and the time was spent in preaching the Gospel. The afternoon meeting was opened in the usual way by Bro. Rocco Biscotti of Cleveland, Ohio, who bore testimony to the Gospel as did many others. The meeting was closed by Bro. A. B. Cadman.

The April Conference of 1930 met at Youngstown, Ohio, and the usual order of business was carried on. President W. H. Cadman opened the Conference. Because of the absence of First Counsellor, Charles Ashton. Bro. Angelo Corrado of Youngstown was elected to fill the vacancy; also Bro. Wade Rigger was elected to act as Treasurer in the absence of Bro. Charles Behanna. In the way of unfinished business, a report was made of repairs being made to the Jefferson Church building near West Elizabeth at a cost of \$158.35. This included a new roof on

the building. The committee on printing reported that 1000 Books of Mormon had been printed in the Italian language at a cost of \$1395 including the cost of translation, etc. These books are to be sold for \$1.50 each, and the money to be given to the Book of Mormon fund which is had by the Missionary Benevolent Association.

Bro. W. H. Cadman reported that ground had been broken for the new Church building to be erected at Monongahela, Pa. Bro. Cadman also reported that incorporation papers had been taken out in the State of Ohio for the Church at Youngstown, but the transfer of the Deed to the General Church was still pending. Meeting was closed by Bro. Angelo Corrado.

First Counsellor, Charles Ashton, was present in the afternoon and opened the meeting with singing and prayer. The reports of Branches and Missions were taken care of in this meeting; also the election of presiding Elders. The Church Building question was brought up again, and a motion was made that Bro. W. H. Cadman with the assistance of Bros. J. C. Cowan and Teman Cherry be in charge of the construction of this building and hire competent workmen when they deem it necessary. Meeting was closed by Second Counsellor, Robert Anderson.

Business reconvened at 7:30 p.m. and the meeting was opened by Bro. Anderson. In the regular order of business a resolution was passed authorizing a Mission to be established at Bitner, Pa. (near Uniontown) under the jurisdiction of the General Church with Bro. John Edwards in charge. The following business was passed by the quorum of twelve Apostles and was endorsed by the Church. "We, the Ministerial Board having examined Bro. Thos. Marcheonda hereby recommend him to be ordained an Elder." On motion several brethren were delegated to pay a visit to the different Branches and Missions to offer a few words of encouragement. In disposing of the financial affairs of the Church, a donation of \$25 was made to the Detroit Building fund. Business was then adjourned to meet in July at Monongahela, Pa. The meeting was closed by Bro. Matthew T. Miller of Detroit.

Sunday morning meeting was opened by Bro. W. H. Cadman and he read for his text Acts 1st chapter, 6 to 8 verses inclusive. The time was spent in preaching the Gospel, Bro. Robert Anderson taking part in the speaking. The meeting was closed by Bro. Ashton. The afternoon meeting was carried on as usual by the Saints bearing testimony to the Gospel. Meeting was closed with prayer.

The General Conference of July, 1930. was held at Monongahela, Pa., with quite a number of officers present. I might just state that the July Conference is what we term our General Conference. It is what may be called our supreme assembly. This Conference was opened by Second Counsellor, Robert Anderson of the West Elizabeth Branch. This Conference was held in the new building at Monongahela though it was not yet finished, a few more weeks being required to complete it. There was a number of items of business disposed of in the morning session which came under the head of "Unfinished Business," among them I

notice that the Church had sent Bro. Charles Ashton to Bitner, Pa., along with some others in order to reconcile some differences existing there. The brother, who was in charge of the Bitner Mission refused to meet with these Brethren. The results were, he was silenced for the time being, as a minister in the Church of Jesus Christ. He appealed to this Conference for redress. This session of business was closed with prayer by First Counsellor, Charles Ashton.

Our business reconvened again at 2:00 P. M. President W. H. Cadman opened the meeting, and after a few brief remarks, business was continued. The order of unfinished business was still in progress, and in it I find an item relative to the Church property at Youngstown, Ohio. It was turned over to the General Church and was sanctioned by ninety-five per cent of the membership of that Branch as reported by Bro. Angelo Corrado, their Presiding Elder. The appeal of Bro. John Edwards was read and rejected.

In the election of General Church officers, a motion was passed that they all be sustained in their respective places, and that Bro. Wilbert Parlor be elected as a trustee for three years. The election of Presiding Elders was then attended to and the meeting was closed by Bro. Charles Ashton. The evening session reconvened at 7:30 being opened by Bro. Ashton with singing and prayer and our business was continued. Under the order of "New Business," a mortgage and Bond was presented for the signatures of the President and Secretary of the General Church, on Church property at Aliquippa, Pa., amount due on said property being \$320.

A motion was passed, and sanctioned by the General Church and Trustees of the General Church, to sign the afore mentioned mortgage and bond.

The building committee of the General Church at Monongahela, Pa., was authorized to borrow sufficient funds (approximately \$2,000) to complete the General Church building which was then under construction.

A question was raised about erecting a church building at McKees Rocks, Pa., on a lot owned by the Church, but the matter was deferred for the time being.

A resolution was passed authorizing a district Conference to be held at New Brunswick, N. J., on August 3, 1930, the delegate to be in charge to be selected by the President of the Church. The Quorum of Twelve Apostles retained Apostle A. B. Cadman as their President and Apostle James C. Cowan as Secretary. The Quorum of Evangelists retained Bro. Alexander Federer as their President and elected Bros. Samuel Ambrose as Vice President and Peter Molinatto as Secretary. They also authorized Bro. Dominick Giovanni of Warren, Ohio, to be ordained an Evangelist.

In adjusting our financial affairs, \$100 was donated to the Saints at Youngstown, Ohio, to be applied on their building debt, also \$50 was given to the Saints in Detroit to help on their building debt. The Conference adjourned to meet again in Detroit, Michigan, in October, 1930.

Benediction was pronounced by Bro. Paul Costa of Sopris, Colorado.

The Sunday morning preaching service was opened by Bro. Charles Ashton, who read portions of scripture from Isaiah, 51 and from Matthew, 29. The time was spent in preaching the Gospel. Bros. Alma B. Cadman and Robert Anderson took part in the speaking. Bro. W. H. Cadman made some closing remarks and the meeting was closed with prayer by Bro. Clyde Gibson. The afternoon service was opened by Bro. John K. Penn of Dunlevy, Pa. The time was spent by the Saints in bearing testimony to the Gospel, and the meeting closed with prayer.

CHAPTER THIRTEEN

The General Church Building Dedicated, Accounts ranging from August 1930 and including January Conference of 1933

ARTICLE READ AT THE DEDICATION OF THE MONONGAHELA CHURCH,
OCTOBER 19, 1930, BY W. H. CADMAN

TO THE AUDIENCE assembled here on this occasion, the Church of Jesus Christ presents itself to you as the Church having the true Authority of Jesus Christ which was restored in the year of 1829 through the instrumentality of Joseph Smith, Jr., of Palmyra, New York State, who was, according to our claims, the unlearned man spoken of in Isaiah 29:12. Through him the Gospel was restored to earth again and the Church built up which spread very rapid. Multitudes both on this and foreign lands, obeying the Gospel as presented by its ministers. Like most other institutions it had seasons of prosperity and adversity, tranquillity and distress. The evil passions of the day arose against the Church and its adherents and in some measure, satisfied itself in the slaying of Joseph Smith and his brother Hyrum in Carthage Jail in the state of Illinois, both of them being shot dead by a mob. It is not uncommon for confusion to arise among men or nations, when a leader has fallen. Joseph Smith being a man chosen of God and administered to by the Angel spoken of in Revelation 14:6, would certainly be beloved of God and by his brethren.

Such a one being slain naturally caused confusion to arise within the fold. The *evil one* who has been alert in all ages of the world in destroying the peace of humanity both in their national and domestic affairs, was wide awake to the opportunity presented to him in this instance, and he inspired men with evil ambitions. The slain man may have had his faults but would it not be strange if he did not? When I read of the Holy men of God in Holy writ, the wonderful things achieved by them, I am inclined to reverence them for their good, rather than despise them because of their mistakes. After the death of Joseph, men of leadership arose who lead some here and others there.

In 1845 a man by the name of William Bickerton came under the sound of the Gospel and obeyed it. The latter resisted the false doctrines upheld by Brigham Young and his followers, who later immigrated to Utah. Many other leaders also arose but Brother Bickerton aligned himself with one Sidney Rigdon, and later found himself in a position that forced him to preach the Gospel as he understood it. His labors culminated in the organization of this Church in the year of 1862, and incorporated in the State of Pennsylvania under the title of The Church

of Jesus Christ of Green Oak in the year of 1865. Thus we have no affiliation with the Utah people, nor any other faction of the so called "Latter Day Saints," though we wish it to be understood that we are firm believers in the Divine calling of Joseph Smith, and our faith is based on the teachings recorded in the Book of Mormon and Bible.

Since the year of 1862 the Church has spread into various states of the Union. And many years ago the Elders of the Church preached the Gospel in Monongahela City and vicinity and made many converts, who have long since gone to their reward and who have left a remnant here still promulgating the cause that their Fathers and Mothers were interested in. In past years here, we contented ourselves meeting in the various halls of the city, until some four or five years ago, the Ladies Uplift Circle of the Church began a move towards a building of our own. Their labors resulted in the purchasing of two lots at a cost of \$1225.00.

Ground was broken on this spot in the latter part of March of this year by our members and were assisted by many of our friends. The people of this community know of the obstacles that were encountered in getting a solid foundation on which to build. However our difficulties were over come and the Corner Stone laid on May 5th with a service appropriate for the occasion. The contemplated House of worship was designed by Mr. Frank Simmons of the Simmons & McPherson Company of this city, who as an Architect proved to be a very valuable adviser. The foundation being completed we were very anxious to see the brick work start. The Contract for this work was awarded to Messrs. Wise and Zoller, of Donora, only to start and in a few days were stopped by the State. We speedily met the state's requirements and proceeded on with the brick work. Our intentions was to do all the work possible with our own members but we employed Mr. A. L. Devore of this city to take a lead in the carpenter work for us. We employed Mr. Roop of this city to do the plastering. The contract of wiring the building was awarded to Mr. Joe Elias of Charleroi. The installation of the Art glass windows was done by the Pittsburgh Stained Glass Studios of Pittsburgh. The contract for the Heating Plant was awarded to Messrs. Barber and Malloy of this city who installed the same. In awarding contracts, I believe I can safely speak for the building Committee that we gave all bidders due consideration and was fair in our awards. Mostly all the material used in this structure was purchased from the business men of Monongahela.

Not only have our brethren worked hard, but many men who were not members have worked hard for us free gratis. Neighbors have been very kind and helpful to us. And if I were to neglect mentioning the faithful help of our sisters, I certainly would be committing a grave injustice. Tears fill my eyes when I reflect on their faithfulness, not alone in raising money to help finance our undertaking, but in performing manual labor in this building at night time as well as day. As time was going on, much was donated to us by members and non-members in the way of finance and church furnishings. And I pray that God will bless

all who have in any way been interested in the construction of this building.

To the Church of Jesus Christ I will say that this Edifice has cost you something like fourteen thousand five hundred dollars which includes the main seating of the building. This leaves you in debt, a little short of three thousand five hundred dollars. We have gathered material from here, there, and elsewhere, and now present to you for inspection and judgment the finished *product* of our labors. But I will ask all of you to bear in mind that the House is only a material thing, and the God whom we serve is greater than all.



Our Church Building on Charles St., New Bruswick, N. J.
A very neat little place of worship.

A DISTRICT CONFERENCE HELD AT NEW BRUNSWICK, N. J.

This was the first Conference of any kind that the Church had ever held at this place. I will transcribe from the record an account of it as recorded therein, for I believe it will make interesting reading in years to come.

A District Conference of the Church of Jesus Christ was held at Workmans Circle Institute Hall, New Brunswick, N. J., August 23 and 24, 1930, and presided over by First Counsellor Charles Ashton of Coal Valley, Pa. The meeting was opened by Bro. W. H. Cadman and Hymn No. 259 was sung. After prayer was offered, Hymn No. 245 was sung. Bro. Cadman spoke principally concerning the necessity of the unity of the Church of Jesus Christ (regardless of the place where the Saints may be found) of being in one body in Christ Jesus.

Hymn No. 130 was then sung. Bro. Ashton then addressed the Conference and touched upon the duty of members of the body of Christ, every one to act according to the calling of God. True conversion to

the Gospel of Jesus Christ and sincere repentance are the conditions under which our sins are forgiven. We should be watchful of those that we baptize, lest they be baptized unworthily. The meeting was closed with prayer by Bro. Joseph Corrado. Between the morning and afternoon sessions of August 23, Bro. Cadman spent part of the time teaching the Saints some of our Church Hymns. Meeting was opened on Saturday afternoon, August 23, by singing Hymn No. 278, and Bro. Isaac Smith, of Elizabeth, Pa., led in prayer. We continued by singing Hymn No. 351. Bro. Smith then bore testimony concerning his life, and how he became attracted to the Restored Gospel of Jesus Christ. He exhorted the Saints to be faithful to God, matterless of the trials we may meet in this life. Hymn No. 300 was sung and then Bro. Ashton requested Bro. Joseph Corrado to give his testimony, especially of his experience in coming to New Brunswick, N. J. Bro. Corrado bore testimony concerning his life, and how he met with the Gospel. He related how he helped in the work of the Lord at various places, and was requested by Bro. Gabriel Mazzeo to go with him to New Brunswick. He told how God worked with him in New Brunswick with the manifestation of His power in different ways, and spoke concerning the new life in Christ Jesus. "We are walking in the light" was then sung.

Sister C. Dintino of Glassport, Pa., told of her experience concerning Bros. Corrado and Mazzeo coming to New Brunswick. Hymn No. 57 was then sung. Bro. Louis Mazzeo bore testimony of his life and experience in the Gospel of Christ.

Bro. Gabriel Mazzeo bore testimony of his experience in going to New Brunswick with Bro. Corrado. He was working in Cleveland, Ohio, when he obeyed the Gospel. His mind was then turned to his parents who lived in New Brunswick, so he had Bro. Corrado go with him to see his parents. As a result, much good had been done in New Jersey and Brooklyn, N. Y. Bro. Antonio Mazzeo gave his testimony and experience in the Gospel of Christ. Bro. Charles Ashton spoke concerning the Jews having the Gospel first and they shall have it last, and the Gentiles who had it last have it first by the restoration of the Gospel in this last dispensation of time. The Gentiles' mission is to carry the Gospel to Israel. He then exhorted the Saints to be worthy of this great mission.

Sunday morning preaching service was opened by Bro. Ashton with prayer and Hymns Nos. 291 and 258. He read a portion of scripture from the second chapter of Ephesians. In referring to the citizenship of a nation, he likened it to the citizenship of God's Kingdom, and spoke of the duty and spirit that should possess the hearts of those who become citizens of God's Kingdom.

Bro. Joseph Corrado also took part in the speaking and said, "We have come to this land (America) to be free and uplift our temporal conditions, and we have received our spiritual freedom upon this land." The meeting was closed by Bro. Gabriel Mazzeo.

Bro. Cadman spent a great deal of time between the morning and afternoon meeting singing with the Saints in order that they may get

better acquainted with our hymns. Sunday afternoon service was opened by Bro. A. DiBattista of Glassport, Pa. Hymns Nos. 356 and 7 were sung. Bro. DiBattista bore testimony to the Gospel. The brethren and sisters who had been baptized during the day, were confirmed by the laying on of hands for the reception of the Holy Ghost, Bro. Joseph Corrado officiating. The brethren and sisters bore their testimonies and the love and peace of God was enjoyed. Some of the Saints had the ordinance attended to for bodily ailments. The sacrament was administered.

A Marriage was solemnized, officiated in by Bro. Cadman. Services were closed by Bro. Cadman.

We also enjoyed the fellowship of Bro. Charles Ashton, along with some of the brothers and sisters for a few days after the Conference. Some homes of the brothers and sisters were visited, in which hymns were sung and prayers were offered, and also the word of teaching was given by Bro. Charles Ashton.

Bro. Cadman requested that an account be kept of the Mission work in New Brunswick and vicinity up to this time, to be compared with the work in the future, and also spoke of some discoveries being made of the Eskimos, and of different peoples. This meeting was closed with prayer by Bro. D. Dintino of Glassport, Pa., to reconvene at 7:30 P. M. in our Church building on Charles Street. This latter meeting was opened by Bro. Ashton with prayer and Hymn No. 354 was sung.

The following resolution was presented by Bro. Cadman and was accepted by the Saints: Be it resolved and understood, that we assembled in District Conference here in New Brunswick, N. J., are only a part of the Church of Jesus Christ that was organized at Green Oak, Pa., in the year of 1862. And further, that we the Church here in New Jersey pledge ourselves to be in harmony and in complete subordination, both in spiritual and temporal affairs, to the will and authority of the General Body of the Church, whose headquarters are at Monongahela City, Pa.

The Report of Mission work showed that 226 members were baptized in New Brunswick and vicinity from July 19, 1925, to August 23, 1930. During this period of time some few had gone back in the ways of the world, and some had died, which has left a membership of 190 members. Hymn No. 64 was then sung, and the meeting was turned over to the Saints to bear their testimony to the Gospel.

A number of testimonies were borne by brethren and sisters, in which the spirit and love of God was enjoyed. Hymn No. 356 was sung and the meeting was closed by Bro. Cadman. On Sunday morning, August 24, 1930, Bro. Cadman officiated in two baptisms in the river at New Brunswick.

THE OCTOBER CONFERENCE OF 1930

This was held at Detroit, Michigan. Several officers were absent, namely. First Counsellor Charles Ashton, Assistant Secretary Herman Kennedy, Financial Secretary Teman Cherry, Treasurer Charles Behanna.

Conference was opened by President W. H. Cadman and the following brethren were elected to fill the aforementioned vacancies: Alma B. Cadman, Peter Garafola and Matthew T. Miller.

Under the order of unfinished business a number of items were disposed of including the following. Concerning the deed for the property at Youngstown, Ohio, as previously referred to, Bro. Angelo Corrado reported that the following agreement had been accepted as presented to the Youngstown, Ohio, Branch by Bro. W. H. Cadman:

"To whom it may concern: Be it known that the Church of Jesus Christ which was recently incorporated in the state of Ohio, U. S. A., and the Church building located on South Forest Avenue of Youngstown is a part of the Church of Jesus Christ which was organized at Green Oak, Pa., in the year of 1862 and was incorporated in Pittsburgh, Pa., in June, 1865, its present Headquarters being at Monongahela, Pa., now in the year of our Lord 1930; we, the trustees, and our successors in office of the aforesaid Church in Youngstown, Ohio, pledge ourselves in subordination to the rulings and actions of the general body, and that we can not legally dispose of, or sell any property such as real estate in the State of Ohio without first being authorized by the General body of the Church.

Further, if there should ever be a seceding from the faith or rulings of the general body assembled in their lawful business meetings, then the general body, or what is generally termed the General Church shall have absolute control of all property, real estate, or otherwise.

In consideration of the above, the general Church donates the Church in Youngstown, Ohio, one hundred dollars, this instrument to be placed on the records of Mahoning County, completing the evidence that the aforementioned Church of Youngstown is only a part of the general body and does not have absolute jurisdiction within itself.

We, the undersigned trustees of the Church of Jesus Christ at Youngstown, have been authorized by the congregation to affix our names to this document."

| | | |
|---------------------------|------------------------|------------|
| { My Commission expires } | ANGELO ANTONIO CORRADO | } Trustees |
| { March 1, 1931 } | EUCIDIO FIODORI | |
| { ANDREW R. MARINO } | VINCENT DI'GENNARO | |

This agreement with the deed is deposited in the safe in the General Church Building at Monongahela, Pa.

Bros. W. H. Cadman and Thurman S. Furnier reported signing the bond and mortgage for Church property at Aliquippa, Pa. It is understood that mortgage and bond are to be returned to the General Church after they are satisfied. Bro. W. H. Cadman made a report of the work done on the General Church building at Monongahela, Pa., the cost to date being \$14,074.13 and approximately \$400.00 expense yet to be paid. The building committee of the General Church building at Monongahela, Pa., made a report that they had borrowed \$3,000.00 as authorized in the construction of the building. This loan did not stand against

the Church property as Bros. W. H. Cadman, Albert Sarver, and Teman Cherry signed their properties as security.

Communications were read from Bro. Charles Sanders of St. John, Kansas, and Bro. Herman Kennedy of Mingo Junction, Ohio, formerly of Roscoe, Pa. Meeting was closed by Bro. Miller of Detroit, Michigan.

Meeting reconvened at 1:30 P. M. and was opened by Bro. A. B. Cadman of Greenville, Pa. After a short address by Bros. A. B. Cadman, Robert Anderson and W. H. Cadman, business was resumed. In this meeting the reports of the various Branches and Missions were read and accepted. Also, Presiding Elders were elected to preside over the Branches and Missions of the Church.

In this meeting we had present several members of the Church of Christ (Templelot), Independence, Missouri. Among them was an Apostle, Mr. Wm. Anderson. He was given the privilege of addressing the audience, and in doing so he proved himself to be a very eloquent speaker. I will add that these people have been commonly called Hedrickites. Mr. Hedrick, I believe, was a member of the Church when Joseph Smith was slain, and like many others he had a following. The meeting was closed by Bro. A. B. Cadman.

The evening meeting convened at 7:00 and was opened by Bro. Robert Anderson. Under the head of "new business," the Quorum of Twelve Apostles suggested to the Church that the Rock Run Branch be requested to suspend Bro. Samuel Martin of the Cleveland Mission, from the Church for conduct unbecoming a Saint. The Church concurred with this request.

A resolution was passed authorizing Bros. Charles Ashton and Isaac Smith to pay a visit to the Little Red Stone Branch and work out a harmonious system of holding some meetings in the vicinity of Vanderbilt, Pa.

The financial business was disposed of and a motion was passed to adjourn our business to meet again in Conference on the first Saturday in January, 1931, at Youngstown, Ohio. Meeting was closed by Bro. John K. Penn.

The Sunday morning preaching service was opened by Bro. John K. Penn, who read for his text a portion of Scripture taken from Romans 8th chapter. Bro. W. H. Cadman was the next speaker, and the time was spent in preaching the Gospel. The meeting was closed by Bro. A. B. Cadman.

There were three baptisms performed between the morning and the afternoon session. The afternoon service was opened by Bro. Antonio Ruzzi of Detroit, Michigan. The ones that had been baptized were confirmed members of the Church by the laying on of hands. Several garments of the sick were anointed, and a number of children were blessed. The remaining part of the time was spent in bearing testimony to the Gospel. The meeting was closed by Bro. W. H. Cadman. The Sunday evening meeting was opened by Bro. Ishmael D'Amico who bore testimony to the Gospel, and the meeting was continued as a testimony meeting.

CONFERENCES OF 1931

The January Conference of 1931 was held at Youngstown, Ohio. A number of officers and brethren and sisters were present. Conference was opened by President Cadman in the usual way. On account of several brethren being absent, namely, Herman Kennedy, Assistant Secretary; Teman Cherry, Financial Secretary, and Charles Behanna, Treasurer; Bros. Matthew Miller and Wade Rikken of Detroit, and Wilbert Parlor of West Elizabeth, Pa., were elected to act in their offices during the Conference. There is not very much in the minutes of this Conference that would be of interest to the reader, therefore, I will write only a few items recorded therein. The regular order of business was carried on as usual.

There was a General Church council appointed at the Little Red Stone Branch for January 17, 1931. The officers of the aforementioned Branch were to notify their members and especially the Priesthood to be in attendance. The following committee was appointed to attend: Bros. John K. Penn, Anthony DiBattista, W. H. Cadman and Isaac Smith. The Monongahela Branch was authorized to purchase a Safe, to be placed in the General Church Building at Monongahela in which to keep our records and valuable papers.

Brother Emilo Gerom of Cleveland, Ohio, was authorized to be ordained an Elder in the Church. Bro. Joseph Corrado reported having ordained John Cantamessa to the Eldership at New Brunswick, N. J.

Under the order of finance, the Ladies' Uplift Circle donated \$25.00 to the Missionary Fund. Conference donated \$25.00 to the Detroit building fund and the same amount to the Monongahela, Pa., building. The meeting was closed by Bro. Vincent Clemente of McKees Rocks, Pa.

The Sunday morning preaching service was opened by Bro. Charles Ashton, taking his text from John 1:1-18, the "Light of Christ." Bro. Joseph Corrado followed him, speaking in the Italian tongue while a few closing remarks were made by Bro. W. H. Cadman.

The afternoon meeting was opened by Bro. Angelo Corrado of Youngstown, Ohio, and the time was mostly spent in bearing testimony to the Gospel. Meeting was closed by Bro. Secretary Thurman S. Furnier of Detroit.

The April Conference of 1931 met in the Junior High School building at South Greensburg, Pa. The officers were all present except Secretary Thurman S. Furnier of Detroit. Bro. Matthew Miller of Detroit was elected to act in his stead. The conference was opened by Bro. W. H. Cadman and the usual order of business was carried on.

Bro. Cadman reported that three thousand Hymn Books were being printed, costing between \$700.00 and \$750.00.

Under the head of Mission Work, Bro. Alma B. Cadman reported visiting New Brunswick, N. J.; Lorain, Ohio; Cleveland, Ohio; and Monongahela, Pa., with good results, some being added to the Church.

Bro. Joseph Corrado also reported mission work done at New Bruns-

wick, N. J., and various other places. The meeting was closed by Bro. Charles Ashton.

After a short recess, business reconvened at 1:45 P.M. The meeting was opened by Bro. Robert Anderson with singing and prayer and after a short address by Bro. Anderson, our regular routine of business was resumed.

The reports of Branches and Missions and the election of Presiding Elders was attended to in this session.

The Ministerial Board recommended that Bro. Joseph Bittinger of the Bitner Mission be ordained an Elder in this Church.

A resolution was also passed that we concur with the twelve Apostles in recommending Bro. and Sister Henry Gibson of the Smock Branch for re-baptism, with the understanding that a law in opposition to the matter of divorce be drawn up for the July Conference by Bros. W. H. Cadman, Charles Ashton and James C. Cowan.

Bro. W. H. Cadman presented a resolution regarding our finance. Motion was made that we receive this resolution and that it come up for final consideration in our next conference. Bro. Alma B. Cadman also presented a resolution on finance which was to receive further consideration in the next Conference.

A motion was passed that the General Church permit Bro. Clemente of McKees Rocks, Pa., to proceed in building a place of worship but he was cautioned to keep within their means.

In disposing of our financial affairs, \$45.00 was paid for interest on the Note of the General Church building at Monongahela, Pa. A donation of \$25.00 was given to the Detroit Branch in behalf of the debt on the Church building at that place. Meeting was closed by Bro. John K. Penn.

The Sabbath morning meeting was opened by Bro. W. H. Cadman. The scriptural lesson was taken from Colossians 2-3, and an interesting lesson was given. Bro. Angelo Corrado followed in the Italian tongue and the blessings of God were in attendance. Bro. Charles Ashton also made a few remarks and closed the meeting.

The afternoon service was opened by Bro. Joseph Dulisse of Detroit, Michigan, who also bore testimony to the Gospel. At three o'clock, the Saints rose to their feet in prayer to God in behalf of the sick and afflicted of the Church. There was a great out-pouring of the Spirit of God and all were blessed. This was in response to the requests of a number of the Saints who were sick, and had sent appeals to the Conference that prayer would be offered up for them. The meeting was closed by singing "God Be With You 'Til We Meet Again" and prayer by Bro. Philip Mileco of Aliquippa, Pa.

The General Conference of July, 1931, of the Church of Jesus Christ was held at Monongahela, Pa., in the Church building at Lincoln and Sixth Streets. The officers of the Church were well represented.

The Conference was opened by singing Hymn No. 330, "O God Our Help in Ages Past" and prayer by Second Counsellor Robert Anderson, followed by Hymn No. 171, "The Prince of Salvation Is Coming—

Prepare." After a short address by Bro. Anderson, business was taken up. The first act was to sustain all officers that sustain the faith of the Church. On account of the absence of the Financial Secretary, Bro. Matthew T. Miller of Detroit, Michigan, was elected to fill the position during this Conference.

Under the order of unfinished business, the McKees Rocks, Pa. Mission was authorized, or given permission to erect a building to worship in. Bro. Vincent Clemente reported that the building was already under construction. (I will probably have a little more to say about the building later on.) Bro. W. H. Cadman reported that a committee was sent to the Little Red Stone Branch in compliance with a motion that was passed at last Conference. He reported that the Branch was set in order again, and Bro. Alexander Federer was selected to preside. Some difficulties had arisen there which had marred the Saints' peace, but they were adjusted and the Saints reconciled to each other.

Report of Mission work: Bros. Rocco Biscotti of Cleveland, Ohio; Isaac Smith of Glassport, Pa.; Dominick Giovannone of Niles, Ohio; and W. H. Cadman, of Monongahela, Pa., all made reports of some Missionary work done at various places. In Bro. Biscotti's report, he reported baptizing two persons at Venice, California. The meeting was closed with prayer by First Counsellor Charles Ashton. The afternoon session reconvened at 1:45 by singing Hymn No. 183, "An Angel Came Down From the Mansions of Glory." Prayer was offered up by Bro. Ashton, and was followed by singing Hymn No. 359, "What Was Witnessed In the Heavens." After some appropriate remarks by Bro. Ashton, our business was resumed.

The election of General Church officers took place in this meeting and they were all retained in their respective positions. Also the election of Presiding Elders was attended to in this meeting. The session was closed with prayer by Bro. A. B. Cadman.

The evening meeting was opened by Bro. John K. Penn of Dunlevy, Pa., by singing Hymn No. 70, "O Happy Day That Fixed My Choice," and after prayer was offered, Hymn No. 42 was sung, "Except the Lord Conduct the Plan." Business was then resumed. Under New Business, the Rock Run Branch located at Glassport, Pa., asked the General Church for the privilege of purchasing a Church Seal for convenience in handling baptism and blessing certificates. A motion was passed that we authorize all Branches of the Church to purchase a Seal if they feel that it will be of any convenience in handling these certificates. (A former motion provides for all baptism and blessing certificates to bear the Church Seal.) Bro. Paul Costa of Sopris, Colorado, asked the Detroit Branch by letter what he should do relative to Sister Mary Cerame, who it is claimed married a divorced man of the world. This question was referred to the Conference. A motion was passed that we instruct Bro. Costa that sacrament be withheld from this sister under these conditions, and the Detroit Branch to do as they felt relative to her membership. The business passed by the Quorum of Twelve Apostles and en-

dorsed by the Church included a recommendation that Bro. Isaac Smith of the Glassport Branch be called and ordained an Apostle, his ordination to take place the next Sunday in the Rock Run Branch. Bro. Alma B. Cadman was retained as President of the Quorum and Bro. James C. Cowan as Secretary.

The Quorum of Evangelists retained Bro. Alexander Federer as their President, Bro. Samuel Ambrose, Vice President, and Bro. Peter Molinatto as Secretary. In disposing of our financial business, a donation of \$35.00 was made towards the Church building debt in Detroit, Michigan.

On account of the Monongahela Branch using music (Piano) in Sunday morning services, Bro. W. H. Cadman asked if the General Church objected to its use in the Sunday morning service. A motion was passed that we would not change the order of the Branch in this service. The meeting was closed with prayer by Bro. Alexander Federer.

The Sunday morning service was opened by Bro. Gabriel Mazzeo of New Brunswick, N. J., with singing and prayer. He read for his text a portion of scripture in III Nephi, 27th chapter. The time was spent in preaching the Gospel. Several other of the brethren took part in the speaking.

The afternoon service was opened in the usual way by singing and prayer by Bro. Joseph Corrado, who bore testimony to the Gospel. The sacrament was administered and the rest of the time was spent in bearing testimony by the many Saints who were gathered together. The meeting was dismissed with prayer.

Note: In the April Conference of 1931, a committee composed of James C. Cowan, Charles Ashton and W. H. Cadman, had been appointed to draw up a law in opposition to divorce. An Article was drawn up and signed by Bros. W. H. Cadman and James C. Cowan. Bro. Charles Ashton did not sign it. This Article was given to the Quorum of Twelve Apostles for their consideration. The Twelve could not agree on this Article, so it was handed back to the committee and nothing further was done.

Under the head of New Business the following is recorded: "A motion was passed that we rescind our former action relative to two resolutions on Finance, presented by Bros. W. H. Cadman and A. B. Cadman and referred to on page 261 and drop them." In taking an account off of our last Conference Minutes, you will observe what action there was relative to these propositions.

I, as President of the Church, presented a proposition to the Church to have our receipts to our Conferences to be set aside in three parts and to be proportioned as best we could as time went on. One part to be set aside for Missionary purposes, one part to be turned over to the Missionary Benevolent Association to be used in caring for needy persons (taking that business out of our conference) the other part was to take care of Conference and general expenses. This proposition received so much opposition from some of the leading Brethren in the Conference (and strange too, they had nothing better to offer) that I

asked the Conference to drop the matter. My object was that we might lessen our business some in conference and also create a fund that could be used in sending Elders out in the field to preach the Gospel which I considered was very much in need. I wish to draw my Brethrens' attention to the fact that this Church effected an organization in the year of 1862 and after all these years, we do not have a permanent missionary worker in the field and yet the Gospel was restored to be preached to all people, yea, to every Nation, Kindred and Tongue. See Rev. 14:6.

THE TRUE CAUSE OF DEPRESSION

Editor, *The Pittsburgh Press.*

We of this great nation find ourselves in the greatest depression this nation has ever had. While many are seeking the cause, others are promising prosperity. The poor are blaming the rich, while the rich are in as great distress as the poor, that is in their fear of becoming poor. Very few seem to know that the hand of the Almighty is upon this nation and will be upon us unless this people pay more heed unto the words of Jesus Christ.

For I know of a mighty man of God who has said: "Cursed shall be this land unto every nation, kindred tongue and people unto destruction, which do wickedly when they are fully ripe. For this is the cursing and blessing of God upon the land."

We who took this land from the Indian have been blessed by the hand of God for 300 years. Now this nation has forgotten why they got this land and they have forgotten God. If I read history aright, we came here to worship God under no tyranny, according to the dictates of our own hearts. But today in a land of plenty one half of the people face starvation while the other half cries like Cain: "Am I my brother's keeper?" when they ask for bread. How long do you think God, who is just, shall allow these conditions to exist, and not pull down His wrath upon your heads?

The only hope I have is that destruction must come to every one that does evil first. I suppose I will be branded as Communist or an Anarchist but I am neither. I am a preacher of peace and follow the Prince of Peace.

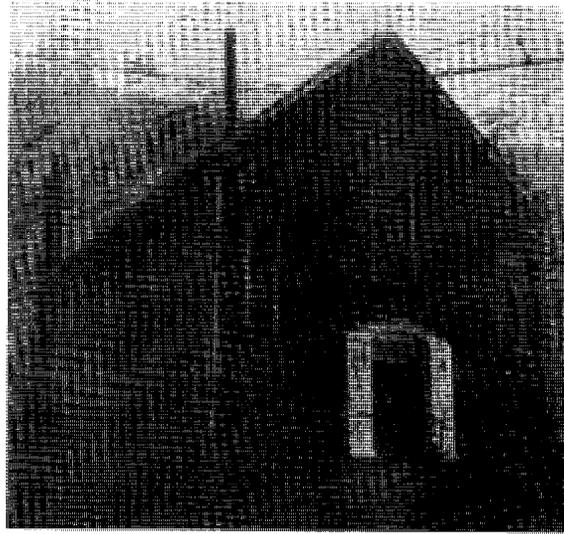
Signed, Henry H. Johnson

Note: The above article has reference to the depression that befell us in the latter part of President Hoover's administration.

The October Conference of 1931 was held at Youngstown, Ohio and was opened with singing and prayer, President W. H. Cadman officiating. First Counsellor Charles Ashton being absent, Bro. Isaac Smith was elected in his place pro-tem for this Conference. Under unfinished business, Bro. Vincent Clemente reported that the Church building at McKees Rocks had been completed and was now in use. The cost of erecting the building was \$3,500.00 and the indebtedness, \$2,500.00. I will add that I was present when the meeting house was dedicated to the Lord as a House of worship, and a very nice time was had. The Saints in that community now have a very nice place in which to worship. The auditorium is on the second floor, while the lower floor (basement) is fitted to serve as a lunch room if necessary. The building is heated with a Hot Water system, and is located (rear of building) on

Highway No. 51 at the lower end of McKees Rocks, Pa. The meeting was closed with prayer by Bro. Isaac Smith.

Meeting reconvened at 1:30 P.M. and was opened by Bro. Robert



Our Church at McKees Rocks, Pa.

Anderson. Business was resumed. Several different orders of business were disposed of during this meeting. Through the labors of the Brethren in New Jersey in preaching the Gospel, a Mission was established at Metuchen, N. J. with Bro. Louis Mazzeo in charge. Also a mission was established at Piscataway, N. J. with Bro. Rocco Ensano in charge. The meeting was closed by Bro. Isaac Smith.

At 6:00 P.M. the Priesthood of the Church met in private session and passed upon the following case. "On account of some discord in the Smock Branch, a motion was passed that a council meeting be held at Smock, Pa., October 17 at Bro. Charles Keller's home. The Apostles of the Church will act as a committee in this council. All members of the Church, having a desire to attend this council, have that privilege. This council will have the privilege of appointing a Presiding Elder."

The Evening meeting convened at 7:30 and was led in prayer by Bro. T. S. Furnier and then our business was resumed. The Ministerial Board recommended that Bros. Daniel Casasanta, Leslie Rodgers and Oren Thomas be ordained as Elders. Their recommendations were endorsed by the Church.

Bros. Charles Ashton, A. B. Cadman and W. H. Cadman were authorized to draw up an Article to be printed in pamphlet form, setting forth the origin of this Church to be read at the next Conference for approval. Meeting was closed by Bro. Joseph Corrado.

The Sunday morning service was opened in the usual way by singing

and prayer. Bro. A. B. Cadman read a portion of scripture from the 24th. chapter of Isaiah. The time was spent in preaching the Gospel. Bro. John K. Penn made a few closing remarks and the meeting was closed with prayer by Bro. Paul Costa, of Sopris, Colorado.

The Sunday afternoon service was opened by Bro. Joseph Corrado, who bore testimony to the Gospel. The sacrament was administered and the rest of the time was spent in testimony by the Saints. Meeting was closed with prayer.

CONFERENCE OF 1932

The January Conference of 1932 was held at Detroit, Michigan and was opened by President W. H. Cadman. On account of some officers being absent (namely, Charles Ashton, First Counsellor; Robert Anderson, Second Counsellor; Teman Cherry, Financial Secretary; and Charles Behanna, Treasurer) the following brethren were elected in their places for this Conference: Bros. John Ward, Isaac Smith, Wm. Di Gennaro, and Peter Garafola.

Under the head of unfinished business, Bro. W. H. Cadman reported that the differences at the Smock Branch had been settled as well as could be expected under the existing conditions. Bro. Martin King was elected to preside over the Branch. Under the head of Mission Work, several brethren made reports of work done at various places. Meeting was closed with prayer by Bro. John Ward.

The afternoon meeting convened at 1:30, and was opened by Bro. John Ward, and after he had addressed the audience, business was resumed. The reports of the Branches and Missions were taken care of in this meeting.

Under new business, Bro. W. H. Cadman reported that the Alexander Bank of Monongahela, Pa. was in the hands of Receivers and that the General Church had approximately \$1,035.00 in this Bank. The Church had borrowed \$3,000.00 from the aforementioned Bank some months previously and still owed about \$2,800.00. In order to recover credit for the \$1,035.00 deposited in the bank, it was suggested (after being sanctioned by the Bank) that the aforementioned \$1,035.00 be applied against our indebtedness, leaving us indebted to the closed Bank to the amount of \$1,800.00. A motion was passed authorizing Bro. W. H. Cadman to make this transfer and also to borrow \$1,800.00 from a member of the Church (who had already offered to loan the Church that amount) and pay off our total obligation to the Alexander Bank. The meeting was closed with prayer by Bro. Isaac Smith.

The evening meeting convened at 7:00 and was opened by Bro. Smith, and after a short address, our business was resumed. The following resolution was passed in this meeting: "On account of some of the members of the Niles, Ohio Mission not believing in the Book of Mormon and causing trouble on account of their disbelief, a motion was passed that we demand those who are guilty of this matter to desist." A letter was sent them by the Secretary of the Church.

The financial and some other items of business were attended to and then Conference business was adjourned. Benediction was pronounced by Bro. Joseph Corrado.

The Sunday morning preaching service was opened by Bro. W. H. Cadman with singing and prayer. His scriptural text was taken from Isaiah 55 and the time was spent in preaching the Gospel. Bro. Joseph Corrado also took part in the speaking. The afternoon meeting was opened by Bro. Angelo Corrado of Youngstown, Ohio. The time was spent in bearing testimony to the Gospel by the many Saints who were present. The evening meeting was opened by Bro. John K. Penn of Dunlevy, Pa. who read his text from III Nephi, 30th. chapter. The evening was spent in preaching the Gospel, and some bearing their testimony to the same. Meeting was closed by Bro. W. H. Cadman.

The April Conference of 1932 was held at Youngstown, Ohio, with a good representation of officers and members present. The Conference was opened by First Counsellor Charles Ashton with singing and prayer and a short address was given by both Bro. Ashton and Bro. W. H. Cadman. Then business was taken up. The Minutes of the previous Conference were read by Secretary Furnier.

Under the order of New Business authority had previously been given to print a pamphlet setting forth the "Origin of this Church." Bro. W. H. Cadman read an article he had written on the subject and a motion was passed, that the article be accepted with a few corrections. The Ladies' Uplift Circle took care of printing the pamphlet. The meeting was closed with prayer by Bro. John K. Penn.

The afternoon service was opened by Second Counsellor Robert Anderson and then our business was continued. Sec. Bro. Thurman Furnier reported that Bro. Ishmael D'Amico had ordained an Elder at Rochester, New York, named Bro. Frank Rosati. Bro. W. H. Cadman made a final report of our financial dealings with the Alexander Bank at Monongahela, Pa., as previously referred to. The money we had in the Bank at the time its doors closed, included a fund known as the Book of Mormon fund, amounting to \$564.62 and a Hymn Book fund amounting to \$441.31. The closed Bank gave us credit to the amount of these two accounts, on the note which the Bank held against the Church, thus reducing the note to \$1,781.26. Sister Elizabeth Davidson loaned the Church \$1,800.00 and with that amount we closed our business with the defunct Bank and gave Sister Davidson a note against the Church for the amount she loaned. Thus while the failure of the Bank caused us some concern yet it happened that the Church did not lose anything whatever; and for information to those who read these pages in years yet to come, hundreds of Banks failed at this period of time.

Under the regular order of business known as "Communications to Conference," Bro. Ishmael D'Amico made a report of some mission work being done in Rochester, N. Y. The Branches and established Missions also reported their affairs and the election of Presiding Elders for the various Branches and Missions was attended to. This session of business

was closed with prayer by Bro. Vernon Chester of Cleveland, Ohio.

The evening meeting convened at 7:00 o'clock and was opened by prayer by Bro. W. H. Cadman. After a short address by Bro. Cadman business was resumed. Under the head of "New Business," the Deeds and Abstracts for the Church property in Detroit, Michigan were turned over to Bro. W. H. Cadman to be placed with the other Church papers. Bro. Anthony DiBattista made a report of the financial condition on the sale of the Italian Book of Mormon, reporting that he had sent 562 books to the various Branches and Missions and had received to date \$330.30 in payment for them. After disposing of some other items of business including the financial affairs of the Church the Conference business was closed to meet on the first Saturday in July, 1932, at Monongahela, Pa. The closing prayer was offered up by Bro. John K. Penn of Dunlevy, Pa.

The Sunday morning preaching service convened at 10:30 with Bro. Alma B. Cadman in the pulpit. Bro. Cadman read his text from Isaiah 52nd. chapter. Several other Brethren took part in the speaking and the blessing of God accompanied the preaching of the Gospel. Meeting was closed with prayer by Bro. Isaac Smith of the Rock Run Branch. The Sunday afternoon service was opened by Bro. Rocco Biscotti of Cleveland, Ohio, who bore testimony to the Gospel. (I will just add that Brother Biscotti is a very energetic young man in the service of the Lord.) Sacrament was administered and the balance of the time was spent in bearing testimony by the many Saints who were present. Benediction by Bro. Joseph Corrado.

The July Conference of 1932 was held at Monongahela, Pa., in the General Church building at Sixth and Lincoln Streets. A good representation of officers was present including President W. H. Cadman, First Counsellor Charles Ashton, Second Counsellor Robert Anderson, Secretary Thurman S. Furnier, Assistant Secretary Matthew T. Miller as well as others. The Conference was opened by President Cadman with singing and prayer and after a short address business was taken up. As is our custom in the opening of our General Conference, the following resolution was passed: "That we sustain the officers of the Church that sustain the faith of the Church." The minutes of the General Conference of July, 1931, were read and adopted by motion.

Under unfinished business, Bro. W. H. Cadman reported that a safe had been purchased at a cost of \$35.00 and had been placed in the Church building in Monongahela for the purpose of keeping our records and valuable papers. A Priesthood meeting had been held at Monongahela, Pa., on April 30 according to appointment in which there was a general discussion of the conditions of the Church, but no action of any kind was taken, consequently there were no minutes kept of the meeting. A communication was read from Bro. Charles Sanders of St. John, Kansas, and a resolution was passed that he be placed in charge at that place. After the report of missionary work done at various places by

some of the Brethren, the meeting was closed by Bro. Robert Anderson. The afternoon session met at 2:00 o'clock and was opened by Bro. Charles Ashton with singing and prayer. In this session all General Church officers were retained by motion. The reports of the various Branches and Missions were given and the Presiding Elders were elected. The meeting was closed by Bro. Robert Anderson. Business reconvened at 7:15 p.m., the meeting being opened with singing and prayer by Bro. Anderson. The Ladies' Uplift Circle donated \$20.00 to the Missionary Fund and \$5.00 to the General Church treasury which was accepted with a vote of thanks.

The following business was transacted by the Quorum of Evangelists and was accepted by the Conference. Bros. Alexander Federer was retained as President of the Quorum, Samuel Ambrose was retained as Vice President and Peter Garafola was elected as Secretary. They also recommended the following Brethren to be ordained into their Quorum, namely, Joseph Tucker, and Teman Cherry of Monongahela, Pa., and Wm. DiGennaro of Warren, Ohio. Bro. Cherry declined to be ordained, while the other Brethren were to be ordained at their respective Branches. After disposing of some other business the meeting was closed by Bro. A. B. Cadman.

Business resumed on Monday morning at 9:30. The meeting was opened by Bro. W. H. Cadman and was continued under the head of "New Business and Propositions concerning the Spread of the Gospel."

A General Church Council was appointed for July 16th. at the Church building in Monongahela, Pa. The Ministerial Board authorized Bros. Joseph Zucco and Natale Surace, both of Monongahela, Pa., to be ordained Elders. A motion was passed authorizing the General Conference of July, 1933 to be held at Monongahela, Pa. and the October Conference of 1932 to be held at Youngstown, Ohio. In disposing of our financial affairs a donation of \$145.00 was made to the General Church Building Fund at Monongahela, Pa. Business was then adjourned to meet again in Conference at Youngstown, Ohio, on the first Saturday in October. Closed with prayer by Bro. Charles Ashton.

The Sunday morning service was opened by Bro. W. H. Cadman with singing and prayer. He read for his text, St. John 6:66 and the time was spent in preaching the Gospel, several brethren taking part. There was a wonderful outpouring of the Spirit of God made manifest on this occasion. At the close of the service we retired to the river where nine persons were baptized. The afternoon meeting was opened by Elder Wilbert Parlor, of the West Elizabeth Branch. Those who were baptized were confirmed by the laying on of hands. Several children were blessed and the remainder of the time was spent in bearing testimony to the Gospel by the many Saints present. The meeting was closed with prayer by Bro. John Edwards of Bitner, Pa.

The October Conference of 1932 was held at Youngstown, Ohio with a number of officers and Saints gathered together. The meeting was opened by Bro. W. H. Cadman with prayer and singing hymns No. 1 and

No. 170 in the Saints Hymnal. On account of the absence of Bros. Matthew T. Miller, Teman Cherry and Charles Behanna, the following were appointed to fill their official positions: Bros. Herman Kennedy, Wm. DiGennaro and Joseph Tucker.

Under the order of unfinished business, it was reported that the Pamphlet entitled "The Origin of the Church" had been printed, the Ladies' Uplift Circle bearing the expense of printing. The cost of printing was \$29.20 for two thousand copies and were to be sold for 2½ cents each. A resolution was passed that all funds of the Church be audited once a year, an Auditing committee being appointed at each January Conference, who should audit all accounts and report to our General Conferences which are always held yearly in July. The various funds in the Church at this time were as follows: Hymn Book Fund, Missionary Fund, General Church Building Fund, Book of Mormon Fund and the General Church Treasury. The purposes of these funds are explained by their titles. A fund had been created for the purpose of publishing our Hymn Books, (as we have always published these books ourselves) and likewise we had a fund for defraying the expense of printing the Book of Mormon. In disposing of our financial business in this Conference, a donation of twenty dollars was made to the Youngstown, Ohio Branch to help them with their building debt. Our business session of Conference was closed with prayer by Bro. Alma B. Cadman.

The Sunday morning preaching service was opened by Bro. Henry Johnson of the Dunlevy, Pa. Branch. He read for his text a portion of scripture from I John chapter 4 and the time was spent in preaching the Gospel, several other Brethren taking part in the speaking. The afternoon service was opened in the usual order by Bro. Alma B. Cadman who bore testimony to the Gospel. Two persons were baptized between the morning and afternoon sessions, and they were confirmed by the laying on of hands in this afternoon meeting. Aside from this, the time was spent in bearing testimony to the Gospel by the many Saints present. Meeting was closed by Bro. Joseph Dulisse of Detroit, Michigan.

THE JANUARY CONFERENCE OF 1933

This Conference met at Greensburg (South Greensburg), Pa., in the Junior High School Building. The officers were well represented in the opening of Conference, except Bro. Miller of Detroit, Assistant Secretary, was absent, and Bro. Wm. DiGennaro was elected to act in his stead. The Conference was opened by President W. H. Cadman and the usual order of business was carried out. Among the communications to Conference was a letter from Bro. and Sister Dixon of St. John, Kansas with an offering of five dollars to the Church. Also a letter was received from an Indian Chief George Nicholas of the Muncey Reserve at Muncey, Ont., Canada. Several Indian people had been baptized there by Brethren who had made a trip into that Country since our last Conference. The brethren who went were, Anthony DiBattista of Glassport, Pa., Alma B. Cadman and Paul Love of Greenville, Pa., and W. H.

Cadman of Monongahela, Pa. In the letter of Chief Nicholas he made a request for us to do something in the way of preaching the Gospel to his people. Bro. Alma Cadman and some others made another trip there shortly after the aforementioned trip and another baptism took place. Interest seemed to grow from that time on. Bro. John K. Penn told of an Indian man from South Dakota, having visited him. They had corresponded with each other after his return to his home. The meeting was closed with prayer by Bro. Charles Ashton.

The afternoon meeting convened at 1:30 and was opened by Bro. Robert Anderson. The general order of business was then resumed. The reports of the different Branches and Missions of the Church, and the election of Presiding Elders took place in this session. Under New Business, a resolution was passed authorizing Bro. Frank Palermo to have three thousand copies of "The Origin of the Church" printed in the Italian language. The cost would be \$17.00 and they were to be sold at 2½ cents each. The Ladies' Uplift Circle paid the cost of printing. Also, a resolution was passed authorizing Bros. W. H. Cadman, Charles Ashton and Thurman S. Furnier to obtain data and estimates of the cost of printing the book of Mormon in our own Church title. The meeting was closed by Bro. Wm. DiGennaro of Warren, Ohio.

Business reconvened at 7:30 p.m. The meeting was opened by Bro. Charles Ashton and then our business was taken up. The Ministerial Board recommended Bros. Wm. C. Love and Paul Love of Shenango Mission (near Greenville, Pa.), Samuel Ringer, and Clarence Robinson of the Rock Run Branch to be ordained Elders in the Church. The Mission work among the Indian people at Muncey, Canada, was left in charge of the Detroit Branch until April 1933 Conference, Financial assistance being given from the Missionary Fund. In disposing of our financial business \$50.00 was donated toward the debt on the Monongahela Church building. The Conference was then adjourned to meet at Detroit the first Saturday in April, 1933. Closed with prayer by Bro. Joseph Dulisse.

The Sunday morning service was opened by Bro. Charles Ashton who took his text from James 5th chapter, and the time was spent in preaching the Gospel. The afternoon service was opened by Bro. Angelo Corrado of Youngstown, Ohio, and the time was spent in bearing testimony to the Gospel by the many Saints present.

WHITES PLAN MEMORIAL TO MASSACRED INDIANS

GNADENHUTTEN, Ohio. September 3, 1932. (AP).—Usually when the white man commemorates the deeds of war with the red man it is the virtue of his own warriors that he extols, but in a sesquicentennial here in September he will praise the deeds of 100 Indian martyrs.

The celebration is the 150th anniversary of the massacre of the Moravian Indian village, when 100 Christian Indians were killed by a party of raiding whites.

A tablet to Joshua, Mohican Indian and Moravian Elder, stands on the spot.

Note. I Brother Cadman have visited this place and there is a large mound where these poor Indian people were buried.

CHAPTER FOURTEEN

An Experience of Sister Mary Guadaguens of Rochester, N. Y., and Accounts ranging from April Conference, 1933, and including July Conference of 1935

DURING the Month of November, 1933, I dreamed that I was standing before a school building waiting for some young sisters. As I was waiting, a teacher came up to me and presented a black and white uniform and some prayer books. I refused to take them, but she insisted that they belonged to me and that I should take them. I told her that I no longer was a Catholic, but that I belonged to the church of Jesus Christ. She still insisted that I take these things. I finally took them and buried them in the ground because I knew they didn't belong to me any more.

A few moments later I found myself in deep meditation, I was praying to God thanking Him for taking me out of the darkness and for putting me into the path of salvation. As I was meditating I was carried away in the spirit, and I found myself walking in an open country. At a distance a valley appeared before me and there I saw a red brick building. This building was very old and most of it was broken down. At the top of this building I saw a sign which read "Catholic Church." As I turned my eyes away from it another building on a higher plain appeared before me. This building was tan in color and appeared to be in better condition than that of the Catholic Church, I looked at the top of this building and it read, "Hebrew Church." I looked at the two churches and then I prayed to God saying, "Oh Lord thou hast shown me two churches, the Catholic and the Hebrew, but where is the Church of Jesus Christ?" As I spoke these words a mountain appeared before me and on the top of it I saw a beautiful marble church.

It was very large and was founded on twelve pillars. It was so white and pure that I couldn't look at it steadily because of its brightness. At the top of the building I saw golden letters, which read "Church of Jesus Christ." I longed to be in this building and my wish was fulfilled, for all at once I found myself in a beautiful room, very large, and I saw and heard a small number of brethren and sisters singing a melodious hymn. A few moments later I went out in the hallway and there I met my Mother and she was relating an experience to Brother Ishmael D'Amico.

Near them there was a fountain and as I was drinking some water, brother D'Amico spoke in the gift of tongues. I looked up and as he spake, I saw a CROWN of LIGHT upon his head. The blessings which I received were so great, that when I awoke in the morning I felt so

overjoyed and happy, for never before did I receive such blessings as I did that night.

A WONDERFUL DREAM OF
BRO. FEDERICO STRACCIA OF DETROIT, MICH., SEPT. 24, 1933

I seemed to find myself in the house where I was born in my native land (Italy) and there is a hill there, named the Hill of Value, around this hill there are five or six others. In the center of this hill called the Hill of Value, is a street.

I was walking on this street, and while walking, I had a desire to sing hymn No. 29 in the Italian hymn book. I was singing with great joy: "Nearer My God to Thee." While I continued walking, on my right side, I saw a little boy about ten years old who was beautifully dressed in white, and near him was a beautiful plant of flowers.

This little boy was crying and said to me: "Don't you see that this plant is in need of water? Tell the ministry and also the members of the Church of Jesus Christ, to water this plant abundantly so that it will come to life again." While we were singing with great happiness we found ourselves on this hill that is called the Hill of Value.

Turning to the right there was not the little boy in white any more, but it was George Nicholas (our brother Indian Chief). And I said to him: "Oh how did you get here? Why the Lord was with me, and now you are in His place!" He said to me, "The Lord has sent me here to build His Church."

He seemed to have on his shoulder a large tent, and he said to me, "Let's unfold this tent, and build the Church of Jesus Christ." After unfolding this tent, it grew rapidly into a large locality. I seemed to look out of the tent, and I looked at the remnant of these five or six hills that were around. I saw Indians coming two by two and three by three, and their clothing seemed to be splendid. I found myself behind their backs, and they could not see me, three of them were speaking in the sweetest language, in Italian tongue, and they were saying to themselves, "When we go to George Nicholas's tent, there we shall find our brother Nephi and the rest. Oh what joy and consolation it will be, when we shall greet our brothers."

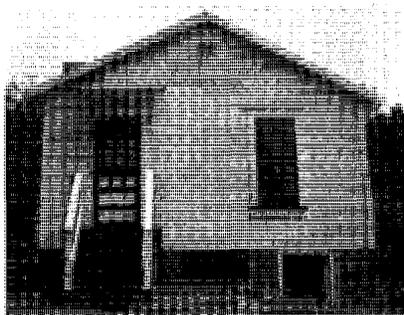
All of a sudden I happened to find myself inside of the tent, and it was already filled with Indian people, and they were saying altogether, "Glory to God, Glory to the Restored Gospel, the Lord had mercy upon us." And while they were saying this, a great man entered dressed like a King, and had a beautiful flag in his hand that he was waving. This flag was white with a golden star in the corner, below the star, were twelve signs in celestial color, on both ends were twelve stripes. This King was saying: "Glory to Israel, Glory to God," and waving the flag to and fro he said, "I am King Saul," then I awoke.

CONFERENCES OF 1933

The April Conference of 1933 was held in Detroit, Michigan. Both Counsellors, Bros. Charles Ashton and Robert Anderson, were absent

and Bros. John K. Penn and Joseph Corrado were chosen to act in their place as Counsellors to President W. H. Cadman. In the general routine of business Bro. Frank Palermo reported that 3000 pamphlets entitled, "A Brief History of the Origin of The Church" had been printed in the Italian language at a cost of \$17.00. It was finally reported that 1000

ELDORA NEAR MONONGAHELA



The building of the Eldora Mission of the Church of Jesus Christ, was bought August 11, 1934. It was during the depression and not one of the Mission members was working at the time, but we all felt that the Lord was with us and would not see us fail. We all went seeking contributions, and considering conditions, we were quite successful. We bought a small building which we later enlarged, doing our own labor. We never missed a payment on the building and were free of debt in twenty-seven months.

Elder Walter Anderson and his brethren and sisters have done well.

Books of Mormon had been printed in the Italian language, the books costing about \$1,400.00 and to be sold at \$1.50 each. First Counsellor Charles Ashton was present on Saturday afternoon having arrived sometime since the opening of the Conference. Bros. Frank Palermo of Detroit and Joseph Benyola of New Jersey were called to be ordained Elders in the Church. Bros. W. H. Cadman and John Cherry were delegated to audit the Church's financial accounts, and to report the results to the July Conference of 1933. The business session of Conference was closed with prayer by Bro. John K. Penn.

The Sunday morning service was opened by Bro. W. H. Cadman, his text being read from St. Luke 23: 27-34. The time was spent in preaching the Gospel, several of the Brethren taking part. The afternoon and evening services were spent in bearing testimony to the Gospel by Brethren and Sisters. There were five baptisms at the close of the afternoon service. The evening service was closed with prayer by Bro. Wm. H. Cadman.

The 1933 July Conference of the Church met in Monongahela, Pa., with the following officers present: President, Wm. H. Cadman; First Counsellor, Charles Ashton; Second Counsellor, Robert Anderson; Recording Secretary, Thurman S. Furnier; Assistant Secretary, Matthew T. Miller; Branch and Mission Secretary, Teman Cherry; Treasurer, Charles Behanna; General Church Deaconesses, Sisters Hannah Skillen and Elizabeth Davidson. There was also a good representation of Apostles, Evangelists, Elders, Brethren and Sisters. Conference was opened by Bro. W. H. Cadman and the general order of business was pursued. Bros. W. H. Cadman and Thurman S. Furnier had previously been appointed on a Committee to ascertain the possibility of the Church having the Book of Mormon printed under our own title, and the cost of

printing, etc. These Brethren reported that they were working on this matter, but had no definite report as yet. The following is the report of the Auditing Committee:

Hymn Book Fund, May 20, 1933

| | |
|----------------------|------------|
| Total Receipts | \$2,200.49 |
| Total Expense | 1,843.13 |
| | \$ 357.36 |

There were on hand 1,524 new books; and 250 books out, but not paid for. There were 3000 books to start with (thirty bundles of 100 each), but in totaling the figures only 2,983 books were accounted for, however, there were a few which were misbound and some of the bundles did not contain 100.

General Church Treasury, June 3, 1933

(Audited from April 6, 1929 to April 1, 1933)

| | |
|----------------------|------------|
| Total Receipts | \$2,940.27 |
| Total Expense | 2,822.08 |
| | \$ 118.19 |
| In closed Bank | 35.01 |
| | \$ 83.18 |

Book of Mormon Fund

(Audited until June 3, 1933)

| | |
|----------------------|-----------|
| Total Receipts | \$ 912.62 |
| Total Expense | *742.62 |

Balance on hand\$ 170.00

* Paid on General Church Bldg. in Monongahela, Pa.

Building Fund, June 10, 1933

| | |
|---|-------------|
| Income from Colony sale and all other sources up to date | \$16,237.18 |
| Paid out to date in constructing Bldg., including interest and insurance connected with the same .. | 16,105.10 |
| | \$ 132.08 |

Auditing Committee:

W. H. CADMAN
JOHN G. CHERRY

The afternoon business session was opened by First Counsellor Charles Ashton and after he had made a few remarks, business was taken up. Bro. Charles Sanders of St. John, Kansas, being present, made a report of conditions there and told of his determination to serve God. A very good spirit was felt towards Bro. Sanders. In the election of General Church officers, the following officers were elected: President, W. H. Cadman; First Counselor, Charles Ashton; Second Counsellor, Robert

Anderson; Recording Secretary, Thurman S. Furnier; Assistant Secretary, Matthew T. Miller; Financial Secretary, Teman Cherry; Treasurer, Charles Behanna; Trustee, Wilbert Parlor (for three years); President of the Floral Committee, Bell Cowan; Vice President of the Floral Committee, Hannah Skillen; Church Historian, Charles Ashton; General Church Deaconesses, Hannah Skillen and Elizabeth Davidson; Treasurer of Missionary Fund, James C. Cowan. The meeting was closed with prayer by Bro. Robert Anderson.

The evening meeting convened at 7:15 and was opened by Bro. Robert Anderson. Then the regular routine of business was continued. Bro. Charles Ashton was excused from Conference because of sickness at home, so Bro. Alma B. Cadman was elected to act as First Counsellor pro-tem in his absence. Brother W. H. Cadman was appointed to take care of the General Church Bldg. Fund, while Brother Ernest Schultz was elected as General Church Librarian. When fire destroyed Bro. Teman Cherry's home, the Branch and Mission reports from April 1, 1921 to January 2, 1933 and two Branch and Mission report binders were also destroyed. Therefore a motion was passed that Bro. Teman Cherry be authorized to purchase two new Binders, and an order was drawn on the Treasury for the same. Another motion was passed that each Branch and Mission appoint a committee to purchase the necessary books or binders in which to make a copy of all suspensions, renewals, baptisms, blessings of Children, marriages, ordinations to the Priesthood, and deaths from their records. These were then to be turned over to the General Church to be placed in the safe of the General Church Building at Monongahela, Pa., thus replacing much of the matter that was destroyed in the fire. As a precaution against another possible loss of records by fire, the Recording Secretary, Thurman S. Furnier, reported that two copies of the minutes would be kept beginning with April 1933 Conference, one copy to be filed immediately and placed in the safe at Monongahela, Pa., while the original copy would be retained by himself for reference. Dream books were also to be placed in the safe at Monongahela. A resolution was passed authorizing the establishment of a mission at Warren, Ohio, under the jurisdiction of the Youngstown Branch, with Bro. Peter Molinatto in charge. A mission was also to be established at St. John, Kansas, with Bro. Charles Sanders in charge. The Ladies Uplift Circle was given the privilege of re-printing a series of letters written by Oliver Cowdery which were published in "The Messenger and Advocate" at Kirtland, Ohio, in the years of 1834-35. In these letters, Bro. Cowdery gives an interesting account of his experiences with Joseph Smith in the translation of the Book of Mormon, his personal knowledge of the Smith family, and some of his own experiences in the Church at its beginning. The Uplift Circle has since published this in pamphlet form, and it is worthwhile reading especially to those who are interested in the restoration of the Gospel. Because of the large crowd present on Sunday afternoon at Conference time, it was resolved not to administer the Sacrament

on that occasion as we hither-to had done, but rather to devote our time to the testimony of the Gospel. Conference business reconvened on Monday morning July 3 at nine o'clock. The meeting was opened by Bro. W. H. Cadman and our business was continued. Brothers John A. Watson and Joseph Bologna were chosen to be ordained Elders in the Church, while Bros. James Heaps, John Cherry and Charles Sanders were called to be ordained Evangelists.

The Sunday morning meeting of this Conference was opened by Bro. Charles Sanders of St. John, Kansas. He took for his text a portion of scripture from the second chapter of II Timothy. The time was spent in preaching the Gospel, several other Brethren taking part in the service. Five baptisms were performed at the river at the close of the meeting. Sunday afternoon service was opened by Apostle John K. Penn and the time was spent by the Saints in bearing testimony to the Gospel of Jesus Christ and of the many blessings the Lord had bestowed upon them through obedience to the Gospel. The General Conference for July of 1934 was appointed to be held at Monongahela, Pa., while the following Conference of October, 1933, was appointed for Youngstown, Ohio. Conference was closed with prayer by Bro. Charles Ashton.

In October of 1933 we met in Conference at Youngstown, Ohio, according to our appointment with a good number of Brethren and Sisters present. In the absence of both Counsellors, Bros. Ashton and Anderson, Bros. Alma B. Cadman and John K. Penn were elected to fill their places. The Conference was opened by President W. H. Cadman with singing and prayer. In the business coming before us, Bros. Furnier and W. H. Cadman made a report of their labors relative to the printing of the Book of Mormon in our own Church title but nothing definite had been arrived at as yet. The Ladies Uplift Circle reported that they had published 3000 copies of pamphlets titled "Oliver Cowdery's Letters" which were to be sold at ten cents a copy. At the opening of the afternoon session, First Counsellor Ashton was present, and the meeting was opened by him. After his few remarks, business was resumed. The reports of the different Branches and Missions of the Church were given and Presiding Elders were elected. The evening session was opened by Bro. John K. Penn. Several experiences in the way of dreams were presented to this meeting, some being recorded in the Dream book and some being returned to the branch from which they came. It was reported to this Conference that two of our Brother Elders were carrying fire-arms during a labor trouble in Fayette County, Pa. The Church appointed a special meeting of the Priesthood to be held at Monongahela, Pa., on October 21, 1933, at 7 P. M. to investigate this matter. Brother Alma Cadman was authorized to prepare an article on the subject "The Peaceful Reign of the Kingdom, While Living in the Flesh;" also one on "The One Thousand Year Reign of Christ, When He comes in His Glory."

Sunday morning meeting was opened by Bro. John K. Penn, who took his text both from the Bible and Book of Mormon. The time was spent

by him and others in the preaching of the Gospel. Four baptisms were performed at the noon recess. The afternoon meeting was spent in testimony by all the Saints, and was closed with singing "God Be With You Till We Meet Again" and prayer.

A General Church Council was held in the Church building, Lincoln and Sixth Streets, on October 21, 1933, according to our previous appointment. Brother Martin King led in prayer and after a hymn was sung, Bro. W. H. Cadman spoke, touching on the wonderful condition that would exist in the Church if all were in love and harmony. He called attention to the very serious condition into which the world at large was verging; strife, contention and unrest being everywhere. He said: "But we, as the followers of Jesus Christ, have the promise of a blessing if we can endure and overcome the temptations of this world and not mingle with the strife that is therein." He also called the attention of the Saints to the necessity of preaching the simplicity of "Christ's Gospel" and also the necessity of us setting a good example. Bro. Cadman read from St. Luke 3-14 as follows, "And the soldiers likewise demanded of Him (Christ) saying: 'And what shall we do?' And He said unto them: 'Do violence to no man, neither accuse any falsely, and be content with your wages.'" Bro. Cadman then called our attention to the object for which the meeting had been called, namely that some of our Brethren were reported to have been carrying guns during riots and strikes in the coke regions. One of the accused Brethren admitted that he had carried a gun and had shot up in the air in endeavoring to protect little children who were being persecuted. After quite a discussion over the matter, a motion was passed to the effect that we forgive our Brother, and demand him not to carry and use a gun any more for his protection, and also for him to refrain from taking part in strike troubles. Another Brother who was also accused in this same affair, failed to appear at this Council, but sent a communication instead. Because of some statements made in his letter, a resolution was passed demanding him to refrain from all Ministerial duties until he should appear before a General Church Council. A motion was also passed in this meeting authorizing Bro. W. H. Cadman to let the contract for printing 5000 copies of the Book of Mormon. The meeting was dismissed with prayer by Bro. John K. Penn. Bro. James C. Cowan acted as Recording Secretary Pro-tem.

A General Church Council was held in Monongahela, Pa., on December 2, 1933. Bro. Vincent Clemente led in prayer, and after a hymn was sung, Bro. Cadman explained that the object of this meeting was for the purpose of handling the case of our Brother who had failed to appear at our previous Council, him sending a letter instead. The Brother expressed himself as being ashamed of some of the expressions he had made in the aforementioned letter, and said he did not mean to convey the same thought that the wording of the letter would imply. He then made an apology to all. Our Brother admitted that he had carried a gun in his car a few times after he had been shot at. He also

declared that his job did not require him to carry a gun, and further declared that if he should be *compelled* to carry a gun, he would resign his position rather than do so. His statements were accepted by his Brethren in Council, and he was forgiven of his error. Meeting was closed by Bro. W. H. Cadman.

THE RECORD OF 1934

The January Conference of 1934 met in the High School Building at Glassport, Pa., a fine and well equipped building in which to hold our Conference. There was a good attendance of Brethren and Sisters assembled, though some of the Brethren holding official positions were absent: namely, Bros. Matthew T. Miller of Detroit, Michigan, the assistant Secretary; Teman Cherry of Monongahela, Pa., Financial Secretary; and Treasurer Charles Behanna of New Eagle, Pa. Their positions were filled by other Brethren who were present. Conference was opened by President W. H. Cadman and after some brief remarks, our regular business program was pursued. Bro. Cadman reported that he expected to have the job of printing the Book of Mormon in the hands of the Printer soon, he having been previously authorized to do so. Our afternoon session was opened by Second Counsellor Robert Anderson. After singing and prayer and a few brief remarks by Bro. Anderson, our business was resumed. Treasurer, Charles Behanna arrived for the afternoon service and took up his duties as Treasurer of the General Church. Bro. Alma B. Cadman reported that he was working on the article entitled: "The Peaceful Reign." He also reported doing some missionary work at Conneaut, Ohio, being assisted by Bro. Vernon Chester. In Detroit, Michigan some of our Brethren had been doing some missionary work on the west side of the City and had baptized a number of converts. The Conference authorized a Mission to be established there, and placed Bro. Joseph Dulisse in charge. Our afternoon service was opened by First Counsellor Charles Ashton in the usual way and then our business was resumed. The following Brethren were authorized to be ordained Elders in the Church: Carmen Sgro of New Brunswick, N. J., Ernest Schultz, John Mancini and Samuel Kirschner all of Monongahela, Pa., and Frank King of Smock, Pa. Brother Joseph Corrado, an Apostle located at Youngstown, Ohio, was absent from this Conference. He had always been very regular in attending, but had been detained at home this time because of an ailment in one of his feet. A resolution was passed conveying to him our sympathy. This affliction proved to be serious and soon caused his death.

Under the order of business, "Dreams or Revelations to the Church," a dream was presented from the Monongahela Branch of the Church pertaining to the use of tobacco. It caused a great deal of discussion, both pro and con, but was accepted by the Conference and placed on our record. I will not quote the dream in detail, sufficient it is to say: "that in the dream a very offensive condition resulted from the excessive use of tobacco among the brethren, and when Bro. W. H. Cadman

could stand it no longer (in the dream), he arose and before going out, he said there will be a meeting here in 1872. The dreamer says: I understood that the same thing would take place as in 1872," and then I awoke.

The Sabbath morning service was opened with singing, and then prayer by Bro. Thurman S. Furnier. The time was spent in preaching the Gospel, several Brethren taking part in the speaking. The afternoon service was opened by Bro. Ishmael D'Amico and the time was well spent by the Saints in bearing testimony to the Gospel.



The late Apostle Joseph Corrado

The April Conference of 1934 assembled in our Church Building at Hall and Divine Sts. in Detroit, Michigan, with a good number of officers present. The Second Counsellor, Bro. Robert Anderson being absent, Bro. Alma B. Cadman was appointed to act in his stead. In this Conference, reference was made to the death of our Bro. Apostle Joseph Corrado, but no dates are given. Bro. Corrado had been a very faithful and ardent worker in the vineyard of the Lord. He traveled much and brought many souls to the knowledge of the truth. He was the Father of Bro. Angelo Corrado of Youngstown, Ohio. Bro. W. H. Cadman reported that the five thousand copies of the Book of Mormon would cost approximately \$2,900.00 and that they were now in process of being printed. This session of business was closed by Bro. A. B. Cadman, and in recon-

vening in the afternoon, the meeting was opened by First Counsellor Charles Ashton. Bro. Alma B. Cadman reported that he had finished the Article entitled "The Peaceful Reign." It was read by him and then a motion was passed that a committee of three (namely: W. H. Cadman, Charles Ashton, and Anthony Di'Battista) study the article carefully and make further recommendations to the Church. A resolution was passed authorizing a Mission to be established at Rochester, N. Y., with Apostle Ishmael D'Amico in charge. (I will add here that on Sunday, Nov. 10, 1935, my wife and two daughters, Sara and Grace, along with Bro. and Sister Bittinger of Bitner, Pa., and myself spent the day with the Saints in Rochester and found them all enjoying themselves in the service of God. The Mission has at this date become a Branch of the Church. They have a small store room rented on Scranton

Street in which they meet, and they have fitted it up very nicely and have made a very comfortable place in which to worship and praise God. They have more than fifty members at this time. We stayed all night at Bro. D'Amico's home and on Monday morning we started homeward going by way of Joseph Smith's old home and the Hill Cumorah. We had in all, a very nice trip.) Our afternoon business session was closed with prayer by Bro. Samuel Ambrose.

The evening session convened at 7:00 p.m. with prayer by Bro. Matthew T. Miller of Detroit. A matter was presented to the Church concerning a Brother and Sister who had been married and each divorced from their companions before they became members of this Church. They now desired to be united in marriage. The Church granted them permission to do so. It was resolved that we sell the Book of Mormon, which was being printed, at \$1.00 per copy. This session of business was closed with prayer by Bro. Angelo Corrado of Youngstown, Ohio.

On account of our Church building being too small for the many expected to attend the services on Sunday, the services were held in the Tripple Link Hall in Detroit. It was well that we did so, for there were about seven or eight hundred people assembled throughout the day. The morning service was opened by Bro. W. H. Cadman who read for his text Colossians 1:1-4. The time was spent in preaching the Gospel, Bros. Charles Ashton and Angelo Corrado taking part along with Bro. Cadman. During the day six baptisms were performed, among them being Chief George Nicholas of Muncey, Ont. Canada, Indian reserve. The wife of the Chief had been baptized previously. The afternoon service was opened by Apostle John K. Penn of Dunlevy, Pa. Many of the Saints took part in bearing testimony to the goodness of God towards them. The evening service was opened by Bro. Ernest Schultz of Monongahela, Pa., who took his text from Matthew 9:16 concerning the new cloth and old garment. He was followed by Bros. A. B. Cadman and W. H. Cadman, who also closed the meeting.

The General Conference of July, 1934, was held in the Church Building at Monongahela, Pa., with many of the Brethren and Sisters present. In the opening of Conference we were led in prayer by Bro. Thurman Furnier of Detroit, Michigan, and after some remarks by Bro. W. H. Cadman, business was taken up. The committee that was appointed to examine the Article, entitled "The Peaceful Reign" (written by Bro. A. B. Cadman) reported that several corrections in grammar, etc., were necessary. The Conference authorized that the corrections be made and then the Article be turned over to the General Church for its consideration. The afternoon service was opened by First Counsellor Charles Ashton and after he had made a few remarks, we resumed our business. Among the communications read in Conference was a letter from Brother and Sister Thomas Dixon of St. John, Kansas; also one from Bro. Paul Costa of Sopris, Colorado. In reporting missionary work, Bro. Frank Rosati reported doing some work in Buffalo, N. Y. The election of General Church officers resulted as follows: President, W. H. Cadman; First

Counsellor, Charles Ashton; Second Counsellor, Robert Anderson, Recording Secretary, Thurman S. Furnier; Assistant Secretary, Matthew T. Miller; Financial Secretary, B. Teman Cherry; Treasurer, Charles Behanna; Trustee, B. Teman Cherry; Church Historian, Charles Ashton; Librarian, Ernest Schultz; Treasurer of Missionary Fund, James C. Cowan; General Church Deaconesses, Sisters Hannah Skillen and Elizabeth Davidson. The election of Presiding Elders for the Branches and Missions of the Church, was next. The meeting was closed by Bro. Wm. Bailey of the Red Stone Branch. The evening session was opened by Second Counsellor Robert Anderson and then our business was resumed. Under the head of business, known as Revelations to the General Church, a dream was presented from Detroit, which was had by a young sister, namely Sarah Randazzo, age 14 years; also a vision by Bro. V. James Loyalvo, also of Detroit, Michigan. These two experiences were placed upon the Church Record which is kept for experiences of this kind. The Auditing committee, Bros. John G. Cherry and W. H. Cadman, made a report of their findings to this Conference. A brief report of their work follows: balance in the Hymn Book fund, \$569.17; balance in the Book of Mormon fund, \$677.32; balance in the Building fund, \$140.00; balance in the General Church Treasury, \$56.34. The business transacted by the Quorum of Evangelists was endorsed by the Conference; Alexander Federer being Quorum President, Samuel Ambrose, Vice President, and Peter Garafola, Secretary. They recommended the following Brethren to be ordained into the quorum of Evangelists: Louis Mazzeo, Antonio Todaro, Fred Fair, Joseph Altomare and Wm. Bailey. Because some Evangelists neglected to attend the session when it was called, even though they were present at Conference. A resolution was passed that in the future their names would be suspended from the Quorum unless they should present a good excuse for their absence. The following business was transacted by the Quorum of Twelve Apostles being endorsed by the Church. The Quorum of Twelve Apostles met in session and by motion selected Bro. Joseph Dulisse of Detroit, Michigan to fill the vacancy in the Quorum of Twelve caused by the death of Bro. Joseph Corrado. The Quorum also considered the communication of Bro. W. H. Cadman, President of the Church, concerning the tobacco question, and a motion was passed that the Quorum of Twelve Apostles discourage the use of tobacco in the Church. (Be it understood that the Apostles meant that the Church was to discourage the use of tobacco among us.)

Bros. A. B. Cadman and James C. Cowan were retained as President and Secretary of the Quorum, respectively. The following Brethren were recommended by the Ministerial Board to be ordained Elders in the Church: Julius Sipos of Hopelawn, N. J.; George Garratt of Dunlevy, Pa., and Jacob Waltz of Dunlevy, Pa.

MONONGAHELA, PA.

April 3, 1934.

DEAR BRETHREN IN CONFERENCE:

I feel that it is my duty as President of this Church, to draw your

attention to a resolution recorded in the minutes of July Conference of 1872, in order that we may have some time for meditation between now and July Conference. The following resolution was presented by, or at least is recorded under Bro. James Louttit's report of the Mingo Branch of the Church: "Thus saith the Lord God this is my will that my Servants lay aside this evil; (namely tobacco) thus saith the Lord God, the Church is right in wanting the servants of the Lord to refrain from it," evidenced by several brethren. Further, "The above was read before the Conference of July, 1872, and accepted as the Lord's will. Moved and adopted that all the Brethren who are, or may be, in the Priesthood are here-by required to refrain from the use of it." At a Conference held on "Victory Hill" (adjoining Monongahela) on October 2, 1871, at the home of Bro. Wm. Skillen, the following is recorded: "Resolved that no one be ordained into the Ministry who uses tobacco, and all who are in the Ministry and do use it, are required to refrain from the use of it."

The foregoing is copied from Conference minutes of 1871 and 1872, of which the previous experience in the way of a dream drew our attention too.

The July Conference of 1934 was continued on Monday, morning, convening at 10 A. M. with prayer by Bro. John K. Penn. After some remarks by Bro. W. H. Cadman, business was resumed. The October Conference of 1934 was appointed for Lorain, Ohio, while the following General Conference was appointed for Monongahela, Pa., in July, 1935. All Branches and Missions were instructed to elect a Librarian. This was done so that all orders for literature can be handled by one person from each Branch or Mission, thus saving the General Church Librarian much unnecessary trouble and expense. In these minutes, mention is made of a vision had by Bro. V. James Lovalvo of Detroit. I found it recorded in the Record of "Visions and Dreams" as follows: "On Saturday, June 23, 1934, I went before God with a group of Brethren and Sisters in prayer and fasting for the benefit of the Ministry of the Church of Jesus Christ. While one Sister was in the act of praying, I beheld in vision a large book with a black covering, and on the cover of this book, written in large letters of gold, were these words: 'Where is the first love that I have put in your hearts?' Then the book opened and a voice bade me read, and this is what I read, 'Wo, Wo, unto the Saints who do not labor; but blessed are ye who seek diligently the Kingdom of My Father through prayer and fasting.' As our Sister finished praying this vision disappeared." Our business session was closed with prayer by Bro. Charles Sanders of St. John, Kansas.

The Sunday morning service was opened by Bro. W. H. Cadman, who took his text from Romans 8:35 and the time was spent in preaching the Gospel, Bro. Angelo Corrado of Youngstown, Ohio, also taking part in the speaking. At the close of the meeting there were two baptisms in the Monongahela River. The afternoon services were opened by Bro. James Heaps and the time was spent in bearing testimony to the Gospel. A similar service was held in the evening.

The October Conference of 1934 convened at Lorain, Ohio, this being the second time a Conference was held in that city. There was quite a good representation of Brethren and Sisters present from the various Branches. Second Counsellor Robert Anderson was absent and Bro. John Ward was elected to fill the vacancy. Brother W. H. Cadman reported that 2000 copies of the Book of Mormon had been completed and were now ready for sale at one dollar each; the other three thousand Books were to be bound later. These Books were printed by the Cramer Printing and Publishing Company of Crafton, Pittsburgh, Pa.

The afternoon session of our business was opened by Bro. John R. Ward, after which business was resumed. A motion was made authorizing a branch to be organized on the west side of Detroit, with Bro. Joseph Dulisse in charge. The Mission at Muncey, Canada, where our Indian Brethren and Sisters reside, was left in charge of the Detroit Branch. A motion was made authorizing a mission to be organized at Cleveland, Ohio, Rocco Biscotti being in charge. Also a mission was to be organized at Stelton, New Jersey, with Bro. Patsy Rogalina in charge. The meeting was closed with prayer by Bro. Isaac Smith. A proposition was presented suggesting that Bro. W. H. Cadman (President of the Church) be set at liberty to devote his whole time to the work of the Church, along with a system of raising finance for this movement. In a separate meeting of the priesthood, at which President Cadman was not present, this proposition was acted upon and rejected. (After chronicling the affairs of this Conference I expect to bring forward some similar resolutions which were passed by our Brethren some years ago relative to setting aside the President of the Church in order that he might devote his time for the Church.) Under new business, a question arose as to whether an Evangelist when ordained an Apostle, and an Elder when ordained an Evangelist, should surrender his old license. A motion was passed that upon receipt of the *New* license, the old one should be surrendered. The Conference was adjourned to meet in Youngstown, Ohio, in January of 1935 and was closed with prayer by Bro. Alma B. Cadman.

Sunday morning service was opened by Bro. W. H. Cadman, and after singing and prayer, he read the scripture from St. Matthew 5 from the 43rd verse to the end of the chapter, for a lesson. The time was spent in preaching the Gospel, with Bros. John K. Penn, Isaac Smith and Ishmael D'Amico also taking part in the speaking. One baptism was performed at the close of the meeting. The afternoon service was opened by Bro. Dominick Giovannoe of Warren, Ohio, who bore testimony to the Gospel as did many other of the Saints. Meeting was closed by Bro. W. H. Cadman.

The minutes of the Lorain Conference now being dispensed with, I wish to bring to your attention some of the resolutions passed by my Brethren years ago, relative to setting aside their Brother Presidents that they might devote their time to the Church. The following is recorded in the minutes of October 1886: "Therefore, be it resolved that

we, the Saints assembled in Conference, feeling the blessing of God in setting Bro. Cadman, Sr., at liberty to preach the Gospel, as old age is creeping on him and he has stood by the Church through these years of trouble, that we recommend to our Brethren in the West that they take this matter up in their careful consideration in their Council. Amen." (Bro. Wm. Cadman was at this time 52 years of age.) In the Conference of April, 1913, a motion was passed as follows: "That rule 13 be amended to read that each lay member pay fifty cents per month to place Brother Alexander Cherry in the field on mission work." (At this time, Bro. Cherry was 57 years old.) It is matterless whether the Church was ever able to fulfill these obligations or not; the Brethren certainly did manifest their appreciation toward the ones whose lot it was to preside over the Church of Jesus Christ. Some of the Brethren from the Monongahela Branch made the aforementioned move (that is toward setting aside President W. H. Cadman). Their proposition was rejected. Bro. W. H. Cadman was born in 1876 and at the time of the aforementioned proposal, was in his 59th year.

THE JANUARY CONFERENCE OF 1935 IN YOUNGSTOWN, OHIO

A good representation of Brethren and Sisters from the various districts of the Church were present. The Conference was opened by President Cadman in the usual way. Brother Isaac Smith was elected to serve as Second Counsellor in the absence of Bro. Robert Anderson. In the transaction of business, Bro. Angelo Corrado of Youngstown, Ohio, reported the ordination of Bro. Raphael Cercone as an Elder. This Brother is now in Italy, and expects to communicate with us later. The meeting was closed by Bro. Isaac Smith. The afternoon session was opened by Bro. Charles Ashton (First Counsellor). The following was recorded by the Secretary: "When Bro. Ashton was making remarks at the opening of this session, among the things he mentioned was the relationship which we bear both naturally and spiritually. He said in part, that some people made a choice of persons in families thus at times causing an evil influence, and that Brothers and Sisters in the flesh leave their close relationship and appear rather to be cousins. But those who obey the Gospel are known as Brothers and Sisters, and should be treated as such, without respect of persons or partiality. Bro. John Jacobs spoke in tongues and the interpretation was given as follows: "Commanding right." The interpretation was accepted as being given of God. The evening meeting was opened by Bro. Isaac Smith, and the usual order of business was resumed. Bro. Ernest Schultz reported \$686.74 in the Hymn Book Fund. Bro. James C. Cowan reported only \$2.00 in the Missionary Fund. Bro. John Cherry reported \$93.10 in the Book of Mormon Fund. Bros. John Mancini and W. H. Cadman were delegated to audit these accounts and report to the next July Conference. The subject of gambling was discussed and fearing that our people might become entangled with this evil, which is increasing in so many different forms, a motion was passed by the Quorum of Twelve Apostles con-

demning gambling in all its forms. The Church endorsed this resolution.

Sunday Morning Services were opened by Bro. Alma B. Cadman who read for his text, Micah 4:8. The time was spent in preaching the Gospel, Bros. Charles Ashton, Ishmael D'Amico and W. H. Cadman taking part in the speaking. The afternoon service was opened by Bro. Dominick Giovannoc and the time was spent in bearing testimony to the goodness of God. It was closed with prayer by Bro. Angelo Corrado.

The April Conference of 1935 met in Detroit, Michigan, with President W. H. Cadman present, but both of his Counsellors absent, as were also the Financial Secretary, General Church Treasurer, and the Librarian. The following Brethren were elected to fill these vacancies: Herman Kennedy of Fayette City, Pa., Joseph Dulisse of Detroit, Peter Garafola of Arensburg, Pa., Angelo A. Corrado of Youngstown, Ohio, and Henry Johnson of California, Pa. A communication was received from Bro. Thomas Dixon of St. John, Kansas. He wrote of some of the past experiences and blessings that were had years ago, and also requested the prayers of the Saints. The session was closed by Bro. Herman Kennedy. He also opened the afternoon meeting and after he had made a few appropriate remarks, business was taken up. Bros. V. James Loyalvo and Silverio Criscuolo of Detroit, were authorized to be ordained Elders in the Church. This session was closed by Bro. Ishmael D'Amico.

The Sunday morning meeting was opened by Bro. W. H. Cadman, reading for his text, St. Matthew 17:1, 5. Bros. John K. Penn and Angelo Corrado took part in the speaking. The record states that the Gospel was preached in power and authority according to the promise. The afternoon service was opened by Bro. Ishmael D'Amico of Rochester, N. Y., and the time was spent in bearing testimony. There were thirteen Indians present from the Muncey Reserve, at Muncey, Canada. They bore a good testimony to the Restored Gospel. The meeting was closed by Bro. Philip Mileco of Aliquippa, Pa. The evening meeting was opened by Bro. Isaac Smith of Elizabeth, Pa., and some time was spent in testimony, also much of the time was spent in singing. Sisters Phoebe Hall and Lucy Schnake and her husband, Eli Schnake, sang a hymn in the Indian language. Brother Nicholas and his wife Julia sang us two selections. I will just add that Sister Nicholas was the first Indian we baptized on the Muncey Reserve. Bro. Nicholas is the Chief of the tribe. Bros. Joseph, V. James and Anthony Loyalvo (three brothers) and Bro. Wade Riggen sang several selections, and an enjoyable time was had throughout the entire Conference. The meeting was closed by Bro. W. H. Cadman.

The General Conference met in Monongahela, Pa., on Friday evening, July 5, 1935. It was not the ordinary custom for our Conference to assemble on Friday evening, but this was done that we might get a better start in our business. Saturday morning had generally been the time of opening Conference. There was a good representation of Brethren and Sisters gathered together on this occasion. The Conference was opened by Bro. W. H. Cadman and after he made some brief remarks,

business was taken up. Sustaining the officers of the General Church is our first order of business in the July or General Conference, therefore, a motion was passed "That we sustain the officers of the Church that sustain the faith of the Church." Included in unfinished business, various items are recorded that would not be of much interest to the reader. However, one matter that should be mentioned is the disposing of the experiences which I have previously referred to, concerning the use of tobacco. The matter was placed before the Elders of the Church, and a decided majority accepted that which was recorded in the July Conference minutes of 1872 as the revelation of God. I will not discuss the subject here for I believe I have written sufficient that any person of ordinary understanding will comprehend the stand this Church has taken on the question. The meeting was closed by Bro. W. H. Cadman.

Conference reconvened on Saturday morning at 10:30, the meeting being opened by First Counsellor, Charles Ashton. On account of the absence of our Financial Secretary, Bro. Peter Garafola was elected to act pro-tem. Several communications to Conference, as well as the reports from the Branches and Missions were taken care of, and we then adjourned to meet at 2:00 P.M. The latter meeting was opened by Second Counsellor Robert Anderson, and after he made a few remarks, business was resumed. Several dreams were presented to this Conference, and two of them especially, were of a warning nature to this Church, one having been had by Sister Birdie M. Furnier of Detroit, the other by Sister Sadie B. Cadman of Monongahela, Pa. In the election of General Church officers, W. H. Cadman was retained as President, Charles Ashton as First Counsellor, Robert Anderson as Second Counselor, Thurman S. Furnier as Recording Secretary, Matthew T. Miller, Assistant Secretary, Peter Garafola elected Financial Secretary, Charles Behanna retained as Treasurer, also retained as a Trustee, Charles Ashton as Church Historian, Ernest Schultz as Librarian, James C. Cowan as Treasurer of the Missionary Fund, Sisters Hannah Skillen and Elizabeth Davidson as General Church Deaconesses. In the election of Presiding Elders of Branches and established Missions, I notice there are thirteen Branches and sixteen Missions recorded. The General Conference for July of 1936 was appointed to be held at Monongahela, Pa., while the October Conference of 1935 was appointed for Cleveland, Ohio. The meeting was closed by Bro. John K. Penn. Reconvening in business at 7 P. M., the meeting was opened by Bro. W. H. Cadman and the general routine of business was taken up. The Auditing committee reported their accounts as follows: Hymn Book Fund, a cash balance of \$172.98 with 758 books still on hand, and 291 sold but not yet paid for. Missionary Fund, no money on hand. In the Book of Mormon Fund, there had been a total cash of \$1,918.63, and \$1,864.28 had been paid out to date in printing the books, leaving a cash balance of \$54.35. In the Building Fund there was \$126.30. I will just add that we make a payment on the building debt twice each year. At this present date (Dec. 1935) we owe \$1,190 on the General Church Building at Mononga-

hela, Pa. In the General Church Treasury there was \$103.82 on hand. Bros. John Mancini and W. H. Cadman were the Auditing Committee. In stating the financial affairs of the Church, I do not think that it would be fair to pass by without taking some note of what our Sisters of the "Ladies Uplift Circle" have done for the Church. In January of 1935 they gave a detailed or itemized account of the financial aid they had given the Church since their organization in September of 1920. Their donations to that date had been as follows: to the General Church \$579.50; to the Book of Mormon Fund \$269.50; for Missionary Work \$552.00; on the Colony debt \$85.00; for Printing \$511.10; for Indian Mission Work \$629.10; making a grand total of \$2,636.20. Bear in mind that these figures do not include what the local organizations have done in their Branches of the Church; for instance, the Sisters in Monongahela bought and paid for the two lots on which the General Church Building here is built. The Sisters in other Branches have also done much to help along in their locality. The aforementioned figures represent only what they, as a General Organization, have done for the General Church; and our Sisters deserve an abundance of praise. The following names are signed to their report: Sadie B. Cadman, President; Hannah Skillen, Financial Secretary; and Mary Wilson, Recording Secretary. Brethren, don't you think that we ought to have a Gentlemen's Uplift Circle?

The following is recorded in these minutes: "A case from Youngstown, Ohio, was considered. A man who has been suspended is married to a woman in Youngstown, Ohio, and he also has a wife living in Italy. This man wants to be renewed in the Church and this woman wants to be baptized in the Church. After a discussion of this case, a motion was passed that the Quorum of Twelve Apostles does not sanction the baptizing of this woman while she is living in adultery." This was sanctioned by the Church also. Alma B. Cadman was retained as President of the Apostles and James C. Cowan as Secretary. Bro. Alexander Federer was retained as President of the Evangelists, and Bro. Peter Garatola retained as Secretary. A resolution was passed authorizing a Branch of the Church to be organized at New Brunswick, N. J., with Gabriel Mazzeo as Presiding Elder. A resolution was passed also, authorizing a Branch to be organized at the East Side Mission, Detroit, with Bro. Pasqual Di'Battista as Presiding Elder. This makes the third Branch to be organized in Detroit, and they will be known as Branch No. 1, 2, and 3. After adjusting the financial affairs of this Conference, our business session was adjourned, to be resumed in October Conference 1935 at Cleveland, Ohio.

Sunday Morning services were opened by Bro. Angelo A. Corrado, who took his text from St. John 11:20, 35, and the time was spent in preaching the Gospel, several Brethren taking part in the speaking. Three baptisms were performed at the close of the services. The afternoon service was opened by Bro. Joseph Bittinger who bore testimony to the Gospel, as did the other Saints assembled. The Sunday evening

service was in charge of the Monongahela, Pa., M. B. A. Several selections were sung by Bros. Wade Riggon, V. James, Joseph and Anthony Lovalvo all of Detroit, Michigan. Also Bro. Harry Lorber, Jr., age 14 (blind from birth) read and recited an essay entitled "The Book of Mormon." The subject was handled skillfully and an enjoyable time was had by all.

CHAPTER FIFTEEN

A tragedy long to be remembered, Accounts ranging from October, 1935 and including April Conference of 1937

A TRAGEDY LONG TO BE REMEMBERED

As this happens to be the 27th day of June, 1935, it causes me to think upon the tragedy that occurred in Carthage Jail at Carthage, Ill., just ninety-one years ago about five o'clock P.M., June 27th, 1844, when Joseph Smith along with his brother Hyrum was shot dead by a mob. It is true that many men have met their fate in similar ways, that is by mobs, and the affair soon forgotten; but to all believers in the Book of Mormon and in the restoration of the Gospel of Jesus Christ to earth again, the slaying of these two men will always linger in their minds. Even though Brother Joseph may have erred in some of his teachings, and fallen short in some of the weaknesses that human beings are prone to, yet I come face to face with the fact, that he was a man beloved of God; he was visited by an Angel of God, and was used by the Lord in the restoration of the Everlasting Gospel. Matterless of what his faults may have been, the Book of Mormon stands out as a bright testimony of his divine calling. Men have, and no doubt will continue to scorn at such a thought; nevertheless, this great nation of people and the world, will yet awaken to the fact that God has spoken to them, and warned them of His divine decrees concerning this land of America. It is a choice land with Him, and He will in His own due time destroy sin and iniquity off the face thereof, wherein the Kingdom of Jesus Christ will flourish, yea, where His "Will," will be done on earth as it is done in heaven. When we consider the treatment afforded the primitive followers of Christ, those with whom heavenly messengers had communed, we need not be surprised at the tragedy at Carthage Jail just 91 years ago today. May the Lord God look down upon us as a nation of people in pity and compassion, is my prayer. Amen. —W. H. CADMAN

HOW JOHN AND SARAH CHERRY CAME TO BELONG TO THE CHURCH OF JESUS CHRIST

We lived in New Eagle, Pa. In the winter of 1913, my wife was afflicted with a large lump on her right breast. She went to Dr. Underwood and he told her to have it cut out. Not being satisfied, we then went to Dr. Graves, who told her it was a cancer and the only thing to do was to have her breast removed. I was not satisfied to have this done, so I sent to Corry, Pa., and had a cancer Specialist from the Hospital come. He said it was cancer and must be attended to if we wanted to

save her life. The first part of June, 1914, while we were trying to raise the money for the operation, I was working in my garden and a voice spoke to me. It said: "If you love your wife as you say you do, why don't you serve God and she will be healed." I broke down and cried and went to the house to tell my Experience to her. She said, she had had the same Experience while I was out in the garden, only the voice said to her: "If John loves you like he says he does, why doesn't he join the Church. You will be healed." We both shed tears of joy. I was baptized the following Sunday at Red Stone by Bro. Nephi Fedder. My wife was anointed the same day and was healed. She had been baptized some years before.

Now, 21 years later, she is a well woman as far as we know, and we are still striving to serve God and praise Him for all His blessings He has showered upon us. That warning voice that came to me in my garden, changed my life and saved by wife's life. We thank Him and praise Him each day of our lives.

Monongahela, Pa.

IN MEMORY OF BROTHER SURRACE
WHO DIED ON SEPTEMBER 19, 1935

A brother from our midst is gone,
We miss his friendly hand;
But we know at judgment's dawn,
Again we'll with him stand.

His friendly smile at church we miss,
We miss his praise to God;
But the truth I know is this,
That he is blest who worships God.

A true and faithful man was he,
His thoughts were pure and clean;
A man of hope and charity,
Who hoped for things unseen.

A humble man our brother was,
He loved and served his God;
The sick he visited always,
The narrow way he trod.

A smile he had for every one,
Encouragement he gave;
But it pleased God his life to take,
To God his life he gave.

He had his troubles like the rest,
His home through trials gained;
The thing for which we love him best
Is that through all he ne'er complained.

His testimony true was this,
That when this life was o'er,
He would have a home not made with hands,
Prepared by God before.

Then let us serve the Lord in fear,
Like those who have gone before;
That when the end of life is near,
We'll have this promise sure.

—Composed by our young blind brother HARRY LORBER, JR.
Monongahela, Penna.

THE OCTOBER CONFERENCE OF 1935

The Conference was held in the Roosevelt School building at Cleveland, Ohio, and was opened by President W. H. Cadman. The first act of business was to pass a resolution of sympathy to Bro. Charles Ashton on account of the death of his wife which occurred just on the eve of this Conference. Sister Mary Bell Ashton had been in poor health for a long time. She was the daughter of Bro. and Sister Wm. Wells.

On account of the absence of Brothers Ashton and Anderson, First and Second Counsellors of the Church, Bros. Alma B. Cadman and Joseph Dulisse were elected to fill their places in this Conference. Treasurer Charles Behanna also being absent, Bro. Peter Garafola was elected to take care of his office for this occasion. After the reading of the minutes of the previous Conference and the reading of several communications to the Conference, the session was closed with prayer by Bro. Dulisse.

The afternoon session convened at two o'clock. The meeting was opened with singing and prayer by Bro. Alma B. Cadman. After a few remarks our business was resumed. I do not find anything recorded in this session that I think would be of any interest to take note of. The reporting of Branches and Missions took place in this meeting. It was closed with prayer by Bro. John K. Penn.

The evening session convened at seven o'clock. Bro. Dulisse lead the meeting in prayer. Under the head of New Business, I find the following recorded: "The Detroit Branch No. 1 asked for a decision in the case of a sister at Sopris, Colorado, who married a divorced man while she was yet a member of the Church. She was suspended for the act some time ago. She left this man a year and a half ago (but does not have a divorce) and is now making application for admittance into the Church. A motion was passed that she be admitted into the Church by baptism, with the understanding that she does not return to her Husband or marry another."

The Ministerial Board authorized Bro. Ansel (Samuel) D'Amico of Rochester, N. Y., to be ordained an Elder in the Church. The Conference concurred in the action.

A resolution was passed authorizing the organization of a Branch of the Church at Rochester, N. Y., with Bro. Ishmael D'Amico in charge;

also a Mission to be organized at Greensburg, Pa., with Bro. Fred Fair in charge and a Mission be organized at Vanderbilt, Pa., with Bro. Oran Thomas in charge.

Under the head of Financial Business, \$25.00 was donated to the Branch at Youngstown, Ohio, to be applied to their building debt. Also, \$25.00 was given to the Mission at McKees Rocks, Pa., for their building debt and \$50.00 was donated to the Book of Mormon fund which was kept by the Missionary Benevolent Association for the purpose of publishing the Book of Mormon. Conference business then adjourned to meet again on the first Saturday in January, 1936, at Glassport, Pa.

In the Saturday evening meeting of this Conference, a great deal of time was taken up over the matter of having an Elder located at Muncey, Ont., so as to be with the seed of Joseph permanently to minister the gospel unto them, but to no avail. It does seem strange that after all our years of existence, and it seems so much more strange in view of our profession relative to carrying the gospel to the Red Men, that we as a Church are so slow in performing our duty in this respect, yet we talk so much about the matter. Lehi says to his grown sons on one occasion: "Be Men." I ask, is it not time we were doing something worth while?

Sunday Morning service was opened by Bro. W. H. Cadman in the usual way with singing and prayer. His text was taken from Isaiah 2:1, 5. The time was spent in preaching the Gospel with Bro. Alma Cadman taking part in the speaking. After the close of the meeting, two baptisms were performed.

The afternoon meeting was opened by Bro. Charles Sanders of St. John, Kansas, who bore testimony to the Gospel along with many others that were present, and the blessing of God was in our midst.

The meeting was closed by Bro. Angelo Corrado of Youngstown, Ohio.

THURMAN FURNIER, *Secretary*

M. T. MILLER, *Assistant Secretary*

A General Church council was held in the Church at Monongahela, Pa., on October 19, 1935. This council was held to discuss the divorce question which is causing much dissatisfaction in the Church. There is nothing of much interest to record here, but I will just add that there is much division among the Elders of the Church on the matter of divorce, yet the scripture is so plain on the matter. And our Brethren that are dead and gone recorded their convictions years ago along with the Apostle Paul that only death would permit a remarriage. Bro. John Mancini was Secretary pro-tem of this Council.

THE CONFERENCES OF 1936

The Conference of January 4, met at Glassport, Penna., and was opened by Bro. W. H. Cadman with singing and prayer.

The general order of business was taken up in this Conference and there is not a great deal in the minutes of an interesting nature. I will pass over them lightly.

This Conference was held in the Junior High School Building. It is a fine structure, and well fitted for our purpose.

The Ministerial Board recommended the following brethren to be ordained into the Eldership of the Church, namely: Joseph Lovalvo and Gori Ciaravino of Detroit, Michigan, and Salvatore Valenti of Brooklyn, N. Y. The Conference accepted these recommendations and authorized the Brethren to be ordained.

Bros. A. B. Cadman and Vincent Clemente were delegated to pay a visit to the Mission at Lorain, Ohio, and help the Saints there to adjust some differences that had arisen among them.

Bro. W. H. Cadman was instructed to purchase an original copy of the Palmyra Edition of the Book of Mormon which was printed in the year of 1830.

In the transaction of the financial business of Conference, one hundred dollars was donated to the General Church building debt at Monongahela, Pa.; also, twenty-five dollars was given to the Youngstown, Ohio, Branch to be applied to their building debt. Conference business meetings were closed with prayer.

Sunday morning preaching service was opened by Bro. Wm. H. Wells with prayer and singing. Bro. W. H. Cadman read a portion of scripture in Heb. 11: 8, 10 and the time was spent in preaching the Gospel. Several brethren took part in the speaking, including Bro. Rocco Biscotti of Cleveland, Ohio, who spoke in the Italian tongue.

The afternoon meeting was opened by Bro. Ishmael D'Amico of Rochester, N. Y., who bore his testimony to the Gospel of Jesus Christ. Also, many of the Saints bore testimony to the Gospel and the evidence of the blessings of God was felt in our midst. Several garments of afflicted Saints from different parts of the Church were anointed.

Meeting was closed with prayer by Bro. W. H. Cadman.

The April Conference met in Warren, Ohio. The Saints of Warren secured a hall in that city to hold our Conference in, which was very well equipped for the occasion.

There was a good representation of Church officers and Saints gathered together from the various parts of the Church. It was the first conference that the Church had held at this place. And I will just add too that in the last few years we have covered much territory in holding our conferences. I, myself, have attended conferences in Kansas, Michigan, Ohio, West Virginia, Pennsylvania, and New Jersey.

Our Conference in Warren was opened by Bro. W. H. Cadman with prayer and singing hymns No. 168 and No. 200. The general course of business was then pursued.

Treasurer Charles Behanna being absent, Bro. Peter Garafola was elected to fill the vacancy at this Conference.

In the transaction of our business, several of our brethren reported discharging their duties in the various capacities in which they had been delegated; among them were Bros. A. B. Cadman and Vincent Clemente who had been delegated to pay a visit to the Saints at Lorain,

Ohio, to help them to adjust some differences that had arisen among them. Our brethren reported that the differences had been reconciled. Our Saviour pronounces a blessing upon the peacemakers.

Among the communications to Conference, was one from Bro. Paul Costa of Sopris, Colorado. Bro. Costa is located far from most of us and we are always glad to hear from him. He is in charge of a small mission located in that town. This session of business was closed with prayer by First Counsellor Charles Ashton.

The afternoon session convened at 2:00 P. M. with prayer by Second Counsellor Robert Anderson and after he had made a few remarks, business was resumed. The reports of the Branches and Missions were all read by Bro. Angelo Corrado of Youngstown, Ohio. Bro. Corrado is usually selected to perform this part of our routine as he has a very strong voice and can usually be heard all over the room whether it be large or small. Our Branch and Mission reports usually are interesting to all. In these reports we learn of the activities of the Saints throughout the Church, the efforts that are being made in preaching the Gospel, the number of converts getting baptized, children being blessed, people being married, some of our beloved brethren and sisters passing on to their reward, as well as many extraordinary blessings that have been bestowed upon the Saints in vision, heavenly dreams, etc. It is one part of our business in which most all are interested. These reports are kept on separate sheets in a loose leaf binder in our safe at Monongahela, Pa. This meeting was closed with prayer by Bro. John R. Ward.

The evening meeting convened with prayer by Bro. Charles Ashton and after some remarks, we proceeded with election of Presiding Elders over the Branches and Missions of the Church. I notice on the record at this date, that there are sixteen Branches and fifteen Missions established. Of course, there are lots of Missions not included in this account, since many Branches in preaching the Gospel create small missions that are not numbered with the aforementioned, until their growth warrants the General Church to take them over. For instance, we, of Monongahela, have a mission at Eldora. It is the work of the Monongahela Branch and their activities are reported to Conference along with the Branch report. In time, if the Mission thrives, the Church will create an established Mission and appoint a Brother to take charge of it.

Under the head of new business, the Ministerial Board recommended the following brethren to be ordained Elders in the Church: Anthony Pietrangelo and Marco Randazzo of Detroit Branch No. 1, and Joseph Madonia of Detroit Branch No. 3. The Church concurred with the Ministerial Board relative to these ordinations.

In disposing of our financial business, \$25.00 was given to the Youngstown Branch to be applied to their building debt; \$25.00 to the McKees Rocks Mission to be applied to their building debt, and \$25.00 to the Book of Mormon Fund.

In the financial affairs of Conference, I notice that Bro. Dominic

Cottellesse, who had been very generous with his car in taking our Brethren to Muncey, Canada, to preach the Gospel among the Indians, had had an accident with his car on one of the trips. This caused him some expense for repairs, so the Conference paid the bill for our Brother. Our brethren at Detroit have been very good with their cars in taking the Elders among the Indian people in Canada. Their work in this regards may be more appreciated in years to come than it may be just now. The business session of Conference was closed with prayer by Bro. Clarence Robinson of the Rock Run Branch.

The Sunday Morning service was opened in the usual way with singing and prayer. Bro. Furnier of Detroit, Michigan, read his text from Matthew 13th chapter also the sixth verse of the 126th Psalm. The time was spent in preaching the Gospel, those taking part were Bros. Charles Ashton, W. H. Cadman and James Loalvo of Detroit, who spoke in Italian. The afternoon service was opened with prayer by Bro. Rocco Biscotti of Cleveland, Ohio. The time was devoted to bearing testimony to the restored Gospel of Jesus Christ and our record says: "We had many evidences of the outpouring of the spirit of God." Meeting was closed with prayer by Bro. W. H. Cadman.

The General Conference of July met in the Church at Lincoln and Sixth Streets in Monongahela, Pa. A good representation of Apostles, Evangelists, Elders, Brethren and Sisters were gathered together from the various parts of the Church, including some from New Jersey, New York, Michigan, Ohio, some of our Indian Saints from Canada and many of the Saints from various parts of Pennsylvania. The presence of so many, especially from distant places, was ample evidence of the interest of all in the latter-day work. The Conference was opened by President W. H. Cadman with a very fitting hymn "The Praise of Zion Wait for Thee," and after prayer that old familiar hymn "Redeemer of Israel Our Only Delight" was sung. There is much inspiration in these hymns of praise, to those who have a conception of the greatness of the Restored Gospel in these last days; yea, to those who realize that the Angel has flown, and that the record delivered from Cumorah's Hill has not come forth in vain. The first action of Conference was to pass the following resolution: "On motion we sustain the officers of the Church that sustain the faith of the Church."

After the adoption of the minutes of the July Conference of July 1935, we proceeded with our regular order of business. After our unfinished business was attended to, this session of business was closed. This meeting was held on Friday evening July 3rd.

We reconvened in business session on Saturday morning at ten o'clock. Second Counsellor Robert Anderson opened the meeting with prayer. Some fine old hymns were sung in the opening of this meeting, namely "The Time Is Nigh, That Happy Time" and "How Glorious Will Be the Morning." After some remarks by Bros. Anderson and W. H. Cadman, business was resumed. In this session we listened to the reports from the various Branches and Missions of the Church. We also attended to

the election of General Church officers, and the meeting was closed with prayer by Bro. John K. Penn.

The afternoon service was opened at two o'clock by Bro. Charles Ashton with prayer. The following hymns were sung "Guide Us O Thou Great Jehovah" and "Stars of Morning, Shout for Joy." After some remarks by Bro. Ashton, business was resumed.

Under the head of business known as "Revelations to the General Church," I notice an account of a vision had by Bro. F. R. Collison of Windsor, Canada. It is recorded in the record that contains such experiences. After the election of Presiding Elders for both Branches and Missions, I find the following recorded: "Bro. James E. Yates of the Council of the Twelve Apostles, representing the Church of Christ (Temple Lot) Independence, Missouri, being present, was given an opportunity to address the meeting. After making some appropriate remarks, he stated that he was one of a committee of three, that had been appointed by their Church to extend to us an invitation to appoint a committee of three, if not at this time, any time in the future to meet their Committee, in the hopes of arranging a plan of working in harmony, and displaying a more friendly spirit to each other." No action was taken at that time. I will just add that Mr. Yates was formerly a member of the Re-Organized Church of Jesus Christ of Latter Day Saints whose headquarters are at Independence, Missouri. Because of some dissatisfaction in said Church, he and many others separated themselves from their fellowship and united with the Church of Christ at Independence, Missouri, who have been commonly known as Hedrickites.

This session of business was closed with prayer by Bro. Ashton.

Saturday evening session was opened by Bro. Ishmael D'Amico of Detroit by prayer and the hymns sung were, "Some Day When Breaks This Mortal Cord" and "An Angel Came Down From the Mansions of Glory." Our next order of business was "New business and propositions concerning the spread of the Gospel." The Evangelists reported that they had elected Bro. Alexander Federer as President, Samuel Ambrose as Vice President and Peter Garafola, secretary of their Quorum. The twelve Apostles reported that they had elected Alma B. Cadman, President and James C. Cowan as Secretary of their Quorum. These actions were endorsed by the Conference. The Ministerial Board recommended the following Brethren to be ordained as Elders in the Church: Bro. George Mickey of Vanderbilt Mission, Bro. Joseph M. Usal of Detroit, Michigan, Branch No. 3; Robert L. Frye of the Bitner, Pa., Mission, and Charles King of Smock, Pa., Branch. These recommendations were endorsed by the Church. In our financial transactions, a donation of \$75.00 was made to the Book of Mormon Fund, also \$250.00 was donated to the General Church Building fund, to be applied to the building debt in Monongahela, Pa. Bros. John Mancini and W. H. Cadman had been appointed to audit the various financial accounts of the Church, which are known as follows: The Hymn Book fund, Book of

Mormon fund, General Church Building fund and the General Church Treasury. A report of these Audits were made to the Conference by the aforementioned Brethren.

Our Conference business was closed with singing "Praise God From Whom All Blessings Flow" and the closing prayer was offered by Bro. W. H. Cadman.

Sunday morning service was opened by Bro. W. H. Cadman with singing and prayer as usual. The scriptural text was taken from Genesis 40: 12, 14 bearing upon the experiences of Joseph the son of Jacob. He was followed by Bro. Rocco Ensano of New Brunswick, N. J., in the Italian language. I will just say that a very good spirit prevailed in this meeting. A very large crowd was present—in fact many were outside, unable to gain an entrance because of the crowd.

The afternoon service was opened by Bro. Ishmael D'Amico of Rochester, N. Y., and the time was spent in bearing testimony to the Restored Gospel and its wonderful blessings to obedient men and women.

The meeting was closed by Bro. Vincent Clemente of McKees Rocks, Pa. The evening meeting was continued in testimony by the Saints.

THE GOLDEN RULE

By HARRY LORBER, JR.

It will ease the cares and trials
Which on earth you travel through,
If you'll only do to others
As you'd have them do to you.

When you're tempted on life's highway
To another wrong to do,
Ask yourself if you'd enjoy it
If someone did that to you.

When your wrath would make you utter
Words unkind, or things untrue,
Stop and think, would you like others
Those mean things to say of you?

Happiness like warming sunshine
Would be spread the whole world through,
If you'd only do to others
As you have them do to you.

There are many divers versions
Of this rule for conduct true,
Drop them all, but do to others
As you'd have them do to you.

For if you expect salvation,
This commandment still holds true,
That you must do unto others
As you'd have them do to you.

THE GATHERING

By HARRY LORBER, JR.

Few and scattered are God's people,
Like poor sheep the wolves among;
In whose hearts a bitter hatred
For God's teachings up has sprung.

In the little time that's left us
Ere our foes on us make war,
We should try ourselves to gather
To one place the Lord before.

In this proverb often quoted,
Truth today we still can see,
Wise was he who spake this maxim.
"There is strength in unity."

If we are to face the tempest,
And for Jesus' kingdom fight,
In our words, our thoughts and actions
We must for the Lord unite.

We must strive each day that's left us,
All our hearts in one to bind,
With love's cords, the strongest, gentlest
That one anywhere can find.

Oh, Lord, when through fiery trials
Wades the church, her faith to test,
Help her to be strong, united,
Of Thy Spirit e'er possessed.

THE MEETING OF THE ELDERS OF THE GENERAL CHURCH AT YOUNGSTOWN,
OHIO, SEPT. 7, 1936

There were approximately eighty of the Elders present including seven Apostles of the Church. The Second Counsellor of the Church being absent, Bro. A. B. Cadman was chosen by motion to act in his stead, thus the meeting was presided over by President Cadman, First Counsellor Charles Ashton, and Bro. A. B. Cadman acting as Second Counsellor.

The meeting was led in prayer by our Brother Apostle Joseph Dulisse of Detroit, Michigan, and after a short address by President Cadman relative to the cause of our meeting together on this special occasion, we proceeded with our business by first acting upon some matters drawn to our attention by our Secretary Thurman S. Furnier.

Bro. Furnier reported having received a letter from a man by the name of William Ratcliffe, Sr. of Provo, Utah who claimed that he had been baptized into the Church of Jesus Christ by Joseph Astin at Rock Run, Pa. (now known as Coal Valley) during March or April of 1863; and sometime later, about July 1868, got out of harmony with the

Church and became undutiful, but still enjoyed the friendship of all and associated with the members of the Church for years after. In the year of 1894, he went west and located in the state of Utah, and after many years, or in the year of 1936, he learned in some way that the Church of Jesus Christ (the Bickerton organization) was still carrying on and that he wanted to be re-instated to membership in the Church before he died. He will be ninety-four years old within eight months.

This matter had already been taken up by Bro. W. H. Cadman, who had examined the Church records and found evidence that Bro. Ratcliffe was at one time a member and elder in the Church. Bros. W. H. Cadman and T. S. Furnier were appointed to look after this matter, and as the instance came to our knowledge through our Secretary Bro. T. S. Furnier, who is also a member of the Twelve Apostles, I thought it brotherly on my part that he should have the privilege of making the trip to Utah, which he did. An account of his trip along with Bro. Ratcliffe's letter will appear in its proper order, even as Bro. Furnier has given it to me.

On account of some difficulties in the Youngstown Branch of the Church, a committee of the following brethren was formed to try and reconcile the differences that had arisen among our brethren: Alma B. Cadman, Rocco Biscotti, Wm. Love, Philip Mileco and Vincent Clement. Meeting closed by Bro. Gus Martin.

AN EXPERIENCE BY SISTER MILLIE MAFFEO

I contracted a cold in my left eye which became swollen and very painful. I awakened one morning to find I couldn't move my head. I called my companion and asked him to see what was on my face. He was startled when he looked at me as my face was so swollen that one couldn't tell whether it was a face or just a large ball. He sent for an Elder. I was anointed but was advised to call a doctor. The doctor was puzzled about my case. I was delirious for three days, but the Lord never left me. I saw how beautiful heaven is and experienced what a wonderful feeling it is to pass away from this life. I entered the Golden Gate and saw a large person calling me and saw loved ones I knew beckoning me to come.

After the swelling decreased the doctor discovered it was an abscess in the tear-duct. I had an operation and suffered much pain but always God's soothing power accompanied me. A few weeks after the operation my other eye pinched terribly, I couldn't open it. This continued all day. Two sisters visited with me and prayed for me. I received great relief but still my eyes ached dreadfully. The following morning I couldn't open my eyes. When I forced them open I could see nothing but darkness. You can imagine my distress with a family to care for. I thought of what our dear Bro. Joe Corrado had endured. (He was blind for years.) Sister Ida Lupo, our deaconess, had always attended me so when she saw my critical condition she asked Bro. Gabriel Mazzeo to call a Prayer meeting at our home. Many of the saints came. I could not see them but recognized who they were by the sound of their voices.

Bro. Mazzeo opened the meeting with prayer then all the other saints offered their prayers. As each prayer was offered that veil of darkness became thinner and thinner until I could see as well as before. I wanted to shout with joy but constrained myself as some friends had come to visit me. They thought something dreadful had happened when they saw so many people coming to my house. You can imagine my joy to have my eye sight restored. I have no more trouble with my eyes only at times they become dry and stiff. God's name be praised! My tongue and words fail to express my thanks to the Lord.

New Brunswick, N. J.

AN ACCOUNT OF A VISIT TO PROVO, UTAH; SOPRIS, COLORADO;
ST. JOHN, KANSAS, AND WICHITA, KANSAS BY THURMAN S. FURNIER

I received a very interesting letter under the date of August 14, 1936, signed by Wm. Ratcliffe, Sr., of Provo, Utah. I quote from his letter as follows:

PROVO, UTAH
August 14, 1936

Thurman S. Furnier

DEAR BROTHER:

I just learned through James E. Yates and the Church of Christ's Advocate, that the Church organized by Wm. Bickerton is still alive. It has awakened me and I am glad, while I am too old to do anything, only to repent and ask to be taken back.

I was baptized by Joseph Astin at Rock Run in March or April, 1863, ordained an Elder in the Church at Green Oak, in July, 1863, and called into the Quorum of the Seventy's. I was then twenty years old.

About July, 1868, in a General Conference in Green Oak, Pa., I stated I was out of harmony with the Church and desired to resign my membership, which was accepted. I continued my association and enjoyed the friendship of all the members. My wife continued to be a member until her death in 1886.

I have investigated every different division of Mormon or Latter Day Churches and there is none as near the True Gospel as the Bickerton People.

Now would you write me and tell me how you came to continue and what action you took after the death of Wm. Bickerton and Wm. Cadman. I have not joined any of the various splits of the Church.

I am in my ninety-fourth year, being born April, 1843. I would like to die an accepted member of the Church.

I do not believe in a second baptism.

WILLIAM RATCLIFFE, SR.

When our October, 1936, conference convened, our attention was called to this matter. The following action was taken: On Page 369 of the General Church Record we find that this matter was taken up with Bro. Wm. H. Cadman, who in turn examined the church records, and found sufficient evidence that he was at one time a member and Elder in the Church.

A motion was passed that he be re-instated by the laying on of hands. Brothers Wm. H. Cadman and Thurman S. Furnier to make final ar-

rangements, by appointment of some brother to look after this matter, also they have power to draw money from the General Church Treasury to take care of this case.

On page 373 of the General Church Record we find that Brother Wm. H. Cadman reported that he believes Brother T. S. Furnier, will be able to make the trip to Provo, Utah, in accord with the General Church's decision to re-instate Bro. Wm. Ratcliffe in the Church.

Having made arrangements with my employer for a week's leave of absence, I left Detroit, Friday evening, November 6, 1936, via Michigan Central Ry. to Chicago, Ill., thence to Salt Lake City, Utah, via Union Pacific Railroad, reaching Salt Lake City, Utah, Sunday morning, November 8th. I went direct to the Temple Square, which is owned by the Church of Jesus Christ of Latter Day Saints. Salt Lake City has become a stopping off place for tourists. A number of them were at the Temple Square upon my arrival. A guide took us for a tour of the temple grounds, after which we attended an organ recital in the tabernacle. In the afternoon, I returned to the tabernacle, and listened to one of their Bishops speak on a program of relief work, how to provide work for the unemployed, etc. Having viewed the church museum, office, temple, etc., I left the temple grounds and visited other places of interest, such as the State Capitol, the Lion's house, (home of Brigham Young) etc.

The Mormons, commonly called, have prospered wonderfully in temporal affairs, but I was discouraged with the spiritual conditions. These people occupy a position similar to the Roman Catholic Church. Many are taught their religion from infancy, therefore they are traditionalized in their faith. They study the story of Mormonism, so called, in the Brigham Young University. I was told by reliable authority, that it was compulsory for scholars attending the Brigham Young University to study a book known as "One hundred years of Mormonism." Non-members of the church are not permitted to enter the temple, which has been dedicated for performing baptisms for the dead, celestial marriages, and other ordinances, which are not scriptural. I left Salt Lake City Sunday evening via the Salt Lake & Utah Electric Line, arriving at Provo, Utah, about 8:00 p.m. Having spoken to a person on the train, asking for direction in Provo, the person I approached proved to be very kind and generous, for she was going to get off at Provo also. Her friend met her at the depot, and took me to the home of Bro. Ratcliffe. Bro. Ratcliffe, his daughter and son-in-law received me into their home and treated me very courteously. Our conversation was very interesting. Bro. Ratcliffe became acquainted with Bro. Wm. Bickerton, about the year of 1853, when he (Bro. Ratcliffe) was about ten years of age. He was acquainted with Brothers Chas. Brown; George Barnes; Wm. Cadman; the first twelve Apostles in the Bickerton organization; and many others. I also found he was acquainted with a number of old people of Allenport, Pa., Stockdale, Pa., and vicinity. (Allenport, Pa., being the place of my birth.) My father planted some fruit trees for him at Stockdale, Pa., about the year of 1896. The poet has written, "God moves in a

Mysterious way, his wonders to perform" I obeyed the gospel August 23, 1914. After the passing of so many years, God was so good to me, that I had the privilege of meeting this wonderful old brother in Christ. The gospel has made us acquainted with many good people, and happy has been our lot since we first believed.

Oh! 'tis pleasant, 'tis reviving
Thou our hearts to hear, each day,
Joyful news from far arriving,
How the gospel winds its way;
Those enlightening
Who in death and darkness lay.

Brother Ratcliffe is a very sincere brother, his acquaintances in Provo, Utah, speak highly of his character, etc. He is spry and walks several miles a day, to the Post Office, etc., does his own letter writing and business, although in his ninety-fourth year.

The following day, Monday, November 9, 1936, I laid hands on our aged brother, renewing him as a member in the Church of Jesus Christ. I also administered and partook of the sacrament with him. You will note from his letter of December 14th and 15th that he is very well pleased to know he has been restored into the family and fold of God. I now quote from the letters referred to above found on page 100 of the Scrap Book:

PROVO, UTAH
December 14, 1936

Thurman S. Furnier

DEAR BROTHER

I received your letter today about 12:00 Noon. I was very glad to hear from you, that you were well and had enjoyed your trip home. In answer to some of your questions, owing to lack of education and training, both by me and officers of the church, no records were kept. It is a matter of memory. I was born in Yorkshire, England, April 9, 1843, and left England May 1 or 2, 1843. Arrived in Pittsburgh July early in 1843 and lived in and around there, except the Kansas trip, until 1894.

I was first acquainted with William Bickerton in the spring of 1853, when I was 10 years old and continued the acquaintance with him and principal members of the Church until February 1877 when I left Kansas.

I attended the meetings of the Church but not regularly from 1853 until 1863 often at their Conferences. Was baptized at Rock Run some date between April 1, 1863 and April 8, 1863, I believe by Joseph Astin a member of the Twelve and confirmed a member by Wm. Bickerton, the first Sunday afterwards. This is the best I can do as to date.

At the July General Conference held in Green Oak in July, 1863, I was ordained an Elder and called into the Quorum of the Evangelists or Seventy's by Wm. Bickerton. I had the gifts of Wisdom and Discernment of Spirits given me.

Some time afterwards a small branch of the church was established at Mormon Valley about eight miles east of Pittsburgh. This was probably about 1867. I was married and settled there. Wm. Heakin was Presiding Elder; Benjamin Hallam was First Counselor; Wm. Ratcliffe was Second Counselor; Wm. Ratcliffe was also Secretary. We had fifteen members. Among the members were two, Brothers James Ashton and Simon Ashton nephews of John Ashton of

Rock Run Branch. I might add to make clear I was baptized between the dates of March 25, 1863 and April 9, 1863. George Barnes was Presiding Elder.

Your brother in the hope of the First Resurrection

WILLIAM RATCLIFFE, SR.

PROVO, UTAH

December 15, 1936

To the Officers and Members of the Church of Jesus Christ:

The greetings you have sent made me very very happy. For sixty-eight years I have been a believer in the Gospel as restored through Joseph Smith in the Book of Mormon and its teachings and yet I was outside of it all.

I have investigated all I could the Re-Organized; the Hedrickites; the Whitmerites; the Strangites and last the Utah people, and none of them were near as the Church of Jesus Christ, which I had nearly abandoned.

So my restoration makes me very happy and I am where I belong.

Pray for me Brothers that I may regain in full that Spirit I received at my Confirmation.

Your Brother in the Hope of the Gospel,

WILLIAM RATCLIFFE, SR.

I left Provo, Utah, Monday night, Nov. 9th via Denver & Rio Grand Western Ry., for Sopris, Colorado. The next day I viewed mile after mile of snow capped mountains and the most gorgeous scenery my eyes has ever beheld. When I looked upon the mountains of rock, in cracks and seams, I was caused to meditate upon the circumstances that brought about these conditions. We are informed by the Book of Mormon writers, when Jesus was crucified that there was a great and terrible destruction, and more so upon the land Northward. (North America T&F) I quote from 3rd Nephi, Ch. 8, Vs. 17, 18:

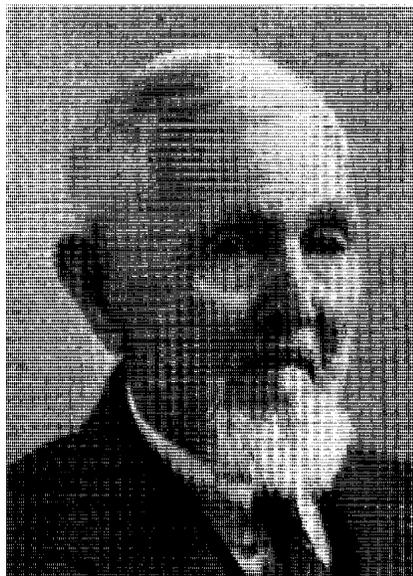
“And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.” “And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.”

Those who are acquainted with the restoration of the gospel, and know the truthfulness contained in the Book of Mormon, cannot look upon these scenes, without feeling the evidence of God's spirit, bearing witness to the statements of those ancient prophets.

I arrived at Sopris, Colorado, Tuesday night, November 10th. I went to the home of Brother Paul Costa and was made welcome by Bro. Costa and his wife. She has not obeyed the gospel, but is a fine woman, kind and humble. I was caused to ask Bro. Costa, what was keeping her from being baptized into Christ. I met a number of the saints and their children. Had prayer with them and was sorry that my time was limited. They requested that the church send an Elder to hold meeting with them. Bro. Costa is laboring hard to keep the little band of believers together. He was very kind and took me to the A. T. & S. F. Ry. Depot at Trinidad, Colorado, in his automobile, Wednesday night, November 11th. There I boarded a train for St. John, Kansas. Arrived at St. John, Kansas,

Thursday morning, November 12th. I went direct to the home of Brother and Sister Chas. Sanders. Bro. Sanders is a Postal Mail Carrier, and was not home, upon my arrival. Sister Sanders welcomed me to their home. After brother Sanders had finished his days work and came home, he was surprised to see me. He took me to visit a number of the old saints, among whom were Katherine Beitler, Martha (Morgan) Ring, Thos. Dixon and Gertrude Dixon. Brother and Sister Dixon desired to be renewed in the church. Bro. Sanders and I attended to this matter, November 12th, by the laying on of hands. Bro. Dixon was renewed by Bro. Chas. Sanders, and Sister Dixon by myself. (Thurman S. Furnier.) A humble spirit attended their renewal. I was carried away in the spirit of God and sang in the spirit. All of us rejoiced exceedingly. Brother and Sister Dixon are a wonderful couple.

The next day, Friday, November 13th, Bro. Sanders and his daughter Eva, took me to the home of Brother and Sister Reese P. Jones, of Wichita, Kansas. We arrived there the same day. This was a happy meeting. I became acquainted with brother and sister Jones, at Roscoe, Pa., (Lucyville, Pa. Branch) when I first obeyed the gospel. I was glad to see brother and sister Jones' daughters, Phylis and Maudie, also Phylis' husband, Edward J. Wergin. They were all members of the church with



This picture of Bro. Wm. Ratcliffe was taken on his 97th birthday, April 9, 1940, at his home in Provo, Utah. He was born on April 9, 1843, and is the only living member (at this date February 5, 1942) that was living at the time of the organization of 1862.

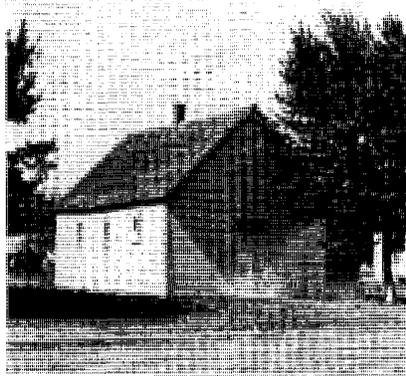
Brother Ratcliffe died at the home of his Daughter in Provo, Utah, on January 19, 1943. He died peaceful and easy; the Doctor remarked that: The old clock just ran down.

the exception of Maudie. They have met together as a family for years and had Sunday School, also had taken sacrament with each other, though few in number. We talked over old times, and enjoyed ourselves very much together. The next day Maudie requested baptism. I baptized and confirmed her a member of the church the same day, November 14th.

I left Wichita, Kansas that evening and arrived in Detroit, Michigan, Sunday evening, November 15th.

One thing I regretted, was, that my time was too short, I felt as though I could have spent weeks with all the brothers and sisters, every place I visited. I am living in hopes that some day I may again have the privilege of visiting these same brothers and sisters and that my time will not be limited.

By the grace of God, my life was preserved, and I had completed my first Missionary tour, with much success and satisfaction. The praise and glory be to the Father, Son, and Holy Ghost. I am caused to exclaim with the poet:



Our Church on Second St., West,
St. John, Kansas

And are we yet alive
And see each other's face?
Glory and praise to Jesus give
For His redeeming grace!

Let us take up the cross
Till we the crown obtain:
And gladly reckon all things loss
So we may Jesus gain.

Your brother in Christ,

THURMAN S. FURNIER

Written November 9, 1937.

OCTOBER CONFERENCE OF 1936 AT NEW BRUNSWICK, N. J.

A district conference was once held at this place but this was the first "Quarterly Conference" to be held at New Brunswick, N. J. Our members had built a very nice Church in which to worship God, but as it was too small to hold a Conference in, they rented a Hall for the occasion wherein our business sessions were held all day on Saturday, October 3, as also were the Sunday morning and afternoon meetings. The Sunday evening meeting was held in their Church building.

A number of our Brother officers were not present at this Conference. In the absence of First Counsellor Charles Ashton, Apostle Isaac Smith of Elizabeth, Pa., was elected to fill this vacancy, pro tem. Second Counsellor Robert Anderson also being absent, Apostle Herman Kennedy was elected pro tem to fill the vacancy. Treasurer Charles Behanna not being present, Bro. Teman Cherry of Monongahela, Pa., was elected pro tem to act as Treasurer. Assistant Secretary Matthew Miller of Detroit, Michigan, took over the duties of Secretary, T. S. Furnier, while Bro. James C. Cowan of Monongahela, Pa., acted as his assistant.

The Conference was opened in its usual order with singing, and prayer by Bro. Ishmael D'Amico of Rochester, N. Y. A short address was made

by President Cadman relative to our object in assembling together, after which our regular business was taken up.

I have previously stated in this history which I am writing, that in perusing our records, I only intend to give an account of such business transactions that I deem would be of interest and edifying. Those who are acquainted with our order of things, will know of our routine.

The Presiding Elders of Branches and Missions reported the condition of their respective places to the Conference, such as additions to the Church, financial standing and general progress being made. The Conference also re-elects the aforesaid officers or elects others to take their places.

In the reports given at this Conference, I find that Bro. Gabriel Mazzco of New Brunswick, N. J., reported the establishing of a Mission at the Bronx, N. Y. Since that time, I have paid a visit to that place and found that my brethren from New Jersey have made quite a little progress in preaching the Gospel there; a number of converts have been baptized and a large room in the basement of one of their homes had been fitted up for a place of worship. Just prior to my visit, Bro. D'Amico of Rochester, N. Y., had spent some time there holding meetings with them and baptized some. The Saints there treated me very kindly the few days I spent with them.

Among the various things recorded, Bro. W. H. Cadman reported making two visits to the Cornplanter Indian Reservation located in Warren County, Pa., near the southern border of New York state. Will add that I have visited this place a number of times, have occupied their Pulpit on several occasions and the Indian people there have treated me well.

Bros. Ernest Schultz, James C. Cowan, and W. H. Cadman all of Monongahela, Pa., were delegated to look into the matter of purchasing the type used in the printing of the Book of Mormon which we recently published. (The firm that printed this book for us was about to go out of business.) The committee was empowered with authority to buy if they thought it wise to do so. The results were, we purchased the type along with galleys and the cases to store them in. This purchase cost the Church \$395.00 delivered to our General Church building in Monongahela, Pa.; but I will add, and very graciously too, the "Ladies Uplift Circle" paid the bill. The Church now has the type already set for the next job of printing the Book of Mormon.

Brother D'Amico reported to the Conference that his Branch of the Church wanted to open a Bank Account in their city (Rochester, N. Y.). The Conference empowered Bros. Ishmael D'Amico and Frank Rosati with authority to draw any monies that may be deposited to the credit of the Church of Jesus Christ in that city. I will just add that Banks usually require action of this kind in order that business may be done legally.

Under the heading of finance, it was reported that the debt on the Church building at Monongahela, Pa., had been reduced from \$962.00

to a balance of \$548.00. We are glad to see our indebtedness coming down. A donation of \$80.00 was made to the McKees Rocks, Pa., Mission to be applied to their building debt. Also, \$100.00 was awarded the Church in New Brunswick toward the expense of holding the Conference there. After appointing the following Conference to be held at Youngstown, Ohio, on the first Saturday in January, 1937, we adjourned our business.

Our Sunday morning service started at our usual hour, 10:30. Bro. W. H. Cadman led this service and read for his text the sixth to the ninth verses inclusive of the 66th chapter of Isaiah and the time was spent in preaching the Gospel. Bro. D'Amico followed speaking in the Italian tongue and the Spirit of God was manifest, the gift of tongues being given and the interpretation as follows: "Men and women to open their ears to the word of the Lord, the Lord has begun to stretch forth His hand to destroy." Bro. Isaac Smith spoke briefly and then closed the meeting with prayer.

After a recess of about two hours, during which time we had lunch served to us in this same hall by our beloved brothers and sisters of New Brunswick, we reconvened in our meeting of worship at 2:00 P. M. and as usual our afternoon service was devoted to testimony, all having the privilege to take part if they feel to do so.

Bro. John K. Penn, our colored brother from Dunlevy, Pa., took the lead of this meeting, and after bearing testimony to the Gospel, many others followed him. I will just add, that in hearing the testimonies of the Saints from the various places is a privilege well worth having, for many and wonderful are the experiences that are being enjoyed by the Saints of the most High God. Many have been moved upon in strange ways and brought from various other faiths to obey the restored Gospel of Jesus Christ. The close of this meeting ended our services in the hall which had been rented for that purpose.

At 7:30 P. M. we convened in our little Church building located on Charles Street. This building is small but very nicely finished and comfortable to meet in. Bro. James C. Cowan led this meeting and in bearing testimony to the Gospel, he drew our attention to the "Monument" that Bro. Joseph Corrado had left behind him, in a nice little church building and the blessing of God in the hearts of many men and women, which is much greater than all the monuments left by rich men to commemorate their various purposes. (Brother Corrado at this time had passed on to his reward, but it was through him that the work had been started in New Jersey.) It seems strange too, how he came to go there. He had been preaching the Gospel in Cleveland, Ohio, and baptized a young man who was working in that city. This young man, Gabriel Mazzeo, was so taken up with the Gospel he had embraced, that he thought of his old father and mother at home in New Brunswick, N. J. He took Bro. Corrado down there to his home and the results were that Bro. Mazzeo's parents and one of his brothers obeyed the Gospel. His parents have now passed on to their reward, and rich have

been the blessings of God in those parts to many poor souls since that time. Yea, God moves in mysterious ways His wonders to perform.

In this Sunday night meeting, many others bore their testimony to the Gospel and a wonderful time was enjoyed by all present. Bro. Frank Braiotta of the Bronx Mission who was called into the Ministry during our business sessions, was ordained an Elder in this meeting.

Benediction was pronounced by Bro. Joseph Dulisse of Detroit, Michigan.

To attend this aforementioned Conference, we in Monongahela, Pa., chartered a Blue Ridge Bus for the occasion. We left Monongahela at 7:30 A. M. and arrived at our destination in New Brunswick at about 9:00 P. M. the same day. It was a wonderful trip over the mountains and through the rich farming country in eastern Pennsylvania. We crossed the Delaware in New Jersey at Easton, Pa. Our bus was loaded to capacity (33 passengers) and much of the time on the way was spent in singing hymns. On returning home, we left New Brunswick at 8:00 A. M. and had a fine trip, arriving back in Monongahela about midnight. On the return trip, we were delayed at Chambersburg, Pa., for about three hours for some repairs to the bus.

EXPERIENCES OF MINNIE KENNEDY

Dear Brethren, Sisters and to all the Saints in Christ Jesus:

I want to write about my experiences and how I was brought into this glorious gospel. I was raised by God fearing German parents who understood how to serve Him. As a child I loved to hear of the goodness of God. After I grew to womanhood the Lord gave me a dream. I dreamed I was in America and I enjoyed myself there very much. After having this dream I was drawn by a great desire to come to this country. This desire was so great that I arrived in Pittsburgh, Pa., in 1882. My parents did not want me to come. Two of my brothers came later and settled at Troytown where I kept house for them. The saints were holding meetings for two weeks here. I went with our neighbors to hear them. I was not able to understand the English language very well but the testimony of old sister Louise Hamilton went right to my heart. The sermon was about Repentance and Baptism. I had read this many times without understanding and now wondered why and how I had been so ignorant concerning this, which now seemed so plain. I was like thousands of other poor souls that listened to the Preacher instead of asking God for wisdom and understanding.

In 1889, I was baptized and I thank God with all my heart that He had mercy upon me and drew me with his wonderful love and holy spirit into the Gospel of Jesus Christ, restored in these Latter Days. I can truthfully say this is the Church of the True and Living God. The Lord has shown me in many ways the work of the restoration and what He expects of His people in carrying the Gospel to His covenant people.

The Lord has shown me many things in dreams before they came to pass. Before the death of Bro. Wm. Cadman, Sr., I was given a dream.

I dreamed I had a baby in a basket. The baby's right hand was off but I had the hand. I told my son we would hear of a death. The next day Bro. Cadman died.

I was shown in a dream that Bro. Alexander Cherry was the overseer in a vineyard and I knew he would be our next Church President.

I was also given knowledge that after Brother Cherry's death, Bro. William H. Cadman would be our next president.

In another dream, I was shown my son, Herman, would be called an Elder, also an Apostle.

Now concerning the Lord being a physician of both soul and body. I have witnessed many wonderful gifts of healing. My little girl had scarlet fever. I had her anointed and she was instantly healed. A neighbor lady and two children died within one week of scarlet fever and one child of black tongue diphtheria.

One night, about three years ago, I felt to pray to the Lord to restore my eyesight or make it possible for me to get glasses. The next morning I took my Bible and could see to read and can do any kind of work since then. I never use glasses any more.

So we can see how good the Lord is to us if we serve Him. I can recommend the Gospel to all the world. If we will come and humble ourselves before God, He will hear our prayers. I hope to be faithful unto the end and my prayer is, that God may bless and cause the Church to grow in righteousness before Him in all things.

Roscoe, Pa.

EXPERIENCES OF SISTER MARGARET RUSSELL LYNCH

I was born October 8, 1859, in Green Oak, Pa. As my parents, James and Elizabeth Russell, were charter members of The Church I early learned of the restored gospel. I often heard about the wonderful meetings the saints had in those days. My parents were in a group returning home, over the hills near West Elizabeth, Pa., after a good meeting and they stopped to listen to beautiful singing in the sky above them.

My husband, Robert A. Lynch, was baptized as a young man, before we were married. We were married by Wm. Cadman, Sr., Minister of the Gospel. I was baptized after we had three sons. The night before I was baptized I dreamed that the river was muddy. On Sunday when we went to the river the water was nice and clear. One of my sisters was baptized the same day but is not now a member of this church.

Another sister was baptized by an elder in the Reorganized church at the same time.

As you know, I have remained faithful in the church through the different times of trouble and I have always been convinced this is the accepted church of God.

One Sunday in the Jefferson Church as Bro. John Grimes was speaking of the Bible and the Book of Mormon. I had the vision of which you have a record.

When we lived near Youngwood, Pa., I was healed in The Church. I

was suffering with some trouble in my eyes. The doctors did not seem to know what was the matter and I kept getting worse. They said I would go blind. On Sunday as my husband left our home to attend church, I asked for the elders to come and anoint me. Bro. Allen Wright and Bro. John Armbrust came that Sunday evening. I was healed by the power of God. Today I read without the aid of glasses.

It has not been my privilege to attend church for some time but I daily try to live close to my Saviour. One evening as I read my Bible I felt a personage standing by my chair and a hand was placed on my shoulder.

These experiences are a comfort to me. I have been blessed since I obeyed the gospel and put my trust in the Lord. It is my desire to be faithful to the end of my days.

“O God! our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Be Thou our guide while life shall last,
And our perpetual home.”

Coshocton, O.

CONFERENCE OF JANUARY, 1937

This Conference was held in Youngstown, Ohio. President W. H. Cadman and First Counsellor, Charles Ashton were both present at this Conference, but several officers were absent and their places were filled by other brethren. The usual routine of business was carried on.

Bro. Cadman reported to this conference that he had succeeded in purchasing an edition of the first Book of Mormon which was published at Palmyra, N. Y., in the year of 1830. This book is in very good condition. It cost the Church thirty-six dollars and we have it in our safe in the Church building at Monongahela, Pa. This issue of the Book of Mormon is now very difficult to obtain. I was told of a book store that had one which was priced at two hundred dollars.

In this Conference Bro. Furnier made a brief report of his trip to Kansas, Colorado and Utah. I have previously given an account of this trip in the form of letters written by both Bro. Furnier and Bro. Radcliffe. Brother and Sister Dixon reported being renewed into fellowship in the church at St. John, Kansas, are well known to me, we having worshipped together at McKeesport, Pa., long before they went west. They were among some others who left the Church in the difficulty that occurred in 1907. We are glad to have them back with us again.

The Conference authorized the following brethren to be ordained Evangelists: John Mancini, Ernest Schultz, Samuel Kirschner and Paul Vancik, Sr. All these brethren belong to the Church at Monongahela, Pa. Bros. Fred Brewer of the Red Stone Branch and Thomas Dixon of St. John, Kansas, were authorized to be ordained Elders.

Branch No. 3 of Detroit, Mich., reported they had an opportunity to buy a church building at an approximate cost of three thousand dollars. They also reported they had raised twenty-four hundred dollars towards purchasing it. The Conference authorized them to make the deal.

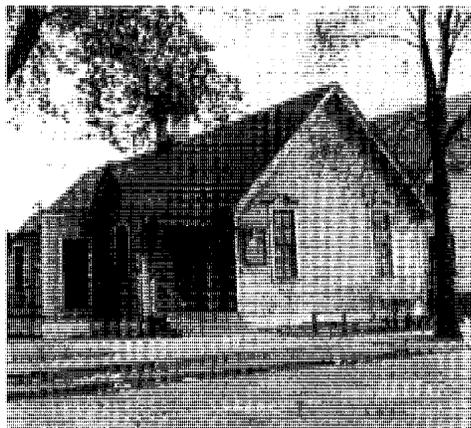
I have visited this Branch of the Church since this occasion, and will add that the Saints there have a very nice, comfortable building in which to worship God, and I believe they made a very wise purchase.

The business of this conference was adjourned to meet at Detroit, Mich., in April, 1937. Closed with prayer by Bro. Angelo Corrado of Youngstown, Ohio.

THE FIRST MEETING OF BRANCH NO. 3, DETROIT, MICHIGAN

This was held May 1, 1938, at 3156 Arndt Street. A large number of the Elders and members were present.

The morning service was opened with hymns and prayer, after which Brother Furnier spoke, taking his subject from Alma 46: 11-18 and II Nephi 32: 9. Brother Vincent James Lovullo followed in Italian, comparing the purpose of our building with that of Solomon's temple. There were three baptisms following this service.



Building of Branch No. 3.

The three were confirmed in the afternoon meeting, and after Sacrament was administered, feet washing was performed. The spirit of God was felt by all.

In the evening, Brother Pasquale Di'Battisti spoke, after which the opportunity for testimony was given to all present. There were many testimonies and God's blessings were felt in our midst.

The meeting was closed with Hymn 256 and prayer by Brother John Dulisse.

Brother Pasquale Di'Battisti is Presiding Elder of this Branch.

THE CONFERENCE OF APRIL 3

This was held in Detroit, Michigan, in the South Eastern High School Auditorium. There was a good representation of Brethren and Sisters from various places assembled in this Conference; also, about twenty Indian people were present from Canada, Walpole Island and New York State. Most of these Indians were members of the Church.

Conference was opened by our Brother President by singing and prayer and after a short address, business was taken up. Quite often in

the opening of Conference, some of our brother officers are absent and in such instances, others are appointed to fill their places until they arrive. At this time both Counsellors and the Treasurer were absent, so the following brethren were elected to fill the vacancies: Ishmael D'Amico of Rochester, N. Y., Isaac Smith of Elizabeth, Pa., and Peter Garafola of Arensburg, Pa.

After reading the minutes of the previous Conference, the order of unfinished business was disposed of. Previously a request for a special donation had been made in order to liquidate the debt on the Monongahela, Pa., Church building. Brother W. H. Cadman (Treasurer of the Building Fund) reported receiving \$545.64 with which he had paid off the note, thus clearing the General Church building at Monongahela of all debt. A valuation of more than \$23,000 was adjudged on this building by the Insurance Engineer, while the actual cost to the Church was about \$14,000. It is a two-story brick building located on Lincoln and Sixth Streets and a credit to our people. It is very gratifying at this time to report it free of any incumbrance. Our morning session of business was closed with prayer by Bro. Isaac Smith.

We usually have about two hours recess between business sessions, during which time a lunch is served by the Saints of the Branch at which the Conference is being held. It also gives us an opportunity to visit with each other, telling experiences and learning of the progress being made in the various districts where the Church is located. It is interesting to meet with various ones from the different states, also from across the border in Canada and hear them tell of what God has done for them. In our gatherings there are many nationalities including the American Indians. God has moved in mysterious ways in late years in bringing many to obey the Gospel.

Our afternoon session convened at 2:00 P. M. and as the First Counsellor was now present, he opened the meeting with that wonderful old hymn, "I've reached the land of corn and wine" and after prayer, followed with those inspiring words of the poet, "The morning breaks, the shadows flee, Lo! Zion's standard is unfurled: The dawning of a brighter day, Majestic rises o'er the world." In this session of business, the election of Presiding Elders took place, and a number of dreams were read, some of which were ordered placed on our record. Other items of business were attended to, but nothing of importance. The meeting was closed with prayer by Bro. Ishmael D'Amico.

During recess, a special session of the Elders was held to consider three different cases in which the sacredness of the Marriage ties was involved. I do not care to say much about this condition here, but I will say that this Church has always denounced the doctrine of having more than one wife. We have always claimed that Marriage was ordained of God; and yet, according to the minutes of this Elders' meeting, there are conditions creeping in among us that are wholly unjustifiable by the word of God either in the Bible or Book of Mormon.

Our venerable President, the late Wm. Cadman, Sr., declared that he

believed in condemning adultery in all its forms; that polygamy is one form and loose divorce laws are simply another form. I will *add* that it is simply another form of adultery, when men and women live together in an unmarried state in a land of law, liberty and civilization as in this land of America; I consider this latter condition is verging on to "free love" which the late President Cadman declared was worse than polygamy. I advise all that read this, to read the second and third chapters of Jacob in the Book of Mormon and then keep the fact in your minds that God is still the same, yea, He changeth not.

Evening session convened at 7:00 P. M., the meeting being opened with prayer by Bro. Isaac Smith and with hymn, "Once more we come before our God;" words that should give all God-fearing men some serious thought for He is not to be trifled with, neither should His word be treated lightly.

Under the head of "New Business," a poem written by Bro. Thomas Dixon which was titled "Truth in Religion" was read. It is not stated whether the poem was preserved.

The Ladies Uplift Circle donated to the Church at this conference \$92.50 for Indian Mission work, and for paying the expense of our Indian Brethren and Sisters from Muncey, Canada, to this conference and back again. I believe all present were glad to see so many of the Indian folks with us in Conference. A committee of brethren, Wade Riggen, Matthew T. Miller and Thurman S. Furnier, were appointed to look into the matter of purchasing a site at Muncey for the purpose of erecting a place of worship for the Indian people, for since the work started there in the fall of 1932, the number of converts had increased to the point that it was getting very inconvenient to meet in their homes.

Bro. Joseph Shazer of the Vanderbilt Mission was recommended in this Conference to be ordained an Elder.

Bro. John Cherry, Treasurer of the "Book Fund," reported a balance of \$263.96. Bro. W. H. Cadman reported a balance of \$17.77 in the Building Fund. I might explain that the Book Fund was first started by the Missionary Benevolent Association for the purpose of publishing the Book of Mormon. After this aim was realized, we then continued to keep this fund for the purpose of having our Hymn Books printed with music, although, we still have a fund that is called the "Hymn Book Fund" for the purpose of taking care of our present Hymn books. I expect eventually the two funds will be merged into one. Our Building Fund had its origin when we built the Church building in Monongahela. and so we have continued that fund for the purpose of helping the different Branches of the Church to erect themselves a place of worship, and I must say that we have accomplished very much to date in this matter. Until a very few years ago our people owned only two buildings, one in St. John, Kansas, and one at Jefferson, a small village adjoining the borough of West Elizabeth, Pa. At this date, February, 1940, we have about seventeen Church buildings and at least two more to begin construction this coming spring.

In this Conference, the Cleveland, Ohio, Branch requested that privilege be granted them to purchase a Church property in their vicinity. It is described as follows: A plot of several lots with Church and School building erected thereon. The School building and lot that it is built upon, possibly could be sold for one thousand dollars (\$1,000.00). A motion was passed granting the Cleveland Branch the privilege of purchasing the property. They reported it could be bought for \$4,000.00 and that they had \$1,200.00 to pay down and the balance was to be paid in monthly payments.

In our financial report there was a cash balance of \$703.32 which included the receipts of this Conference. The expenses of holding this Conference were as follows: for heating the building \$15.00; provisions for Conference \$130.42; caretaker of Cafeteria \$11.00; building rent and janitor service \$24.75. and Secretary's expenses \$2.50. Among the donations that were made are as follows: \$75.00 to the McKees Rocks, Pa., building debt; \$50.00 to the Aliquippa, Pa., building debt; \$300.00 to the Cleveland, Ohio, Branch towards the purchasing of a building; \$50.00 to the Rock Run Branch at Glassport, Pa., for their building debt.

Conference business was then adjourned to meet at Monongahela, Pa., the first Saturday in July.

The Sunday morning meeting was opened with singing, and prayer by Bro. W. H. Cadman who read a portion of scripture in St. Matthew 11: 20-24 verses inclusive. Bros. Cadman, Charles Ashton and Angelo Corrado were the speakers, the latter speaking in the Italian language. Our record states that "the preaching of the word was enjoyed immensely." Benediction was pronounced by Bro. Isaac Smith.

The afternoon service was opened by Bro. Rocco Biscotti, who bore testimony to the Gospel, after which the meeting was given over for all who wished to bear testimony. Many took part in this service including our Indian brethren and sisters from Canada. Two persons were baptized between the morning and afternoon meetings and were confirmed in this meeting. The spirit of the Lord was made manifest during the service.

The evening service was opened by Bro. Ishmael D'Amico of Rochester, N. Y., formerly of Detroit, who spoke upon his past experiences in Missionary work in this great city, when but a few had obeyed the Gospel. Since that time our brethren have labored much, and through their untiring efforts the grace of God has been abundantly bestowed; until at this time the Saints in Detroit exceed in number over four hundred. (I might add here, when Bro. Charles Ashton and I made our first trip to Detroit, there were only about a dozen members who met together in Bro. D'Amico's home on the upper floor of 5321 French Road.

During this evening service a number of visitors from Windsor, Canada were present. They were members of the Baptist Church and they bore their testimony and took part in singing (some good singers being among them) apparently feeling right at home with us. Everybody enjoyed themselves. Meeting was closed by Bro. W. H. Cadman.

P.S. Most all of these Baptist folks herein mentioned, were later baptized into the Church of Jesus Christ and according to their testimony, have been abundantly blessed.

CHAPTER SIXTEEN

A wonderful trip to Cumorah Hill, Accounts from July Conference 1937 and including the date of September 3, 1938

LORAIN, OHIO

OUR TRIP TO CUMORAH HILL AND ROCHESTER, NEW YORK

MAY 29, 30, 31, 1937

After about two weeks of uncertainty, we were made happy with the realization that our trip to Rochester, N. Y., was to become a fact, and not just a mere hope. Brother Gorie, Brother Tony and Sister Rose Ciaravino arrived at about 11:30 p.m. Friday. We were just about through washing dishes after having made three lemon pies and a cake. (We knew our visitors' weaknesses.) My! we certainly were pleased to see them! We had some Ravioli's, and they were good. Sister Ciaravino was the swell cook. We went to bed rather early, so that we would get some sleep that we knew we would lose out on, on our trip. Would liked to have stayed up far, far into the night.

We waited patiently for the Buccellato's until just a little before 7:00 a.m. We were getting ready to eat breakfast, in fact we had just sat down, when they made their appearance. They had another guest with them, Brother Tony Lovalvo. And guess what? They brought something else with them. You're right, "Conoles." These Sicilians are very good cooks. With such a supply of goodies to sustain us, we started out for Rochester, N. Y. Just before we left town, Tony and Frances sent telegrams to their respective mothers.

We've left Lorain now and we are out in the country. I am beginning to appreciate our City of Lorain and its vicinity more now. It's a swell, clean, level place. Maybe I'm prejudiced in favor of my own town. It's a beautiful ideal day. All the vegetation is a beautiful vivid shade of green, flowers blooming every where, and the sun flitting and filtering through the leaves of the trees.

Just met a slight accident on the road before getting into Cleveland. Probably just the first of a series of holiday accidents. The accident interrupted me in a reverie I was indulging in. I was viewing the beautiful weather and scenery and the thought came to me, of the beautiful sunshine that radiates in our souls, when we have embraced Christ and his teachings; it was the same dazzling radiance, but radiance that brings out the good in crops and plants.

9:20 we arrived in Cleveland, what a City! People walking everywhere. We paused to refresh ourselves (after being given numerous

thinly veiled hints by Tony). We stayed at a little farm outside New Mentor, about five miles west of Ashtabula. We had our snack under the shade of an old elm tree. We enjoyed the Conoles very much. Two friendly dogs joined us. One almost came on the road with us. Incidentally, I think that Brother Tony picked up ten of the twenty pounds he claimed that he lost recently. By the way, Tony put down some sandwiches that should have satisfied him until at least the next day. But you know what? It just kept him until half an hour. He snapped us all in an informal pose, eating our lunches. Alfred was snapped holding a quart of chocolate milk to his lips. (By the way, our supply of sandwiches was sadly diminished when Tony got to them.)

We heard a few honks of distress while driving near Ashtabula, and guess what? Felix got a flat! We all stopped, and Gorie and Alfred got out and helped fix the flat. Time: 12:30 p.m. We got out and sent a few cards to our various relations and friends. And by the way, just try to sell Tony an ice-cream cone that doesn't look like five cents worth.

Well, everything is all right again, and we are sailing or rather riding merrily along: 1:00 p.m.

It seems that Tony can't forget the "conoles." He's been reminding us quite often that they can be eaten. Sister Ciaravino invited us all to have some. We did, and were they good. We decided that the only way to hush Tony up is to supply him with enough to keep his mouth occupied with chewing, for a change, instead of talking. Tony's quiet now, because Felix is doing the driving. That means we won't be bothered every fifteen minutes for conoles or refreshments.

Was in the State of New York for half an hour, and thought that we were still in Pa. After riding for over an hour, I've come to the conclusion that most towns are the same everywhere, especially outside the city. Drawing closer to Rochester, my desire to see the Hill Cumorah and to enjoy myself in the company of my Brothers and Sisters becomes keener. The trip is proving to be very enjoyable, and I wouldn't want to be deprived of even a minute of it.

Just entered Batavia. We've been riding along the country for so long that seeing the people and the buildings seem strange.

Fifteen miles to Rochester and Tony just passed by and made known the fact that he craved food again. Getting nearer each minute—and now we are in Rochester—our Journey's End.

Now Brother Gorie is trying to find Brother D'Amico's home. We've found it and all's well. What a crowd! It seems that everyone who came to Rochester stopped here. We met quite a few Brothers and Sisters in Christ Jesus.

Before I endeavor to go any further, I shall have to admit that a forecast of mine didn't materialize. I said previously in this diary that we would probably meet quite a few accidents on the way, and it was a fine trip, since it did not prove to be the case.

Brother and Sister Ciaravino, Violet and I were taken to Brother Paul's home for the night, but before we departed the D'Amico's served

a supper; they had some swell spaghetti. They certainly have some wonderful hospitality. Most of the great number of Brothers and Sisters there stayed up until after 12:00 p.m. to await the bus from Pa. They got there shortly after twelve, and they certainly received a royal welcome. Brother William Cadman, his wife, two daughters, Sister Skellen, Brother Tucker and his son, Alma Cadman, Brother Cowan's daughter, and quite a few others. There were about thirty in the bus which was chartered. They sang a few hymns and had a few words of prayer, and stayed up quite late.

We had a good night's rest, and arose at 7:30 a.m. Went to Sunday School and met quite a few of the Rochester young people, which had been my desire for a long time. It certainly was a pleasure to meet them all.

The Rochester saints sang an Italian Hymn, and I think they are grand singers. Sunday school was opened with Bro. Marenetti turning over the meeting to his younger son. No. 310 Hymn was sung. Led in prayer by Bro. Wm. Cadman, continued with Hymn No. 129.

Since the place of meeting was so crowded it was decided by Bro. Wm. Cadman that a few of the Brothers talk to the Saints present. Brother Tucker was the first speaker. He gave a very interesting talk concerning the method of worship followed in his childhood home, which was always a place of prayer and worship. Exhorted the young to remember their creator while they were young. A sister had the gift of tongues, which was interpreted by Sister Carmella Galluci as being, "I'm The Life, The Truth, and The Way." While Bro. Tucker ended his talk and sat down, my thoughts were that his talk certainly was felt by all. We all felt the Spirit of God manifested in his teachings. Our next speaker was Bro. DiGennaro from Warren, Ohio, who also spoke of the great work the young Saints are to perform, and exhorted us to take a good grip on the rod of Iron that was seen by Lehi. Sang first verse of "My Jesus I Love Thee." Brother Alma Cadman spoke a few words concerning the youth of Joseph of Egypt, and the necessity of sowing the seed of the Gospel today. Sang Hymn 158, "Oh How He Loves," while the collection was being taken. Sunday school was brought to a close by singing Hymn 368. Brother Tony Lovalvo led us in prayer.

Sunday noon we went to Lake Ontario and walked out on the piers. We saw several sail boats there that were very picturesque. Say, before I talk about Sunday noon, I had better finish up Sunday morning.

Morning Services, 10:30 a.m. Sang Hymn No. 245, continued meeting with prayer by Brother Cadman. Sang Hymn No. 333, "God Moves In A Mysterious Way." Brother Cadman read the 13th chap. of St. Matthew beginning with the 24th verse and gave a very good exhortation on the subject. We then sang Hymn No. 171. Brother Frank Sirangelo, Presiding Elder of the Church in New Brunswick, N. J., spoke in the Italian tongue. Brother Joseph Tucker of Monongahela, Pa., spoke about sowing the seed of righteousness. Brother Joseph Bittinger of Bittner, Pa., also made a short address. Must say that we felt the spirit of God with

us and enjoyed the talks very much. It was the first time that I ever heard Bro. Tucker speak, and I must admit that I enjoyed his talk immensely. We then sang "Praise God" and the meeting was closed with prayer by Bro. W. H. Cadman. The different Missions and Branches represented were: Bittner, Pa., Brooklyn, N. Y., Cleveland, Ohio, Detroit, Mich., Monongahela, Pa., Lorain, Warren, and Youngstown of Ohio, New Brunswick, N. J., Dunlevy, West Elizabeth, and Vanderbilt of Pa., and Rochester, N. Y.

Now to resume our trip to Lake Ontario in the afternoon. Grace Cadman, Miss Cowan, Violet, Wm. Tucker, Gorie and I, and oh yes! Tony Loyalvo. You know what he said while we were on our way to the Lake? Yes, of course it's about eating. He said: that "Eating was his favorite recreation." Arrived at the piers, and noticed that nearly everyone was fishing. Enjoyed the scenery very much, but the time went too fast. We had to rush back to get to the afternoon meeting.

Went to testimony services. Quite a number of the brothers and sisters from the various places bore their testimonies, which I enjoyed very much. Passed the sacrament, but because of the great number of people it didn't last very long. Some of us had to do without it. Frances Buccellato told me that Brother Cassetti opened the meeting and Brother Johnson gave a very interesting talk. Sang Hymn No. 224 while the sacrament was being administered. Three brothers and sisters were anointed. A few remarks were given by Brother D'Amico. Sang last verse of 78. Meeting was turned over to Brother Alma Cadman to be dismissed.

At this juncture, I will set forth what the occupants of Felix's car did and where they stayed. They stayed at the Marinetti's home, and spent their time discussing the restoration of the Gospel.

Went to Evening service at 7:30 p.m. Meeting was opened by Bro. Gorie. Sang Hymn No. 52, and led in prayer by Brother Gorie. Sang Hymn No. 195. Brother Gorie gave an interesting exhortation which I attempted to take down verbatim. I had to go so fast that I missed out on parts of the talk, so making it impossible for me to type it in this story. The young brothers and sisters of Rochester sang "I Love to Tell the Story." Next hymn was 183, also by the Rochester young ones. A recital of the books of the Bible and the Book of Mormon was given. Brother Guido and Sister Erma D'Amico gave the books of the Bible (Old Testament) and another young chap gave the books of the New Testament. Sister Carmella Galluci gave the books of the Book of Mormon.

Sang "Jesus Is Dearer Than All," "One Day" and "Dwelling in Beulah Land." The Rochester youth sing very well. The group consists of about 15 girls and about five boys. Brother Marinetti turned the meeting over to the members present to be used in testimony if they so desired. Brother Wm. Cadman gave a very enjoyable testimony. Sang "For it's good to be a Saint." Brother Ansel D'Amico and Sister Hannah Skillen gave very feeling testimonies. Few remarks were offered by Brother Ishmael D'Amico and Brother Ansel was anointed, as he had requested.

Sang "God be with you, till we meet again." Led in prayer by Brother Wm. Cadman.

Said Goodbye to many we wouldn't see tomorrow, and felt a richness in their friendship. In the Church of Jesus Christ one meets a brother and a friend everywhere. I'm certainly glad that I've had the wonderful opportunity and privilege to meet the young people of Rochester, and of course the older Brothers and Sisters, too.

We went to the Marinetti home after services and spent a very enjoyable evening there. Among those present were the Buccellato's, Ciravino's, Marinetti's, Mary, and I guess that's all. We spent part of the time looking at snapshots.

Well, finally decided that we had better get some sleep if we wanted to get an early start to Cumorah Hill. We stopped at the Paulo home again for the night, and did we sleep! They had the softest bed. I had to drag Violet out of bed, and I had a hard time making her realize that it was morning. Well, she finally opened her sleepy eyes and yawned and stretched and said "What time is it?"

We had breakfast and waited for Gorie to arrive to bring us to the D'Amico home. He came about 6:30 a.m. We said goodbye to the Paulo's and stopped at the D'Amico home. Before we all left for Cumorah, Brother Cadman requested that all the brothers and sisters gather in front of the D'Amico Home. We sang Hymn No. 303 two times, and were led in prayer by brother Wm. Cadman. Said goodbye to our dear brothers and sisters, and departed on our trip to Cumorah Hill, and from there on our way Home.

We left Rochester 7:30 a.m. and followed Brother Will Di'Gennaro who was also going to the Hill, saw much beautiful scenery, especially pretty hills gently sloping into the green valleys. It didn't take very long to arrive. I don't think it took more than 45 minutes. Maybe I'm wrong.

The grounds of the Joseph Smith Estate are between several hills, the trees and grass being a very vivid shade of green, the grounds and buildings are very well preserved, looking almost like new. The home is painted white with green trimmings. A wide brick chimney extends up the South side of the house, indicating that we would find fireplaces within. On the grounds I noticed the home, one garage, one large barn, and three small barns. The entire place stretches over about 100 acres.

The bus arrived, so we all went into the home of Joseph Smith. The first room we went into was the living room. On the walls were large portraits of the Smith family. The rooms have been altered and made more attractive. Our guide (who lives in the place), said that the home had originally been built very roughly. Some planks in the floor were over 18 inches wide, and the floor was uneven. Taking a good look at the ceiling, we noticed the same thing. We were shown the fireplace where Joseph Smith hid the plates under the hearthstone. Of course, the fireplace doesn't look a bit as it did then. It was in this room that Joseph and his colleagues translated part of the Book of Mormon. In one corner of the room, on a small end table was a pot. Upon closer inspection, I

noticed that it was covered with little nicknacks. A plastic substance must have been used, and while still soft they pressed into the pot, small articles, such as pins, coins, badges, screws, keys. etc. The guide wasn't about then, so I couldn't ask him, but I rather think that these articles used to belong to the Joseph Smith home.

We then went up the stairs, into the bedroom that Joseph Smith occupied and where he saw his visions. The room was arranged in such a way that it seemed to be Joseph's furniture still in there. There was a bed that seemed to be of oak and walnut, which was built with a very high headboard and was highly ornamented. There was also a towel rack, end table, vanity, and wash stand that matched the set. On the wash stand was a soap dish, pitcher, and bowl of white china decorated with a flower design in pink. This looked so antique that I was much surprised when our guide said that this was not the original furniture. It looked so interesting and picturesque that I decided that I would put it in my diary anyway.

Another bedroom had quite a few antiques in it, which I didn't take a very good look at. But Al has a picture of that room, so I'll know what it looks like. Went downstairs again, 12 pictures for a dollar. They had a book where everyone entered their names and the date and place where they came from. We left the home, and started for the Sacred Grove.

On our way we passed a shallow stream not more than four feet wide, which had been used to baptize in, in the days of Joseph Smith. In time, there will be no stream there. We came to the forest and trees and picked our way to the place where they think might have been the place where Joseph prayed. We sang "When the Angel Moroni came to Joseph," and had a few words of prayer by Brother Wm. Cadman. We walked back out of the forest, and picked some small flowers for a remembrance. I have a small spray of buttercups from the Sacred Grove.

Started on our way to the Hill Cumorah, which is visible from quite a distance. The shaft looks very impressing. A road winds up to the top of the hill, where we parked our car. Walked up to the monument itself, and found it very beautiful. It is made from bronze and stone, and is very light in color. The shaft has four plates, one on each side. These plates are bronze also. On the south side of the shaft is the plate with the three witnesses on; the West side, the scene where the angel Moroni gave Joseph the plates; and on the North side an inscription from the 10th chapter of Moroni, 4th verse. On the topmost part of the shaft is the statue of Moroni, with the plates in one hand. At night time, this monument is flooded with light and according to a print I saw of it at night, it looks beautiful. Were led in prayer by Brother Alma Cadman, and sang Hymn 295.

Several group pictures were snapped. Brother Henry Johnson has a complete history of the trip. He had an action camera, and has a complete film record of everything, even to the inside of Joseph Smith's house.

11:00 a.m. we left the hill and stopped at the building at the bottom

of the hill for some pamphlets, and signed our names in another book. Alfred took enough pamphlets for all Lorain mission, and by the time we all had what we wanted, there was very little literature left there.

Homeward bound! Glad to be starting for home, but still sad to have to say goodbye to the rest, and to Cumorah Hill. It was a very delightful trip, and I can really say that I am overjoyed to be able to add the events of the last two days to a storehouse of precious memories. After a bit of traveling we stopped off at a city that I noted down in my diary but wrote so shakily that I can't read it. Alfred treated us all to some ice-cream cones, that seemed to fit right in, but which was merely an appetizer to Tony. Back on the road again, and we overtook Brother Bill on the way to Lima, N. Y. Having fine weather, and proving to be an ideal Decoration Day.

Tony is bothering us again for food and drink. We stopped in at a gas station, and he treated us to pop and chocolate milk. The boys took some comical pictures drinking milk, or pop and eating sandwiches. Felix looked like a proverbial old school teacher with his sun glasses perched on the tip of his nose. My! I can't wait until I see those snapshots. We motored steadily for a few hours, and then all at once noticed that Felix's car had disappeared. We turned back for quite a ways, and found them stranded on the road with no gas. Gorie pushed them to a gasoline station where Felix had his tank refilled. We had some nice cool well water to drink, but I must say it doesn't compare with the Lorain Lake water. We all got settled in the car again, and started on the last lap of our trip.

The traffic was heavy in Cleveland, but we had some good drivers. The trip ended all too soon, about 10:00 p.m. Were very happy to get back and see the family. They had a good supper prepared, and of course the last thing Tony did, was eat. Time to say farewell for the last time, came too soon. It was a sorrowful parting, having enjoyed their company for three days, three days that I shall never forget. They departed for their respective homes at about 11:30 p.m. and guessed that they would arrive in Detroit at 4:00 a.m., which they did. We waved each other out of sight, and went back into the house, which seemed very empty, but we hope and pray that God will again give us the privilege of seeing each other again and to enjoy their company. We thank God for the many kind gifts he gives us, that he generously gave us three very fine days to spend in each others company, to meet our Brothers and Sisters of Rochester, N. Y., and from the many other places. Besides the ones I mentioned previously in this diary, Shenango, Pa., and Rock Run were represented. The scenes at Cumorah and Palmyra are permanently stamped in my mind, and I'm sure that they will be there to give me much pleasure in years to come. I thank God from the bottom of my heart, for the most enjoyable trip I ever made.

ANTOINETTE AQUILINO

JULY AND OCTOBER CONFERENCE OF 1937

The General Conference of the Church of Jesus Christ met at Monongahela in the Church at Sixth and Lincoln Streets, July 2, 1937 at 7:30 p.m. It probably has been previously stated that other Conferences are known to us as delegate or quarterly; sometimes we have a district Conference in outlying places for the benefit of many that are unable to attend our regular ones. The General or July Conference is the highest tribunal of the Church and should any member of the Church willfully violate its counsel, acts or decisions, they tread upon very dangerous ground. When questions of vital importance arise at any other Conference, they are usually referred to the following General Conference.

This July Conference of 1937 was well attended by the Apostles, Evangelists, Elders, Brethren and Sisters gathered from the various parts of the country where they reside. There were representatives present from as far west as Kansas and Colorado, from as far east as New Jersey and Brooklyn, N. Y., from up north as far as Canada. Many present from Michigan, Ohio, New York state and Pennsylvania. It is a treat to us all to meet so many from distant places.

President Cadman and both his Counsellors were present. The meeting was opened by Bro. Cadman in the usual way, with singing and prayer and after a short address our regular order of business was taken up. The first act passed upon was "That we sustain the officers of the Church that sustain the faith of the Church." This serves as a warning to all elders of the Church that if they cannot sustain *the faith of the Church* in the various things that may arise, they must not expect to be upheld as Elders.

UNDER THE ORDER OF UNFINISHED BUSINESS

Bro. W. H. Cadman reported having three thousand Hymn Books printed at a cost of \$699.00. A motion was passed that they be sold at 35c each. (It might be well to add here that the cost of these books as given is the actual outlay of cash and were anything to be charged for labor by those who look after the work of having the books printed, it would add much more to the expense.)

Bro. T. S. Furnier reported for the Committee (of which he was a member) that no price had been obtained on land near the Muncey Reservation. It is necessary that the church be registered or incorporated in Canada, before we can own property there.

Bro. Rocco Biscotti reported that the Cleveland Mission had purchased a Church Building in Cleveland, Ohio, at a cost of four thousand dollars. Terms were \$1,500.00 down, payments of \$30.00 per month. The Mission had decided not to sell the school building and lot that adjoins this property, but to keep it for Sunday School rooms. After various other matters were attended to, the meeting was closed with prayer by Bro. Philip Mileco of Aliquippa, Pa.

Business reconvened on Saturday at 10:00 a.m. The meeting being

opened by First Counsellor Charles Ashton by using the hymn, "Lo, the mighty God appearing," and prayer. Another hymn was sung and then Bro. Ashton addressed the Conference before business was resumed.

Communications were read from the following brethren: Reese P. Jones of Wichita, Kansas; Henry H. Johnson of Dunlevy, Pa.; and Wm. Ratcliffe, Sr., of Provo, Utah.

Under the head of Appeals, a Brother from New Jersey who had divorced his wife, and then remarried after the Church had denied him that privilege, and was deprived of fellowship for doing so, made an appeal to this Conference. President Cadman ruled his appeal out, on the grounds that the brother had treated the authority of the Church with contempt and therefore had no appeal. An objection was made against the ruling. A vote was then taken in accord with our by-laws, and the President's ruling was sustained.

The meeting was closed with prayer by Bro. W. H. Cadman.

The afternoon session convened at two o'clock and was led in prayer by Second Counsellor Robert Anderson, after singing the words: "May we who know the joyful sound, still practice what we know." After a few remarks by Bro. Anderson, we resumed our business.

Election of General Church Officers resulted as follows: W. H. Cadman, President; Charles Ashton, First Counsellor; Robert Anderson, Second Counsellor; Thurman S. Furnier, Recording Secretary; Matthew T. Miller and Gorie Ciarvino, Assistant Recording Secretaries; Peter Garafola, Financial Secretary; Charles Behanna, Treasurer; B. Teman Cherry, Trustee; Charles Ashton, Historian; Ernest Schultz, Librarian; Melvin Mountain, Assistant Librarian; James C. Cowan, Treasurer of Missionary Fund; Sister Hannah Skillen and Sister Elizabeth Davidson, General Church Deaconesses.

The election of Presiding Elders of the different Branches and Missions was attended to in this session of business.

The meeting was closed by Bro. John Watson.

The Evening meeting convened at 7:00 o'clock and was opened by Bro. Ishmael D'Amico of Rochester, N. Y. After he made a few remarks, the business of Conference was resumed.

In this session, various orders of business were disposed of, including the report of the brethren who were appointed to audit the various funds of the Church.

The Quorum of Evangelists reported that they had elected Bro. Samuel Ambrose of the Dunlevy Branch as President, Bro. Vincent Clemente of McKees Rocks Mission as Vice President, and Bro. Peter Garafola the Secretary of the Quorum. Also, the following Brethren were recommended to be ordained into their Quorum: Wade Rigger, Matthew T. Miller, James Lovalvo and Joseph Lovalvo, all of Detroit Branch No. 1. These four Brethren are all active in the Church in spreading the Gospel. Bros. Miller and Rigger have been very active among the Indian people in Canada. The two Lovalvo brothers are younger members of the Church, but have proved themselves to be

wonderful men in proclaiming the Gospel both in the Italian and the English languages. They have been very active in parts of Canada as well as in Detroit. They are not only good speakers, but good singers as well.

The following business was transacted by the Quorum of Twelve Apostles and endorsed by the Church: Bros. Alma B. Cadman and James C. Cowan were retained as President and Secretary respectively.

The following proposition was presented by the Ladies Uplift Circle relative to Missionary work:

"We suggest the Church appoint one Elder for Home Missionary work for three months; also, a Committee be appointed with the Elder to outline a schedule for that time, in visiting one Branch after another and hold a week or two of meetings at each Branch or Mission.

"Before the Elder comes, let it be made known, and a free will offering is to be given to the Elder. The Presiding Elder could notify the Committee of the amount given the Elder.

"Let the Church or Committee decide what the Elder's expenses would amount to and if the free will offerings received would not amount to the specified amount decided by the Church or Committee, then the Ladies Uplift Circle will make up the difference. We would ask the Church to try this out for six months or one year, and if no benefit is derived to abandon the same."

Signed by—SISTER SADIE B. CADMAN, *President*
SISTER MARY E. WILSON, *Secretary*

The resolution was tabled until July Conference of 1938 which will be held in Monongahela, Pa.

Under Financial affairs, our financial Secretary reported a balance in the Treasury of \$375.92. The expense of holding the Conference was about \$100.00, and the following contributions were made: \$125.00 to the Hymn Book Fund; \$75.00 towards the Youngstown, Ohio, building debt; \$50.00 towards the Glassport, Pa., building debt. From the General Church Building Fund, the following contributions were made: \$50.00 towards the Church building debt at Cleveland, Ohio, and \$50.00 towards the building debt at McKees Rocks, Pa.

Conference business was then adjourned to meet in Cleveland, Ohio, the first Saturday in October of 1937.

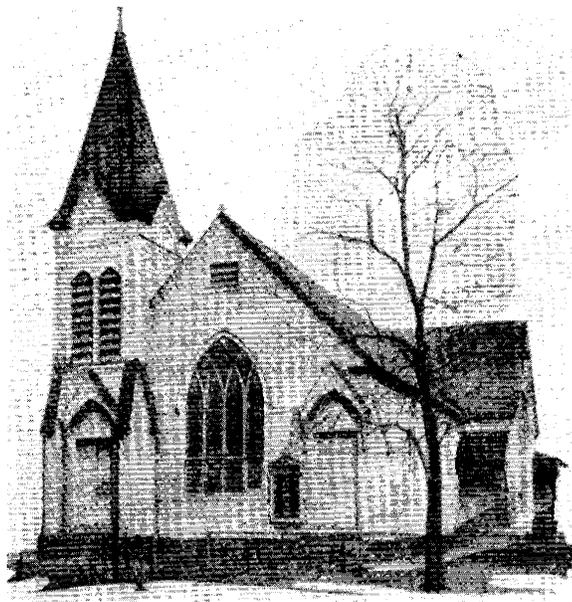
The Sunday morning service was opened by singing and prayer. Bro. Paul Costa of Sopris, Colorado, led in prayer after which Bro. W. H. Cadman read a portion of scripture from Genesis 18 beginning at verse 16 and reading to the end of the chapter. Bro. Cadman occupied some time in speaking and Bro. Charles Sanders of St. John, Kansas followed. We are always glad to see and hear Bro. Sanders. He lives far from the most of us but usually makes us a visit in the East about once a year. He has a good testimony through obedience to the Gospel, and is a son of the late Bro. and Sister Samuel Sanders of Stockdale, Pa. The last speaker in this service was Bro. James Loalvo of Detroit, Michigan, who spoke in the Italian language. After the close of this service, Eva May, Bro.

Sanders' daughter was baptized. At the conclusion of the speaking, Bro. Cliff Burgess of Windsor, Canada, sang that beautiful Hymn titled "Till We Get Home."

The afternoon service was conducted in our usual way of bearing testimony to the Gospel. The meeting was opened by Bro. Henry Johnson of the Dunlevy Branch. Many took advantage of the opportunity to bear their testimony to the goodness of God. Sister Sanders was confirmed a member of the Church, and special prayers were offered for Bro. Ansel D'Amico of Rochester, N. Y., and for Bro. Harry Tims of the Little Red Stone Branch, who both were sorely afflicted.

Services were closed with prayer by Bro. Vincent Clemente.

The October Conference of 1937 was held at Cleveland, Ohio, in the building just recently purchased by the Saints there. I will give only a brief account of this Conference which was held in our usual order. There was quite a large representation of the Saints gathered on this



Our Church in Cleveland, Ohio
East 159th Street

occasion, but there is not a great deal recorded that would be of much interest for me to write about. There was a letter from the Saints at Metuchen, New Jersey, requesting the Church to give them the privilege of buying a site with the expectation of erecting a Church Building later. They stated the site would cost them \$200.00. The Conference granted them their request.

The following brethren were Authorized to be ordained Elders in the Church: Anthony Nolphi of the McKees Rocks Mission, and John Stroke of the Vanderbilt Mission.

The election of Presiding Elders was attended in its regular order, and contributions were made to some of the Branches who were in debt for their Church buildings—\$265.00 to the Glassport Saints; \$40.00 to Cleveland.

The Sunday Morning service was opened by Bro. T. S. Furnier, who read a portion of scripture from Isaiah 18. He was followed by Bro. A. B. Cadman. Joseph Lovalvo of Detroit concluded their discourses in the Italian language. A good time was enjoyed by all.

In the afternoon service I find a number present from Canada, and their names mentioned in connection with their testimony. There was Sister Julia Nicholas (our Indian sister) from Muncey Reserve who has a good testimony since she obeyed the Gospel in the fall of 1932. She was the first one we baptized on that Reserve. I also find the names of Bros. Frank Ford and Allen Henderson of Windsor. Bro. Ford is employed as an Emigration officer and is not at all backward in giving praise to his God since obeying the Gospel. Bro. Henderson is in business in Windsor, and along with Bro. Ford he is very grateful that he was drawn to obey the Gospel of Jesus Christ.

In connection with those just mentioned there is Bro. Joseph Dulisse formerly of Glassport, Pa., where he obeyed the Gospel, (but now of Detroit). Bro. Joseph like many others in the Church, was born in Italy and raised a Catholic. While living at Glassport, he in some way, met and became acquainted with this people, and later obeyed the Gospel. Since that time he has been ordained an Apostle in the Church and is a staunch advocate of the restored Gospel of Jesus Christ. After the close of the meeting, Mrs. Lillian Kennedy Natale was baptized in Lake Erie.

The Meeting was closed by Bro. W. H. Cadman.

THE JANUARY CONFERENCE OF 1938

On January 1, Conference met in the Junior High School building at South Greensburg, Pa. There is a fine Auditorium in this building which we used for the assembling of Conference.

As usual there was a good representation of the Saints gathered from various places where they reside, but among some of the absent officers was our Secretary, Bro. Furnier, who with part of his family were spending the winter in Arizona. Brother M. Miller attended to the duties of Secretary in his absence.

President Cadman and First Counsellor Ashton were both present. Second Counsellor, Robert Anderson, was absent and Bro. Joseph Dulisse was elected to fill the vacancy.

Conference was opened by President Cadman in the usual way. A letter had previously been received from Bro. Gabriel Mazzeo of New Brunswick, N. J., asking for permission to purchase land at Metuchen for the

purpose of erecting a church building at some future date. The request had already been granted and he was notified by the Recording Secretary of the Church how to proceed in getting the Deed made out. Bro. Mazzeo reported to this conference that the purchase had been made and the Deed completed. (I will add here that all Church property Deeds and other papers of value are kept in the safe in the General Church at Monongahela, Pennsylvania.)

The Monongahela Branch reported that Bros. James Heaps, and John Jacobs were ordained as Elders in the Church.

There were some communications from Bro. T. S. Furnier regarding the matter of having the Church Incorporated in Canada. Bros. Furnier, Wade Riggen, and M. T. Miller had been appointed on a committee to look after the matter, and after our last Conference, Bro. Furnier, being some distance away from the Church (in Phoenix, Arizona), proceeded to look after this matter by writing to the Office of Assistant Provincial Secretary at Toronto, Ont. About the same time, Bro. Frank Ford, an Immigration Officer and also a member of the Church in Windsor, Ont., while going on his vacation to Ottawa, received a letter through the Brethren of Detroit Branch No. 1 from the President of the Church, signed by the Assistant Secretary (M. T. Miller) to negotiate for the Church in behalf of becoming incorporated.

A satisfactory reply was received from Ottawa, but Secretary Furnier, being grieved at our procedure, requested the Church to excuse him from any further responsibility in the matter. The Church after considering the controversy between Bro. Furnier and the other brethren concerned, passed a resolution that we request him to continue to negotiate for the Church in looking after the matter of Incorporating in Canada. We also instructed him to contact Bro. Ford and that they work in harmony towards securing a Provincial Charter for the Church in the Province of Ontario.

Among the various things reported in this session of business was that the Cleveland, Ohio Mission had been organized into a Branch. Bro. Rocco Biscotti is the Presiding Elder and much good has been accomplished there since our Brethren first started to hold meetings at that place. Bro. W. H. Cadman reported that he had visited the Muncey Indian Reserve and conducted meetings on three different Reserves. On this occasion he reports: "Bro. Billie Tucker had taken me there in his small car." We held a week's meetings on the Six Nations Reserve near Caledonia, Ont., in homes of several Indian people. While there our stopping place was at Bro. and Sister Beaver's home where we were made quite welcome, and had good liberty in preaching the Gospel. On our return trip we came via Niagara Falls and from there to the Tuscarora Reserve near Lewiston, N. Y., where we visited our Indian folks, Bro. and Sister Hill and family and held meetings with them.

We were caught in a snow storm there, but made our way from there to Bro. and Sister D'Amico's home at Rochester, N. Y., and being delayed by the storm, we spent a few days with the Saints at that place be-

fore attempting to start onward towards home. We had a pleasant stay at Rochester where we are always made welcome with the Saints, and while we encountered rough weather on the trip, yet the Lord permitted us a safe return to our homes.

The Ministerial Board authorized the ordination of Bro. Nicholas Faragasso, Jr., of New Brunswick, N. J., to the office of Elder in the Church. The Rochester, N. Y. Branch also was given authority to examine and ordain Paul Petrangelo and Patsy Marinetti to the office of Elders. After the election of Presiding Elders of the various Branches and Missions of the Church, the meeting was adjourned.

The business of Conference was resumed at 7:00 p.m. and the congregation was led in prayer by Brother Joseph Dulisse.

In the various transactions of business, the April Conference of 1938 was appointed to be held in Detroit, Michigan, beginning on the first Saturday of the Month.

In the evening session, the standing of the various funds of the Church was reported by the brethren in charge of them, also the financial Secretary gave his report of the money in General Church Treasury, the balance being \$295.44. Among the donations made, the following is recorded: \$20.00 to the Muncey (Indian) Mission; \$50.00 to the McKees Rocks, Pa. Mission towards the debt on their church bldg.; \$25 to the Aliquippa, Pa. Mission on their building debt; \$50.00 to the Cleveland, Ohio Branch to be applied on their debt, and \$50.00 from the General Church Bldg. fund to the Rock Run Branch at Glassport, Pa., for their Bldg. debt. Business was then adjourned, the Doxology was sung and the closing prayer was offered by Bro. William H. Cadman.

Sunday morning service was opened by Bro. Joseph Lovalvo of Detroit. The hymns, "Pass me not oh gentle Saviour" and "One there is above all others," which are inspiring to the soul, were sung. Bro. Lovalvo read for his text a portion of scripture found in John, 15th chapter, 9th to 17th verses inclusive, and gave an interesting discourse on the theme of God's love.

Bro. Isaac Smith followed, giving a discourse about love which will cause one to make sacrifices for those who are in need; it also causes us not to seek after the things of the world, but rather after the things of God. Bro. Charles Ashton followed with an excellent talk on the "new birth," which brings the love of God, the greatest of all gifts that one might receive, both in time and eternity. The account also says that Bro. W. H. Cadman followed in speaking and referred to Isaiah, 66th chapter, verse 2, and gave a good discourse, the spirit of God being manifested.

The meeting was closed with prayer by Bro. Joseph Dulisse.

The Afternoon meeting was conducted as a testimony meeting, being led by Bro. Angelo Corrado of Youngstown, Ohio. We were blessed with the presence of God's Spirit.

The meeting was closed with prayer by Bro. W. H. Cadman.

AN ACCOUNT OF THE CONDITION OF CHARLES MCKNIGHT
AND HOW HE WAS HEALED BY GOD

Charles McKnight, a soldier in the World War, was gassed and wounded in the back. Several vertabrae had been shot out or had been removed by physicians, but the spinal cord was still intact. At all times, he had to wear a brace or plaster of Paris cast.

Being in a French hospital at the close of the war, he was sent to the United States where he was in three hospitals. Sixty-six doctors examined him and finally all agreed there was no hope for him and he was given up to die.

Then Mr. McKnight had a dream in which he was directed to me. He had never seen me, but had heard me preach his mother-in-law's funeral service. Word about him was brought to me by Bro. Robert Patterson and I went to see him. However, I could accomplish nothing, due to the confusion and unbelief among his relatives who were visiting him. But I went back several times and attended the ordinance of anointing him. But he got very low, became unconscious and was covered up for dead. While in this state he had a vision, a statement of which follows in his own words:

"On Tuesday night, May 26, 1931, I was healed by faith. Bro. Martin King had anointed me the third time and that night, I had a vision. I had started alone on a journey when Bro. King joined me and showed me the way. On our way, we came to a block and I was wondering how we would get around it, when I heard Bro. King say to stick to the faith I had started with. He opened the block for me. As we traveled on, we met two men and talked to them. Also I saw a little baby which cried and cried. When Bro. King and I started back, the two men told me to remember the faith, believing, was all that would cure me. On our way back, Bro. King left me. Then I met a Doctor and as he worked with me, I could feel myself getting strong. He told me that if this cure worked, I would be all right by Thursday morning.

"I hadn't seen anyone for days to know who they were. My bowels had been paralyzed; my right leg had been paralyzed from hip to toes. They told me that at times it took four men to hold me in bed. When I came back on Wednesday morning, my eyes opened and I saw my Mother at the foot of my bed and knew her. I asked her what time it was and she told me it was fifteen minutes after eight. Then I told her what I had seen in my vision and I wanted to get up right away. She called my brothers and they wouldn't let me get up. Then the doctor, who the Government had caring for me, came in and I told him that I no longer needed him, that I had a good Doctor, God, who had healed me. On Thursday morning I got up and walked. I have been getting stronger every day and I have been giving God the glory.

"The tenth day after I was healed, I was baptized by Bro. King at Colonial No. 3, and I have been so happy ever since. I have had no pain anyplace in my body since."

So ends Charles McKnight's statement of his vision.—Rowes Run, Pa.

THE CONFERENCE OF APRIL 2, 1938

The quarterly Conference of April 2, met in the Southeastern High School Building in Detroit, Michigan.

In the business of this Conference there is not a great deal recorded that would be of interest to write here. However, there was a large crowd in attendance, especially at the services on Sunday. There were possibly eight hundred people seated.

Among the many officers present were President W. H. Cadman and First Counsellor Charles Ashton. Second Counsellor Robert Anderson was absent. Also a number of our Indian members were present from Muncey, Ont., and the Six Nations Reserve (Grandriver, Ont.). The Detroit Brethren drove a number of cars to these places and brought the Indian folks to the Conference. They also sent a couple of cars to the Walpole Island Reservation in Canada to bring some of those Indian people. These from the latter place are not members of the church, but they were made to feel at home among us and I believe they all enjoyed themselves. I had visited the Island a number of times, where I formed some acquaintance with several different families of Indian people and enjoyed the privilege of speaking to them of the Restored Gospel, and also of the Book of Mormon which is a record of their forefathers.

In our business transactions it is recorded that our Secretary Bro. Furnier was negotiating with the Authorities at Toronto, Canada, relative to having the church incorporated in that country. He said that it might be necessary for the committee to go to Toronto to obtain an Attorney's assistance in handling the matter for us.

Under the head of Unfinished Business, Bros. Isaac Smith and Vincent Clemente were added to the committee to read the article written by Bro. Alma B. Cadman on the "Peaceful Reign" before it is published. This article was subsequently published under the title of "The Seventh Day of Rest."

The Reports of branches and missions were read by Bro. Angelo Corrado and accepted by the Conference.

Under the head of New Business, our Librarians were instructed to sell our Books of Mormon in quantities at \$9.00 per dozen, single copies at \$1.00 each. Also the quorum of Evangelists donated twenty-five Hymn Books to the Detroit Branch No. 1 to be used in their Mission work among the Indian people. This Branch had reported making fourteen trips among the Indians in the past three months, transportation costs being \$65.18.

In the afternoon session, the Ministerial Board authorized Bro. Domenic Costello of Detroit, Michigan, and Bro. August Perlieni of Cleveland, Ohio, to be ordained Elders in the Church.

Secretary Furnier recommended that a Ditto Machine would be of great convenience to us, in sending our Conference minutes, notices, etc., to all Branches and Missions. This was approved by the Church and Bro. Furnier was authorized to purchase the machine at a cost of \$6.75.

Brother W. H. Cadman introduced to the Church a paper called "The Gospel Reflector" which he had printed, publishing the happenings of the Church, and the news from the various Branches. He says: "I have purchased a Printing Press and some type, capable of printing a paper 10" x 15" which I intended to print monthly, providing I could obtain enough subscriptions to cover the expense of printing it. I calculated the cost would be approximately twenty dollars cash for each issue of three or possibly four hundred papers composed of four pages. However our people did not seem much interested and thus far I have printed only one issue. I do think a paper taken care of properly, would be a valuable asset to the Church."

In the financial affairs of this Conference the Financial Secretary reported a balance in the Treasury of \$303.32 and much of it was disposed of in the following manner: \$50.00 was given to Detroit Branch No. 1 for laboring among the Indian people in Canada; \$166.82 was used in providing for Conference, (besides \$50.00 for the rent of the Bldg. in which Conference was held); \$50.00 was donated to the Cleveland, Ohio Branch to be applied to their building debt; \$36.00 was given to the McKees Rocks, Pa. Branch for the debt on their building; \$65.00 to the Rock Run Branch at Glassport, Pa., to be applied to the debt of their building, also \$35.00 was donated to them from the General Church Bldg. Fund. The Ladies Uplift Circle donated \$100.00 to the Detroit Branch No. 1 for Indian Mission work.

Conference business session was closed with prayer by Bro. Ishmael D'Amico of Rochester, N. Y.

Sunday services were opened at 10:30 a.m. and conducted in the usual manner. The hymn "God spake the word and time began" was sung, followed with prayer by Bro. W. H. Cadman. Hymn No. 31, "O who that has searched in the records of old" was then sung after which Bro. Cadman read a passage of scripture found in Matthew 11, seventh and tenth verses inclusive, and the record says he gave an inspiring talk. Brothers Isaac Smith and John K. Penn followed, giving very seasonable discourses on the results of obedience to the Gospel. Bro. Ashton was the next speaker and referred particularly to the three questions asked by the Saviour: What went ye out for to see, A reed shaken by the wind, a Prophet, a man dressed in soft raiment? Our Secretary states that there was a wonderful outpouring of the Spirit of God, and at the close of the meeting three Indian people and an Italian man offered themselves for baptism. The meeting was then closed by Bro. Wade Rigger of Detroit, after which a number of the Saints retired to the Detroit River where the aforementioned persons were baptized.

Services reconvened at 2:30 p.m. This meeting is usually conducted as a testimony meeting and was opened by Vincent (James) Loyalvo of Detroit. Bro. Loyalvo, before obeying the gospel, was a Radio singer, and is a very talented man. After his conversion to the gospel, he gave up his singing career, which was a very lucrative one for him, and is now devoting his voice, time and energy to the service of God. He has a

wonderful testimony which he bore in this meeting. He has cast behind him the fame that he could have attained in this world, for the testimony of Jesus. He has a brilliant voice not only for singing, but also for the preaching of the gospel. Many others bore bright testimonies in this meeting. Those who were baptized at the close of the morning session, were confirmed in the church by the laying on of the hands of the Elders for the reception of the Holy Ghost. Meeting was dismissed to reconvene at 7:30 p.m. A number of the Saints again retired to the river where Grace E. Cadman, the youngest daughter of Bro. and Sister W. H. Cadman was baptized. There are four girls in their family and all have been baptized into the church.

The evening meeting was conducted as a testimony meeting in which Grace was also confirmed.

Meeting was closed by Bro. Alma B. Cadman.

JULY 1, 1938

The General Conference of the Church of Jesus Christ convened at Monongahela, Pa., in the General Church building at Sixth and Lincoln Streets on Friday at 7:30 p.m.

The officers of the church were well represented at this conference, as also many brethren and sisters were in attendance.

Our Conference usually opens on Saturday morning, but because of so much business to be handled in the General Conference, we decided to meet the evening before, (Friday) to give us more time to deliberate on the various problems that arise among us.

The Conference was opened by First Counsellor, Charles Ashton, by singing "Except the Lord conduct the plan, the best concerted schemes are vain." After prayer, the Hymn "Let Earth and Heaven agree" was sung; an appeal by the Poet that all men should give heed to. After a short talk by both Bro. Ashton and Bro. W. H. Cadman, business was taken up.

The first act of Conference was to pass the following resolution. "That we sustain the officers of the Church that sustain the faith of the Church". The minutes of the 1937 July Conference were then read and accepted by motion.

Under Unfinished business, the Auditing Committee, composed of Bros. John Mancini and W. H. Cadman, reported the various funds of the Church had been audited by them and presented a statement of each fund. Their work was accepted by motion.

Another item of unfinished business was an article that Bro. Alma B. Cadman had been requested to write on the subject of the "Peaceful Reign." It had been checked over by a committee appointed for that purpose, and it was decided that the article be put in print in pamphlet form, but the writer must bear the responsibility of its contents. An explanation to that effect is to be printed in the preface of said Pamphlet. It was published under the title, "The Seventh Day of Rest."

On Saturday morning the proposition presented to the July Confer-

ence of 1937 by the "Ladies Uplift Circle" relative to mission work, was endorsed by the Conference by a vote of the Elders: thirty-one voting assent and twenty-two negatively.

A resolution had been presented to a previous Conference by the Rock Run Branch to eliminate the Sunday afternoon testimony meeting at Conferences and devote the time to exhortation and preaching. A motion was passed that the resolution be dropped and that these meetings be left in the hands of the President and his Counsellors to be conducted as they may feel directed.

Under the head of communications, letters were received from two of our Indian brethren, Thomas Anderson and George Nicholas of the Muncey Reserve at Muncey, Ont. Canada. Both these brethren have since been ordained Elders in the Church and are energetic in the Restored Gospel.

In reporting mission work, Bro. Joseph Lovalvo of Detroit reported making several trips with some other brothers to Allison, Ont., Canada and holding meetings, with much interest being manifested. Allison is located about fifty or sixty miles north and a little west of the city of Toronto. It is the place where Bro. and Sister Henderson and Sister Ford of Windsor, Ont. spent their child-hood days, and since obeying the Gospel they have become concerned about their own people. I made a visit there with them once in 1938. I am glad to say that the efforts put forth in that place have not been in vain, for Sister Henderson's Mother has since obeyed the Gospel. In this same report, Bro. W. H. Cadman reported visiting the Muncey and Grand River Reserves (Six Nations) as well as the Tuscarora and other reserves both in the U. S. and Canada.

The meeting was closed with prayer by Bro. Angelo Corrado.

We reconvened at 2:30 p.m. and were led in prayer by Bro. Rocco Biscotti of Cleveland, Ohio.

The election of General Church officers was as follows: President, W. H. Cadman; First Counsellor, Charles Ashton; Second Counsellor, Robert Anderson; Recording Sec., Thurmas S. Furnier; Assistant Secretaries, Matthew T. Miller and Gorie L. Giaravino; Financial Sec. Peter Garafola; Treasurer, Charles Behanna; Trustee (one elected) Charles Behanna; Church Historian, W. H. Cadman; Librarian, Ernest Schultz; Assistant Librarian, Melvin Mountain; Treasurer of Missionary Fund, J. C. Cowan; General Church Deaconesses, Elizabeth Davidson and Hanna Skillen. After the election of Presiding Elders and some other items of business were disposed of, the meeting was closed with prayer.

The evening meeting convened at 7:30 and was opened by Bro. W. H. Cadman with prayer and singing Hymns "An Angel came down from the mansions of glory," and "O stop and tell me redman." These are two wonderful hymns, both pertaining to the Restored Gospel and the restoration of Israel, which are often sung by the Saints of God with much happy anticipation relative to the Latter Day Work.

Under the head of New Business, the quorum of Evangelists presented some business transacted by them to the conference which was accepted.

It was as follows: Bro. Samuel Ambrose was retained as President; Bro. Vincent Clemente retained as Vice-President and Peter Garofala as Secretary. Likewise the quorum of Apostles presented their doings in which they retained Bro. Alma B. Cadman as President, and Bro. James C. Cowan as Secretary.

It was reported to this conference that Bro. Vincent James Lovalvo of Detroit, with the aid of some others, has translated the Law and Order Book of the Church into the Italian language and a resolution was passed authorizing Bro. W. H. Cadman to put it into print, he having purchased a small printing press recently.

Bro. Paul Costa of the Sopris, Colo. Mission, asked the Church for the privilege of buying a building for worship at Sopris. The church gave him permission to do so, the purchase price of the building being \$160. This may seem a very small amount of money, but the town is a mining village which has seen more prosperous days. The mines are worked out and the town is on the wane. The building in question is a brick Church which was built in the more flourishing days, but property values are now at a very low ebb there. However it makes a very comfortable place for the Saints to worship in. Sopris is a small place about five miles from Trinidad. Bro. Costa has followed the coal mining industry and has made his home there for many years.

A resolution was passed and the following brethren: Rocco Biscotti, of Cleveland, Ohio; A. A. Corrado, of Youngstown, Ohio; W. H. Cadman, of Monongahela, Pa.; Isaac Smith, of Elizabeth, Pa.; Charles Ashton, of Coal Valley, Pa.; and T. S. Furnier, of Detroit, Mich.; were named on a committee to draw up a new arrangement for the conducting of Conference business in the future. Action in this matter had become necessary on account of our business becoming so extensive and the more spiritual affairs of the church could not be given as much consideration as desired. The committee decided to meet in the Church at Cleveland, Ohio, on Sept. 3, 1938, at twelve o'clock noon.

Also recorded in the minutes of this July Conference is a communication received from James E. Yates, an Apostle of the Church of Christ (Temple Lot), with a purported revelation in reference to the building of a Temple in Independence, Mo. A motion was passed that we acknowledge receipt of this communication and reply that we are not interested in the building of a Temple at Independence, Mo. We believe that a city, the New Jerusalem, shall be built upon this land by the seed of Joseph with the assistance of the Gentiles and as many of the House of Israel that shall come. (See III Nephi, chapter 21, verse 23.) Further more, if it is the Lord's will that a Temple or House of Worship be erected, we believe it will be done after the city has been built and certainly not before. (I will explain that a lot was dedicated at the afore-mentioned place by Joseph Smith in 1831 for the erection of a Temple. There has been in late years, some contention as to the rightful owners of the lot. A court decision gave the "Reorganized Church of Jesus Christ" possession of it but a higher court reversed the decision and

gave it into the possession of the Church of Christ, whose headquarters are in Independence. They are very anxious to build a Temple on the site, and when I was there in the Spring of 1940, they had already excavated for the foundation and unearthed the stone planted there by Joseph Smith inscribed with the date 1831. Owing to a lack of finance, their venture was at a standstill. In a conversation I had with one of their leading men, I learned that they expect the New Jerusalem to be built there.)

Proceeding with the Conference business, a motion was passed that we use a Microphone for our Sabbath Day services, for the benefit of those who cannot get in the meeting room on the upper floor of the Church. The Microphone is to carry all speaking and singing to the lower floor, thus enabling all the anticipated crowd to enjoy the services.

Under the head of financial business, the following donations were made to several Branches that have debts on their Church buildings: \$100.00 to the Glassport Bldg. fund; \$50.00 to the Sopris, Colo. Mission; \$35.00 to the Brooklyn, N. Y. mission; and \$35.00 to the Cleveland, Ohio Branch. Also \$85.00 was paid to Bro. W. H. Cadman for printing the Pamphlet titled "The Seventh Day of Rest." It was then resolved to hold our next General Conference at Monongahela, Pa. in July 1939 and our next quarterly Conference at Rochester, New York, in October of 1938. This will be the first Conference to be held at the latter place.

The business of our Conference was then closed by singing "Praise God from whom all blessings flow" and benediction was pronounced by Bro. Alma B. Cadman.

Sunday service was opened at 10:30 a.m. and was conducted in the usual manner. We sang Hymn 73 "What a friend we have in Jesus" and Bro. Vincent James Loyalvo of Detroit led in prayer. The meeting was continued by singing Hymn 183, "An Angel came down from the mansions of glory."

Bro. Loyalvo read a portion of scripture from St. Luke, chapter 16, the subject being the "Unjust Steward". He was followed by Bro. Alma B. Cadman who spoke of the Restoration of Israel in the Latter Days. Bro. Vincent Clemente followed and spoke in the Italian tongue for the benefit of the many of that race, who were present in the congregation. The meeting was enjoyed by all, the blessings of God being made manifest. Bro. W. H. Cadman made a few closing remarks, and after the singing of the Doxology, the service was closed with prayer by Bro. James Heaps of Jeanette, Pa. There were possibly six or seven hundred people at this service on the upper and lower floors and the Microphone served well.

The afternoon service was opened with prayer by Bro. Angelo Corrado of Youngstown, Ohio, who bore testimony to the Gospel (and Bro. Corrado has a wonderful testimony through obedience to the Gospel of Christ.) Bro. James Heaps asked the blessing of God upon two Indian children who were present. The remaining part of the meeting was occupied by the brethren and sisters bearing testimony to the goodness of God towards them. Brother and Sister Frederick R. Hill, (Indians)

from the Tuscarora Reservation in New York State, also bore testimony to the Gospel. Service was closed with prayer by Bro. Joseph Lovalvo of Detroit, Michigan.

TESTIMONY OF SISTER SADIE B. CADMAN AS PUBLISHED IN THE GOSPEL REFLECTOR IN JANUARY, OF 1907.

My mind has been drawn to this hymn 375 so much, it just speaks the sentiment of my heart:

How lost were our days, till we met with the gospel,
The creeds and the systems seemed powerless and vain;
We ne'er received precepts, so suited to save us,
As those by the priesthood restored again.
In the wisdom of men, we had long been entangled,
And forms without power encircled us round,
But now we rejoice in the hope of redemption,
And peace to the faithful doth ever abound.

We can truly say that our days were lost until we met with the Gospel; and we feel it our duty, since we have been brought into the truth, to show others the way of life and salvation, and know that we must testify to the world to clear our garments. For when we were in the world we led many to Christ, as we supposed, but I have often said, "It was the blind leading the blind." When a mere child I had a desire to be a Christian and said when I joined church I wanted to hold to it for I saw so many people that would be converted every winter or when the revival services began, and when I was fourteen years old I joined the United Brethren church of McKeesport, was sprinkled or baptized, as they call it, when I was taken in. I was a faithful member and worker in that Church until 1901 the year I heard the gospel preached. I had often heard of the Latter Day Saints or Mormons, as they were called; and knew they held their meetings on Highland avenue, but my time was so taken up with church duties that I never went to hear them. But the time came when I was asked to attend a conference of the Saints at Monongahela City and I did so. And when I heard them preach it seemed to be just what I had longed for. It was to me what food is to a person who is hungry. I became interested and wanted to go back again and did so until I realized my soul was being fed with food from the Saints meetings and finally I lost all desire for the church I belonged to. I didn't join for almost two years after I heard the gospel preached first but prayed earnestly to God to let me see and know for myself if this was the true way and His true church. I couldn't see that I was a sinner nor why I would need to be baptized. I had been sprinkled and thought that ought to do. But God showed me in a dream and I realized I could go at once to the water and I felt then that I was a sinner. I was not persuaded by any person or persons as has been said by some. But God showed me the way. Christ told Nicodemus that he must be born again of the water and the spirit. And He himself was baptized not for sin but an example for us; and he laid down a plan of salvation whereby we can be saved. So I had never obeyed the plan of Jesus.

I was converted when I joined the United Brethren church and afterwards sprinkled, but that which was told them on the Day of Pentecost when they asked, "What they must do to be saved," "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, see Acts 2:38," was never preached to me.

And we read down the rest of the chapter what they received. So it was with me I was baptized on October 22, 1902 and had hands laid on my head, by the elders of the church for the reception of the Holy Ghost. And when I came out of the water I felt that I had a clean heart and after the brethren laid hands on my head, I was given such a satisfaction that I realized I had been born again just as Christ had told Nicodemus, I felt too that I had crossed over a line out of the world and can truly say we are in the world but not of it. O Happy Day when Jesus washed my sins away. I have been perfectly satisfied with the church of Jesus Christ ever since; and know its teachings are pure and true. Not long after I came into the church I was given an experience. I was sitting in church and felt the Spirit of God take hold of me and put my feet on the floor and I realized they were as iron and could not be moved and these words came to me. How firm a foundation ye saints of the Lord. Now these are not imaginary. Man cannot give us these things neither can he take them away. But the Lord, Blessed be the name of the Lord, we have had many grand experiences since we came into the truth and know that it is not from man but God. I know I have been given a hope that reaches beyond this world. I have no desire for this world nor the things of this world, but for God and his church. For if I prove faithful to the gospel I have obeyed I know it will be well with me. Now I never had this positive evidence before I obeyed the law of Christ, and would just say to all who are earnest about their future to ask of God and ye shall receive; knock and it shall be opened unto you. Another evidence was given too that I was born of God. We have read that the scripture was written by men of God who were moved upon by the Spirit of God. After I had been baptized into the Church of Jesus Christ the Bible was a new book to me. I had been a teacher in the Sunday school and had taken a course of Bible study, but after I received the Spirit of God I read and saw the scriptures as I had never seen them before.

But how could I before I had been born again of water and the Spirit? For spiritual things are only known and understood by the Spirit of God. And at times while working around at my household duties I often feel a hungering and thirsting after the scripture and sit down and rest and receive the promise of the Saviour. "Blessed are they who hunger and thirst after righteousness for they shall be filled."

A SPECIAL MEETING AT CLEVELAND, OHIO

On September 3, 1938, the committee previously appointed to consider drafting a new order for the transaction of our conference business, met at their appointed time in Cleveland, Ohio. Also a Priesthood meeting

was held in the afternoon, about fifty Elders being present. I will not report anything of the business of this meeting, since no definite conclusions were made of the problems under consideration. Another meeting has since been held and a change in our affairs was arranged which account I will give in its proper order.

CHAPTER SEVENTEEN

*Our Church Building Dedicated at Glassport, Accounts
ranging from October 1938 and including the
April Conference of 1939*

THE FOLLOWING ACCOUNT WAS TAKEN FROM THE "Daily News" OF
MCKEESPORT, PA.

NEW \$23,000 CHURCH HERE IS DEDICATED

STONE EDIFICE ON MICHIGAN AVE. BUILT ENTIRELY BY MEMBERS

A new \$23,000 home in Glassport for the Church of Jesus Christ, was dedicated yesterday with visitors present from as far as Youngstown, O.



Our Stone Church at Glassport, Pa.

The new building, a one-story stone structure, with an auditorium seating 200, is located on Michigan Ave., between Sixth and Seventh Sts. The dedication service was in charge of Isaac Smith, of Elizabeth, presiding elder of the church.

Membership 93

The church has a membership of 93 and has met in several buildings during its 20-year existence in the borough. Its immediate past home was on Monongahela Ave. This is the first meeting place owned by the church itself.

Speakers at the reception included Elder James H. Heaps, of Greensburg, and William H. Cadman, president of the Church of Jesus Christ's national organization which has churches in six Eastern states.

The new home was built entirely by members and includes, in addition to the first floor auditorium, a social room in the basement. Contributions from residents of Glassport, other than church members, helped pay for the cost of materials.

The new building has been under construction about a year and a half with the work progressing under the direction of a building committee headed by Anthony Battista and Elder Smith.

Founded in 1862

Approximately 250 attended dedication services in the church yesterday, with visitors present from McKees Rocks, Monongahela, Greensburg and Youngstown.

A reception in the new social rooms followed the afternoon service, with Sister Concetta Dintino and aides in charge of the lunch.

The church holds services three times on Sunday and on Wednesday and Friday.

The Church of Jesus Christ was founded in 1862 and has branches in this district in Elizabeth, Monongahela and Jefferson Township.

THE OCTOBER CONFERENCE OF 1938

This was the first Conference the Church had held in the city of Rochester, New York. We assembled in one of the public buildings known as the Assembly Hall. Rochester is a very large city, numbering about four-hundred thousand in population including its suburbs. The Eastman Kodak Co. is one of its most noted industries.

The Conference convened in its usual order, and was opened by Bro. W. H. Cadman with prayer and singing Hymns "O God give strength to all Thy Saints" and "The Lord did raise up Joseph Smith." A large crowd was gathered from various places, including Brooklyn and Bronx, N. Y.; several places in New Jersey, Pennsylvania, Ohio, Michigan, and Windsor, Canada. Also a number of Indian people from the Tuscarora Reservation in New York State and some from Canada were present.

On account of the absence of Second Counsellor, Robert Anderson, Bro. Joseph Dulisse of Detroit was chosen to act in his place. Also Bro. Peter Garafola of Arensburg, Pa. was chosen to fill the vacancy caused by the absence of Treasurer, Charles Behanna.

In the transaction of business, Bro. W. H. Cadman reported he had printed the pamphlet, the title having been changed to "The Seventh Day of Rest" instead of "The Peaceful Reign." The selling price of these pamphlets was set at ten cents per single copy or a dollar for fifteen copies. Twenty-four hundred and seventy copies were printed at a cost of \$85. This article was written by Bro. A. B. Cadman and published by the Church, but is not necessarily the faith of the Church, as is made plain in the preface of the pamphlet. The meeting was closed with prayer by Bro. Charles Ashton of Coal Valley, Pa. We then retired to a large dining room where our Sisters of Rochester served lunch.

We reconvened at 2:00 p.m. and Bro. Ashton opened the meeting with prayer. Hymns, "Hear what God the Lord has spoken" and "Except the Lord conduct the plan, The best concerted schemes are vain," were sung and after a short address by Bro. Ashton, our Conference business was resumed.

Brother W. H. Cadman reported that he, along with Bros. T. S. Furnier of Detroit and Frank Ford of Windsor, Canada, went to see

the Provincial Authorities at Toronto, Ont., Canada to make inquiry about obtaining a Provincial Charter for the Church of Jesus Christ. It was learned that should we go through with this matter, it would not be only an expensive proposition, but the Church in the United States would not be able to act for the Church in Canada; in other words the Church in Canada would be a separate organization even if we were chartered. Also in order to obtain a charter there, it would require an act of Parliament. As it now is, we are proceeding legally in preaching the Gospel in Canada and can organize Branches and Missions in Canada without violating their law.

It was also learned that the Church cannot own property in Canada, without the consent of the Crown. In order to avoid going any further into this matter at present, our wisest way to proceed is to purchase property in the name of some of the officers of the Church and their successors, in trust for the Church. A committee of four brethren, Wade Riggen, Matthew T. Miller, T. S. Fournier and Frank Ford, was appointed to look into the matter of purchasing a site at Muncey, Ont., Canada, for the purpose of erecting a House of Worship for our Indian members in that locality.

Much other business was transacted in this session, including hearing the reports of the various Branches and Missions, and electing of Presiding Elders. The meeting was closed with prayer by Bro. Joseph Dulisse of Detroit.

The evening session convened at 7:00 p.m. We were led in prayer by Bro. Dulisse and the following Hymns were sung: "Sweet hour of prayer" and "Fade, Fade each earthly joy." A few introductory remarks were made by Bro. W. H. Cadman and then business was resumed.

Under the head of "Revelations from the Branches concerning the General Church", a number of experiences were read. Some of these were recorded on our records, while some were not. (It will be noticed that in this history, that I am inserting at intervals, some of the experiences our people have had such as Visions, Dreams, Testimonies, etc.)

Under the head of New Business, the Brooklyn Mission reported that they had purchased a building in which to worship. The purchase price, including the usual expenses incidental to buying property, is given at \$1594. They themselves raised \$1476. leaving a balance of \$118. I have been in this building on two occasions, and our folks in Brooklyn have a very nice place to worship in. They had in some way been deprived of a meeting place, when one of our Brethren there was directed to this building in a dream. The result was that they bought the building.

"The Ladies Uplift Circle" is an organization of the sisters of the Church, in which they use much of their time in helping the various causes in the Church. I would not omit from this work, that which is recorded on the minutes of this Conference. It is recorded that they donated \$50. to Detroit Branch No. 1 for Indian Missionary Work on the Six Nations Reserve, and the Reserve located at Muncey, Ont. Canada; \$20. to the Rochester Branch to help carry on the work on the Tuscarora

Reserve in New York; and \$20. for Indian Mission work in general; making ninety dollars in all. This is being repeated by our Sisters every three months; yet it is only one of the many good things they are doing. May the Lord bless the Ladies Uplift Circle.

In disposing of our financial business, the conference donated to the Cleveland, Ohio Branch, \$33. to help them with their Church debt; \$25. to the McKees Rocks, Mission to help them with their debt; and \$50. to the Rock Run Branch to help them out with the debt on their building at Glassport, Pa. The Rochester Branch wanted to bear the expense of holding this conference in their city, but the Conference donated \$15. toward it. We then adjourned our business to meet at Warren, Ohio, the first Saturday in January, 1939.

Benediction was pronounced by Bro. Vincent Clemente of McKees Rocks, Pa.

Sunday Morning service was opened with prayer and singing Hymns, "Lord in the morning Thou shalt hear" and "The time is far spent". Bro. Charles Ashton read a portion of scripture in Revelations, third chapter, and gave a very good lesson on the same. He likened the Church of Jesus Christ to the Churches of old, especially to that of Philadelphia, exhorting us to be fervent in the Gospel, and not lukewarm or cold. Bro. A. Corrado of Youngstown, Ohio, followed in the Italian tongue, speaking on the same subject, a wonderful blessing being felt. The gift of tongues was made manifest, the interpretation being that the Lord was calling all to Salvation, and entreating those who belong to the Church to remain faithful, as a great destruction is coming. After singing "Praise God from whom all blessings flow" a closing prayer was offered by Bro. Joseph Shazer of the Vanderbilt, Pa., Mission.

The afternoon meeting was conducted as usual, as a testimony meeting where many of the Saints from the various Branches bore testimony to the Gospel, the spirit of God being made manifest. The meeting was closed by Bro. Anthony DiBattista of Glassport, Pa.

ROSCOE, PA.

"A Preacher's Error" as taken from the *Gospel Reflector*, published in November, 1905, by our late President, Alexander Cherry.

There recently appeared in the Washington Observer an account, written by a staff correspondent, of the dedication of a monument to the memory of Solomon Spaulding at Amity, Pa. Many things in connection with that event and the speeches made are misleading and show lack of knowledge regarding the truth of Solomon Spaulding's work, "Manuscript Found." It was heralded at that meeting that he was the author of the Mormon bible. Rev. J. W. McKay, of the Waynesburg Times, said: "We are gathered here today under rather peculiar circumstances to erect a monument to a man who was instrumental in writing a bible." He says that Spaulding was innocent in writing the Mormon bible which became the ground work for a sect to justify their iniquity. If that be the case he must have been an immoral man. This assertion alone, on the part of Mr. McKay, shows conclusively that he is not familiar with the romance of Spaulding nor the Mormon bible as it is called by him. The doctrine of

polygamy is condemned by the Mormon bible and a close student of the two books would see no similarity in them.

Mr. Dood, in his utterances, said Spaulding was a very intelligent, well-educated man and a graduate of Dartmouth college, and yet history tells us he was a school teacher, a law student, a land speculator and a tavern keeper.

Dr. Brown stated that he had a wandering disposition, an unsettled mind, yet they raise a monument to a man unbalanced in mind and who was not even appreciated while he lived by those who knew him best and so disrespected that he was not even called by his right name.



Our Church at 352 Clifton Place,
Brooklyn, N. Y.

But we find that the Jews would rather release Barabbas than Christ in that day. So in this day they would erect a monument to the devil if it was in opposition to the Book of Mormon. Now we defy any of the parties present at that meeting to prove that Joseph Smith saw either Sidney Rigdon or Spaulding's Romance, before he translated the Book of Mormon. If the statement is still reiterated that the same historical facts are recorded in both books, it is false as any person could know by reading them. It is stated that the work of Spaulding was stolen from Mrs. Spaulding in New York and yet it was by parties other than Rigdon and Smith. Dood says there is nothing recorded to give us facts and we can but guess at the happenings of that period. Still he advises that the inscription of the monument should read, "The Man Who Wrote the Mormon Bible." Be careful as that may prove to be the

handwriting on the wall for your destruction. For these two gentlemen to couple these two books together is ridiculousness carried to extremity. "There is none so blind as those who will not see." The original manuscript for Spaulding's "Manuscript Found" is at Oberlin College, Ohio, and the "Book of Mormon" or the "Nephtie Record" can be secured by addressing the Herald, Lamonia, Iowa. Read these before you pass judgment. P.S. At this date 1942 the Book of Mormon can be purchased by addressing The Church of Jesus Christ, Monongahela City, Pa., P. O. Box 72.

THE JANUARY CONFERENCE OF 1939

This was held in the Pythian Temple, Warren, Ohio, with many officers and brethren and sisters present. Bro. and Sister Hill, along with another Indian man from the Tuscarora Reserve in New York were also present.

The Morning service was led in prayer by Bro. Ishmael D'Amico of Rochester, New York, followed by a short address by Bro. Isaac Smith of the Glassport Branch concerning the work of the Church. In pursuing the regular order of Business, Bro. D'Amico was elected to act as Second Counsellor in the absence of Bro. Robert Anderson; Bro. Garafola to act as Treasurer in the absence of Bro. Charles Behanna and Bro. Isaac Smith as Trustee in the absence of Bro. Teman Cherry.

After reading and disposing of the minutes of the previous Conference, the order of unfinished business was taken up.

Bro. Costa of Solpris, Colo. reported having purchased the building previously referred to, and says that it is not necessary to be incorporated in that state in order to own Church property, which is not taxable.

A letter was read from Bro. Matthew T. Miller who is vacationing at his old home in Jamaica, British West Indies. He says that he felt the prayers of the Saints accompanying him and that he is enjoying much liberty there among the Jamaicans. Letters were also read from some other brethren who were not able to be at the conference.

Under Missionary work, Bro. Isaac Smith reported some new work being started at Harmony, Pa., and is anticipating some progress in that locality. Bro. W. H. Cadman reported going with Bro. Joseph Bittinger of near Uniontown, Pa., to preach the Gospel in Lonaconing, Maryland where Bro. Bittinger's parents live. We enjoyed the trip very much and had good liberty in preaching. Bro. Bittinger has since baptized his parents and several other members of their family. Lonaconing is located in a deep, very narrow valley. The mountains are high on each side with railroads winding around them to the coal mines. Mining seemed to be the principal industry. It was odd to see the burying grounds high up on the mountain side. It was in this town that Bro. James Nickols died many years ago. He was one of the Apostles of the Church in 1862. I never saw him to my knowledge, but my Father was well acquainted with him, and spoke very highly of him. Bro. Cadman also reported making a few trips to Indian Reserves on the Grand River and at Muncey, Ont., Canada. Bro. Joseph Dulisse reported making two trips to Chicago, Ill., and is anticipating some good work there.

The meeting was closed with prayer by Bro. D'Amico.

The afternoon session convened at 2:00 o'clock and was opened with prayer by Bro. W. H. Cadman and in singing Hymns, "Guide us O thou great Jehovah" and "Mid scenes of confusion". After a few remarks by Bro. Cadman in an opening address, business was resumed.

The reading of Branch and Mission reports have become one of the major parts of our business. They were read by Bro. A. Corrado of Youngstown, Ohio. These reports give the account of the progress being made in the various parts of the country where-in the Church is located and some very interesting events are often reported.

Presiding Elders of the different Branches and Missions were elected in this session of business; also various other matters were disposed of in this meeting.

Under new business and propositions concerning the spread of the Gospel, the Ladies Uplift Circle donated to the Church \$60.00 for missionary work on the Six Nations and Muncey Reserves, in Ont., Canada, also on the Tuscarora Reserve in New York State.

Brothers John Mancini and W. H. Cadman were appointed to audit the various accounts that are being kept by the Church, and the meeting was then dismissed with prayer by Brother Reese Jones of Wichita, Kansas.

In the opening of the evening session of business, we were led in prayer by Bro. J. K. Penn, with our usual order of singing. After Bro. Penn had made a few introductory remarks, business was resumed. In the mean-time we were informed of the serious illness of Sister Doratio of Glassport, Pa., and we paused long enough to sing a Hymn "Jesus Lover of My soul" and offer a prayer in her behalf as requested. The supplication was made to our Heavenly Father by Bro. Rocco Biscotti.

We then continued with our business. The following report was made by Bro. Wade Rigger, with reference to the purchase of land at Muncey, Ont., Canada: "We have located two sections or plots of ground in Muncey. One consists of two acres near the Indian Agents office, with electricity and water near, priced at \$400. Cash. The other plot is a one-half acre of ground beside the post office bldg. There also is a well of water and electricity near-by. It is priced at \$100. cash. The following words are in the form of a plea to the Church: Please do something about this, for we cannot get the people into houses anymore. Our numbers are too great. Other people would come to our meeting but there is not enough room."

A resolution was then passed that we authorize the committee to purchase the one-half acre plot of ground. Owing to the complication of owning land in Canada in the name of the Church, a motion was passed that this land be purchased in the name of Thurman S. Furnier who is Secretary of the General Church and that he obtain legal advice about the matter and proceed in such a manner that in case of his death or any unforeseen event, the property will revert to another responsible member or officer of the Church. In other words, the property is to be held in *trust* for the Church of Jesus Christ, (whose headquarters is at Monongahela, Pa.) regardless of whose name is on the deed.

Owing to existing conditions at the Little Red Stone Branch, Brother Charles Ashton (of the Rock Run Branch), was authorized by the Conference to appoint Elders from various places to visit said Branch and to assist them. The Red Stone Branch was at one time one of the strongest in the Church, but it seems that since the death of Bro. Nephi Federer some years ago, they have had more or less difficulty in getting along. I myself have attended meetings there at intervals for a good many years and enjoyed myself with them, and I pray that the Lord will bless and revive the work there again.

In disposing of the financial business, I notice that the following contributions were made to Branches of the Church where there was

debt for buildings which had been erected or purchased for worshipping in. The Stelton, N. J., Mission was given \$10.; Glassport, Pa., (Rock Run Branch) \$50.; Cleveland, Ohio, \$30.; McKees Rocks, Pa., \$20.; and Sopris, Colorado, \$25.

A vote of thanks was extended to the Saints of the Warren Mission for their hospitality extended to the visiting Saints. May the Lord bless them all. Conference business was then adjourned to meet the first Saturday in April, 1939, at Detroit, Mich. Meeting was dismissed with prayer by Bro. Ishmael D'Amico of Rochester, New York.

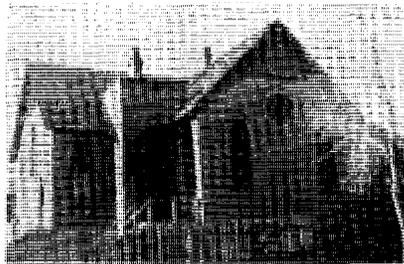
Sunday Morning service was opened at 10:30 in the usual manner by singing Hymn "The Spirit of God like a fire is burning". Prayer was offered by Bro. T. S. Furnier and then the Hymn, "One there is above all others" was sung. Bro. Furnier read for his text, scripture found in Acts. 2nd chapter from the 37th verse to the end of the chapter, expounding it thoroughly using also some other quotations of scriptures. At the close of his discourse, the hymn "Stand up, Stand up for Jesus" was sung, and then Bro. Alma B. Cadman took up the subject introduced by Bro. Furnier. Bro. D'Amico followed Bro. Cadman, speaking in the Italian tongue. The seasoning grace of God was felt throughout the meeting. We then arose to our feet and sang "Praise God from whom all Blessings flow." The meeting was dismissed with prayer by Bro. Isaac Smith, of Elizabeth, Pa.

The afternoon service was led by Bro. Rocco Biscotti of Cleveland, Ohio, who bore testimony to the Gospel. During this session, Bro. Peter Molinato (a former member of the Church who had become weakened and undutiful) arose and glorified God and asked the Church to forgive and renew him into fellowship again, which of course was freely done. Bro. Molinato said that he had never found any joy in the world. We were all glad to see Peter return again to the fold. Brother and Sister Hill (Indian members from New York State) bore their testimony to the Gospel. They are a humble man and wife and seem to be very grateful to God for His goodness towards them. Mr. Nash, their friend, from the same place, expressed himself in the meeting, stating that he was seeking the true Gospel of Jesus Christ and asked the Church to pray for him. We were dismissed with singing the Doxology and prayer by Bro. A. B. Cadman.

FROM WINDSOR, ONT., CANADA

I, Joseph Lovalvo, came in contact with the Church of Jesus Christ in the month of May, 1933, in the City of Detroit, Michigan, through the testimony of Sister Louise Lombardo. The first service that I attended was in the Divine Branch No. 1, on a Sunday morning, and for the first time in the twenty-three years of my life I heard the true and unadulterated Gospel of Jesus Christ. Under the sound of Brother Patsy DiBattista's voice, an Evangelist in the Church, I felt a conviction deep in my heart that I was a sinner and had to give an account of my deeds to God. I felt a joy in my heart amongst this people, and at the close of the meeting

I returned home and declared to my family that I had found the true people of God. The weight of sin continued to burden my heart and I went to God in prayer, earnestly beseeching forgiveness of my sins. I sought Him in this manner for several weeks, during which time I attended all services in the Church, visited the saints in their homes,



Our Church at Sopris, Colo.,
near Trinidad

listened to their testimonies and accepted the restored Gospel without any doubt whatsoever.

After witnessing two baptisms on the morning of July 9, 1933, I returned home feeling as an outcast. The burden of sin still lay heavy on my heart, and, though I prayed unceasingly, I knew that my sins had not yet been forgiven. I entered my bedroom and falling on my knees I implored God to forgive my sins, declaring that I was

willing to forsake the sinful pleasures of this world and consecrate my life to His service. After several minutes I felt, as it were, a fire envelope my whole being and the sadness in my heart turned to joy. The burden of sin was removed and I felt the presence of the Almighty God. I was ready to follow Christ into the waters of baptism. The following Sunday, July 16, 1933, I was baptized into the Church along with my brother James, who is now an Apostle in the Church, and my brother Anthony. That day will always be the sweetest day in my life, and I shall never forget the joy and the happiness that I experienced when through the mercies of God I was drawn out of a wicked and sinful world and brought into His glorious Church here below.

In the year 1935 six people were baptized in the City of Windsor, Ontario, by the Elders of Branch No. 1, of Detroit, and I attended the services there along with other brothers and sisters who went there from Detroit to encourage those who had obeyed the Gospel. In the same year I was ordained a Teacher and was sent to Windsor to conduct services by the request of the Presiding Elder of Branch No. 1, of Detroit, Brother T. S. Furnier. In January, 1936, I was ordained an Elder and continued with other Elders to preach the Gospel in the city of Windsor.

During the fall of 1936 Matthew Miller and Wade Rigen, Elders from Detroit, crossed the border to Canada to preach the Gospel to the American Indian on the Muncey Reservation. They were questioned by an immigration officer named Frank Ford concerning the Gospel they preached to the American Indians. Curiosity took hold of this man, who was a member of the Baptist Church, and he accepted an invitation from these brothers to attend the services on the Muncey Reservation on January 9th, 1937. Mr. Ford brought with him another member of his church, named Clifford A. Burgess. The highway was covered with ice and sleet on this morning, which made traveling both difficult and

dangerous, and these men marveled at the faith of the brothers to go such a distance to preach the Gospel without any remuneration.

At this juncture I give way to Brothers Ford and Burgess so that they might relate to you in their own words how they felt at their first meeting on the Muncey Reservation as follows: "We arrived at the Reservation at 1:30 p.m. after a very hazardous trip. We were invited for dinner to the home of Chief George Nicholas, a member of the Church of Jesus Christ. After dinner we assembled at the Council Hall where for the first time we heard something which awakened us to the realization that sectarianism was just a form of Godliness and that we had been following the doctrines of men. We marveled at the testimonies of the Indian saints, especially that of one Sister Muskelunge, who after having been blind for fifteen years received her eyesight on the day she was baptized into the Church of Jesus Christ under the ordinance of the Gospel (laying on of hands by the ministry of the Church).

The joyfulness of the meeting as we sat under the sound of the glorious testimonies and the preaching of the Gospel by the Elders remained with us on our journey homeward, and as we met our loved ones and friends who awaited for us in Windsor, we began to tell them of the glad tidings we had seen and heard. We sat with our friends until the early hours of the morning discussing the things we had witnessed, and we were forced to admit that our form of religion up to the present time was *just* a form. At that moment we felt that the dawn of a new day was near at hand for us."

After the above mentioned trip to Muncey, the Elders of Branch No. 1, of Detroit, commenced to hold special services for the benefit of the members of the Baptist Church who had become interested in the restored Gospel through the interest displayed by Brothers Ford and Burgess. During the weeks following this incident, the blessings of God accompanied us in the preaching of the Gospel, and through the manifestation of the power of God, eight members of the Baptist Church and three more from other sectarian churches were baptized into the restored Gospel. Our increasing numbers made it necessary to organize a Mission in Windsor, which was placed under the charge of Branch No. 1, of Detroit, with Brother Joseph Lovalvo, (having now been ordained an Evangelist), acting as Presiding Elder,

In the spring of 1938, Brother and Sister Frank Ford asked me (Joseph Lovalvo) and my wife to accompany them on a trip to Meford, Ontario, to visit their relatives, with the hope of spreading the Gospel in that part of the country. We visited there for several days, where we were greeted warmly although little interest was shown for the Gospel at that time. Leaving Meford on our return trip, we stopped at Alliston to meet Brother and Sister Henderson, who were visiting with Sister Henderson's parents. Mr. Peter McMullen, the father of Sister Henderson, had been paralyzed and bed-ridden for several years, and could neither talk nor walk. We were moved upon to pray for this man. In the evening of the same day we gathered around his bed and sang hymns. While we sang

his favorite hymn "When the Roll is Called Up Yonder," his face lit up with the glory of God, and as we sang the chorus of this beautiful hymn, he began to sing with us. There was much rejoicing in this home.

During the following two years, we held several meetings in the home of Mr. McMullen, and on one occasion Brother William H. Cadman accompanied us there. On this occasion Mr. McMullen's daughter remained at their home, which is located about three-quarters of a mile from the place in which an out-door meeting was held. Brother Cadman spoke on the falling away and the restoration of the Gospel of Jesus Christ. Although Mr. McMullen's daughter was unable to attend this service, she heard the three hymns that were sung and part of Brother Cadman's sermon while sitting on the porch of her home, and she said that she was most impressed with the words "restoration, restoration". Mr. McMullen passed away in April, 1939, at which time we attended his funeral at the request of his wife. A few weeks after his death, Mrs. McMullen came to live with her daughter, Sister Henderson, in Windsor, Ontario, and was baptized into the Church of Jesus Christ during the summer of the same year.

In the spring of 1939, Brothers Ford and Burgess were ordained Teachers of our Windsor Mission and in the fall of the same year they were ordained Elders. In the month of August, 1939, I (Joseph Loyalvo) was ordained an Apostle. During the July Conference of 1940 the General Church organized the Windsor Mission as a Branch of the Church and assigned to us the Indian missionary work on the Six Nation Reservation at Brantford, Ontario. The work at the Windsor Branch and also that at the Six Nation Reservation and Creighton Mine, Ontario, is flourishing and we now have a membership of 55. The officers at the time of writing (October, 1941) are 1 Apostle, 2 Evangelists, 2 Elders, 3 Teachers, 3 Deacons, and 3 Deaconesses at the Windsor Branch and 2 Deacons and 2 Deaconesses at the Six Nation Reservation.

In the years that we (Brothers Loyalvo, Ford, and Burgess) have been acquainted with the Gospel as members and ministers, we have found to our satisfaction that the Saviour's words are just and true when he declared that the road which leads to eternal glory is straight and narrow. During our travels in the Province of Ontario, we have found many times that our road was not strewn with flowers, nor our path a bed of ease. We have had to undergo many trials in taking the Gospel to the seed of Joseph (Indians) and to the Gentiles, but by the grace of God we have been able to overcome all obstacles. Knowing that it is our duty to take the Gospel of Jesus Christ to the ancient inhabitants of the North American continent (the American Indians), we have endeavored to the best of our abilities to be worthy ambassadors of this glorious cause, the ingathering of Israel. No hardship is too great nor any labor too difficult when we know that we are living in the days that the Prophets and Apostles foresaw and foretold, the greatest of all ages and dispensations of time. We know what it is to be on the highways when they have been covered with ice and snow; we know what it is to drive through blinding

blizzards; we know what it is to travel through treacherous rain storms; we know what it is to have our cars skid off the highways into ditches; yet with all of this God's protecting arm has enabled us to accomplish our missions and return to our homes unscathed.

Although we are few in number, we have enjoyed much harmony and we give a great deal of credit to our sisters, who have sacrificed the comforts of home to be with their husbands on the above mentioned trips. They have traveled thousands of miles over ice and snow and through sunshine and rain to bear their testimonies, which have rung out with the seasoning grace of God and have caused many of our Indian people to rejoice under the sound thereof.

We have been blessed with the gifts, blessings, and heavenly manifestations which followed the Apostles, Evangelists, and inspired men of God in the days of old. Many signs and wonders have accompanied us to the astonishment and surprise of even those who have tried to belittle the Gospel and persecute us. In the spring of 1940, I (Brother Joseph Loalvo), Brother Bob Watson and several other brothers and sisters, while holding services on the Reservation, were invited to spend the evening in the home of a Mr. Frank Miller, who is one of the Chief Consuls of the Six Nation Reservation. We went to this man's home, where we were cordially welcomed and made as comfortable as possible. After spending the night there, we had breakfast, during which this man commenced to tell us that he was seriously afflicted and had been to see two doctors in Hamilton, Ontario, who after examining him, told him that his case was hopeless and his affliction would eventually bring him to his death. He was greatly discouraged and breaking into tears he asked me to anoint him. I asked him if he believed that the Elders of this Church had the authority of the priesthood of the Son of God, and he answered, "I know you are men of God". All of us knelt in mighty prayer in behalf of this man, and as I anointed him the power of God was poured down upon me and I commanded this man to be made well in the name of Jesus Christ. The Lord poured out his spirit in great abundance and we were all caused to rejoice when this man declared that he felt his affliction leave him. He attended our service the following week and testified that he was completely healed and felt as healthy as a young man of twenty years. He has been well ever since. We hope that some day the gospel seed that has been planted in his heart will blossom forth, so that he might testify to the world what God has done for him.

During my vacation (Frank Ford) in September, 1940, my wife and I visited the Six Nation Reservation, and while there, I was called upon to anoint a little girl. On the way to the meeting we stopped to pick up an Indian woman, who was the grandmother of the child who was to be anointed, and we met there a young man by the name of Elijah Hill, who had just recovered from a serious illness and who had lost a leg when he was struck by an automobile. We were attracted to this young man and we invited him to come with us. Mr. Hill attended our Friday

night meeting and after the preaching service, having been touched by the blessings of God, he stood up and bore his testimony, declaring that he was thankful for these Christian friends who had shown him much kindness. He went on to say that since his accident in which he lost one of his legs, he had suffered greatly and had been much discouraged. His friends had deserted him and he had become destitute. He said that at the time we met him he was planning to kill himself and had just finished writing a suicide note to his relatives, but when the invitation to attend the services was extended to him, it kindled a spark of hope in his life. When we returned to Windsor, we brought Mr. Hill with us. While visiting with us in Windsor, he attended the services regularly and on a Wednesday morning at seven o'clock he was baptized. Due to the fact that he had only one leg, Brother Burgess and myself carried him into the river, and we performed the baptism. We can surely say that the Lord showed his approval by sending down upon us a shower of blessings. Mr. Hill has enjoyed many blessings in the Gospel and has been used as an instrument in God's hands in bearing his testimony among his own people.

In conclusion we wish to say that we are now planning to erect a church building. It has been revealed by God in the form of a dream given to Sister Etta Henderson and confirmed by several members of the Church that we are to build a church building on the corner of Irvine Street and Howard Avenue in the City of Windsor. Our aim always has been, and ever must be—progress and development—for if we pause in this march of conquest, we go backwards, therefore by the grace of God along with our many good brothers and sisters we desire to press forward to that mark of perfection thru' Christ Jesus our Lord. Amen.

BROTHER JOSEPH LOVALVO
BROTHER FRANK FORD
BROTHER CLIFFORD BURGESS

AN INSPIRING POEM

A Personal Testimony

'Twas Sunday afternoon on May 16, 1937,
That God revealed to me the only way to Heaven.
And as the Spirit touched me, in the sermon of that morning,
He made it very plain to me, He was giving me fair warning.

As Elder Joe Lovalvo prayed, the Spirit caught my heart
And then and there it started, and things to me impart.
I got up on my feet and asked the Elders to Baptize,
It was done in such a Spiritual way I could hardly realize.

After the Elders decided yes, to take me as their Brother,
They left the meeting open, in case the Spirit moved another.
However, no one but Sister Etta and I, had made our wishes known
So I knew that all was well with God, on His Almighty Throne.

The meeting was closed in order, and we started on our way
To witness the Baptisms and the dawn of a better day,
For two souls who had repented, and gave themselves to the Lord
To heap up riches in His Heavenly Home, where all good things are stored.

We started for the river to a cottage owned by Brother Frank
And there we prepared for Baptism, on the Detroit River bank,
Elder Joe Lovalvo asked us, if from our sins we did repent
The answer was in the affirmative, so into the waters we went.

He first took Sister Etta, by the hand and led her out
And there performed the ceremony, in true sincerity without a doubt,
He returned with Sister Etta, and took me by the hand
Said Brother Cliff this is the day, and I'm glad to see you take this stand.

My heart filled up and overflowed, with joy I cannot tell
For me to be with Brother Joe, in God's sight, sure looked well,
And into the water of the Detroit River, he led me by the hand,
To there fulfill my request, and our Saviour's own command.

To me that day I will Ne'er forget, the clouds were sending rain
And every drop that fell on me, caused more gladness not no pain,
And now my Brothers and Sisters, within this Church of Jesus Christ
Where neither race or color, mars God's own Righteousness.

I hope to ever prove faithful to God, and always do His will
And I know His loving kindness, will remain with me, till
My life on earth is ended, and my work on earth is done
And then to have my Soul ascend Heavenward and there behold His Son.

So Brothers and Sisters pray for me, that I will always be
A Standard Bearer for His Church on this land, or across the sea,
And I'll pray for each Sister and Brother, as God gives me strength
And hope to meet you all in Heaven sometime, regardless of length.

—BROTHER CLIFF BURGESS

THE LIGHT THAT FAILED

When unto the earth came Jesus,
And by His example taught,
Plain enough were all His teachings
That man should pervert them not.

When to heaven He ascended,
Came the Holy Ghost on all
Those, believing, then were baptized,
And upon His name did call.

Spread the church a while, and prospered,
Though fierce were its enemies;
But, beguiled by clever Satan,
Soon men ceased their God to please.

Darkness o'er the earth descended;
Whither fled that shining light?
All the world for man's transgression
Was enshrowded in black night.

Oh, what evils were committed
In this age so dark and long!
Oh, how craftily the devil
Led men into paths of wrong!

Hopeless seemed the situation,
Though for light did many seek;
Superstition filled religion,
Man was pitiful and weak.

—HARRY LORBER, JR.

THE APRIL CONFERENCE OF 1939

The Southeastern High School Auditorium in Detroit, Mich., held a large audience of officers and members gathered together from the several states in which the Church is located.

The morning session was opened with Hymn, "Guide us O Thou Great Jehovah", and prayer by First Counsellor Bro. Charles Ashton of Coal Valley, Pa., followed by singing Hymn, "God moves in a mysterious way." President W. H. Cadman then made a short address relative to the acceptance of the Gospel by the American Indian people, known to us as the seed of Joseph who was sold into Egypt.



Apostle Joseph Lovalvo baptizing an Indian woman in the Grand River at the Six Nations Reserve, Ontario, Canada.

On account of the death of Bro. Robert Anderson, of West Elizabeth, Pa., Second Counsellor of the Church, Bro. Isaac Smith was elected to act in his stead in this Conference; Bro. Peter Garafola to act as Treasurer in the absence of Bro. Charles Behanna and Bros. Philip Mileco, V. James Lovalvo

and Rocco Biscotti to act as Trustees.

Before pursuing the business of Conference, I wish to take note of the death of Bro. Robert Anderson. I knew him all my life. He was the son of Bro. Hugh Anderson, a faithful Bro. in the Church, who lived for many years in Calamity Hollow, a mining village in the country district back of West Elizabeth, Pa. Brother Robert was baptized in the year of 1887 and was a very faithful member until death. In going to Church he traveled past my home when I was but a boy; consequently, I would see him almost every Sunday; also his Father and Mother. He never proved

to be what may be termed a preacher, but was always active in our meetings. In his spiritual life he had had an experience once in which he found himself standing on a Rock, and often he would refer to it, testifying that he felt firm as a Rock and could not be moved. He would often speak of the Spirit of God burning like a fire in his soul. He was ordained an Apostle of the Church and at the death of Bro. John Grimes, he was made Second Counsellor, still serving in that capacity when death overtook him with a stroke early in the spring 1939. I preached his funeral service and we laid him to rest at the Old Stone Church not far from where he had lived so long.

To continue the Conference business, the minutes of the previous Conference were read by Secretary T. S. Furnier and accepted by motion. Some items of unfinished business were then disposed of and the meeting was adjourned to meet again at 2:00 p.m. We were dismissed with prayer by Bro. Isaac Smith.

The afternoon session was opened with hymn, "When the Angel Moroni came to Joseph", and prayer by Bro. Isaac Smith; followed by singing "The time is far spent there is little remaining." This first hymn was composed by our late President of the Church, Bro. Alexander Cherry. It is a very inspiring hymn, relative to the restoration of the Gospel and is often sung in our Conferences. The latter hymn is an old-time one among us. Its composer is unknown to me, but many times it has inspired our souls when singing it. After Bro. Smith had addressed the Conference, we proceeded with our business.

Under the order of business known as "Dreams and Revelations to the General Church" a number of such experiences were read. Some were placed upon our records, while some were not. The election of Presiding Elders took place in this meeting, also some other items of business which would not be of interest here. The meeting was closed with prayer by Bro. A. Corrado of the Youngstown Branch of the Church.

The evening session was opened at 7:45 by Bro. W. H. Cadman with prayer. Two old and very familiar hymns were sung, "O who that has searched in the records of old, and read the last scenes of distress. Four and twenty were left, Who with Mormon beheld, While the Nation lay mouldering to dust." The other one was "Redeemer of Israel our only delight." This latter one was composed by W. W. Phelps. It is a wonderful composition and is used very often by us. The previous hymn is composed from the account given in the Book of Mormon, of the great battle which took place at the Hill Cumorah. All readers of the Book of Mormon are acquainted with that terrible struggle between the Nephites and the Lamanites. As far as I can learn, no one seems to know the name of the composer; but all who have a deep conception of the Restored Gospel and its accomplishments, find much inspiration and consolation to their souls, either in singing or reading its lines.

Under the head of "New Business and Propositions concerning the spread of the Gospel", The Ladies Uplift Circle presented \$75.00 to the Church to help carry on the work that is already started in Canada and

in New York State. A vote of thanks was extended to our Sisters for their contribution toward this wonderful work, the carrying of the Gospel to the Redman. It was also resolved that all literature used in this work, including the Book of Mormon, shall be drawn from the General Church Library and purchased by the General Church.

There has been much talk about us not having our Hymns printed with music; so in this conference a committee was appointed to look into the matter of having this done. Those composing the committee were as follows: Sadie B. Cadman of Monongahela, Pa.; Elizabeth Johnson of Windsor, Canada; V. James Lovalvo of Detroit, Michigan; and since, Clifford Burgess of Windsor has been added. These two brethren are accomplished singers. Sister Johnson is quite a musician; while Sister Cadman is much interested in music and singing, having composed several hymns in *The Saints Hymnal*.

A letter was read from Bro. Ensano, Presiding Elder of the Mission at Stelton, New Jersey, requesting the Church to give them the privilege of erecting a church building on a lot they had already purchased for that purpose. Permission was granted them to build, for their congregation had grown too large to continue meeting in their homes. Bro. Ensano, along with his brethren and sisters, deserves much credit for the work they have accomplished. A request also came from Detroit Branch No. 2 (West Side) to erect a building to worship in. They had also purchased a lot and had considerable money gathered toward building a church. The request was granted them. Their congregation had been meeting in an old school building for quite awhile but the surrounding conditions were not very pleasant. Bro. Joseph Dulisse, the Presiding Elder there, and his brethren and sisters have proven to be very energetic.

A communication was read from Bro. Charles Sanders of St. John, Kansas, relative to a condition existing in that branch of the Church. The result of this was that Bros. Isaac Smith and W. H. Cadman were sent there, Bro. Alexander Ward volunteering to take them in his car. Sister Smith and Sister Cadman went also. An account of the trip is written by the latter and will appear in its proper place.

The Ministerial Board recommended to the Conference, that Bros. Thomas Anderson, of Muncey, Ont., and Rocco Meo, of Detroit, be ordained Elders in the Church. The Conference concurred and the brethren were ordained. Bro. Anderson is an Indian, who obeyed the Gospel a few years ago, and his ordination into the Ministry gives us much hope that he will prove to be a worker among his race of people.

The following resolution was presented to the quorum of Apostles by First Counsellor Charles Ashton—"To the quorum of Apostles: Dear Brothers—I desire that you consider a proposition that the President and Secretary of the General Church have their expenses paid to all Conferences; and any expenses involved in their traveling on business pertaining to the Church. I desire that this become a standing law."

In disposing of the financial business of Conference, the following are some of the donations that were made: \$50. toward the building debt at

Glassport, Pa.; \$30. toward the building debt at Cleveland, Ohio; \$65. toward erecting a building at Muncey, Ont. for our Indian people; and \$10. to Detroit Branch No. 1 toward Indian Mission work. Conference business was then adjourned to meet at Monongahela, Pa., on the first Saturday in July, 1939. The meeting closed with singing "Praise God from Whom all blessings flow" and prayer by Bro. Rocco Biscotti of Cleveland.

The Sunday Morning session was opened by singing the following hymns: "An angel came down from the Mansions of Glory", and "On Mountain tops the Mount of God". Prayer was led by Bro. Anthony DiBattista who also read for his text the 30th to 33rd verses inclusive of Jeremiah 49th chapter, and gave a very interesting discourse to the large audience assembled. Bro. John K. Penn followed him in speaking. Bro. V. James Loyalvo then took up the subject, speaking in the Italian language. The spirit of God was made manifest very much during the service and several persons asked to be baptized. Among them were three Indians of the Oneida Reserve at Muncey, Ont. The closing prayer was offered by Bro. W. H. Cadman.

The afternoon service was opened with Hymn, "How Blessed the sacred tie that binds". Prayer was offered by Bro. Ishmael D'Amico, and we continued with Hymn "How happy are they". Brother D'Amico bore testimony to the goodness of the Gospel of Christ, the evidence of the spirit being felt. The five persons that were baptized after the close of the morning meeting, were confirmed in this service by the laying on of hands for the reception of the Holy Ghost. Among the many that bore testimony to the Gospel, was Bro. M. T. Miller who had just returned from a visit to his native land, Jamaica. He gave us a very interesting talk on his trip there. A special prayer was offered by Bro. Joseph Dulisc on behalf of Bro. Vincent Clemente, who was very ill; and for two others from Monongahela, Pa., that the mercies of God might be extended unto them, that they might be healed. The meeting was closed with prayer by Bro. Alma Cadman.

Before the introduction of our evening meeting, a song service was given by the young folks of the different branches of the Church in Detroit, also our Indian brethren and sisters took part in the singing. About one hour was spent in this way and was enjoyed by all present.

At 8:00 p.m., Bro. W. H. Cadman led in prayer and then the Hymn "I have no home where shall I go", was sung. Bro. Charles Ashton read a portion of Scripture found in First Samuel, 22nd chapter, first and second verses, and spoke on various phases of the life of David. After his very interesting talk, we sang that old hymn favorite among the Saints, "O stop and tell me Redman". Bro. W. H. Cadman then spoke briefly of the great number that had gathered together that day. In the Morning session there were close to a thousand people assembled. Lunch was served in the dining room of the School building, which is a very modern structure. The Saints in Detroit did everything possible to accommodate the crowd. May the Lord bless them. We closed with prayer by Bro. V. James Loyalvo of Detroit.

CHAPTER EIGHTEEN

Testimony of Bro. Robert Anderson, a Life Long Member of the Church, Accounts ranging from July, 1939 and including the April Conference of 1940, other Experiences also

TESTIMONY OF ROBERT ANDERSON

In the year 1887, I was drawn to obey the Gospel. I was baptized in that same year in West Moreland Co. at Weavers Old Stand, Penna., on July 14, by Bro. Allen Wright. Quite a number of young people obeyed the Gospel at that same time, our Saviour said while here on earth, if any man will do my will he shall know of the doctrine, whether it be of God or of man. The covenant I made at the waters edge that I would serve God the rest of my days; this is my desire to hold on to the Rod of Iron to the end of my days upon the earth, asking my Redeemer to help me. I had some sweet experiences in the Gospel in my youth. I had a dream in which I heard a still small voice speaking. Firm as a Rock, Firm as a Rock, and I was repeating the same words. As I progressed I understood that the Rock meant Christ. The Lord has blessed me all these years and I learned from the Scripture to put my trust in Him, and I know that I have made no mistake in the plan of salvation. This is the Church of Jesus Christ which has been restored with the divine gifts and blessings. I rejoice in knowing of our elder brethren in the Church which have gone from their labors to their rewards. I rejoice in the thought that I have lived and known the four Presidents of the Church, namely, Wm. Bickerton, Wm. Cadman, Alexander Cherry and W. H. Cadman. In the conclusion of my writing, I will say that should I live until the 14th day of July, I will be in the Church forty-four years. I will now close. This experience written by my own hand on June 16th, 1931, by Brother Robert Anderson at West Elizabeth, Penna.

SISTER LEATI FORD'S EXPERIENCE

In June of 1939, a very painfull affliction came upon me. My face started to swell and my left eye was swollen shut. Bro. Frank took me to Dr. Large, a specialist. After an examination he found that I had a cauliflower cancer in the front of my month. His son, a doctor, who had just returned from studying in England, also pronounced it cancer. They then sent me to Dr. O'Brien, a cancer specialist, who made arrangements to operate on me on Thursday.

I went home very discouraged, but on my way home I told Bro. Frank that no doctor would ever operate on me, instead I will ask the Elders

of the Church to anoint and pray for me. So that night, Monday, Bro. Joe Loyalvo and Bro. Maro Randazo and other brothers and sisters came at twelve thirty to anoint and pray for me. The Lord heard their prayers and healed me. When Thursday came the swelling had disappeared and there was no need for an operation. The doctors took four X-rays and couldn't find any trace of cancer. They were not satisfied until they had taken another series of X-rays.

I can surely give my testimony to the whole world that God is the same yesterday, today, and forever. Our Saviour Jesus Christ is the great physician as he was when he healed the blind man on the way to Jericho.

Note. Bro. Frank as mentioned above is Sister Ford's husband.
Windsor, Ont., Canada

THE JULY CONFERENCE OF 1939

The Conference met on the first day of the month in the General Church at Sixth and Lincoln Streets in Monongahela, Pa.

A large number of the Saints from various places gathered together on this occasion. This being what is known as our General Conference, and also being held in the month of July, a large crowd usually is assembled. President W. H. Cadman and First Counsellor Charles Ashton were at their post of duty, while Second Counsellor Robert Anderson had passed on to his reward as reported to our last Conference. Recording Secretary T. S. Furnier, and assistants M. T. Miller and G. L. Ciaravino, all of Detroit, Mich., were present; as well as many other officers, Apostles, Evangelists, Elders, Brethren and Sisters from the various states in which they reside. Brother and Sister Charles Sanders and Daughter Eva from St. John, Kansas were among us; also a number of our Indian folks from Canada and New York State, as well as some of our good people from Windsor, Canada. At a gathering of this kind, it does us all good to see so many and to meet, visit, and fellowship with one another again. This was the 37th anniversary of my ordination into the Ministry. During that time I have attended many Conferences and met many of our people from various places; and many of the old faithful Saints that I have known, have now gone to their reward. I have often heard Bro. Ishmael D'Amico in his testimony speak of the great General Conference, when we all meet in Heaven. May the Lord help us all to be faithful.

The opening of this Conference took place with the singing of Hymn "Awake my soul and with the Sun, Thy daily course of duty run", and prayer by Bro. W. H. Cadman. After the singing of Hymn, "O God our help in ages past, Our hope for years to come", and a few introductory remarks, we began our Conference business. Our first act in order was electing (pro-tem) Bro. Joseph Dulisse to fill the vacancy of Second Counsellor caused by the death of Bro. Anderson; next was a resolution: "Sustaining all General Church Officers in as much as they sustain the faith and order of the Church". Secretary Furnier then read the minutes of our previous July Conference, which were adopted as read.

Under the head of Unfinished business, the matter of printing our

Hymn Books with music was referred to, but nothing definite was reported at this time. Also the Hopelawn, New Jersey Mission asked the permission of the church to build a Church building on two lots they had already purchased, stating they had \$600. to start building with. The Conference gave them the privilege to build.

Bro. T. S. Furnier reported for the committee with reference to finding a location for a Church Bldg. at Muncey, Ont., for our Indian people. After looking over the two sites that had been located, they found that both had advantages and disadvantages. A resolution was passed that we release the committee from obligations relative to buying the \$100. site and leave them to use their best judgment in finding a suitable location to build upon.

Bro. Isaac Smith and W. H. Cadman made a report of their trip to St. John, Kansas. As I have previously stated, an account of this trip has been written by Sister Sadie Cadman, which will be inserted at the conclusion of the account of this Conference. But it may be proper to say here, that Bro. Sanders, Presiding Elder of the St. John, Kansas Mission who was present in Conference, made a very good report of our visit. Our meeting, adjourned to meet again at 2:00 p.m., was dismissed with prayer by Bro. Joseph Dulisse.

The afternoon service was opened at the appointed time by singing hymn, "When the Angel Moroni came to Joseph", prayer by Bro. Dulisse; followed by the singing of "Great is the Lord, 'tis good to praise."

The first item of business transacted in this session was the report of the Auditing Committee relative to their work in auditing several of the funds. The committee was composed of Bros. John Cherry, John Mancini and W. H. Cadman and their report was as follows: The Book fund had a balance of \$398.97; Building fund, \$213.98; and the General Church fund, \$77.96. No report was given of the Hymn Book fund. The report of auditing these accounts is an annual item of business for the General Conference.

The committee that had been appointed to examine the history, being written by Historian W. H. Cadman, reported being in favor of it being published, but will give a final report later.

Under the head of Revelations to the General Church, and experience, (a dream) was presented to us from Branch No. 1 of Detroit, which was had by Sister Sara Randazzo. It was ordered placed on the General Church record. While we were discussing this dream, Brother T. S. Furnier arose in the power of the Spirit and spoke these words: "Hear ye, O hear ye my people, thus saith the God of heaven". This cannot be understood unless the dream itself is given so the reader may see and read for himself, so it will appear in this history very shortly. Dreams may be considered very insignificant by many, yet the fact remains, that in all ages, God has revealed His Will by the medium of a *dream* in many instances.

The meeting was adjourned with prayer by Bro. Eugene Pierre of New Brunswick, New Jersey.

The evening session convened at 7:15 being opened with prayer by Bro. Ishmael D'Amico of Rochester, New York, and after we sang the hymn: "Jesus the name high over all," the business of Conference was resumed.

The election of General Church Officers was as follows: President, William H. Cadman; First Counsellor, Charles Ashton; Second Counsellor, Joseph Dulisse; Recording Secretary, T. S. Furnier; Assistant Secretaries, M. T. Miller, G. L. Ciaravino; Financial Secretary, Peter Garofalo; Treasurer, Charles Behanna; Trustee, Wilbert Parlor; Church Historian, William H. Cadman; Librarian, Ernest Schultz; Assistant Librarian, Melvin Mountain; General Church Deaconesses, Elizabeth Davidson, Hannah Skillen.

Presiding Elders of the various Branches and Missions of the Church were also elected in this session of business.

The quorum of twelve Apostles had met in special session and recommended Bro. Rocco Biscotti of Cleveland, Ohio, to be ordained an Apostle to fill a vacancy in the quorum. The Church concurred in this and authorized Bro. Biscotti to be ordained. The Evangelists also presented Bros. Joseph Tucker of Monongahela, Pa., and Oran Thomas of Vanderbilt, Pa., to be ordained Evangelists. Their ordination was also authorized.

The meeting then adjourned to meet Monday Morning at 9:30. The meeting was closed with prayer by A. A. Corrado of Youngstown, Ohio.

Sunday Morning service was opened by singing hymn "On Thee each morning O my God," and prayer by Bro. Rocco Biscotti, continuing with hymn: "Guide us oh thou Great Jehovah." Bro. Biscotti read for his text the 19th and 21st verses of Matthew 16th chapter, and after delivering an interesting discourse, was followed by Brother Charles Ashton on the same subject. Brother V. James Lovalvo addressed the audience both in the English and Italian languages. A very interesting meeting was enjoyed by all and at the close of the service a large number of the Saints retired to the river shore where four persons were baptized, one of them being an Indian lady from London, Ont., Canada.

The afternoon service was opened by Bro. James Heaps of Jeanette, Pa. Bro. Heaps is usually full of fire and bore a good testimony to the Gospel of Christ which has made his soul free from the law of sin and death. The seasoning grace of the Gospel was in our meeting, and many of the Saints bore testimony to the goodness of God towards them.

The ordination of Bro. Biscotti to the Apostleship took place in this meeting; also the confirmation of the four persons who were baptized during the noon recess. An especially good spirit was felt in the testimony of one of the young daughters of Bro. and Sister Hill (Indian folks from New York State). They have two young girls who have been baptized, Mary and Margaret by name. Bro. and Sister Hill can well be proud of these two girls. After singing the doxology, the meeting was closed with prayer by Bro. A. B. Cadman.

Conference business was resumed on Monday Morning, July 3, 1939.

Owing to a condition that arose in the Saturday evening meeting on a point of order, President Cadman vacated his chair on Monday Morning and left the meeting in charge of First Counsellor Charles Ashton. After some discussion on the question at issue, it was resolved to read a resolution that was passed on July 3, 1937, relative to "Recommendations and Proposals being presented to the quorum of Twelve Apostles and considered by them before presenting it to the open Conference." A motion was then offered and carried that said resolution of July 3, 1937 be rescinded.

A resolution was then passed that all Conference business coming to the Secretary of the Church, be presented to the quorum of Twelve Apostles for their decision as to the *manner* in which these Proposals and Recommendations are to be presented, in an open conference, or in a closed Priesthood Meeting. Referring to the By-laws on Page 10, printed in 1925 headed "President and his Counsellors" we read: We (the Church) understand that the President and Counsellors are to preside over the General Church between Conferences as a Presiding Elder presides over a Branch. When a Branch fails to perform their duty by not silencing a member of the Priesthood who is out of order, then the President and his Counsellors have power to silence such. Their work to be presented to the following conference.

President Cadman then took his place and resumed his duties in taking charge of Conference.

During the conference a telegram from Detroit, Mich., came to us informing us of the sudden death of Bro. Mike LaFredo of Branch No. 3, and a free-will offering was taken up amounting to \$71.50 in behalf of his widow and children.

It was observed by the visiting Saints to Conference, that the General Church Bldg. in Monongahela had been re-decorated. The Ladies Uplift Circle in the Monongahela Branch furnished the costs amounting to over \$100. paying for all the Material and the brethren did the work. The *General Ladies Uplift Circle* (which represents the Sisters through-out the whole church) made the following donations to the church for use in Missionary Work to the Indian people: \$70. to Branch No. 1 of Detroit for traveling to and from the reservations at Muncey and on the Grand-river in Ont., Canada; \$20. to the Rochester, New York Branch for work on the Tuscarora Reserve in New York State. The Conference extended a vote of appreciation to the Sisters' organization for their much needed help.

The meeting was then closed with prayer.

The afternoon service convened at 1:45 and was opened by Bro. W. H. Cadman with prayer and the singing of hymns "In pleasure sweet here we do meet," and "My Jesus I love Thee."

Business was then resumed by appointing Bro. Augustus Martin of Belle Vernon to act as Second Counsellor in this session in the absence of Bro. Dulisse who was obliged to return home at the close of the morning session.

The Public Address System Loud Speaker that had been loaned to us for trial, proved so satisfactory that we decided to purchase it. It was sold to us for fifty dollars and the money was raised by free-will offering without any difficulty. It is very compact in its structure and can be very easily transported in a car to any place we might wish to use it.

Business was transacted by the quorum of Apostles and was endorsed by the Conference. A. B. Cadman was elected President of the quorum, and J. C. Cowan, Secretary. Bro. Joseph Lovalvo was recommended to be ordained an Apostle. The Conference concurred with the quorum in these matters. A resolution was also passed "that any member of the quorum of Twelve who cannot be present at any Conference shall send a written excuse to the Secretary of the quorum prior to Conference."

The next General Conference was appointed to be held in Monongahela, Pa., the first Saturday in July of 1940. Our next quarterly Conference to be held in New Brunswick, N. J., in October, 1939.

In disposing of the financial business of Conference, the following donations were made to several Branches of the Church, that have purchased or built Churches and are in debt for them: \$25. to the Branch at Cleveland, Ohio; \$25. to the Mission at Stelton, N. J.; \$25. to the Mission at McKees Rocks, Pa.; and \$50. to the Rock Run Branch at Glassport, Pa. A donation of \$25. was made to Branch No. 1 at Detroit, Mich., for Indian Mission Work; also \$48. for the trip made to St. John, Kansas and Sopris, Colorado, by Bros. Isaac Smith and W. H. Cadman accompanied by their wives and Bro. Alex. Ward.

A motion was passed that we adjourn to meet at Cleveland, Ohio, on the Saturday prior to Labor Day, of September 4, 1939.

Closing prayer was offered by Bro. Augustus Martin.

AN EXPERIENCE OF SISTER SARAH RANDAZZO

In my dream I found myself at the closing of a meeting at Branch No. 1, with Brother Furnier in charge. In his closing remarks he said: "Brothers and Sisters, please be quiet and remain seated, for there is a Sister amongst us who has had a dream and in this dream I see a prophecy, I don't mean to say that she is a prophetess but I mean to say that this dream is a prophecy." These were the exact words of Brother Furnier.

In my dream, I didn't remember having a dream, yet I know I had the dream Brother Furnier was referring to. Therefore, I began to speak words which were given to me *to speak*. These are the words which were given to me *to speak*: "Dear Brothers and Sisters, the time is rapidly coming when some people of this Church will seek divorces and separations from their husbands and wives, and there shall be murmurers and many wicked works done, and it shall come to pass that in the world there shall be wars, rumors of wars and destructions. Woe, Woe be unto these (meaning those that shall seek divorces, separations and commit wicked works) for in that day they shall be found without a house, suffering along with the world. But to you that are trying to serve God,

be faithful and humble, for in that day you shall be found with a house." At this juncture, I awoke, still feeling my lips moving.

Note: While discussing this dream, Brother Furnier arose in the power of the spirit and spoke these words: "Hear ye, O hear ye my people, thus saith the God of Heaven". (This took place in an open Conference).

A TRIP WEST

Strife and Contention, many years ago, had made division in St. John, Kansas, and at this time, saints who had at one time belonged to the church but had become divided into different factions began to meet with the saints in fellowship with the Church. But through sympathy and love, the saints in fellowship with the church, did not want to attend to the ordinances of the church—"feet washing and administering of the sacrament," without including the saints who were not in fellowship. At the Conference in April, 1939, the church insisted the saints attend to these ordinances. After consulting each other, they decided to send a couple of brethren to St. John. Bro. W. H. Cadman and Bro. Isaac Smith were the two chosen to go. After consulting the bus people, they found it a very expensive trip and decided to try to go by auto if possible. Finally, Bro. Smith got Bro. Alex Ward of Dunlevy to take them. And I had a great desire to go too. So there was room for Sister Gertie Smith and myself.

We left Monongahela about the middle of April and after two days' journey we arrived in St. John. The saints were very glad to see us and they said they had made a special prayer to God to send one from the East to straighten out this condition and they were delighted for they felt that God surely had answered their prayers. We visited their homes in the daytime and had meetings every night in the little church. And before we left, there had been three baptisms and several renewals and an M.B.A. and a Ladies Circle organized. And a great desire among the saints to be one with the saints in the Church in all things. One experience given by Sister Ashley, the young lady who was baptized, I think should be mentioned, when hands were laid on her head she had a vision, a book opened out wide in front of her and she saw her husband's and her name written therein. What a wonderful Gospel this is. While making our plans to go home a card was received from Bro. Paul Costa of Colorado, for us not to go home without coming out to see him. And while we were all getting very tired, yet we didn't think it would be right to go east without calling on the saints in Sopris. So the next morning, instead of going east, we started on another long trip west. We passed thru western Kansas where the dust storms had been and what a sight; for miles not hardly a blade of grass, nothing but dry sand. It is almost indescribable.

About four o'clock we arrived at Bro. Costa's home. And in the evening several of the saints came to visit us. They were all glad to see us and we were glad to get acquainted with them. They feel as if they are so far away from the church. Next day Bro. Costa and wife took us for a trip

up in the Rockies, snow capped high peaks and we saw some wonderful sights. We attended prayer meeting that evening with the saints in their church building, then the next day we left for home. On our way back through the state of Kansas, we stopped at Salina to see an ancient Indian burial pit. On a farm, accidentally was discovered an Indian burial ground just a few inches beneath the surface of the ground and the folks had unearthed 140 bodies. As they uncover the skeletons they are shellacked and are left laid just as they had been buried, quite a sight to see and we thought as we looked on them if only they could speak perhaps they would cause many to believe, yet we questioned whether it was right to disturb their burial. They said no writing of any kind had been found, but the Indians must have been a peaceful people for there was no signs of any weapons of war found with them. Then we made our way home and felt that we had not only been blessed by our trip to St. John, Kansas, but had been a blessing to the Saints there, and while our stay in Sopris, Colorado, (near Trinidad) was very short, we were very glad to have had the opportunity of meeting them. By Sadie B. Cadman

A TRIBUTE TO A BELOVED SISTER
OF DETROIT, MICHIGAN

Among the many good Brothers and Sisters of the Church, we will endeavor to give a brief account of one Sister Mariette Ruzzi, who obeyed the Gospel of Christ on February 21, 1926. Her life, after entering the Church, has been spent very devotedly to the cause of her Redeemer. The characteristics of some of our primitive Sisters are clearly seen in Sister Ruzzi's life. Anna, a prophetess, mentioned in Luke 3rd chapter, was noted for her fastings and prayers, and our beloved Sister has moved the arm of God many times by her fasting and prayers, resulting in valuable blessings for her Brothers and Sisters of the Church. Notice Mary, sister of Martha and Lazarus. She was one of a receptive mind. Her greatest "ideal" was the Lord Jesus. She loved to sit at His feet and feast on the nourishing teachings as they fell from his lips. So also, when a minister of Christ speaks to our Sister Ruzzi, he enjoys sweet liberty. All good words are received by her, and there appears to be no limit in her attentiveness to words of righteousness. So we see this beautiful characteristic unfolded in the life of our latter-day Sister, that is, a good listener.

One of the Saints had an experience concerning our Sister: She saw a beautiful, furnished room; the furniture appeared to be marble, and was unusually appealing. After admiring this room and furniture for a time, an explanation was given. The room was for Sister Ruzzi and the furnishings were the fastings and prayers she had offered. Like Mary, to whom we have referred, she has chosen that good part which will not be taken from her. But we cannot help noticing another great character recorded in Acts, 9th chapter. It is Dorcas, the benefactress; Dorcas, lamented; Dorcas, the resurrected. Sister Ruzzi has occupied the office of Deaconess in the Church for many years. God has blessed her with

several gifts of His Spirit, such as visions, tongues and interpretation of tongues. She has received many heavenly experiences which when related have caused the Saints to rejoice exceedingly. Sister Ruzzi has busied herself gloriously in visiting the sick and administering to the distressed. Wherever spiritual balm was needed, she did what she could. She has been very generous in bringing temporal relief to persons in need. Although she is an afflicted Sister, her daily concern is about others who suffer. So we can truly pronounce her a "latter-day benefactress." But the time will come when our Sister will be lamented. Her value will then shine forth in its true perspective. However, the spirit of resurrection which we receive through the Gospel will give us a lively hope of a joyful reuniting.

BROTHER CHARLES ASHTON AND
BROTHER JOSEPH LOVALVO

CLEVELAND, OHIO, SEPTEMBER 2, 1939

The meeting appointed for Cleveland met at the appointed time but there is nothing much of interest to record here with the exception of the following report: "Brother T. S. Furnier, one of the committee appointed to purchase land for the erection of a Church Building near the Muncey Reservation, Ont., Canada, reported that they have purchased the land at a price of \$200."

A motion was passed for the committee to be continued and to have power to negotiate for the Church in obtaining a bid for the construction of a building on the site; also to add Bro. Clifford Burgess of Windsor, Ont., Canada, to this committee. It is also understood that after obtaining a bid, the committee has power to present it to the counsel with several Brethren of Detroit, and if they consider the *bid* reasonable, the committee shall proceed with the construction of the building.

There was some other business transacted in this meeting but it would not be of interest in this record.

The meeting was opened by Bro. W. H. Cadman and closed by Bro. Charles Ashton.

T. S. Furnier, Secretary, and his two assistants, Bros. M. T. Miller and Gorie L. Ciaravino were present.

THE OCTOBER CONFERENCE OF 1939

The Conference met in the New Brunswick Armory, at New Brunswick, N. J. on October 7, 1939.

Representation from the different Branches and Missions was very small compared to the usual attendance. The morning session was opened by Bro. W. H. Cadman with prayer and the singing of Hymns: "See the morning Sun" and "My Soul's full of Glory". He then gave a short address relative to our purpose in gathering together in Conference. This was the second quarterly, (also one district Conference), that

had been held at this place, since Bro. Joseph Corrado began preaching the Gospel in the state of New Jersey. Many have obeyed the Gospel there and are enjoying its blessings.

Due to some of the officers being absent, the following vacancies were filled by motion: Bros. Isaac Smith, First Counsellor pro-tem; Ishmael D'Amico, Second Counsellor pro-tem; James Curry, Assistant Recording Secretary, pro-tem; Alvin Swanson, Financial Secretary and Treasurer, pro-tem. (Bro. Charles Ashton arrived late and took his place as First Counsellor in the afternoon meeting.)

The Minutes of the previous Conference were read and accepted by motion.

A number of communications were received from several brethren, including Secretary Furnier, who were unable to be present at this Conference.

Bro. I. D'Amico of Rochester, N. Y., reported that he had been doing some Missionary work in Auburn, N. Y., and is hopeful of some good being done there. Also, Bro. Anthony DiBattista of Glassport, Pa., reported that he has made several trips to Shawnut, Pa., and expected to continue his efforts at that place. Bro. P. Fyre of Lorain, Ohio, informed us of making a trip to Kingstown, N. Y., and Philadelphia, Pa., and preaching the Gospel in those cities.

Brother A. Corrado of Youngstown, Ohio, was delegated to read the reports from the various Branches and Missions in the afternoon service.

Meeting was then adjourned to meet at 2:00 p.m.

Benediction was pronounced by Bro. Isaac Smith.

The afternoon meeting was opened in the usual way by Bro. I. D'Amico, who also made a short address to the audience, after which Conference business was resumed. Much business was disposed of in this session, including reading the reports from the various Branches of the Church, the election of Presiding Elders, and the reading of some experiences brought in from different members of the Church. On this occasion an experience was read from an Indian Brother, Fred Nicholas of the Oneida Reserve at Muncey, Canada, and was ordered placed upon our records.

A report was made by the committee that was delegated to purchase a site and erect a Church building at Muncey, Canada. They were now ready to start work, and a resolution was passed requesting all members of the Church to give one dollar each within the next thirty days to pay for the construction of the building, wherein our Indian Members can worship God in the restoration of the Gospel of Jesus Christ. (Our Building Committee got busy and in the following May of 1940, the building was built, paid for and dedicated to the service of God.)

Meeting was adjourned to meet at 7:30 p.m.

We dismissed with prayer by Bro. Patsy Fyre of Lorain, Ohio.

The evening meeting convened at the appointed time, 7:30, and was opened with the singing of hymn: "How blessed the sacred tie that binds"

and prayer by Bro. Charles Ashton. After the singing of hymn: "Guide us oh Thou Great Jehovah", Bro. Ashton made a short address to the Audience and then the business of Conference was resumed.

Under the head of New Business, the Missions located at Metuchen, N. J., and South Greensburg, Pa., requested Conference to allow them to erect a place of Worship at their respective places. Both these places have purchased a site, and have raised considerable finance toward building a Church. Their requests were granted.

The Ministerial Board of the Church is composed of the twelve Apostles; but in case of any absentees, those present may call upon any Elders of the Church they wish to, in order to have twelve brethren present on the Board when transacting business. At this Conference several brethren had been recommended to be ordained, but were unable to be present. Due to this condition, the Conference Authorized the Apostles living in the Detroit, Mich., locality to form a Board of twelve brethren, and if they should feel it advisable, to call and ordain the following brethren to the office of an Elder: George Nicholas of the Muncey, Ont. Indian Reserve; Frank Ford and Clifford A. Burgess from Windsor, Canada; and Charles Breck of Detroit Branch No. 3. A similar resolution was passed authorizing the Apostles of the Monongahela, Pa. Branch and neighborhood to form a Board of Twelve Brethren to examine the following brethren and ordain them as Elders if they should deem it advisable: Herman Lottie of Greensburg, Pa., and John Dillinger of Bitner, Pa.

In disposing of our financial business, among other donations that were made, was the following: \$50. to the Rock Run Branch at Glassport, Pa., towards their building debt; \$50. to the Cleveland, Ohio Branch to be applied on their debt; \$25. to the Stelton, N. J. Mission to help them along with their building; \$40. to the Detroit Branch No. 2, to help them in the same purpose; and \$70. toward the building now under construction at Muncey, Ont., Canada. Besides our regular financial business, we usually have two or three free-will offering boxes conveniently placed in our Conference, the contents of which are generally used to help those who are in need of help because of sickness, death or other causes.

After extending our appreciation to the Saints of New Brunswick, for their hospitality to the visiting Saints, we adjourned Conference business to meet at Youngstown, Ohio, the first Saturday in January, 1940. "Praise God from Whom all blessings flow" was sung and a closing prayer was offered by Bro. Ishmael D'Amico of Rochester, N. Y.

Sunday Morning service was opened in the usual manner by singing hymn: "O God give strength to all Thy Saints" and prayer by Bro. W. H. Cadman. We continued by singing hymn: "Before Jehovah's sacred throne, Ye Nations bow with sacred joy." Bro. Cadman read for his text a portion of Scripture found in the 8th Psalm, speaking on Man's place in the Creation and the great privileges accorded to man. After his very interesting discourse, Bros. Charles Ashton and John K. Penn took part

in the speaking. There were two requests for baptism at the close of the meeting.

Meeting was dismissed with prayer by Bro. Anthony DiBattista of Glassport, Pa.

The afternoon meeting was opened by Bro. Dan Casasanta, of McKees Rocks, Pa., in the usual manner and the meeting was devoted to bearing testimony of the Gospel by the many that were present. The two young brethren who were baptized at noon, were confirmed in this meeting and the record says that a very good feeling prevailed.

Meeting was closed with prayer by Bro. Isaac Smith of Elizabeth, Pa.

The evening meeting was held in our own little Church building on Charles Street. The Church was built by the Saints in New Bruswick. It is small, but is very nicely finished and makes a very comfortable place for them to worship in. This meeting was opened by Bro. Alma B. Cadman with prayer and the singing of hymns: "God moves in a mysterious way" and "Redeemer of Israel". He read for his text verses 1 to 19 in the second chapter of Philippians, and in speaking of the duty of Unity, Harmony, and Humility, expounded this scripture to the enlightenment of all present. Bros. A. DiBattista, Joseph Bittinger, and Charles Ashton respectively followed, each adding somewhat to the enjoyment of all. For our closing hymn we sang: "Blest be the tie that binds, Our hearts in Christian love", and were dismissed with prayer by Bro. W. H. Cadman.

A DREAM OF BRO. JACK NAPOLITANO

September, 1939

I prayed to God one night concerning the condition of the Ministry, they lay their hands on the sick and the sick are not healed, they do not go out to preach this Gospel among people who have never heard of it, but they always stay in their own branches. I had the following dream:

Brother W. H. Cadman had called the ministry as a whole to unite at Monongahela, Pa., and all the Elders of this Church were present. Brother Cadman spoke a few words of encouragement to the Elders and then he said with great power: "Brothers in the Priesthood, we have been waiting seventy years for this day, now it has arrived and we have to go out among the world two by two, to preach this gospel".

At the time when Bro. Cadman was speaking, there were only the Elders present and I was standing in one corner just watching.

As Brother Cadman finished speaking, the wives and children of the Elders all came into the room and they all formed a large circle with the Elders, all holding hands and Brother Cadman was in the center of the ring. Brother Cadman then said: "The time has now come to sing Hymn 322 (Farewell Our Friends and Brethren.) All joined in singing the hymn and I beheld that flowers were descending from heaven and they rested upon the heads of the Elders. The great blessing which was felt at the time seemed to remind me of the Day of Pentecost.

All the members of the Church were now in this room and with one

accord we cried out: "We will take it upon ourselves to support the families of the Elders, we will take it upon ourselves to support the families of the Elders". As we were crying out in this manner, I saw all the Elders form a line two by two and they were marching out of this room to go to preach the gospel.

JANUARY AND APRIL CONFERENCES OF 1940

The January Conference met in the Church on South Forest St., Youngstown, Ohio.

President W. H. Cadman, Second Counsellor, Joseph Dulisse, Secretary, T. S. Furnier, and his assistants were all present at the opening of Conference; as well as other officers and many of the Saints.

First Counsellor, Charles Ashton being absent, Bro. Isaac Smith was chosen to act in his place-protém.

The meeting was opened by Bro. Cadman and the business of Conference was introduced by Secretary Furnier who read the minutes of the previous Conference, which were accepted by motion.

Under the head of Unfinished Business, the Detroit Branches No. 1 and No. 3, and the Monongahela Branch reported the following brethren had appeared before the Ministerial Board and were ordained as Elders in the Church: C. A. Burgess and J. Frank Ford, both of Windsor, Canada; George Nicholas (Indian) of Muncey, Canada; Charles Breci of Detroit Branch No. 3; and Herman Lottie of Greensburg, Pa. Mission. Brother John Dillinger of the Bitner, Pa. Mission was not ordained as yet. Other items of business were attended to in this meeting but not of much importance to relate here. The meeting was closed with prayer by Bro. Joseph Dulisse.

The after-noon session convened at two o'clock, being led in prayer by Bro. Dulisse. We sang hymns: "Guide us O thou Great Jehovah" and "My Jesus I love Thee." Bro. Ashton now being present officiated as First Counsellor.

In response to the special request that was made for financial help towards the erection of a Church at Muncey, Canada, in our previous Conference, Bro. Cadman reported that he had received \$2,142.29 from our brethren and sisters. The money was turned over to the Bldg. Committee.

The following is an account of the money spent as given to the Church by the Committee:

| | |
|--|------------|
| Money received from Bro. Cadman | \$2,142.29 |
| Premium (exchanging U. S. Money for Canadian) | 179.88 |
| | <hr/> |
| Total | \$2,322.17 |
| Expenses to date | 2,207.11 |
| | <hr/> |
| On hand | \$ 115.06 |
| Total approximate Cost including lots | 2,737.11 |
| Paid to date | 2,207.11 |
| | <hr/> |

| | |
|--|-----------|
| Unpaid balance | \$ 530.00 |
| Cash remaining | 115.06 |
| | \$ 414.94 |
| Approximate amount needed to complete Bldg. | \$ 414.94 |

This property being in the name of Bro. T. S. Furnier, a temporary paper was drawn up and given to Bro. W. H. Cadman to put in the safe in the Church at Monongahela, Pa., which makes the Church secure in case anything should happen to Bro. Furnier. He has an Attorney arranging proper papers to take care of this matter.

REPORTS OF MISSIONARY WORK

Brother Furnier reported corresponding with a man at Kooskia, Idaho, who was once an Elder in the re-organized Church. This man, R. Newby, has since been baptized, along with his wife, by Bro. Paul Costa of Sopris, Colo. He also stated that some progress is expected in that section.

The reports of Branches and established Missions were read by Bro. Angelo Corrado and accepted by motion. A number of other items of business was attended to, including the recommendation of the Ministerial Board that Bro. Domenic Todero of the Bronx Mission be ordained an Elder. Then the meeting was brought to a close with prayer by Bro. Charles Ashton.

The evening session of our business was opened with prayer by Bro. V. James Loyalvo and the singing of hymns: "When the Angel Moroni came to Joseph" and "An Angel came down from the Mansions of glory." Both of these hymns belong to this age of time, when the Gospel has been restored to earth.

The first order of business in this meeting was the election of Presiding Elders for the various Branches and Missions of the Church. There are recorded at this time, fifteen Branches and sixteen Missions. The reading of the reports of these different places and the election of Presiding Elders requires considerable time in Conference.

It was resolved to dedicate the Church at Muncey, Canada, on January 21, 1940, holding one meeting in the morning and one in the after-noon; but owing to bad weather, the dedication was later postponed until the Month of April.

In disposing of our financial affairs, \$200. was donated towards the building of the Church at Muncey; \$25. donated to the building fund at Stelton, N. J., and \$50. to the building fund at Branch No. 2 at Detroit, Mich. Conference business was then adjourned to meet the first Saturday in April, at Detroit. Closing prayer was offered by the Secretary, Bro. Furnier.

The Sunday Morning service was opened in the usual manner by singing hymn "Rescue the perishing", prayer by Bro. V. James Loyalvo, and hymn "I love to tell the story". Bro. Loyalvo read for his text a portion of scripture found in St. John 15, concerning the relationship of Christ

to His disciples, of His death and of our calling into the Gospel; the spirit of God being much manifested in the discourse.

Bro. John K. Penn of the Dunlevy, Pa. Branch was the next speaker. He spoke much concerning the impression the Young people of the Youngstown Branch had left with him, and gave them words of encouragement in their efforts. Bro. W. H. Cadman followed with an inspirational talk on the same subject and also on the text that had been introduced at the beginning of the service (Prior to the opening of the meeting, the young folks of Youngstown Branch gave a song service lasting for about an hour. There were possibly twenty-five taking part in the singing, which I believe was enjoyed by all present.)

One young man asked for baptism, which was attended to after the close of the meeting, which was closed with prayer by Bro. Charles Ashton.

The after-noon service was opened by Bro. Ishmael D'Amico, of Rochester, N. Y., and as is our custom, the time was spent in hearing testimony to the Gospel by the many that were present from far and near. The young man who was baptized, was confirmed by the laying on of hands by Elders of the Church. After singing "God be with you 'til we meet again" the meeting was closed with prayer by Bro. W. H. Cadman.

The April Conference met in the Southeastern High School building at Detroit, Mich., on April 6, 1940.

A good representation of Apostles, Evangelists, Elders, Brothers and Sisters from the various branches and missions, also many of our Indian Brothers and Sisters from Muncey, Oneida, and the Six Nations Reserve on the Grandriver, Ont., Canada, gathered together for this Conference. Several cars were sent over into Canada for the Indian people.

The first session of the Conference was opened by singing hymn "The Rising Sun has chased the Night" and was led in prayer by Bro. Joseph Dulisse of Detroit. After the singing of "Redeemer of Israel", Bro. W. H. Cadman addressed the audience in regards to the object in assembling ourselves together at our appointed time.

Before starting with our business, a special prayer was offered by Bro. I. D'Amico of Rochester, N. Y., in behalf of First Counsellor, Charles Ashton and his wife; also for Bro. Scallaci, of Glassport, Pa., who were very ill. The latter has since passed on to his reward, while the former ones have been spared with us thus far. Sister Ashton especially, had been very poorly having suffered a stroke of paralysis, but is well again.

Several officers of the Conference were absent and their places were filled by other brethren. Then the Minutes of the previous Conference were read by our Bro. Secretary, T. S. Furnier and were adopted as read.

Under the head of Unfinished Business, many items of business were disposed of, including a report by Bro. V. J. Lovalvo on the progress being made relative to having our Hymn Books printed with music.

The session was then closed with prayer by Bro. Alma B. Cadman.

The after-noon session was opened in the usual manner. Prayer was offered by Bro. W. H. Cadman and our business was resumed.

Unfinished business still being continued, Bro. Ernest Schultz tendered his resignation as General Church Librarian, owing to the fact that his business occupied so much of his time, that he was unable to give the attention required to the duties of his office.

Bro. Furnier made a report on the building constructed at Muncey, Canada. He reported the cost to date was \$2,950.51 with about \$75. yet needed to complete the building. Date of dedication was set for April 28, 1940.

Under the head of Missionary Work, Bro. Frank Ford of Windsor, Canada, reported making a trip to Creighton Mines, Canada, and holding meetings on a Sunday, with Bro. and Sister Cuomo, and expected some progress to be made there. The distance from Bro. Ford's home to Creighton Mines is more than five hundred miles. Bro. A. DiBattista of Glassport, Pa., reported making another trip to Shamut, Pa. Branch and Established Mission reports were read by Bro. A. Corrado of Youngstown, Ohio.

Under the Head of Revelations to the Church, a number of dreams was read, including one from Detroit, Branch No. 2, had by Sister N. DeMelis. While the dream was being discussed, the gift of tongues was given, the interpretation being as follows: "I warn you because I love you". A copy of this dream will appear later in these pages.

The election of Presiding Elders was attended to and then the meeting was closed with prayer by Bro. A. Corrado of Youngstown, Ohio.

The evening meeting was opened at 7:15 by singing hymn "Hark the Gospel News are sounding" and prayer by Bro. M. T. Miller of Detroit; followed by singing hymn "God moves in a mysterious way, His wonders to perform", and then business was resumed.

The brother Apostles who reside in Detroit, were authorized to call together sufficient Elders to form a Ministerial Board of twelve and examine the following Brethren for the purpose of ordaining them into the Ministry: Concetto Allesandro and John Gammicchia, both of Detroit, Mich.

A resolution was passed in this Conference that we (the Church) discourage Sunday Weddings among our members. The reason for this move was that at one Branch, a wedding had taken place in the Church and the parties involved rented a hall in which to celebrate the affair. It all took place on a Sunday and caused a great deal of discord; and from all reports it was not at all becoming to members of the Church of Jesus Christ. The Branch suspended a number who attended the affair. The conference condemned such conduct on the part of our people.

In the handling of our financial affairs, the following were some of the donations that were made: \$50. given to the Rock Run Branch (Glassport, Pa.) to be applied to their building debt; \$50. to Detroit, Branch No. 2, towards their new building; \$50. to the Cleveland, Ohio Branch,

towards paying off their building debt; and \$50. to cover transportation expense in bringing our Indian Saints from Canada to Conference. Also, 25 Hymn Books were paid for by the Church and donated to Detroit, Branch No. 1, for use in the Indian Mission Work.

The meeting was dismissed with prayer by Bro. T. S. Furnier, to meet again in Conference in July at Monongahela, Pa.

Sunday Morning Service was opened at 10:30 in the usual manner.

The hymn: "An Angel came down from the Mansions of Glory" was sung by the congregation, and to us of the restored Gospel, this is an inspiring hymn. It takes our minds back to the day when an Angel of God, descending to the earth, visited Joseph Smith and restored the everlasting Gospel to earth again. Prayer was offered by Bro. Joseph Loyalvo of Detroit, and then that wonderful old composition was sung: "God moves in a Mysterious way, His wonders to perform". These words are inspiring to all souls who worship God in truth and spirit, for such have learned that He has worked mysteriously in all ages of the world; yea, He has worked in a way least expected by the masses of the human family.

The meeting was led by Bro. W. H. Cadman, reading for his text a portion of the 29th chapter of Isaiah, the first to the sixth verses inclusive, also a portion of Rev. 14th chapter; mentioning the people of the world who, although professing Christ as their Redeemer, differ in their lives as widely as day is from night. "God sent His Son, bringing as it were the height of civilization; yet when Christopher Columbus discovered America, he found a race of people who knew nothing of their origin."

"From relics and Geological research, we confirm what we learn from the records, that there has been more than one race of people who have inhabited the land of promise, North and South America. They did not recognize the Divine Decree of God, hence their destruction. Ariel has been subdued, but God has now re-appeared among His people; the Angel has flown (Rev. 14; 6, 7) having the everlasting Gospel to preach to all Nations, kindreds, tongues and people. The Lord has revealed unto us the truth; so let us be *Men* and cleave unto Him and forsake the enticings of the evil one, so we may have the favor of the Lord always with us." These are some notes recorded by the Secretary relative to Bro. Cadman's discourse. He was followed by Bro. Joseph Loyalvo who spoke in the Italian tongue. A good spirit was prevalent throughout the meeting, which was closed with prayer by Bro. John K. Penn of Dunlevy, Pa.

We reconvened again at 2:00 p.m., and hymn "Redeemer of Israel" was sung. After prayer, offered by Bro. Isaac Smith, of Elizabeth, Pa., we continued with singing: "Come thou fount of every blessing". Bro. Smith bore testimony to the Gospel and mentioned the fact that when he was at the point of death, God raised him up again, revealing unto him that he should be instrumental in raising the standard of Liberty. Bro. John K. Penn also bore his testimony, the power of the spirit of the Gospel accompanying. A Brother that was baptized after the morning

meeting, was confirmed by the laying on of hands by the Elders, Bro. Ford of Windsor, Canada, officiating.

Bro. Vincent Clemente of McKees Rocks, Pa., told of a wonderful experience, how that he was sick unto death; but, after previously being informed that he would die at the age of sixty, his life was miraculously extended. Many brothers and sisters bore testimony to the Gospel, including Bro. Harvey Nicholas, (Indian) from Muncey, Canada, whose speaking was accompanied by a great blessing. Bro. Thomas Anderson (Indian) from Muncey and Sister Longboat (Indian) of the Six Nations Reserve on the Grand River, Ont., Canada, also bore their testimonies. The Doxology was sung and the meeting was closed with prayer by Bro. V. James Lovalvo.

The evening meeting was opened at 7:00 o'clock and was led in prayer by Bro. T. S. Furnier. The evening was taken up with an enjoyable program of singing by the youth of Detroit and Windsor, and some of the Indian brethren from the Oneida and Muncey Reservations. The meeting was closed with prayer by Bro. W. H. Cadman.

THE JUDGMENT

When all the holy prophecies
Have been fulfilled at last,
The Saviour's bitter enemies
Will know their time is past.

Together mankind will He call,
The quick as well as dead,
With equity to judge them all
By what they've done and said.

Then all the books will opened be,
For God, the just and great
With one glance of His eye to see
What is each person's fate.

He'll set the sheep upon His right,
The goats on His left hand,
And those who did against Him fight
Will near Him trembling stand.

He'll say to them, "Depart from me
Into eternal fire,
You workers of iniquity,
For you do ill desire."

Then to the sheep, "Ye blessed come,
The kingdom now receive,
Prepared the earth's foundation from,
For those who should believe."

Oh, man, the word of God now hear,
And of your sins repent;
For signs that judgment day is near,
Are by Jehovah sent.

The man who to the Lord does turn
His short probation in,
The bitter truth won't have to learn,
That death's the pay for sin.

—HARRY LORBER, JR.

A DREAM OF SISTER N. DiMELIS

It seemed as though I was at a Wednesday night meeting. Brother Joseph Dulisse had a letter in his hand and he said: "Brothers and Sisters, I have an important announcement from Brother Cadman." It contained the following:

Dear Brothers and Sisters:

On the following Sunday all Branches and Missions, both large and small, are to be gathered in a certain place.

Brother Cadman

This was like a field, only it was all ruined. It must have been a battlefield at one time. At the head of the field was a balcony with six oval shaped steps leading up to it. At the first row of seats all the Apostles were seated and in the middle of the first row was a beautiful chair. In the second row were the Evangelists and so on throughout the whole authority of the Church of Jesus Christ. No one was missing.

They were lined up like soldiers forming two lines, and in the middle two people could pass. Then Brother Cadman called everyone to order. He told them to kneel down. While Brother Cadman was praying he was crying to God; he was saying that he did his best to lead His people to salvation but some did not obey, and thus was his prayer.

I opened my eyes and in the empty chair was a man all dressed in white. On one side of this man was Brother Joseph Dulisse, and on the other was Brother Wm. H. Cadman. Brother Cadman called hymn No. 87 (God will take care of you), after the hymn was sung, the brothers and sisters asked this man why there was murmuring, death and sickness among His people. This man arose and said, "Woe unto you that do not do my will, for you have not seen anything yet." Then he turned to the Apostles and the rest, and said, "You, too, will be punished if you do not do my will."

It seemed that we were ready to adjourn, when I saw some brothers and sisters were crying and tearing their clothes. This man went down the aisle and said, "Woe unto you who do not obey the authority which I put before you to bring you closer to me".

At this moment I awoke and prayed. I fell asleep again and found myself kissing the hand of this man. While I was in the act of doing so, he said: "If you do not tell this dream, you will be punished."

Detroit Michigan.

AN EXPERIENCE OF BROTHER VINCENT CLEMENTE

About the end of November, 1929, it came to me in a dream that I spoke of myself and said, "When I reach the age of sixty years, I will go to the House of my Father, or my Eternal Home."

One Wednesday evening in December of 1932, while attending church I noticed that many of the Saints were not feeling well. I too was feeling the symptoms of influenza and upon returning home I kneeled down and prayed unto the Lord in the Name of Jesus Christ and said, "Oh Lord, many of the Saints of the Mission are sick and if I get sick who will comfort them?" I arose and went to bed but spent a very sleepless night. Towards morning I went to sleep and had a dream. I dreamed that I was inside a church building which was under construction. All the walls and the roof were finished but the insides were unfinished. On the two sides, lengthwise, there were two scaffolds, which were built with posts of four by fours, and they stood about twenty feet high. I saw many people coming in to see the brothers and sisters that I knew. While I was looking at the scaffold which was to finish the construction, I saw that one of the posts was shorter than the rest of them; and the spirit revealed unto me that that post was myself. While I was looking at it, a piece was joined on to it of the same dimensions, that made it the same height as the rest of the posts. I did not see any human hand doing this work of joining a piece onto the post. And while I saw this piece was joined on, I found that I had a hammer and spikes in my hand. Right away I went over to that post so that I could nail that piece on; but the spirit forbid me to do so. I saw that the joining of the piece was so well done that you couldn't see any marks. Then I heard a voice say unto me, that the post was extended because my work was not yet done. Then I awoke, and thanked the Lord for what he let me see and hear, and I felt better from my sickness.

About February 20, 1939, just before I entered the Mercy Hospital, being that I was near death, I had a dream. I dreamed that I was leaving to go to the eternal home. When I went out of my house into the street, I found the bus ready to carry me away. I went to the door of the bus and found nobody in except the motorman and brother Dan Casasanta and he was calling me in. It seems that he was to accompany me, but I was not satisfied to go. I looked at the motorman who was a very fine looking man dressed in uniform, and I said, "Sir, was not there given me an extension in my life?" And the motorman looked at me and with a smile said, "Yes sir, but not only for that extension are you going to remain here, but for the many that wish to have you." So the motorman put his foot on the gas and sped away; and I awoke. At that time the Saints throughout the Church were praying for me.

On April 30, 1939, I was sixty years of age. In the early part of that year I was very sick. I was taken to the Ohio Valley Hospital and the doctors thought it was a case of gall bladder trouble. After finding that they could do nothing for me, they sent me home, probably to die. On February 20, 1939, I was taken to the Mercy Hospital in Pittsburgh,

under the care of Dr. Fetter, after trying one experiment after another, and seeing that I was getting weaker all the time, they decided to operate. My case, was then turned over to Dr. Griffith.

After Dr. Griffith took over the case he examined me and he came to the same conclusion as the other doctors. He then set the date for the operation for two days later. On the same day that he set the date for my operation, he was taken sick. When I heard this I knew I could not live very long because I had gone about forty-five days without a drop of water entering my stomach. I asked the doctor if they were going through with the operation or if they were going to let me die? The doctor told me not to worry because they had another doctor who was going to perform the operation. His name was Dr. Donaldson and he was just as good, if not better than Dr. Griffith. When I heard this I was confused a little, and I thought, how could this Dr. operate on me when he has never seen me? While I was thinking over these things, my mind was on the extension of life which the Lord revealed to me in 1932. So while I thought of these things, I heard a Divine voice saying this man (the Doctor) was appointed by the Lord. I was very happy and I thanked the Lord for his goodness. I then went through the operation gladly because the Lord was there with the doctor.

After the operation, Dr. Donaldson said: "When I made the incision, I found that everything was alright with the gall bladder and was ready to insert the stitches when I noticed a peculiar odor, one that I had never come in contact with before. I then examined further and as I turned the stomach side ways and looked, I found an abscess in the back of the stomach. The abscess was ripe and was ready to break in a few days. "

I am not going into detail as to all that I went through but at that time I was very close to death. I am very thankful to the Lord that He fulfilled all his promises and I am now living in the tenth month of my extended life.

CHAPTER NINETEEN

Our Church at Muncey, Ontario and Pictures of Indian Groups, Account of the July Conference of 1940 and Some Interesting Experiences

A DREAM OF SISTER JULIA NICHOLAS (INDIAN)

ON THE night of March 26, 1940, I dreamed that a visitor came to see me when I was sick. He sat on a chair at the foot of my bed. When he began to talk; the first thing he said was: "I see you're very sick." I replied, "Yes". There was a glass of water on the stand beside my bed. He asked: "Where do you get that water?" I told him we got it just aways down. Then he said: "Well, I have water that is better than that."

After this, the subject was changed and he said: "I see you've been reading a lot today." I answered yes, "I've been reading too much." He replied: "I see you've been reading a true story." I replied yes. He told me that they were not good to read and pointed to the New Testament, which was on the stand, saying: "If you want to read a true story, read that, for it is a real true story." Then he asked if I had been having a Doctor. answered, no not yet. He then asked me who I usually got. I told him that I always got Dr. McCloud. He said: "I'm a Doctor too, but the trouble with the people is, that they won't depend upon me." Then he asked me if I would use some of his medicine if he would give it to me. I answered yes.

At this moment, he arose and got a bottle out. I noticed that the contents of the bottle was almost white, and he put a label on the bottle and wrote directions on it. He told me that if I would follow the directions, I would get better. After this he disappeared. Then I took the bottle to read the directions which were on the label, and on it was written: "If any are sick among you, let him call the Elders of the Church to be anointed with oil."

Muncey, Ontario, Canada

FROM A TWELVE YEAR OLD INDIAN GIRL

A letter from Sister Margaret Hill, the Daughter of Brother and Sister Hill of Tuscarora Reservation in New York State.

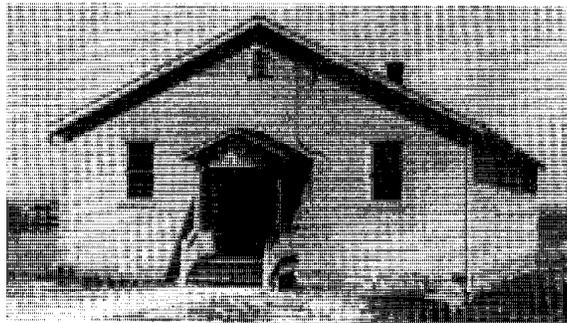
LEWISTOWN, NEW YORK
January 13, 1941

DEAR BROTHER CADMAN:

Just a line to let you know we are all fine, and hope this letter will find you all the same. We all got home safe about six o'clock, but we almost got into a wreck; we stopped for a red light and we were only going about fifteen miles an hour, but our car swayed right around and we missed a telephone pole about

five inches. Other than that everything was all right. We were all glad to hear you got home safe except for being cold. We were sorry to hear of the man's death, but I suppose it was the Lord's will to have it that way. I hope his family don't suffer.

We are having wonderful meetings and I know the Lord is with us even in our small gathering, although no others have accepted the Gospel on this reservation yet, but I know they will in God's own due time. We are going to have washing of feet in Lockport this coming Sunday at one of our Sister's home.



Our Indian Church at Muncey, Ont., Canada.
Dedicated on April 28, 1940.



Our Indian members on the Muncey Reserve at Muncey,
also Bro. Cadman, Ont., Canada.

My father is feeling well and strong again, he is working now. We would liked to of stayed for the afternoon meeting in Cleveland, but my father said the weather was bad so we had to come and get started before night. I was glad to make that trip, for one thing that I got a bible and for meeting



The old log home of Chief George Nicholas on the Muncey Reserve where Bros. Paul Love, Alma B. Cadman, Anthony Di'Battista and W. H. Cadman visited in the fall of 1932. We were made welcome in this home and it is where the Chief and his family first heard the Restored Gospel preached. We ate at their table and slept in their beds, and although the house has since been torn down, yet the spot on which it stood will long be remembered. The Chief and his wife and their three youngest children are shown in this picture.

many brothers and sisters, but most of all for getting that Bible. Before I didn't read much but now every night I take time to read it, and I hope the Lord will give me the full understanding of it.

I guess I'll have to close now and I pray that the Lord will be always in your home, and I know as young as I am I'm trying to do what is right before the Lord, so may God Bless you all.

Your Sister in Christ,

MARGARET HILL

BROTHER MILLER'S TESTIMONY

Brother Matthew T. Miller tells of his great pleasure in having an opportunity to obey the Gospel and becoming a member of the Church of Jesus Christ:

I was born in Jamaica, British West Indies, August 17, 1893. My parents, members of the Episcopal Church, brought me up in my youth to the best of their knowledge with a keen interest in the things of God. I attended Sunday School and in time became a Sunday School teacher and superintendent. I was now a member of the Church, and became Lay-reader, a licensed Lay-reader and Catechist of the Church. My parents greatly desired me to become a minister but I chose being one who would preach the Gospel free.

I left Jamaica in 1919, and spent a year in Cuba, arriving in this country in 1920. I then entered school at Tuskegee, Alabama, in the Theological Department, finishing a seven-year course in three years and graduating in 1923, in Academics, Industry and Bible Training. I was accepted in Bishop Payne's Divinity School in Petersburg, Virginia, to study for my Ph. D. degree, but at that time being in Detroit and disgusted with the approach all the churches made to the matter of serving

God, I declined to take this further course and was at a loss to know just what to do.

At this time, I was invited to the Church of Jesus Christ, where I was really alarmed to find the Gospel being preached in purity. I made it a matter of prayer, asking God whether or not this was really His church. If so would He kindly forgive me of my many sins and make me one of His children.

After continuous prayer to God for a period of three weeks, one night while in my room which had begun to darken, while in deep meditation, I saw a glorious light spring in; it continued to radiate the room until suddenly the whole room was lit up and it was brighter than I am able to express. A great joy unspeakable fell in my soul and it appeared that just as when this light struck my room it emitted the darkness, so also my sins seemingly had disappeared and I felt as though I were an angel of God. I knelt down and gave God praise that He had heard my prayer and that night I had a dream that I was riding across a river and had something real heavy in my hand which had fallen in the water. I went to pick it up and became wet all over. Although I had said heretofore that I would not be baptized if I was paid a thousand dollars, when the true light of God had reached my soul, I would pay everything I possessed for same. I was baptized October 28, 1923, by Brother Pasqual Di Battista. Glory be to God, all His gifts and blessings cost nothing but a consecrated and regenerate heart. Being in the Church of Jesus Christ, now, I fully resolved to serve God faithfully, asking Him constantly that if at any time He should see that I would be minded to return to the dumb elements of the world and be unfaithful, that He would take my life away awhile my heart is pure. After about nine months in the church, I was called by the Holy Spirit to be an Elder in 1924. I have had great pleasure in preaching the Gospel and hearing it preached by my brethren, some of whom were cradled in the church. I have been greatly blessed in administering baptism and in the other ordinances of the church.

In the year 1932, Brother W. H. Cadman and some other brothers from Pennsylvania, being in correspondence with one or more of the Indians of the Muncey, Ontario, Canada reservation, felt moved upon to pay a visit to the reservation, where a few brothers and sisters were baptized. Throughout the whole church this was a realization of a hope long cherished, seeing the remnant of the House of Israel beginning to come to a knowledge of the covenants of God enjoyed by their forefathers and held in store for them, when they make themselves worthy of same. This work was turned over by the General Church to the No. 1 Branch in Detroit. Different Brothers at intervals took turn in administering the Gospel to our Indian brethren, there being much opposition from the Devil and his host. I was much over-joyed to join my fellow brethren in this work and after much praying, fasting, and a great struggle from many sources, several were added to the number baptized at first.

While faithfully endeavouring to administer to those of our brothers

and sisters in Muncey, we had a visit from some Indian friends in Grand River, some of these have become our brothers and sisters. We also had a visit from one of the Immigration Officers of Windsor; namely, Frank Ford and his friend Clifford Burgess both of the Baptist church. These two gentlemen were also alarmed to see the pure Gospel back on earth and to realize what it is doing for the people of God. They became Godly jealous, have obeyed the Gospel and through their unceasing efforts have helped greatly in bringing in their families and friends to the knowledge of the truth. We all labour zealously to retain the truth and be faithful, so God could use us in His great vineyard of bringing salvation to the ends of the earth.

I was called to be an Evangelist in 1937, having had an evidence of this when a boy; for when quite young I told many of my seniors that I hope the day would come when I would be sent out as Christ sent out His apostles and Evangelists to preach the Gospel, the realization of which hope is a continual source of great joy and inspiration to me.

I was married in 1939 to Miss Eva Muriel Atkins of Red Oak, Virginia, a member of the Baptist Church. She has since then been baptized a member of the Church of Jesus Christ. We look forward to much progress in the church realizing that there must be much self-denial and sacrifice if this work is to reach its ultimate goal. We hope to be faithful to the end and if the Lord should bless us with a family, see them grow up to be faithful members of the Church of Jesus Christ.

Written in 1940.

DEDICATION OF CHURCH AT STELTON, NEW JERSEY

The first meeting of the Stelton mission held in the new church which is located at Knapp Ave., just off the Lincoln highway at Stelton, was on February 4, 1940. A good number of brothers and sisters from the surrounding missions and the New Brunswick branch were present. The dedication and the meeting were taken care of by Brother G. Mazzeo from New Brunswick. The spirit of God was manifested throughout the day. Tongues were spoken and the interpretation was, "My people must be one". Also while prayer was being offered before serving sacrament a brother from New Brunswick saw a personage dressed in white standing between Brothers R. Ensano and P. Rogolino. He had a white umbrella and he opened it so that it covered everyone in the building.

It was a wonderful day and we are thankful to God for His many blessings and for having made it possible for the Stelton mission to have its own building in which to meet and worship Him.

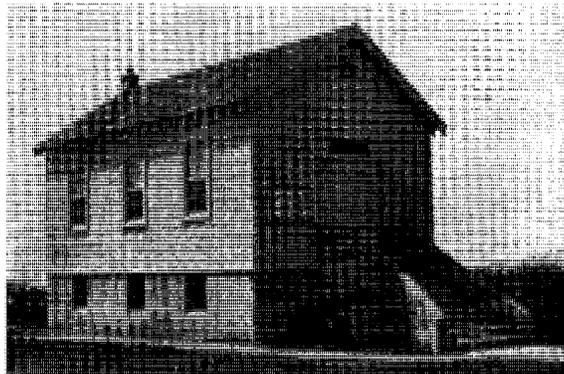
ELSIE MILLER, *Secretary*

TESTIMONY OF BRO. V. JAMES LOVALVO.

July 16, 1933, will be the most memorable day of my life, because on that day I was baptized by Apostle Ishmaele D'Amico, becoming therefore a member of the Church of Jesus Christ which I am still proud to be.

I was born of parents who were Catholics, and though they were good to me, yet I was not taught to be religiously-minded. I was a member of a large family, which consisted of six boys and three girls. We were all born in Italy with the exception of my younger brother Anthony. I was two years old when we landed in the U. S. A., consequently I remember nothing about Italy. I am now happy to be an American citizen, because I enjoy freedom in all its different phases, which is in direct opposition to the Dictator-ruled nations of Europe, and also because I know this is a land blessed of God above all other lands, a land upon which many of the covenants of God shall be fulfilled.

I grew up to be a lover of music and at the age of eleven years I began to study the clarinet which I played for five years. At the age of eighteen



Our neat little Church at Stelton, New Jersey.

years I began to study voice culture, and since God had blessed me with a good singing voice, I began to aspire for an operatic career. I studied with the famous Dr. William Howland of the Institute of Musical Art in Detroit, Michigan. I have sung before hundreds of people both on the stage and radio. I was under contract with Dr. Howland (which contract I still possess), and when I was about to realize my musical ambitions I came in contact with the Church of Jesus Christ, which I readily accepted with all my heart, and which also changed my life and worldly aspirations.

My older brother Joseph (who is two years older than me) and I were singing in the choir of one of the largest Catholic Churches in Detroit, at the time we heard of the Restored Gospel of Jesus Christ. The things I saw and heard in both Catholicism and Protestantism never inspired me to get closer to God. One day coming home from Choir practice I was so enraged and disgusted with the corruptible environment I was in, that I exclaimed to my brother, "Surely, there must not be any honest people in this world". Little did I know then, that a few days after that state-

ment I was to meet the greatest religious body of people in the world.

One night while my brother and I were playing cards with some friends, an old acquaintance of our family paid us a visit. While conversing with us she told us that she had recently visited a church which preached the truth. We became interested in her conversation and laying aside our cards we questioned her concerning this Church, which she said was called the Church of Jesus Christ. She could not answer all of our questions but finally she asked us to "come and see for ourselves". I was skeptical about the whole matter, therefore paid little attention to her invitation. But my brother Joseph, on the following Sunday went to the Church of Jesus Christ. After the service was over he came back in a hurry and finding me in the garage repairing our car (this is how little I knew about keeping the Sabbath Holy) he spoke with tears in his eyes, "Jim, at last I have found the true church. At last I have found a people who love and serve God". He spoke with such enthusiasm and forcefulness that my heart began to yearn to visit the Church and see for myself.

On the following Wednesday night I left home to go to the meeting and on my way there I thought I would see a beautiful structure, but to my amazement I saw, when I reached the Church, a simple frame building, and entering inside I saw the simplicity of honest religion all around me. I sat down and heard for the first time in my life the Restored Gospel preached. I cannot say that it made very much impression upon me, but at the close of the meeting I was greeted warmly by everyone, who shook my hand and bid me Godspeed. In the days that followed while speaking to some of the members of the Church I was enlightened upon many things that I had never understood heretofore. Above all, I was advised to go to God in prayer for myself and if I asked sincerely, God would reveal to me anything I wanted to know.

Thereupon, for the first time in my life I began to pray to the Lord in my private room and asked Him that if this was His only Church on earth, to give me a believing heart. I had never before felt such joy as I did when I knelt before my Maker, asking Him for Spiritual Light. After several weeks of continuous prayer I began to desire to be baptized, and on a Sunday morning of July 16, 1933, I went to the meeting with my brothers Joseph and Anthony. Brother Ishmaele D'Amico introduced the service by reading a portion of the 55th chapter of Isaiah, "Ho everyone that thirsteth, Come ye to the waters, etc." While he was speaking I began to feel God's spirit operating in my heart, whereupon my soul cried out to Jesus to have mercy upon me, a miserable sinner. Oh, how my heart hungered for Him who died for me, and feeling that God was calling me I arose and asked to be baptized. My brothers Joseph and Anthony also requested baptism after me.

Words cannot express the joy I now felt and when we stood on the banks of the Detroit River, ready to be immersed in the liquid grave by Brother D'Amico, my heart cried out in thanksgiving to God for His tender mercies towards me. How beautiful life began to appear to me! What hopes filled my bosom! I was indeed ready to take my worst enemy

quillity filled their hearts and I eventually went home thanking God for the wonderful manifestation of His power.

I thank God for His bountiful blessings and for the wonderful experiences I have received from Him.

God has been good to me. He has provided for me, both temporally and spiritually. I have a lovely wife, who is also a member of the Church, and two beautiful children, whom I hope will serve God all the days of their lives.

Eight years have gone by since I was baptized and I wish to say that they have been the best and dearest years of my life. Eight years that have been spent in the Service of God and in the promulgation of His Kingdom to the children of men.

To those that read this testimony I say that there is no greater happiness than to serve God, there is no greater joy than to love Him, there is no greater expectation nor aspiration than to hope to be with Him when our life is over and we are eventually embraced by Jesus Christ, the son of the living God.

May God bless the Church of Jesus Christ, the fair bride of the Saviour, that it may grow daily to eventually become that Mountain spoken of by Daniel, that will fill the whole earth. I pray that when my days are coming to an end I may look back and join with Paul the Apostle in saying, "I have fought a good fight, I have run my course, I have kept the faith and I know there is a crown of righteousness prepared for me.

May God bless you, kind reader, is my prayer. Amen.
Detroit, Michigan.

A BRIEF ACCOUNT OF THE LIFE OF ANGELANTONIO CORRADO

I was born in Bugnara, Italy, in the year of our Lord, nineteen hundred three, on July 26, the son of Joseph and Almerinda Celio Corrado. I am the only child of the family.

In my childhood I was brought up a Catholic, for in the city where I was born there was no other church. I went to church often and took part, singing in the choir. Whenever I heard a good sermon preached, I had a desire in me—"If I could only be a priest and deliver a sermon myself?"—but it was impossible for me to become one on account of financial conditions.

At the age of fourteen, I finished public school. I worked part time with my uncle as a carpenter, and also helped on the farm where we lived.

My father had been in America ever since I was six years of age, and my mother tried to bring me up the best she knew how.

On January 13, 1915, early in the morning as I was getting ready to go to school, an earthquake took place. Part of our stone house was demolished. I tried to get out, but was trapped in, until it was over. If I had gone out through the door, I would have been crushed beneath the rocks. I knew, then, that the Lord had spared my life.

In 1918, my father came in contact with some of the members of The

Church of Jesus Christ, in the state of Pennsylvania, and soon became a member of the church. He wrote to us and tried to explain the joy and satisfaction he found in the Gospel of our Saviour, but we thought he had made a foolish move and mocked him.

In 1920, he sent for me to come to America. My mother decided to let me come, although it was against her will. She said to me, "Go and try to persuade your father to come back home." Therefore, I boarded a ship in Naples, Italy, on October 1, 1920, and arrived in New York City on October 19.

I made my home in McKees Rocks, Pennsylvania, and found work there. At that time, I tried to persuade my father to go back to Italy, but he told me that he would never leave the Church of Jesus Christ. He talked to me about the Gospel and the joy he found in serving a true and living God; but I believed him not, for my heart was like a stone. I began to dislike him and didn't care to meet him any more.

Later on, I moved to Youngstown, Ohio, and found work. As time went on, I became more bitter toward my father. He visited me several times, and when I knew he was coming, I would not let him find me at home. That bitterness continued in my heart until it reached the point where I wanted to take away his life; but, blessed be the name of the Lord, as I was about to do that which displeased God, my father's prayers were answered.

In the latter part of December, 1922, through some of the saints of Niles, Ohio, it was made possible for me to meet my father again. At this time, the bitterness of my heart began to pass away. I began to attend their meetings in Niles, and took interest in them.

I was invited to attend the conference which was to be held in Glassport, Pennsylvania, on January 6 and 7, of 1923. I attended this conference, and it was on that Sunday morning while listening to the sermon, that the spirit of repentance came upon me. I could not sit any longer, but rose to my feet and asked for baptism. It was administered unto me in the Monongahela River by Brother Ceaser Talamonti. As I came up out of the river, I felt that my sins were remitted, and my heart was full of joy and happiness. That evening, I returned to Youngstown, Ohio, well satisfied.

At the conference of July 15, 1923, I was called and ordained in the ministry as an elder of the church. I enjoyed liberty in preaching the gospel to many people.

On November 21, 1923, I married Angeline Damore, she being a member of the church and daughter of Carlo and Anna Damore. We have two daughters, Irene and Amelia.

On July 17, 1927, I was ordained an evangelist in the church. In April, of 1929, I was made Presiding Elder of the Youngstown Branch, which office I hold at the present time. I have received many blessings and experiences while administering the ordinances of the gospel. Following are some of my experiences:—

In 1935, Sister Anna Damore had a stroke which disabled her for five

months. I attended the conference which was held in Glassport, Pennsylvania, in January of 1936. While I was sitting in the Sunday morning service, I was inspired by the Lord to present a handkerchief to the priesthood and to have the ordinance attended to in behalf of Sister Damore. It was during the afternoon service that I gave the handkerchief, and they prayed for Sister Damore, and the blessing of God was poured with abundance upon us.

Returning home that evening, I found a number of brothers and sisters at Sister Damore's home. When I shook hands with her, she would not let me go; and said, "I know you have something for me." I then gave her the handkerchief, and she was filled with joy. She said her prayers were answered, for in that same hour that I was inspired by God, she managed to roll off the bed and kneel down to pray. In her prayer, she asked God to guide me to give a handkerchief at the conference for her. Blessed be the name of the Lord! she received the complete healing of her body. The following day, she left her bed and attended to her housework.

Since joining the church, I have witnessed many miracles and wonders. In 1941, I was called one evening to the hospital to attend the church ordinance to a very sick young woman. When I arrived at the hospital, her husband approached me and said that his wife had been given up by several doctors, and she had only three hours to live. Her whole body had turned to poison and she had been placed in an oxygen tent. As I anointed her with oil and prayed to God to give her life, the gift of healing took place immediately and her health was restored.

The Lord says, "In my name they shall lay hands on the sick and they shall recover. They shall cast out devils." On several occasions I felt the commanding power to cast out the evil spirit, and it was done.

On July 20, 1941, I was called and ordained to be an apostle in the quorum of twelve. I know, through experiences which I have had, that my calling is from God; for, after my father passed away, I had a dream. I dreamed that my father came to me dressed as a General. In his hand he held a uniform, similar to the one he was wearing. He said to me, "This is yours. Prove faithful and the Lord will bless you. As for me, I have finished my work." That was the end.

Now, my desire is to see The Church of Jesus Christ flourish in great power, and that the day may speedily come when the gentiles and the house of Israel will obey the Gospel for our Saviour.

May the Lord keep me humble, so that I may fulfill my call, to preach the gospel to all mankind.

GENERAL CONFERENCE OF JULY, 1940

The General Conference of the Church of Jesus Christ met in the General Church Building, corner of Sixth and Lincoln Streets, on July 5, 1940.

This Conference was opened on Friday Evening at 7:30, so that we would not be so crowded with our business on Saturday, for there is

always much to attend to in the July or General Conference. There was a large gathering of the Saints from the various parts of the Church located in New York, Pennsylvania, Ohio, Michigan, Kansas and Windsor, Canada. A number of the Indian members were present from Canada and New York State.

The meeting was opened by singing hymn: "O Who that has searched in the Records of old" and prayer by First Counsellor, Charles Ashton of Coal Valley, Pa. After the singing of "Redeemer of Israel, Our only delight", Bros. Ashton and W. H. Cadman both addressed the Conference relative to our purpose in assembling together.

Sustaining officers of the General Church was the first act of the Conference, the resolution reading as follows: "A motion was passed that We sustain the officers of the General Church inasmuch as they sustain the Faith and Order of the Church."

On account of the absence of the Assistant Librarian, (Bro. Melvin Mountain,) Bro. George Neill, of Monongahela, Pa., was elected to act pro-tem in his absence.

Secretary Furnier of Detroit, Mich., then read the minutes of the 1939 General Conference which were accepted by motion.

Under this head of Unfinished Business, quite a number of items were disposed of; among them the report by Bro. V. James Loyalvo of Detroit, that the committee was making some progress relative to having our Hymn Books printed with music. The Monongahela Branch of the Church reported that Bro. John Dillinger of the Bitner Mission had been ordained an Elder; also Branches Nos. 1 and 2 of Detroit, reported Bros. Concetto Allesandro and John Gammacchia were ordained Elders in the Church of Jesus Christ.

Bro. Secretary Furnier reported that the Church Bldg at Muncey, Canada had been dedicated on the date previously set for the occasion. The financial report to date on this proposition is as follows:

Received, \$3046.28; Expense, \$3055.84; in Debt, \$9.56.

It is very gratifying the way our brethren and sisters responded to the request that was made for financial aid in erecting a place of worship for our Indian people.

The Saints in South Greensburg, Pa., and at Lorain, Ohio, have purchased plots of ground at their respective places for the purpose of erecting a house of worship. Both of these parties presented the Deeds of these properties to the Church and they have been deposited in the safe of the Church in Monongahela, Pa. We then adjourned to meet at 9:30 on Saturday Morn., July 6, 1940. "Praise God from whom all blessings flow" was sung and the benediction was pronounced by Bro. Joseph Dulisse of Detroit.

The Saturday Morning Meeting was opened by the singing of hymn: "Guide us O Thou Great Jehovah" and prayer by Second Counsellor, Joseph Dulisse; then the singing of hymn: "Jesus Lord we look to Thee, Let us in Thy name agree."

Under Missionary Reports, Bro. Ishmael D'Amico of Rochester, New

York reported having held some meetings at Lockport, N. Y., and is expecting some good to be done there. (At this time, 1941, quite a number have been baptized there through the efforts being made by our brethren in Rochester.)

Bro. W. H. Cadman reported making a very successful trip to Independence, Mo., St. John, Kansas, Sopris, Colo. and Kooskia, Idaho. While at Independence, he addressed a congregation in the Church of Christ (Temple Lot). Royson F. Bingham of Kansas City, Mo., followed him to St. John Kansas, where he was baptized in Rattle Snake Creek. After spending a week at St. John, Bro. Cadman went on to Sopris, Colo. where he spent a few days with the Saints there. He and Bro. Paul Costa of Sopris went on to Idaho, where they spent a couple of weeks with Bro. and Sister Robert Newby and ordained the latter an Elder before leaving that place. An article will appear elsewhere relative to this trip.

Reports of Branches and Missions were read by Bro. A. Corrado of Youngstown, Ohio.

After considering some experiences under the head of "Revelations", the meeting adjourned to meet at 2:30 p.m. We were dismissed with prayer by Bro. Philip Mileco of West Aliquippa, Pa.

The after-noon session was opened by singing hymn: "Fear not Brethren, Lo 'tis Jesus, Holds the Helm and guides the ship", and prayer by Bro. W. H. Cadman; and was continued with singing hymn: "O for a thousand tongues to sing".

New business and propositions concerning the spread of the Gospel was our first order of business. Toward that purpose, "The Ladies Uplift Circle" made the following donations: To the General Conference \$10.; for Indian Mission work in Canada, \$70; for Indian Mission work at the Tuscarora Reservation, N. Y., \$10. A vote of thanks was tendered to our Sisters for their financial aid in helping the work of preaching the Gospel, especially to the Indian people.

Bros. John Mancini and A. B. Cadman reported they had audited the following funds: Book Fund, of which Bro. John Cherry is Treasurer; the General Church Building Fund, of which Bro. W. H. Cadman is treasurer; and the General Church Treasury which is cared for by Bro. Charles Behanna. The work of the Auditors was accepted by motion.

Owing to some conditions existing in the New Brunswick Branch in New Jersey, Bros. Joseph Loyalvo of Detroit, and W. H. Cadman were delegated to make a trip down there to investigate and, if possible, adjust matters.

Owing to the growth of the work among the Indian people at Muncey, it was decided to organize what we term an Established Mission at that place, the mission to be left under the jurisdiction and care of Branch No. 1 of Detroit, Mich., with Bro. Wade Rigger of Detroit to preside over it. Bros. George Nicholas and Thomas Anderson (Indians) who live on the Reservation have been ordained Elders and no doubt will be a great help in the work among their race of people. It was also decided to organize a Branch of the Church at Windsor, Canada, with Bro.

Joseph Loyalvo of Detroit Presiding Elder. The work at this latter place has progressed very well. Bros. Frank Ford and Clifton Burgess have been ordained Elders and thus far they have proven themselves good workers. With the assistance of their brethren and sisters, there is no doubt but that much good will get be done in their locality. May the Lord continue to bless the work both at Muncey and Windsor.

A resolution was passed instructing Bro. W. H. Cadman to consult an Attorney and have the General Church Charter put in order. I will write an article of explanation of this matter later. Suffice it to say now, that the Church has out-grown the scope of the charter that was taken out for Green Oak, Pa., in 1865. At the present time this matter is in the hands of an Attorney.

The matter of the insurance of our Church property was introduced into this Conference, with a view of adopting a mutual system within ourselves; that instead of paying our money into the Insurance Companies, we would establish a fund of our own. Bros. A. B. Cadman, Isaac Smith and Charles Behanna were appointed on a committee to work out a plan and present the same to the Church for its consideration. More will be said about this later.

Both the Warren, Ohio Missions and the Mission at Greensburg, Pa., asked the Church for the privilege of erecting or buying a building for the purpose of worshipping in. The privilege was granted to both these places. Also a resolution was passed requesting all the members of the Church to donate to our building fund, one dollar each by September 1, 1940. In erecting the Church at Muncey, Canada, we used some money from our Book Fund; and the object of this special request was that we could return the money to the book fund and also help other building projects along.

The Church of Jesus Christ is not in the habit of raising collections in meetings, but at Conference times there are free will offering boxes set in convenient places so any or all who may wish to help financially, can do so by depositing it in one of these boxes. It was understood in this Conference that \$25. of this would be sent to Bro. Costa of Sopris, Colo., to help him on the expense of his trip to Idaho, and the balance would be turned over to the building fund.

The meeting was dismissed with prayer by Bro. Henry Johnson of the Vanderbilt Mission.

The evening meeting was opened by singing hymn: "Light in the darkness", prayer by Secretary T. S. Furnier, and continued with hymn: "What a friend we have in Jesus."

The election of all officers of the Church as retained by Motion are as follows: W. H. Cadman, President; Charles Ashton, First Counsellor; Joseph Dulisse, Second Counsellor; T. S. Furnier, Recording Secretary; M. T. Miller and G. L. Ciaravino, Assistant Secretaries; Peter Garafola, Financial Secretary; Charles Behanna, Treasurer; B. Teman Cherry, Trustee for three years; W. H. Cadman, General Church Historian; Melvin Mountain, (elected) Librarian; George Neill, (elected) Assistant

Librarian; Hannah Skillen and Elizabeth Davidson, General Church Deaconesses.

The election of Presiding Elders of the various Branches and Missions of the Church was the next in order. There are thirty-one of these to be elected and it consumes a great deal of our time in Conference.

The quorum of Evangelists recommended to the Conference the following brethren to be ordained Evangelists: Daniel Corrado, of Niles, Ohio; Marco Randazzo, John Dulisse and Gorie L. Ciaravino, of Detroit, Mich.; and Joseph Bittinger of Bitner, Pa. The quorum also elected Samuel Ambrose as their President; Vincent Clemente, Vice President; and Peter Garafola, Secretary. The Conference concurred with the quorum in their transactions.

The following business was transacted by the quorum of Twelve Apostles and accepted by the Church by Motion. The following action was taken: Brothers J. C. Cowan and Charles Behanna (both of the Monongahela Branch) asked to be released from the quorum of the Twelve Apostles, with the hope that more capable and active brethren, strong in the spirit of God, might take their places in the quorum, so that more progress might be made in promoting the Gospel. These resignations were accepted with sad regrets and the best wishes for Bros. Cowan and Behanna, who will be known hereafter as "Elders in the Church." Brother A. B. Cadman was elected President of the quorum for one year and Brother Rocco Biscotti was elected Secretary for one year.

The Ministerial Board recommended Bros. Domenic Cottelessi and Vito Ausilio (both of Detroit) to be ordained Elders. The Conference concurred with the Board and authorized their ordination.

The Financial Secretary reported having a balance in the Treasury of \$392.72.

In disposing of our financial matters, the following are some of the donations that were made: \$50. to the Rock Run Branch towards the indebtedness of the Church at Glassport, Pa., \$50. to Branch No. 3 at Detroit, Mich., on their building debt; \$50. to the Cleveland, Ohio Branch to help them out with their building debt; \$50. to the Hopelawn, N. J. Branch to help them in the construction of their new building; and \$100. to the Indian Mission building at Muncey, Canada. It was resolved that the General Conference of July, 1941, be held in the Church at Sixth and Lincoln Streets, Monongahela, Pa., and the quarterly Conference of October, 1940, at West Aliquippa, Pa.

The business part of Conference was then brought to a close by singing "Praise God from Whom all blessings flow" and prayer by Bro. John K. Penn of the Dunlevy Branch.

Sunday morning service was opened in the usual manner by singing hymn: "Take the name of Jesus with you", and prayer by Bro. V. James Loyalvo of Detroit; and was continued by singing hymn "Stand up, Stand up for Jesus."

Bro. Loyalvo read scripture found in the Gospel according to St. Luke in the second and ninth chapters. He spoke upon these scriptures and

also related a dream had by a young sister in his Branch of the Church at Detroit. The Spirit of God was felt in the relating of this dream. Bro. Charles Ashton was the next speaker and was followed by Bro. A. Corrado who spoke in the Italian tongue. Bro. W. H. Cadman spoke briefly along the same subject.

There were five requests for baptism which were attended to at the close of the meeting in the Monongahela River. Doxology was sung and prayer was offered by Bro. A. B. Cadman.

The after-noon meeting was opened by Bro. James Heaps of Jeanette, Pa. The opening hymns sung were: "The Prince of Salvation" and "Come let us anew". Bro. Heaps bore his testimony to the Gospel and I will add that "Jimmie" is always grateful to God for His tender mercies extended towards him. He has a good testimony of the Restored Gospel. Many of the Brethren and Sisters from the various Branches of the Church (Canada, New York State, Ohio, Michigan, New Jersey, Kansas, and various places in Pennsylvania) bore their testimonies to the Gospel of Jesus Christ as restored in these last days. The five persons that were baptized at the noon hour were confirmed by the Laying on of Hands for the reception of the Holy Ghost. After the Doxology, the closing prayer was offered by Bro. Clarence Robinson of Clairton, Pa.

An interesting meeting was held in the evening by the Young people (M.B.A.) of Monongahela. A very large gathering attended this Conference. The loud speaker was used for Sunday services, making it possible for the folks on the lower floor to enjoy the services also.

NOTE

Since I am not perusing our records any farther, it may be well for me to make mention of the mission of Bros. Joseph Lovalvo and W. H. Cadman to New Brunswick, N. J. Their report to the following Conference is as follows: "They informed the Church of the worldly conditions that prevailed among some of the Elders and members of that Branch; also what they had done for the correction of these evils". Well has the Saviour said: "Ye cannot serve God and mammon."

In these last minutes of the 1940 Conference, Brother W. H. Cadman was instructed to consult an Attorney relative to the General Church Charter. Suffice it to say, that a new Charter has been granted and I believe sufficient has been written in the Preface of this history to make the matter clear. It may be proper to add too that some time later, Bros. A. B. Cadman and Isaac Smith was delegated to assist Bro. W. H. Cadman in this matter.

CHAPTER TWENTY

Missionary Travels, Experiences, Letters and Various Interesting Articles

A TRIP WEST BY BRO. CADMAN

LEAVING my home in Monongahela, Pa., the first week in May of 1940, I went directly to Detroit, Mich., by train, leaving Pittsburgh about Mid-night. I arrived at Detroit about 7:30 the next morning and was met by one of the brethren. I spent about one week there, visiting and attending meetings at the various Branches located there; also attending meetings with the Saints in Windsor, Canada, and making a short visit to the Mission that has been established on the Indian Reserve at Muncey, Ont.

I enjoyed myself very much at all these places, was well received by all my Brothers and Sisters in Christ and I bless God for the fellowship of the Saints. While at Detroit, Bro. Frank Ford of Windsor, and Bro. Wade Riggan of Detroit, and I made a trip by car to Toronto, Ont., in the interest of having the Church registered or incorporated in the Province of Ontario. On our return trip, we called at the home of Bro. and Sister Beavers (Indians) on the Six Nations Reserve near Caledonia on the Grand River. There is a number of Indian people there who have obeyed the Gospel and they make manifest their love toward us when we visit them.

After returning to Detroit, I began to make plans for the continuation of my trip west. I left there the following Thursday Morning by bus for Kansas City, Mo., arriving on Friday morning after about 24 hours ride.

I had been corresponding with Royson F. Bingham of the latter place, who, in our correspondence invited me to speak in the Church of Christ (Temple Lot) at Independence, Mo., of which he was a member. He met me at the train (though we had never seen each other before) and took me to a Restaurant where we had breakfast and got more acquainted with each other.

I had the address of a Mr. John Snyder of Kansas City, who had been associated very closely with David Whitmer, one of the three witnesses to the Book of Mormon. After satisfying our appetite at the breakfast table, we boarded a bus and started out to locate the man. Neither of us had ever met Mr. Snyder but we finally located the street and the house where he lived. There we met a very fine old gentleman, about 85 years old, tall, slender, and very straight in stature for one of his age. We did not have a long visit with him, but it was a very pleasant one. He had been Mr. Whitmer's scribe when he wrote his "Address to All

THE APOSTLES OF THE CHURCH, 1944



Alma B. Cadman



Ishmael D'Amico



V. James Lovalvo



Vernon Chester



Isaac Smith



Rocco Biscotti



Thurman S. Furnier



Angelo A. Corrado



John K. Penn



James C. Cowan



Samuel J. Kirschner



Joseph Lovalvo

Believers in Christ" in about 1887, and was at his bed side when he died in 1888. Consequently he was an interesting old man to talk to.

I learned that he was well acquainted with Bro. Wm. Ratcliffe of Provo, Utah, and also had corresponded with Bro. Robert Newby of Kooskia, Idaho. Mr. Snyder has done much writing himself in his time.

After leaving the Snyder home, my new acquaintance, Mr. Bingham, took me to his own home where I met his wife and some of his children and ate dinner. We left his home early in the afternoon and boarded a bus for Independence, Mo. This was on Friday and I stayed there until Tuesday Morning. There is, of course, much history of the Latter Day Saints at this place.

I learned that there were seven different factions of them located in the City. There are the Utah Church, the Reorganized Church, the Cuttlerites who are known as The True Church of Jesus Christ, the Protestant Reorganized, the Church of Christ (Temple Lot) and two other factions whose names I cannot remember. The Utah people have large holdings there, likewise the Reorganized Church has much. The latter are building a very large Auditorium near the Temple Lot. They have spent a large sum of money on it thus far, and will be obliged to spend as much more before it is finished and the prediction is that it will never be finished. The Church of Christ has possession of the Temple Lot. They have just a common frame building on it in which to worship, but in late years have attempted to erect a Temple on the same. They have spent, I was told, from five to ten thousand dollars; a hole in the ground is all they have to show for it, excepting the stone they unearthed which was planted there in 1831 by the Prophet Joseph Smith.

In my short visit there, I was entertained in the homes of Members of the Church of Christ. I could not ask to be treated better. My stopping place was at a Mr. and Mrs. Denham's home. She was a daughter of Mr. Frisby whom I had met in about 1909 while I lived in St. John, Kansas. I also met one of their members by the name of Hedrick and in conversation with her, learned that I had also met her father in 1909. I visited Apostle Wm. Anderson's home and dined with him and his wife. Apostle Anderson is a very brilliant man. I also visited Apostle Clarence Wheaton and had much conversation with him. He is one of their leading men. They proffered me their Pulpit on Sunday evening, which I accepted and enjoyed.

I left Independence on Tuesday Morning for St. John, Kansas, arriving there late that night. Bro. Charles Sanders met me and took me to his home. While at St. John, I visited among the Brothers and Sisters and also among old friends whom I had known while living there from 1908 until 1919. We held meetings with the saints there almost every night, and on Saturday night Mr. Bingham from Kansas City arrived. His purpose was that he might be baptized, which was attended to on Sunday in the Creek about one mile and a half west of St. John, Bro. Sanders officiating. He returned to his home after spending the day with us, leaving St. John late that night. The next day, Monday, May 20, I left

for Sopris, Colorado, Bro. Sanders and his daughter Eva taking me in their car.

Sopris is about four-hundred miles from St. John, and five miles out of Trinidad. Roads were splendid and Bro. Sanders being a fast driver, all went well with us. We arrived at Bro. Costa's home early in the afternoon and were welcomed. The Saints of the Sopris Mission gathered in for the evening and we had a very nice service in singing songs of praise and speaking one to another of God's goodness to us. The next morning, Bro. Costa and his wife took us for a drive up into the Rocky Mountains to Monument Lake from which the city of Trinidad receives its water supply, a distance of about forty miles. The scenery was wonderful. In the evening we held a service in their little Church at Sopris, and the next morning, May 22, Bro. Sanders and Eva started on their return trip home. Bro. Costa and I left Trinidad that evening for Kooskia, Idaho, going by bus, by way of Denver, Colorado, Cheyenne, Wyoming, then to Ogden, Utah, and from there into the state of Idaho via Boise and Weiser. At this latter place, while waiting for a bus, we walked across the Snake River into the state of Oregon, where we bowed our heads while Bro. Costa offered up a word of prayer in reverence to our God for His care over us. Returning into Idaho, we boarded the Bus heading northward toward Kooskia, located in Idaho County. We arrived there about five o'clock in the afternoon and were welcomed into the home of Bro. and Sister Robert Newby. It was quite an experience going Northward in Idaho. I had never traveled over such a winding highway as that leading from Weiser to a town called Grangeville. We followed the Salmon River for a long distance. It is a very swift stream in a very narrow valley.

In fact the highway seemed so treacherous that it created in me a little dread of making the return trip. The road ascending the Mountain before reaching Grangeville, climaxed any I had ever traveled on, yet the Bus driver would be looking this way and that and talking at the same time. Had he ever failed to make one of the many curves that we went around, we would have rolled several thousand feet down over the Mountain side.

This was the first time I had met Brother and Sister Newby, Bro. Costa having made the trip there about six months before and baptized them. Kooskia is just a small place, low in the valley, with Mountains on each side. I had been corresponding with a lady by the name of Converse at Ahsahka, a town about forty miles from Kooskia whom I wanted to visit. We learned from Bro. Newby that she was just across the state line in Washington under a Doctor's care. So the next morning, we left our grips at Bro. Newby's home and boarded a train for Lewiston, Idaho, about ninety miles away and quite a busy place. Arriving there, we boarded a bus and crossed the Snake River again, this time to the little town of Clarkston, Washington, and without much trouble we located Mrs. Converse. We had never met before, though we had corresponded for a couple of years. She was a member of the Church of Christ (Temple

Lot) of Independence, Mo., and she welcomed us to her apartments. She was under the Doctor's care for the purpose of preparing to undergo an operation for the removal of a tumor. We arrived at her place on Saturday, staying with her until Monday, and with the consent of her Doctor, she returned with us to Kooskia. On our way back to Kooskia we got off the train at a place called Kamiah and going about four miles out into the Mountain, visited an Indian family with whom she was acquainted. We ate supper with them and had a very nice visit. We then returned to Bro. Newby's home, arriving there late at night. The next day Mrs. Converse returned to Clarkston. Bro. Costa and I remained in Bro. Newby's neighborhood for about two weeks, holding meetings in their home at night and visiting through the day. A number of people came to our meetings and though we felt good liberty in preaching the Gospel, they did not exhibit a desire to obey. I made another trip to Kamiah leaving Bro. Costa at Bro. Newby's as he was not very well. I had an invitation to an Indian Wedding Dinner to be held in their Hall in the Indian Village. There were probably one hundred and fifty Indian people present, many of whom I became acquainted with and told them the purpose of my visit out in their country. The Bride and Groom were a very nice young couple, both being High School graduates. We were served a wonderful dinner. I don't think there were more than one or two white people present besides myself. I stayed until evening, when the newly married couple took me in their car back to Kooskia, a distance of about ten or twelve miles. We spent a few more days with Bro. and Sister Newby and before starting on our trip homeward, we ordained Bro. Newby an Elder in the Church of Jesus Christ. Shortly after we left, he went to Clarkston, Washington, at the request of Mrs. Converse and baptized her.

On our return trip, we came via Salt Lake City to Provo, Utah, where we visited a short while with Bro. Wm. Ratcliffe. We found him very well for a man of his age, he having passed his 97th birthday in April, 1940. It was the first time I had met him, but my Father was well acquainted with him. He is a fine old man, large in stature, but is deaf. All conversing with him had to be done by writing. We enjoyed an hour or so with him, then returned to Salt Lake City. Here we visited some places of interest and then continued our journey homeward and stopped at Bro. Costa's home for about twenty-four hours, and then boarded a bus for St. John, Kansas, where I spent a few days, holding meetings at night with our folks there. I then headed for home on the bus via St. Louis, arriving home safe and sound, after an absence of seven weeks, and found my folks all well. The Indian people I visited belong to the Nez-Perce tribe, and there are many of them in that part of the country. I left a number of Books of Mormon with them as well as much other Church literature.

It was a very pleasant trip.

AN ELDERS MEETING AT CLEVELAND, OHIO, AUGUST 31, 1940

The Priesthood of the Church of Jesus Christ met on the above date

in the Church building at Cleveland, Ohio, according to the appointment made at July Conference, 1940, to study and discuss matters for the betterment of the Church.

The meeting convened at 2:30 p.m. We sang hymn "Guide us O Thou Great Jehovah". After prayer by Bro. W. H. Cadman, we continued with hymn "My Jesus I Love Thee". After some remarks by Bro. Cadman, business was taken up.

The matter of adopting a system to regulate our Conferences was discussed. After considering this matter carefully, we suggested the following changes in our order: That we do most of our business every six months, instead of every three months. This will leave two Conferences in which we can handle spiritual affairs and endeavor to become a more united and spiritual people. Business affairs in particular, will be handled in January and July Conferences, while spiritual affairs, in particular, will be handled in April and October Conferences. It is understood, that from time to time, there will be a certain amount of business to attend to in April and October Conferences, (for instance: Financial affairs) in like manner there will also be a certain amount of spiritual affairs to attend to in January and July Conferences. The object in view is to curtail business as much as possible in April and October Conferences, and devote our time to greater things, in the hopes that God will look upon our efforts and give us divine direction in the affairs of His Church and Kingdom, which we truly need, for wickedness is general and troublesome times are at hand.

Therefore: A motion was passed that the following Bros. Alma B. Cadman, Thurman S. Furnier, and Joseph Lovalvo be appointed as a committee to select from our present conference order as outlined in our "Law and Order Book", what items of business they believe necessary to handle in April and October Conferences.

It is further understood, that business other than what is selected by this committee, shall not be taken up in April and October Conferences, without the sanction of the Elders assembled.

The meeting was dismissed with prayer by Bro. Joseph Dulisse.

The evening session convened with singing hymn: "I've reached the land of corn and wine", prayer by Bro. Joseph Dulisse, and hymn: "O who that has searched in the records of old". The time was spent in discussing various matters of interest.

We were dismissed with singing hymn: "Redeemer of Israel, Our Only delight", and prayer by Bro. J. C. Cowan.

MATTHEW TATE MILLER AND GORIE L. CIARAVINO, *Assistants*
THURMAN S. FURNIER, *Secretary*

DEDICATION OF BRANCH No. 2 CHURCH
1833 SOUTH ELECTRIC ST., WEST SIDE, DETROIT, ON SEPTEMBER 22, 1940

The building at Detroit, Mich., branch number two, was dedicated with a large number of Elders, Evangelists, and members of the Church present. Bro. Alma Cadman, president of the twelve apostles; Bro.

Furnier, Secretary; Bro. Joseph Dulisse, second Counselor; were among the officers of the general Church present. Members were in attendance from Pennsylvania; Warren, Ohio; Saginaw and Detroit, Michigan; and from Muncey, Ontario, Canada.

Bro. John Dulisse reviewed briefly the faith of the Church; then introduced Bro. Alma Cadman, who read scripture found in I Kings 9, 1-9, dealing with the dedication of the temple of Solomon. He gave a wonderful talk, emphasizing how God has manifested His blessings to men in all ages of time, and speaking on the restoration of the Gospel. He enjoyed good liberty in his sermon and a good feeling prevailed.

The congregation then sang hymn, "An Angel came down from the mansions of glory," after which Bro. Charles Sanders of St. John, Kansas, gave his testimony of the joy and happiness he has enjoyed in the Gospel. Bro. Patsy Di Battista then spoke in Italian sketching briefly the subject of the dedication of Solomon's temple. Tongues were spoken and one woman requested baptism. The meeting was dismissed by singing hymn, "This God is the God we adore" and prayer by Bro. T. S. Furnier.

Afternoon service was opened by singing hymns, "I and my house will serve the Lord," and "O happy souls who pray," and prayer by Bro. James Lovalvo. Bro. Emil Carlini then testified to the goodness of God toward him. Bro. Carlini had been the one in charge of building the new Church, and did quite a lot of fine plastering work, in which he is quite expert. During his testimony, he related the following dream:

While we were making plans to build our Church building, the brothers were not in one accord. They were so divided in opinions that I said I would pay my share, but I would not take charge of building the church. That night I had this dream.

I dreamed that I was going to Detroit Branch No. 1. The building was filled with brothers and sisters. I could not get in, so I remained in the lobby. I could see Bro. T. S. Furnier and Wade Riggin in the pulpit. Bro. Wade Riggen was preaching of the love of God, and how that the saints should all work together and help each other. Then I saw Brother Joseph Dulisse on my left and Brothers W. H. Cadman, I. D'Amico, and Robert Anderson on my right. There was also another apostle whom I do not know. While Brother Riggen was preaching an angel appeared on the rostrum and flew from the front of the building to where I was standing. Then he called me by name, "Brother Emil, you must give up your life, your time is over." I asked him why I must give up my life so young. Then he answered, "Are you afraid? You should have died twenty years ago, but you were spared." (That was when I was in the World War. A gun that we were firing exploded and everyone died or was wounded but myself.) Then I told him I did not want to die now because I wanted to help Brother Dulisse build the church. Then he said, "Because you want to help build the church you will have from fifteen to twenty or more years of life." I said, "Yes" and all the brothers around me said, "Amen." Then I started to take off my jacket as though getting ready to work. I turned to Brother Dulisse and said to him in

Italian so that the other brothers could not understand the condition in our branch: "I got fifteen to twenty or more years of life for helping to build the church. What about the brothers that do not want to help or give aid and back up on their promises?" Brother Cadman understood what I said in Italian and shaking his finger up and down he said, "It is pretty bad for the brothers that back up in the Church of Jesus Christ."

When I awoke I was very happy and willing to do my share of the work. That night I was elected trustee and I was very happy to begin the work of building our church.

Brother James Lovalvo then spoke, both in English and Italian, repeating the experience of Bro. Carlini. Others who spoke were: Bros. M. T. Miller, Chas. Sanders, A. B. Cadman, and Daniel Corrado.

The newly baptized sister was confirmed by Bro. James Lovalvo. The baptism had taken place during the noon hour, Bro. Joseph Bologna officiating.

Meeting was dismissed by singing Doxology and prayer by Bro. Joseph Madonia.

In the evening, a program was given, the theme being "Temples and Tabernacles." Members of the Sunday School classes and choir presented songs and recitations, showing how it pleased the Lord for His people to build houses for His service. A good crowd of members and friends of the Church was present. The meeting was dismissed by prayer by Bro. Guerrino Bologna.

BRO. R. NEWBY'S ACCOUNT

In 1939, Sister Converse, of Ahsahka, was corresponding with Bro. Paul Costa of Trinidad, Colo., and she sent me one of the letters he had written her. Being much impressed by the letter, I finally took the liberty of writing a letter to him. He answered at once and I could see he was a man of God and his beliefs were the same as mine had been for several years. He told me of a man who had been healed by anointing, and since I had been having very poor health for three years, I asked him to pray for me. He did pray for me, and wrote that while in prayer for me, the Lord gave him a vision of my body. His vision was



Our Church Building, West Side, Detroit, Mich.

almost identical with one which I had received while in the hospital; but he, like myself, received no interpretation of the vision. When I wrote to him again and told him of the similarity of the visions, I asked him to ask God for an interpretation. He did so, and was told that it meant new life coming into my body.

Shortly after this, I saw Bro. Paul and his wife in a dream. So perfect was his image in the dream, that when I met him as he arrived by bus in Grangeville, Idaho, I recognized him immediately. He gave me a description of his wife, and it was exactly as I had seen her in my dream.

During the time I was corresponding with Bro. Costa, I heard from a Sister in Flint, Mich., who wrote to me after reading a song of mine which had been published in a paper put out by the Nerrinites Church of Christ in Denver, Colo. This Sister was being severely tried. She had lost a dear one, and was broken-hearted, not knowing where to find her. She had written to me of her trouble, and as I had baptized her years before, I was very much worried about her, and in my sleep, was given this wonderful dream and song. I awoke singing it, the loveliest tune I ever heard; I am not sure if it were my own voice or the voice of an angel, but I was so impressed with it that I was able to write it the next day as though I had known it all my life. It was published in the aforementioned paper, and it was this song which this Sister had read. After receiving her letter, I blessed a handkerchief and sent it to her, telling her to go to some secret place, put the handkerchief on her head and pray to God for comfort. She did so, and wrote that though she had not as yet received her desire, yet she had felt God very near her in her prayer. I then advised her to write to Bro. Costa as he was a spiritual man and was wonderfully gifted. She wrote to him, and after he had prayed for her, her desire was granted and her loved one returned home.

This convinced me that Bro. Costa's Church was nearer right than I was, so I wrote asking him to visit me. He came in the fall of 1939, and held meetings in our home several nights. Every night there was someone asking to be administered to and all were either healed or received great benefit.

I had been very lame, walking with two canes, so I asked Bro. Costa to administer to me, which he did, but I was not much benefited. So the next morning, seeing that I was very lame, Bro. Costa said to me, "Why Bro. Newby, are you lame yet?" Then he clasped his hands and, looking up to Heaven prayed. Never in my life before had I heard such a prayer as fell from his lips. Then he said to me, "Bro. Newby, go to the bedroom and remove your shirt, that I may anoint your back where the Doctors injected the medicine in your spine." I did so, and laying his hands on me, he anointed me and prayed for me again. When I arose to my feet, to my surprise, I was not at all lame and I was so overjoyed that I began to praise God, shouting until I guess the people of the town thought I was crazy, but I could not hold myself. I could have run a foot-race as easily as when a boy. This stirred the whole township as they all knew how terribly lame I had been.

I decided to be baptized on Sunday and wrote asking Sister Converse to come. She was a very spiritual sister and much gifted in visions and dreams and in remembering what she reads.

On the Friday before the baptism, while offering the evening prayer, Bro. Costa had a vision in which he saw a flock of ducks on the shore of a lake or pond. Two of them came to him and looked up. We understood it meant there would be two baptisms and we wondered who the other one, besides me, would be. My wife spoke up and said, "Do you want me to tell you who the other one will be?" and in reply to our question, said, "It is I." This was quite a surprise as she had said she would not be baptized and did not like Bro. Costa; but from that time on, she has loved him as a Servant of God.

The following Spring, Bro. Costa and Bro. W. H. Cadman came and preached several times, making a real impression on the people here. At the close of the meeting, some asked for the Book of Mormon and David Whitmer's Book. As Sister Converse was crossing the river in returning to Clarkston, she thought it looked like the place she had seen in a dream several years before, when she dreamed I baptized her. So she asked me to come to baptize her, I having been ordained an Elder by Bro. Cadman.

This is only a very brief account of all the evidences I have had that this Church is nearer right than any other Church I know of. It would take many, many pages to tell all.

May God bless and protect you all, is my prayer.
Kooskia, Idaho, May 2, 1941

LINCOLN DREAMED OF DEATH

In this volume there are a number of experiences related in the way of dreams. The following is a very remarkable one accredited to President Lincoln.

A few days before he was assassinated, Abraham Lincoln told his wife and a close friend of a dream he had had.

"I went from room to room of the White House and no living person was in sight, but the sound of sobbing met me as I passed along, until I entered the East Room. There before me was a catafalque on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping."

"Who is dead in the White House?" I asked one of the soldiers.

"The President," he answered. "He was killed by an assassin!"

"Then came a loud burst of grief from the crowd, which woke me. I slept no more that night, and though it was only a dream. I have been strangely annoyed by it ever since."

DEDICATION OF THE CHURCH AT BRONX, NEW YORK

DEAR BRO. CADMAN:

We are very happy to report that we opened our new Church building, located at 751 E. 217 St., on Sept. 22.

We had a wonderful meeting. Members from New Brunswick, Stelton, Metuchen, N. J., and Brooklyn visited us, as well as a number of other visitors who seemed quite impressed with the meetings.

Bro. Nick Faragasso, Jr., opened the morning service with hymn "Jesus in our Father's mansions" and he led in prayer. After the hymn "When the Angel Moroni came to Joseph" was sung, he read scriptures from the second chapter of St. John and the fourteenth chapter of 1st Nephi. Bro. Faragasso gave a wonderful talk on the subject. The meeting was dismissed by singing "God be with you till we meet again" and prayer by Bro. Frank Braiotta.

The afternoon meeting was opened at 1:30 with hymn "What a friend we have in Jesus" and prayer by Bro. V. Azzinaro. After singing hymn "My Jesus I love Thee", the brothers and sisters bore wonderful testimonies to the goodness of the Gospel. A vision of the twelve Apostles sitting on the rostrum was seen by Sister Jasmine Rotella; and as she was bearing her testimony, a Brother spoke in the gift of tongues, the interpretation being, "Thus saith the Spirit of God, 'I am with thee.'" Other visions were seen. Sacrament was administered, while hymn "Alas and did my Saviour bleed" was sung. Your letter was read and it gave us much encouragement. Our meeting was dismissed with hymn "When shall we all meet again" and prayer by Bro. Faragasso.

This is the account of our proceedings that day. The financial account is:

| | |
|---------------------------|-------------|
| Purchase price | \$2,200.00 |
| Title guarantee | 70.00 |
| Incorporation | 45.00 |
| Lawyer fees | 30.00 |
| Repairs to building | 293.00 |
| | Total |
| | \$2,638.00 |

We were sorry you could not be with us, but hope you may visit us soon again. As soon as possible, we will send you a picture of our building. Everyone sends their love and regards, and prays that God may bless you always.

Sept. 24, 1940

SISTER PEARL ZINZI

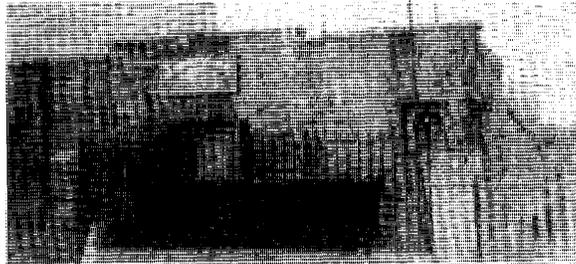
A TESTIMONY OF BRO. JAMES HEAPS

When my father was sixty years old and no longer allowed to work in England, he came to America bringing me with him, I being thirteen years old. When he and I got work and got settled, we sent for my mother and younger brother George.

We lived in Black Diamond, (now the first ward of Monongahela City) my Father working in the mine and I at the glass house. I had my eye hurt while working there and was laid up for quite sometime with it. During this time one Sunday afternoon, Bros. Alexander Cherry, Clyde Gibson, Joseph Tucker, Sr., and some others came up to hold an open air meeting under a big tree not far from our house, and it started to rain.

My father, having been a religious man all his life, called them and said: "Come over here and hold your meeting in our house for our house is always open to the people of God." We were Baptist at this time.

So they came in and for the first time we heard the Restored Gospel preached and my father said: "I never heard it like this before." They asked my father if they could anoint me for my eye and he told them to go ahead, and today I still have sight in that eye though it was badly burned. My father and mother obeyed the Gospel but I opposed it. When the saints came to our home for meeting, I walked out. My father



Church Building at Bronx, N. Y.

made me carry notes inviting all our neighbors to these meetings and I had to carry chairs for the old folks to sit on when they had open air meetings, but I never did this cheerfully, for I wanted nothing to do with these people. But one night my mother said: "Jim, it doesn't look right for you to always walk out when the saints come in, won't you stay in for this meeting tonight?" So for mother's sake I stayed in. It was the night that God took hold of my heart and when my mother bore her testimony, I could stand no more, but went out to the back of the house and knelt on the board walk and threw my hands up to heaven and cried to God to have mercy on me a sinner.

The next day mother said: "Jim, don't you want to be baptized?" I told her yes, and to tell them to come and baptize me and they did on one of the coldest nights in February. The ice was flowing down the Monongahela River but I never suffered any harm from it. That was twenty-nine years ago and I'm still pressing on for I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth. Praise the Lord.

ELDER PAUL COSTA TELLS OF THE ORIGIN OF THE
SOPRIS, COLORADO, MISSION

In May, 1927, Bro. John Cerame and family of Detroit, Michigan, were converted and baptized. They wrote to me testifying that they had found the true religion of Jesus Christ. I had been dissatisfied with my religion for about two years, but did not know where to find a better one; so when I received the letter from Sister Cerame, it gave me some hope.

I went to the Lord in prayer and the answer came to me that I should join the Church of Jesus Christ, and then become leader of the mission here.

In February, 1928, Bro. Ishmael D'Amico of Detroit, visited here and held meetings in the Church where we had formerly held meetings. Three days after he came, I was baptized and confirmed in the Church of Jesus Christ. Also my daughter, Rose D'Aldegan was baptized the same day. On the following April 15th, I was ordained an Elder by Bro. D'Amico, and after his departure, I was left to preside over the mission of eleven members. Among these were members of the Cerame family who had been baptized in Detroit; and Bro. Lewis Givens, who was later ordained an Elder. The mission continued to grow and by February 1938, we had eighteen members.

In October 1939, I went to Kooskia, Idaho to visit Mr. and Mrs. R. Newby. I held meetings there and the presence of the Lord manifested in healings and other blessings. During my visit, Bro. and Sister Newby were baptized and confirmed.

I again visited the Newby home in May 1940, when I accompanied Bro. W. H. Cadman on a trip through Wyoming, Utah and Idaho. From Newby's, we went through Lewiston, Idaho, and across the Snake River into Clarkston, Wash., to visit Mrs. Bertha M. Converse. After resting in her home over Sunday, we went with Mrs. Converse to Kamiah, Idaho (9 miles north of Kooskia) where she introduced us to some Indian friends of hers, Alice Wheeler and John Moffit. We had supper with them and then they took us to meet Harry Wheeler an Indian Chief, but he was not at home. However, Bro. Cadman later attended a feast the Indians had, and met Mr. Wheeler there.

Before returning to Sopris, we ordained Bro. Newby an Elder. Later, in July, he baptized and confirmed Mrs. Bertha Converse.

In September, Bro. Givens baptized two young Sisters, bringing the membership of our mission to twenty-three, including the two members in Kooskia and one in Kamiah.

We have had visits from several of our brothers and sisters in the East. Bro. and Sister Frank Nastasi of Niles, Ohio, were transferred here and were members of the mission for a short time. In 1930, Bro. Rocco Biscotti stopped here on his way to California. He came a second time in 1932, accompanied by Sister Biscotti and their family. Bro. T. S. Furnier was here when enroute to Salt Lake City, Utah. Sister Furnier and their sons, Vincent and Ether, also visited us in 1937, along with Bro. Furnier. Bro. and Sister W. H. Cadman, Bro. and Sister Isaac Smith, and Alexander Ward visited us also. Bro. Charles Sanders and daughter, of St. John, Kansas, visited our home.

I believe this is a complete account of our work here in Sopris.

Your brother,
ELDER PAUL COSTA

Trinidad, Colo., April 19, 1941

HOW JOHN K. PENN CAME TO KNOW THE CHURCH

In June, 1907, while living in Roscoe, Pa., I met a young man, John Abbott, who first mentioned the Church to me. After telling me a little about the Church, he mentioned a baptism which would take place the following Sunday. I went to see the baptism, but was late, and when I reached the river, it was over and all had left. While returning to my home, I met Bro. A. Cherry, who upon learning that I had been at the river, invited me into the afternoon service which was just starting. During the meeting, the persons baptized were confirmed. I later knew them as Bro. and Sister George Cromblish of Belle Vernon, Pa. I knew few of the people of the Church, but from that time on I visited the meetings, finally becoming a member of the M. B. A. Thus, I met with the Church at least once a week, and sometimes oftener. This continued for about a year, when one Sunday, in a fellowship meeting, I arose and said, "Brothers and Sisters, I will obey this Gospel in due time." On the first Sunday in July 1908, I went into the waters of baptism, sealing my covenant with Christ for time and eternity. Bro. A. Cherry officiated in both the baptism and confirmation.

The first experience which I was told to write, was on Oct. 27, 1908. Having come home from work in the coal mine, I had just washed and sat down to rest, when to my surprise, I heard a mild voice speaking to me saying, "You are the people of the Lord, the chosen people of God." I arose quickly to see who was speaking, but I then realized that the Lord has caused me to know that I had become one among his chosen people.

During the following January, I had another experience. One night, I had been sitting at the table reading when these words were spoken to me, "You are accepted before Christ. Go before him and set an example." I cannot find words to convey the greatness of the power of those words. I fell down off the chair to my hands and knees and my prayer was "Oh Lord, teach me thy will and what thou wouldst have me to do." This experience I cannot forget as long as I have my reason.

I had many other experiences, and as time went on, I was called into the Priesthood, being ordained an Elder, April 1, 1909, and an Evangelist, January 1, 1910, Bro. A. Cherry officiating in both ordinations. I was ordained an Apostle by Bro. Nephi Federer on July 1, 1910.

About this time, the house in which I lived in Roscoe was sold, and since I had to move, I planned to go up the river to Brownsville. But the Lord caused me to know that I might move down the river, but not up. I was obedient to the Lord, for He set up a barrier before me and later, I understood its meaning; so as a result, I moved from Roscoe to Dunlevy in July, 1914.

Then the Lord began to let me know His purpose in causing me to move down the river. Bro. Mike Falsetta, (at that time a perfect stranger to me) was taken sick and seven doctors had given him up to die. When I heard of his sickness, it was thought that death was upon him. I called to see him and when I told him of the Church, he believed. I remember

well how he said, "Mr. Penn, if you can do anything for me, do it." I administered to him, and he was healed; not only healed, but as a result both he and his wife obeyed the Gospel. He had been a man who did not believe there is a God, but oh, how good and how pleasant it is to be obedient to my Lord and God! I praise His name in the highest.

Soon after this, I was called to Monessen to see a sick woman, a stranger at that time, who later became Sister Nolfi. This resulted in the great work among the Italian people. At that time Joe Corrado (later our Brother) was staying in the Nolfi home. The doctor had told him to be sure all affairs were in order, as he could do nothing for the sick woman and death was expected any minute. I anointed her and she was healed. This made a great impression on Bro. Corrado, who at that time was an anarchist and did not believe in God. Being convinced of the power of the Gospel, he asked me to go with him to Glassport to talk to friends of his there. This was the beginning of the great influx of Italian people into the Church.

I could write a great deal more, but perhaps I have already written more than you will care to use. Hoping you will find this satisfactory. Dunlevy, Pa., April 16, 1941

SOME FAMILY HISTORY BY SISTER PAULINE DULISSE, DAUGHTER OF
JOSEPH MADONIA

Our entire family, consisting of six daughters, were raised in the Presbyterian Church. As each one was married, she brought her husband into the church. We were considered the most spiritual family in the congregation, and therefore looked upon with great respect. My mother was one who took her religion seriously. She tried desperately to spread what she thought was the gospel, and in fifteen years of conscientious labor was able to convince no one to serve God in the manner that she was serving Him. It seemed most peculiar to me, that when we had family prayer just before retiring, that when mother prayed, her prayer never varied. That is, she continually petitioned God that He would cause her to find the way in which to serve Him satisfactorily. I wondered what it was all about, and to me it didn't make sense to see her weeping and pleading with God for a better way to serve Him. Yet, she went to her friends and claimed to have the gospel.

There came a day, when God sent His messengers to our home with the restored gospel, and straightway a change took place in our home. My parents investigated the church, were satisfied, and in three months joined. Immediately after my parents took this step, it was as though war was declared in our home. We were all against them, mocked them, and made as much trouble as we could possibly think of. The minister of the Presbyterian church joined forces with us, and encouraged us to try and persuade my parents to return to his church. But they, knowing what they possessed, took the matter to the Lord in prayer. There is one particular instance that comes to my mind, namely that my mother was trying to make known to me the wonderful way in which the Lord

manifested Himself in His church, but I simply refused to even listen to what she had to say. And then, with tears streaming down her face she said, "My dear daughter, I am praying in your behalf." That angered me, and I replied, "Don't pray for me. I don't need any of your prayers." With that, I went to my room, and in the spirit of anger knelt in prayer, asking that I never belong to the Church of Jesus Christ, for I wanted to prove to my parents that I could be a Christian without the aid and assistance of the Church of Jesus Christ. That was the first time I had knelt in prayer of my own accord, after having attended the Presbyterian church for more than fifteen years. When I was through praying in such a manner, I sat in meditation, and my eyes rested on a card I had hanging on the wall which said, "God hears and answers prayer." It caused me a great deal of concern, wondering who God was going to answer, for I was praying for the opposite of what my parents were. Little did I know that God answers the prayer of the just, and which I was far from being.

Eight months after my parents joined the church, God began His work in our family. My parents implored us to question God as to whether they had done the right thing. But we were not seeking the truth, and considered it a waste of time. But God being merciful, gave each of us experiences. This being the one Rose Ferranti (my sister) received. "I dreamed I was in the Presbyterian church, and while the sermon was being preached, I noticed a very beautiful young lady came in. The moment I saw her, I felt great love for her. My mind was no longer on the sermon, but to try and find out who she was. It then seemed as though the meeting was over, and as I tried to get to her, she came directly to me. She took my hand, and then kissed me. I asked her who she was, and she answered, "I'm from the Church of Jesus Christ." I replied, "That's nice, won't you come again?" She pointed her finger at me and said, "No. I have come here for you." On our way out, there was a room all in white and with long tables in white. This young lady along with my mother was in this room. I wanted to go in, but there was a rope stretched across the door-way, so I had to call this woman, and inquired if I could go in because my mother was there. She told me she was sorry but I could not go in. I asked for an explanation and was told I was not prepared to enter in, but that it wouldn't be long before I could. Shortly after, I obeyed the gospel." On Thanksgiving night, I was persuaded to attend church for the first time. I had been told that the church at that time had no musical instruments of any kind. I had also been told that at times the saints had heavenly music. As we approached the church building, my sister and I heard such wonderful music, such as I had never heard before. When in the building, I looked all around, trying to find where that music had come from.

Of my family, I was the only one to acquire a high school education. Having worked my way through school, I looked upon my diploma as my most precious possession. One night, a dream was given me. It seemed to me that all of my family was gathered in one place, and a man in white

robes came to me, and handed me a satchel, and asked me to distribute the contents. Upon opening it, I found a number of diplomas. I took them out, one at a time, and they came in the order in which my sisters were baptized, with my parents being first. I was excited, because I expected mine to be the best and the largest because of my high school education, but when they all had a diploma, I looked for mine, but there was none for me. As yet I had not earned my spiritual diploma. This dream caused me a great deal of concern, and I began to earnestly pray that God might take a hand in the matter. It was at this time that my sister Anna Carlini had a dream as follows: "I found myself at the river's edge, and there I saw a multitude of people. In their midst was Jesus Christ with the book of Life in His hands. He would first consult the book, call a name, and then baptize them in the same manner that it is done by the church. It then seemed that He drew away from the crowd, and a woman requested baptism of Him. He first looked in the book, and then told her that there was yet one ahead of her. In the meantime, my mother went to Him, and said, "Lord, I wish to be baptized of thee." But Jesus answered her, "Woman, pray that the day will never come that you need to be baptized again, for you have been baptized under my authority, and your faith has saved you. But I am now looking for your daughter whose name is Pauline." He then walked away, and I could hear Him calling Pauline by name, and I awoke."

God hears and answers every honest prayer, and He changed my heart and gave me a desire to be part of His family and fold. Just when I had made up my mind to make a covenant with God the following Sunday, word reached me that Brother Furnier's son was to be married on Sunday. I was grieved, for to me a wedding was quite an important affair, and felt that Brother Furnier would resent being detained from his son's wedding dinner by a baptism. Nevertheless, I went to church with a sorrowful heart. The lot fell on Brother Furnier to open the meeting that morning, and also selected the hymn "There's a feast of good things for the righteous preparing," etc., the Chorus being, Come to the supper, etc., and also used it as his text in accordance with the scriptures. The spirit of the Lord was made manifest in him, and he spoke words to this effect, that the spirit revealed that someone was to be baptized, and continued by saying, "Unto you that have not made covenant with God, Come, come to the supper of the great Bride-Groom." Therefore, through God's servant, an invitation was extended to me, and I learned my first important lesson in the Church of Jesus Christ, that spiritual things come first, and are much more important than natural things. I gladly accepted the invitation, and am grateful and thankful to God for the Gospel of Jesus Christ.

1941

THE TESTIMONY OF BROTHER CHARLES ASHTON

I obeyed the Gospel of Jesus Christ in my youth, having been taught the Principles of Salvation by my grandparents, John and Lydia Ashton. At the early age of seven I began reading the Bible and the Book of

Mormon, and the more I read the more interested I became. My mind was occupied continually with these sacred writings, and I would often resort to the woods to meditate upon the works of God and the Plan of Salvation. I was told that the Book of Mormon would dispel the mystery of how the forefathers of the American Indians came to this land. I was greatly impressed and delighted as I read an account of their travels and the dealings of the Lord with them.

I also became equally concerned with the writings of the Bible, and several chapters I committed to memory; one being the third chapter of Daniel and another the twenty-third chapter of Matthew. There were others, but they have escaped my memory. When I was sixteen years old, my long cherished hopes were realized; I was baptized and confirmed a member of the Church, receiving a divine joy in my soul which can not be explained by mortal tongue. I was visited with a number of Heavenly dreams for my encouragement and guidance.

Shortly after my twenty-first birthday, I was ordained an elder; and the Lord began to inspire my mind upon many beautiful subjects—utterance, being given me to declare them to all who would hear. The blessing of God was with me in my ministerial work, and His spirit bore witness to my soul that I was engaged authentically in the cause of righteousness. I can testify that the coming forth of the Angel to Joseph Smith in 1820 marked the beginning of the work of latter days.

Apart from my grandparents, there was none of my near relatives in the Church until 1905, when my mother obeyed the Gospel; then followed two of my sisters. At this writing, March, 1941, only three of us out of a family of eleven have been baptized into the Church. Three died in their infancy, and I have three brothers and one sister yet living.

In 1907, I married Mary Belle Wells, daughter of Brother and Sister William H. Wells. Brother Wells was an Elder in the Church located at Roscoe, Pennsylvania. My wife had obeyed the Gospel one year preceding our marriage.

In 1908, I was ordained into the Quorum of the Twelve Apostles.

A few months after I was ordained an Elder, I became active in teaching the Gospel in the vicinity of my home. Assisted by two young Brothers, we met at the home of Brother and Sister James Gilbert who had recently moved to this place. There were a few baptized, and we were recognized as the Coal Valley Mission under the jurisdiction of the McKeesport Branch. The major work of the Italian people coming into the Church had its beginning here. An experience was given where a river was seen flowing from this place and branching out over a vast expanse of territory. It is highly gratifying to see this under fulfillment.

In the year of 1905, I was in Delslow, West Virginia, teaching the Gospel. Brother Clyde Gibson accompanied me, and we lodged at old Sister Stimmel's home. One night just before retiring, I heard a cry of distress from a western direction. It affected me very much, but I could not understand it. A few days later I returned home and learned the sad news of Brother William Bickerton's death. Then my experience was

quite clear. I had entertained hopes of meeting Brother Bickerton, but although I was now deprived of seeing him in this life, the Lord had respect for my earnest wishes, and permitted me to hear his voice in his expiring moments.

In 1917 my mother died; one year later my sister Bertha died; and in 1920 my sister Rose Anna passed away. These three had obeyed the Gospel. At the death of my sister Bertha, my wife and I took her baby son, Joseph, into our home to raise. He obeyed the Gospel at the age of twenty. Another sister of mine, Mildred, passed away in 1924, and after a month's illness, my father passed from this life in the spring of 1935. Six months later my wife passed away. In the autumn of 1936, I married Minnie McKean. She had obeyed the Gospel a few months preceding our marriage.

In 1910, Brother Cherry and I put forth an effort to regain a few people who were members of the old Mount Pleasant Branch. This branch had been dissolved several years previously. The result was that Brother Solomon King and family were restored, some by renewal and others by baptism. I continued to teach the Gospel there for some time afterwards and baptized three married couples.

An experience comes now to my mind which took place in 1906. Brother William Helms and I devoted three months to preaching the Gospel, and part of our time was spent at Pricedale, Pennsylvania, where we baptized two persons. One morning while there, I was suddenly awakened from sleep by a Heavenly experience. It was shown to me that two persons in Coal Valley wanted the Gospel, and the identity of these two was made plain. Therefore we came to Coal Valley and held two or three meetings, after which George Taylor and his wife requested baptism.

During the past twenty years of my life I have spent considerable time among the Italian Brothers and Sisters of the Church. On one of my trips to New Jersey, the Lord revealed in a dream that my work was "to assist the Church to carry its burden, and by doing so, I would please the Lord." According to the flesh, I am but a weak mortal and feel my insufficiency many times in the work of the Gospel. Years ago, I learned the truthfulness of the Saviour's words when He said: "Without me you can do nothing."

My experience teaches me that words spoken unassisted by the Grace of God are of little spiritual value. They may be true and sensible words, but they lack divine impression.

In an experience I was shown that this Church stood separate from the whole world and eventually it would be attacked by enemies of the truth.

In conclusion I can say the Blessing of God has attended me throughout the years of my life. Although I have encountered many difficulties and my pathway has been obstructed by the enemy of righteousness, the strong arm of God came to my rescue in every time of need; and a living testimony has sustained me. The Spirit of the Lord has born witness to

my soul concerning the restoration of Israel on this land and the construction of a Glorious Kingdom which will eclipse all others that have been before it. I recommend the Restored Gospel of Jesus Christ as the only sure "Safety Zone" in which the human race may find refuge.
1941

DEDICATION OF THE CHURCH AT
416 WILDER STREET, ROCHESTER, NEW YORK, JANUARY 1, 1941

DEAR BROTHER CADMAN:

We are writing you these few lines in regards to the dedication of the Church Building which we recently purchased; the deal of which was closed on December 18, 1941.

Last Sunday, December 28, the Saints of our Branch including our members from Lockport, Gardenville and our Indian members from the Tuscarora Reservation, entered the Church for the first time. At ten o'clock we sang the hymn, "We're marching to Zion," and formed ourselves into a circle. Our five Elders each offered up a prayer unto our God in which His blessings were poured upon us abundantly. We then dismissed by singing "Praise God From Whom all Blessings flow" and prayer by Bro. Ishmael D'Amico.

Our Morning service began at eleven o'clock by singing Hymn "On that bright and glorious Morning," followed with prayer by Bro. Ishmael D'Amico. We then sang the Hymn "Except the Lord conduct the plan." Bro. D'Amico read for his text a portion of scripture found in I. Kings, 6th Chapter concerning God's promise to King Solomon, and then sang, "Jesus my all to Heaven is gone" after which Bro. Frank Rosati spoke in the Italian tongue. A very good spirit prevailed during the preaching by our brethren. The service came to a close by singing "God be with you 'till we meet again" and prayer by Bro. Paul Petrangelo.

Our fellowship service began at 2:30 P.M. by singing Hymn "Ye sons of men a feeble race" and prayer by Bro. Ansel D'Amico and continued by singing Hymn, "Hail to the Prince of life and peace" after which Bro. Ansel bore testimony to the Gospel of Christ, as did also many of the brothers and sisters bear their testimony to the Gospel, including Brother and Sister Hill and their two daughters who are of the seed of Joseph. The Spirit of God was with us throughout the service. We again sang that old Hymn, "God be with you 'till we meet again" and closed our meeting with prayer by Bro. Patsy Marinetti.

SISTER MARY GUADANINO, *Secretary*

BRO. ISHMAEL D'AMICO, *Presiding Elder*

DEDICATION OF THE VANDERBILT CHURCH

The Church building at Vanderbilt, Pa., was dedicated November 15, 1941, various branches and missions of the Church being well represented by visiting brothers and sisters. The building was filled during all the meetings held that day.

The morning meeting was opened by Bro. James Heaps, who also spoke during the service, using for his text a portion of scripture found in second Samuel. The afternoon service was opened by Bro. John Mancini of Monongahela, Pa., after which Bro. Alma Cadman gave a



Our Church Building at Rochester, New York.

very interesting talk. He was followed by Bros. Isaac Smith of Elizabeth, Pa., and Clyde Gibson of Smock, Pa.

Other Elders present were Bro. Samuel Ringer, (presiding Elder of Vanderbilt), Bros. Chas. Behanna, J. C. Cowan, Oran Thomas, Joseph Shazer, Edward King, and Charles Keller.

"A PRESENTATION"

A wonderfully sentimental event occurred at the evening session of our April 4, 1942 conference. We witnessed the presentation of a lovely Schaeffer gold pen and pencil to our president, Wm. H. Cadman. It was an unexpected and surprising event to brother Cadman to the audience and also to the donors. It all came about in a simple yet thoughtful manner. While the Quorum of Apostles were in session, brother Charles Ashton interrupted their meeting just long enough to suggest that a little gift be given to our president, as a token of esteem for his faithful service to God and His Church, the suggestion was accepted wholeheartedly and unanimously. Subsequently, the Apostles and the first and second counsellors of the Church (Bros. Chas. Ashton and Joseph Dullisse) contributed enough to buy the above-mentioned gift.

In the midst of our evening session. Brother Ashton asked for a few minutes of our time to say a few words which were readily granted. Before he made the presentation he asked Bros. Clifford Burgess of Windsor and V. James Lovalvo of Detroit to sing a song, which they gladly did by singing "Sweet Peace, The Gift of God's Love". After the song he spoke of the faithfulness of our president's predecessors and then dwelt on the

grand and untiring service that Brother Cadman has given the Church in the twenty years he has occupied the Presidency. A solemnity, a peace and a sentimental spirit fell upon us all as he spoke, and when he presented the gift to brother Cadman, many eyes were dimmed with tears of love and respect for our president whom we all love. Flashlight pictures were also taken of the presentation. When Brother Cadman arose to thank the brethren it was noticed that he could hardly speak above a whisper, because his heart and soul were filled with love towards his brethren. Brother Cadman has been our president for many years. He has been and is loved of all for his humility, his kindness, his unselfish service to God and above all, his love for everyone, especially the youth of the Church. He has been a pillar in the Church, a defender and an upholder of truth, and a champion in the cause of Christ. He has abandoned his natural labors in April 1941, to devote the rest of his time in preaching the Gospel which he has done ably and well, and visiting the various branches and Missions of the Church to further the Gospel of Jesus Christ. His presence is gratifying and appreciated wherever he goes because of the confidence and faith that he inspires.

May God bless him abundantly that we may still hear his voice and enjoy his leadership for many more years to come. In conclusion, let me add that as we remember the faithfulness of Saints who have gone to their rest, I know that after we are gone, our children will long remember the faithful and untiring service rendered by our beloved brother and president, Wm. H. Cadman.

V. JAMES LOVALVO

A LETTER FROM BRO. FRANK FORD
WINDSOR, ONT., CANADA
JAN. 30, 1942

DEAR BROTHER WILL:

Just a few lines this morning to try to catch up on my correspondence with you. In the first place we received the letter from you with the money for the building fund and it is surely appreciated. It was a big surprise and seemed quite a big help, of course as you said another "O" would of made it a lot more weightier but we are thankful it is as much as it was.

Well I have had quite a time this last few days. A week ago Monday, I received a wire from Grand River (Indian Reserve) that Sister Fromans baby was very sick and not expected to live and would I come at once. Well I looked at Sister Ford and said: I am not Phillip to be wafted away in the spirit, every one was so busy I did not know where to get a car. After many telephone calls I went over to see Brother Johns that is where Brother Watson works, and I showed Brother Steve the telegram. As soon as he read it he looked up and said I am ready, put me in remembrance of Isaiah when he answered God. Well we had a good trip down there and arrived there about 8:30 that night, found the baby still living, had contracted yellow jaundice and developed a bad

cold and was taking inward convulsions about every fifteen minutes. There was a wonderful flow of the spirit when we anointed it. I just prayed if it was not God's will for it to live that it soon might be taken away. It died Tuesday evening at eight o'clock and we held the funeral the next afternoon, it was my first experience in this line of duty.

I did not have any to ask for advice, so I depended wholly upon the guidance of God. I used that portion in Ether, "Children have no need for baptism." It seemed very suitable for the occasion, and they all said I done fine. We arrived home on Thursday night and found every one quite worried about us. We did have a lot of car trouble on this trip.

I left on Saturday and spent the weekend with Brother Sam Cuomo and family in Creighton Mines near Sudbury, Ont., so all in all we have had a fairly busy time. I did not stop in Toronto on my way back from Sudbury on account of having to go on duty at midnight that day and it would of made me pretty late in getting in at Windsor if I had stayed over in Toronto to see Mr. Johns, so I am going to write Mr. Johns explaining what was done at last Conference and also giving him the drafting of our by-laws as prepared by yourself.

We are very sorry to hear of Sister Sadie being ill and hope she is feeling better by the time this letter reaches you, and if there is any thing we can do we are only glad to do it even in calling the Branch for a fast and prayer in her behalf. Things seem to be going along a little smoother in our Branch for which I am very thankful, it's peculiar the way the devil tries to work at times, but I thank God that He never leaves us alone and still remembers those of His children when we are humble enough to put Him first and all other things second. Good-bye for now Brother and may God be your company is my sincere desire and prayer for you.

BROTHER FRANK FORD

Note: It was a four-hundred mile trip for our brethren to make to the Indian Reserve and home again, and then to go right off to Bro. Cuomo's home a distance of between five and six hundred miles one way, surely speaks well for my Brethren in their efforts to labor in the vineyard of their Master. May God bless you.—Brother W. H. C.

CHAPTER TWENTY-ONE

Dedication of Church at Hopelawn, N. J., Irked by a Religious Sect, A Letter by Mr. Huttner, Dedication of Windsor Church

HOPELAWN, N. J.

THE dedication services were attended by a large group of Brothers and Sisters, including some members of the New Brunswick branch with their Presiding Elder Frank Sirangelo, and First and Second Counsellors, Nicholas Faragasso, Jr., and Gabriel Mazzeo. Also visiting members were present from Brooklyn and Bronx, N. Y.; Stelton and Metuchen, N. J. Brother W. H. Cadman, President of the Church was present from Monongahela, Pa., and was the principal speaker throughout the day.

The morning meeting convened at 10:30 by singing hymn "Lord in the Morning Thou Shalt hear." Prayer was offered by Bro. Joseph Benyola, Presiding Elder at Hopelawn. The meeting was continued by singing "Happy the Souls that first believed." Bro. Cadman arose and preached for seventy-five minutes, and spoke many inspiring, instructive and encouraging words. He remarked that the new building was well constructed and was beautiful to look upon both inside and out; yet it would not be complete as a place where God would be, unless those who met therein have a love for truth and righteousness and would be obedient followers of the Lamb of God, our Saviour Jesus Christ. The meeting was closed by singing "Praise God from Whom all Blessings flow" and prayer by Louis Mazzeo. After the meeting, many of the fifteen visiting friends shook hands with Brother Cadman and said they had enjoyed his sermon very much.

Lunch was served in the basement by the Hopelawn sisters.

Afternoon service opened at 1:45 by singing hymn "He Leadeth me." Prayer was offered by Bro. Louis Mazzeo. Much credit must be given to Brother Mazzeo for his untiring efforts in building up the Mission at Hopelawn. After the hymn, "What a Friend we have in Jesus", was sung, Brother Cadman again preached. He referred to several passages of scripture, the general theme being to draw closer to God, that when the storms come or winds blow and rains descend, we shall stand if built on a solid foundation, which is hearing and obeying the word of God. A closing prayer was offered by Bro. Gabriel Mazzeo.

Lunch was again served in the basement with many present.

The Missionary Benevolent Association met at 6:30 p.m. Among the discussions was the question of the definition of "wisdom and knowledge." Bro. Cadman was invited to talk upon the subject and he gave an instructive discourse which was enjoyed by all.

The evening meeting opened at 7:30 with hymn "Stand Up for Jesus."

Prayer was offered by Bro. Gabriel Mazzeo. Following hymn "I have found a friend in Jesus", Bro. Cadman spoke. He referred to the staunchness of Daniel, the unyielding faith of the three Hebrew children. He also spoke of the teaching of Christ as to the sepulchre which may appear beautiful on the outside, but within is full of dead men's bones. It is not by our outward appearance that we please God, but by true service from the heart. Meeting was dismissed with prayer by Bro. Nicholas Faragasso, Jr. Everyone had happy countenances for they had had an enjoyable day in the service of God.

Lunch was again served and groups of Saints could be seen here and there conversing upon the goodness of God. Farewells were exchanged and everyone went home after a happy day.

BROTHER JOSEPH BENYOLA

NEWSPAPER REPORTS COURT CASE

FORDS BEACON, FORDS, N. J., GIVES ACCOUNT OF HOPELAWN INCIDENT
IRKED BY RELIGIOUS SECT, SAVOIA RETALIATES WITH
ITALIAN EPITHETS

*Hopelawn Parishioners of Church of Jesus Christ Object to 'Stupido'
and Have Critic Arrested*

WOODBRIDGE—"Stupido" means stupid and the Italian parishioners of the Church of Jesus Christ resented being called that by Donato Savoia, 42, of 11 Worden Avenue, Hopelawn and brought the latter into police court before Judge Arthur Brown on a complaint of disorderly conduct and uttering indecent language. Savoia was placed under a \$500 peace bond, but his wife failed to learn that you can't hurl epithets at others, shouted "liar" at one of the witnesses and was fined five dollars for contempt of court.

The squabble evidently started over religious differences. The church sect has been in existence since 1862 and one of the churches has been located in Hopelawn in the rear of the Savoia home for six years. Recently, the church decided to build a new church in the front, about 50 feet from the Savoia property, having outgrown the converted garage which served as their place of worship.

Savoia strenuously objected to the change and appeared before the Township Committee at the last regular meeting to protest against the church. He was told that the church was a duly constituted religious sect, that the church was being erected in a correct zone and there was nothing that could be done about it.

'Stupido' Means Stupid!

Paul Benyola, of Florida Grove Road, Hopelawn, one of the complainants against Savoia, told the court that as the worshippers entered the church last Sunday he called them "stupido" and questionable names in Italian. When the hymns were being sung, he testified, Savoia stood outside singing off key and mimicking them.

On the stand Savoia was very antagonistic. He could give no reason why he was against the construction of the church and the members of it other than that they worshipped in a different manner than he did. His wife, who was warned several times during the proceedings to keep a "civil tongue in her

head," finally called a woman witness a "liar" and was fined for contempt of court.

After placing Savoia under a peace bond, Judge Brown gave the defendant a severe tongue lashing. He reminded him that "this is a free country and that a person has a right to worship God as he sees fit."

"That is one of the basic fundamentals of our government," declared Brown. "From your own admission, you have no other objections to the church and its members other than that the parishioners worship God in a different manner than you do. You are each entitled to your religion and no one can tell you how to worship God. To worship God is not stupid and I want you to remember that. If you break your peace bond, or, if you or your wife bother these people again in any manner, the punishment will be severe."

"THE LORD IS MINDFUL OF BROTHER AND SISTER THOMAS'S HOME"

I, Sister Katie Thomas, grand-daughter of the late Solomon King, belonged to the Mt. Pleasant branch of the Church at Hawkeye, Pa. I was baptized in October, 1910, when about seventeen years old. We then moved from Hawkeye to a coal mining town called Central. When we moved there, I wanted to spread the Gospel, for I loved this Church with all my heart. I sent for Bros. Joseph Corrado, Peter Garafola, Charles Kennedy and Clyde Gibson, who came for a week to hold meetings. When they arrived, I was very sick. My husband and two daughters had mumps and Marie, my youngest daughter, had fever. But we held meetings every evening, even though we were all sick, Marie being especially very sick. When I asked her if she wanted the Doctor, or to be anointed, she wanted to be anointed. The other children called Bro. Corrado from the house across from us, where he had gone to the meeting arranged for that evening. He came and when he anointed her, he told her to come downstairs right away. He went down and joined my husband who was sitting by the door, waiting until time to go to meet-

ing. While they were sitting there, Marie walked downstairs and sat beside them, the first time she had been downstairs for several days. Later her skin peeled from the high fever she had had, but never had any relapse. She got well the next morning and had a perfect healing. This is a testimony that will live forever.

On another occasion, in 1921, I had gone to Hawkeye to attend the afternoon meeting. When I arrived home, Margaret had been taken sick and was in convulsions. When her back began to get stiff, I sent for the Doctor. For a day and a half, she was continually in convul-



Our Church Building at Hopelawn,
New Jersey

sions; she knew no one and could not be moved. The Doctor told her father that she could live no longer than twelve days; that her body would bend double, her heels touching her head. She had Tubercular Meningitis. She was anointed by Bro. Gibson and her father, and her father went into fasting and prayer in her behalf. She was in this condition sixteen days and knew no one, but the Lord heard our prayer and she was healed. When the neighbors inquired of the Doctor about the case, he told them it was the people in our home and our faith in God that had healed Margaret; that he had done nothing. He told me the same, and this testimony was left in that neighborhood. Since that time, she had been in Cresson Sanitorium for Tuberculosis. The Doctors wondered about her case. She was anointed and stayed in Cresson only a month. She has asked the brothers and sisters to pray for her and is ready to be baptized. She is twenty three years old.

SISTER KATIE THOMAS of the Vanderbilt Mission

1942

IF YOU WANT TO BE FORGIVEN YOU MUST FORGIVE

Shortly after beginning to investigate the Gospel of Christ as taught by the Church of Jesus Christ, I left Detroit to visit my Mother in Omaha, Nebraska. This took place in the last week in June of 1931. After my arrival there, I was informed that my oldest sister had just eloped and gotten married unbeknown to my parents, which action I resented. Hence I took a stubborn stand and resolved that I would never forgive her for her act.

I returned to Detroit and continued to investigate the Gospel, and I began to find much joy and satisfaction in my soul in hearing the preaching of the word of God. The Lord blessed me and gave me knowledge and understanding, but I had said I would never get baptized unless the Lord would lift me up by His spirit. After about four months I had the following experience. "I had not been able to sleep for about two months. My health was excellent, I had no trouble of any kind, yet I could not fall asleep at night.

One evening, after I had been in prayer unto the Lord for three days and asking Him to show me the cause of this restlessness, I promised that I would do whatsoever He wished me to do, if He would only show me. The third evening after I had inquired of the Lord, I was speaking to my landlady (who cared for me as her own son) about the Gospel, then all of a sudden my body fell lifeless to the floor and I was carried away to view the most beautiful place my eyes ever beheld, words could not describe the splendor and glorious scene which was before me. I was again carried through space and I beheld dense darkness. I could look right through the darkness, yet there was no end to it.

I then heard a voice speak to me saying: how do you think I can forgive you and cause the spirit of repentance to come upon you, when you have not forgiven your own sister? I then saw my spirit descending to earth, and when it entered my body I wondered what I was doing on

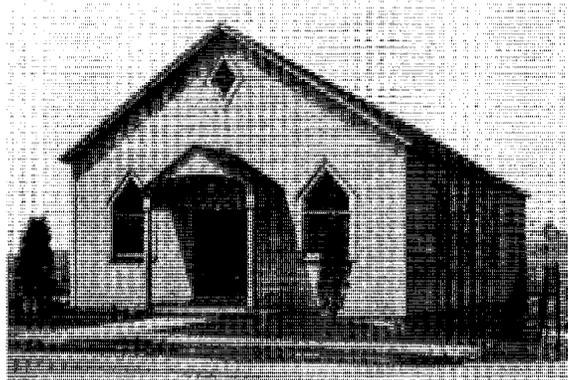
the floor and then my experience came back to me. I was very weak when I tried to get up and my landlady said: Son shall I call a Doctor? I said no. I then told her my experience and both her and I began to weep, but my tears were tears of joy. I wrote to my sister that very evening and told her what the Lord had done for me, and that I forgave her from the depth of my heart. From that time on, I had continual sleep as previously."

This was in October of 1931, then followed days of continual praying to the effect that God would grant me the privilege some day to be baptized. This was fulfilled in the month of September 18, 1932, when I actually felt lifted up by His Holy Spirit and acknowledging my sins, I requested baptism. Years have passed away since that day, but let me now say that never in my life have I enjoyed more peace, joy and consolation, than I have since I have been baptized in The Church of Jesus Christ, Amen.

BROTHER CONCETTO ALESSANDRO

Detroit, Michigan

I am indebted to Brother Fair, of South Greensburg, Pa., for a picture of this neat looking place of worship. It was built just recently by the Saints of that place and I am sure they deserve lots of praise and credit for their accomplishments. I have been in the building once and its neat appearance in general, was very pleasing to me. The building was opened for services on June 7, 1942. May the Lord continue to bless you all is my prayer.—W.H.C.



South Greensburg, Pa.

A PLEASANT APPRECIATION OF BRO. CADMAN

As this article is being written, a feeling of intense satisfaction pervades my whole being as I think of the grand and noble deed that the members of the Church of Jesus Christ, of Detroit, Mich., and Windsor, Canada, performed. I saw the words of Paul, the Apostle "God loves a

cheerful giver", fulfilled to their greatest extent, as the saints of Detroit and Windsor contributed to a very worthy cause.

The Church of Jesus Christ has enjoyed the presidential leadership of brother Wm. H. Cadman for many years, under whose administration the Church has flourished, but, as man in all ages of time has been susceptible to afflictions and infirmities, it has also been the unfortunate lot of brother Cadman to be a victim of said infirmities. Some years ago his hearing became impaired and as the years passed on it became worse, to the extent that he can scarcely hear unless the speaker raises his voice. At our conference of April 4, 1942, he told the brethren that if they cared, to elect another president in July, because his impaired hearing was making it almost impossible for him to preside over the Church any longer.

These words were pondered upon by a few brothers of Detroit, and upon their arrival home it was thought that if the Lord had blessed man with ingenuity and scientific knowledge, why couldn't our brother enjoy the fruit of this blessing also. In the meantime brother Cadman came to Detroit and during his visit, the saints of Detroit and Windsor accumulated enough money to buy him a Western Electric Audiphone, an apparatus to aid those whose hearing has failed. Hence, on the night of May 4, 1942, the Ministers of Detroit and Windsor met together with Brother Cadman to present him the above-mentioned Audiphone. Words fail me, my vocabulary seems insignificant at this time as I seek to describe the beauty, the excellency and the grandeur of that unforgettable evening. God blessed us from beginning to end. In song and in word, His spirit was prevalent.

Brother T. S. Furnier was chosen to make the presentation, which he did remarkably and with the utmost solemnity. Brother Cadman received the gift with tears of joy and appreciation streaming down his cheeks, and as he spoke to thank us all, his whole frame shook with uncontrolled emotion. He said that in all his life he never thought that his Brethren would ever bestow such an expensive gift upon him. He then put on the Audiphone to give us an exhibition, and the performance of the instrument amazed us all. I believe that brother Cadman, with the Audiphone can now hear better than the normal person. To see the joy and appreciation displayed by our brother made us all feel that it was indeed worthwhile to contribute to such a worthy cause. Surely, the Lord must have smiled upon the occasion.

May God bless Brother Cadman with a long life and good health that the rest of his days may be spent in the furthering of His Gospel among men, and to the bringing of joy to whomsoever he comes in contact with.

V. JAMES LOVALVO

A BRIEF TESTIMONY OF BROTHER ROCCO VINCENT BISCOTTI

I was born February 11, 1903, at Peschice, Prov. di Foggia, Italy, a beautiful spot right on the Adriatic seacoast. My father was a fisherman and I was one of eleven children. We were getting along fine but my

father died accidentally leaving us children while we were young. I was four years old at the time. Life became a struggle for my mother. She was a God-fearing woman and with the help of God she did rear us until we became able to help ourselves. My mother often related to me that when I was eight years old I was drowning and was saved by a miracle. I had gone to the harbor by myself. Boats were tied in the harbor and I tried to reach to the boat by hanging on the rope the boats were tied with. Being just eight years old I was not strong enough and I fell into the sea. The Coast Guard saw me, but by the time they rescued me I had swallowed quite a bit of water and was unconscious. As my mother told me I knew that God spared me.

I left Italy when I was seventeen years old and I came with my sister as I was under age. At Naples, where we were to pass all examinations before we embarked to come to America, I being very bashful, was afraid to read before the Officers. I knew that I would be kept in Italy and still I was too bashful to read before anyone. To my surprise when the call came for these examinations my sister was called twice and I was not called at all. I knew God had come to my rescue as I was sure I would fail to pass, although I knew very well how to read and write.

It took us thirty-seven days to reach New York City. After a very strenuous voyage we went to Ambler, Pennsylvania, with my oldest brother, who was living there, but I could not remain there for long. I then came to Cleveland, Ohio, arriving in Cleveland, July, 1920. After a few months I was without work and remained without work throughout 1921. By this time I was quite discouraged and began to make plans to return to Italy. In the meantime, I heard the Gospel preached by the Elders of the Church of Jesus Christ. On August 19, 1922, I attended my first service in the home of Brother Thomas, he being the first to be baptized in Cleveland, who had given one room of his home so services could be held. On this Sunday afternoon the Saints had feet washing. It was something very strange for me as I had never seen anything like it before. I was impressed, so the following Sunday, August 27, 1922, I was baptized. Before I was baptized I wanted to have some evidence, so I prayed to the Lord as I never prayed before. As I was praying such a joy came over me, I began to cry with such a joy that I cannot express, I must say that the joy of the Saints had reached even me. I was satisfied that I was making no mistake. Instead of finding material wealth which I came to America for, I found God and his love which surpasses all wealth of this world.

Two or three months after I was baptized I had a dream in which I found myself among many people and I spoke to them saying "You must repent and be baptized in the name of the Father, Son and the Holy Ghost." The following April 15, 1923, I was ordained an Elder in the Church. Soon after, I was appointed Presiding Elder of the Cleveland Mission. In October, 1926, I was ordained an Evangelist. I have done some Mission work in New Brunswick, New Jersey; Lorain, Ohio; Philadelphia, Pennsylvania and Los Angeles, California. I visited Sopris,

Colorado, Mission twice and also visited the different branches and Missions of our Church with God's blessings accompanying us.

One experience I wish to mention that occurred to me while I was a very young Elder. One morning we were called to anoint a very sick Sister, Brother Joseph Corrado being in charge of Cleveland Mission at the time. Before we left to go over and anoint this sister, we went into a room by ourselves to pray that God would accompany us. As we changed street cars at the Public Square in Cleveland to take a car to go to the West Side of the City, we heard a very piercing voice and it seemed to come from heaven, saying to us: "Wait, wait a minute, let me in". This voice followed us throughout the hundred and four blocks we were in the street car. It was so piercing that we knew it was a heavenly messenger accompanying us. As we got off the street car we asked the brother and sister with us if they had heard the same voice we heard. They told us that they had not heard anything, so just Brother Corrado and I heard this voice. When we arrived at our sister's home her mother, Sister Pell, met us at the door and told us that God had been there before we got there. After we anointed our sister, she told us that she had heard every word Brother Corrado had uttered in his prayer before we left our home twenty miles away. We surely felt the presence of God there that day, and this experience I will never forget. As time went on I had many experiences that would be too numerous to put on paper.

In nineteen twenty-five I married Brother Thomas' eldest daughter, Angeline, and we have three children, Matthew, Kathryn, and Robert. With God's help we have a very happy home.

In nineteen thirty-eight I had a short dream, in which Brother Robert Anderson appeared to me. At this time Brother Anderson had passed away, but I did not know this. In my dream, he gave me a letter and this letter said that I was called to the Quorum of Twelve. The following July, 1939, the Quorum voted unanimously to ordain me an Apostle.

Another experience I must relate, which occurred recently. Sister Chester was losing her eyesight and the Eye Specialist told her she would be blind in both eyes. She was anointed during a Sunday Afternoon meeting. I cannot express how I felt in this anointing but she was healed instantly and as she bore her testimony the blessing of God was very great upon us all. These are just a few of the things God has done with us since we obeyed the Restored Gospel of Jesus Christ, which was foretold by the ancient prophets.

I have found this Gospel of the Church of Jesus Christ entirely different from all other religious systems, and the divine satisfaction it has brought me is inexpressable. In closing I praise my God who spared me from my youth and led me to this glorious land. He definitely had some work for me to do. I say with gladness that I want to live for the Gospel and also die for it if need be.

This testimony is true and with God's help I will bear it to the world until I am called to receive my reward with all the faithful, I remain:—

ROCCO VINCENT BISCOTTI

AN EXPERIENCE HAD IN THE CITY OF ROCHESTER, NEW YORK

About 6:00 a.m. one day in July, 1942. I dreamed that I was in a city which was illuminated by a very bright sun. Suddenly I heard a voice announcing that Brother Frammolin had died. Some other people and I were waiting to attend the funeral. Then an order came telling all the brothers and sisters to wait at the church.

While in church we saw in the distance a large white truck slowly advancing, when the truck arrived we saw brother Frammolin sitting in it, he was alive but very haggard. Instead of stopping at the church as expected, the truck kept on going. We wondered at this. Then we saw two brothers of the priesthood; one on the right hand of the truck and the other on the left. They were saying in a loud voice: "You think this man is dead but instead he is alive, look and learn from him. It is necessary for this man to be taken through the city as an example." At this all the people marvelled and said: "this man must be a man of God." At this point I awoke from the dream.

Brother Anthony Gentile, Rochester, New York.

P. S.—I, W. H. Cadman will add that I was visiting in Detroit in the month of November, 1942, when Brother Frammolin died and I preached his funeral sermon. I was acquainted with him for about twenty years and can give testimony that I always found him to be a very humble, faithful follower of the Lord. In his affliction he suffered much as all who visited him on his sick bed know. His patience to the end surely was an example to all that knew of his condition, and may we not only remember the patience and faithfulness of those we read of in Holy Writ, but also keep in memory the humility and patience of those whom we have worshipped with here in this world.

TESTIMONY OF A JEW

CHARLEROI, PA.
July 6, 1942.

THE EDITOR, THE DAILY REPUBLICAN,
Monongahela, Penna.

It is my sincere desire to express my gratitude and appreciation to the Elders and the Congregation of the Church of Jesus Christ, in your city, for the invitation and the spiritual administration at a conference meeting on July 5.

As a Jew, I have visited and attended services in Synagogues and Christian churches of various denominations. Never in my life have I found greater inspiration and spiritual value than I have in the Church of Jesus Christ. I would be enriched with glory to be able to live a life such as I have witnessed in the surroundings in this sanctuary, and I can say that those who have a desire to live as true followers of the principals of Jesus of Nazareth, there can be no greater institution that houses these principals and imparts them to its constituents in a manner that every adult and child can understand and conceive in spirit of its administration.

Among a membership of about 300 there can be seen men, women and children of all nationalities and color. I have seen a few negroes of whom one is one of the Elders of the Church and there were a number of Indians, who ac-

claim their origin from the Tribe of Joseph and profess to be Israelites who centuries ago were lost from their brethren in Egypt.

The church makes no distinction in color or race among its membership and there is no collection made except willfull donations by anyone who wishes to donate. Inside, the church presents a sober and humble appearance and a Godly atmosphere with no decorations or colorful regalia or any image of saints or standards such as it is being commonly entertained by other religious sects and by practically all other churches.

I can say that I feel convinced that there is no other church known to me that can impart a greater spiritual value to men than the Church of Jesus Christ which I have visited for the first time.

—EMIL HUTTNER

DEDICATION OF THE WINDSOR CHURCH

The building was opened and dedicated to the worship of God on January 17, 1943. It is a frame building very well built and neatly finished, making a very comfortable place for the folks in Windsor to worship God.

Besides the Auditorium it has a well finished basement. It is located on the corner of Howard and Irvine Streets, also on the Kings Highway No. 2, which is the main thoroughfare between Windsor and Toronto, Ontario. The location is not only a pleasant one but also a convenient place to travel to and from.

In the Sabbath' morning meeting of the aforementioned date, a very nice audience had gathered together for the occasion, and among those present were many from the various Branches in Detroit and some from Creighton Mine, Ontario, also from the Six Nations Indian Reserve of near Brantford, Ontario, and Brother W. H. Cadman from Monongahela, Penna., besides quite a number from the city of Windsor, making in all a very nice gathering for the first service to be held in the new building.

The services were in charge of the Presiding Elder Joseph Lovalvo and assisted by his brother Elders of the Windsor Church. The morning service was introduced by a song service which no doubt was enjoyed by all present. The service was opened by Brother W. H. Cadman (President of the church) who read his text from Isaiah 66-1 "Where is the house that ye build unto me?" The subject was dwelt upon very extensively and the principal thought that the speaker endeavored to convey was: "that the time would never come, that the Lord would be obliged to speak through one of His servants and ask the Saints in Windsor: "Where is the house ye build unto Me?" Yea, may they always be mindful and not only worship God in the time of their prosperity, but also worship Him in the time of adversity should such befall them.

At the noon recess the sisters of the Windsor Church served all with a lunch in the basement which they had prepared and which was enjoyed by all that partook of it. The afternoon and evening services were conducted as testimony meetings and the day was well spent and enjoyed

by all present. Meetings was also conducted a few evenings throughout the week.

I will just add that the Brethren and Sisters in the Windsor Branch of the church, deserve much credit for their accomplishments. They have worked hard to gather souls into the fold, also they have toiled much in order to have a place of their own to praise God in. Their efforts have been blessed abundantly and as it is at present, a source of inspiration to visit their homes as well as their Church, may it always remain so; and as Daniel of old prayed with his eyes toward Jerusalem, may your eyes never lose sight of the HOUSE ye have builded unto your God.

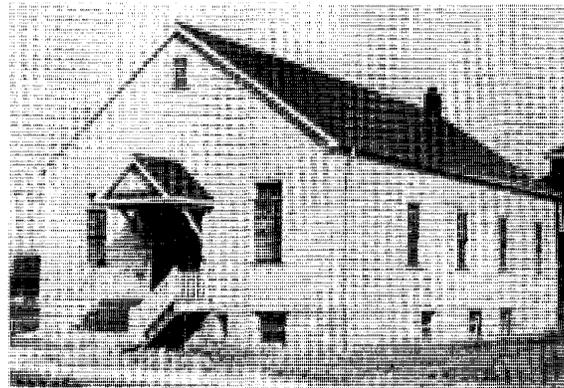
Written by one that was present.

BAPTISM

BY BRO. GEORGE NEILL

Baptism, as well as other ordinances of the Gospel, has been much abused. Not only have professing Christians of our day changed the mode of baptism but they have also lost sight of its sacredness and have not considered the principal thing in baptism, or, that for which it was instituted by the Son of God.

John the Baptist was the first to perform baptism in the days of Christ (as recorded in the New Testament). The scripture says all Judea



Our neat little Church at Windsor, Canada.

flocked to the Baptism of John. John's baptism was unto repentance and for the remission of sins. When Jesus came from Galilee to the river Jordan unto John to be baptized of him, John forbade Him saying: "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." Then he suffered Him.

Well might we say that baptism promotes righteousness, it washes away our sins (Acts 22-16) it purifies, it regenerates, it is a saving ordinance, yet in the face of all this there is a well known denomination



Sister Ford and Sunday School children.



A group on Six Nations Reserve

These are two pictures that were taken on the Six Nations Indian Reserve near Brantford, Ont., Canada. One shows Sister Ford of Windsor, Ont., with a group of Sunday School children. She seems to be right at home with the Indian people.

today, claiming that baptism is not essential to salvation. All that is necessary is an altar prayer. In John 10-1 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." Jesus says: "I am the door." In John 3-5, Jesus

says: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Which I think is equivalent to saying, that baptism is the door or gateway into heaven.

In second Nephi 31-17, 18 it says: "Wherefore, do the things which I have told you I have seen that your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son."

Paul says baptism is to put on Christ. I quote from Gal. 3-27, 28, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Baptism is a command of God. In Matt. 28-19, 20, Christ commissioned His disciples as follows: "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. Amen." In Acts. 10-46, 47, 48. "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." When a certain Pharisee named Nicodemus came to Jesus by night desiring to know what was required of him, Jesus says: "Except a man be born of water and the spirit he cannot enter the Kingdom of Heaven."

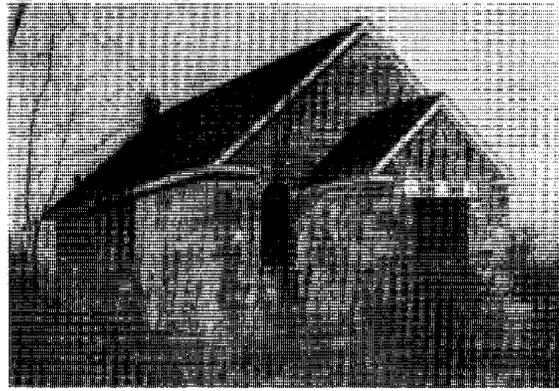
Another well known group of people believe in baptism and perform it by the true mode, but not for the purpose of preparing you to enter the kingdom of heaven, as far as they are concerned it is not essential to salvation; but they compel you to be baptized to become a member of their church. Baptism (according to the scripture) is for the remission of sins. The mode of baptism has been changed by the major part of the Christian world of today. It is also performed upon babies, but may I ask, does a baby have sin? If so how can a baby repent? They are then baptized for Adam's sin, but may I ask: do we have condemnation because of Adam's transgression? (The Blood of Christ was atoned for such).

The word "baptism" is derived from the Greek words: Bapto and Baptizo, which means to immerse or dip. The Greeks must of understood their own language better than foreigners. One of the most common changes made in the mode of baptism is to sprinkling, also pouring. In each of these performances the Priest or Preacher pours or sprinkles a little water on the babies head or face. The Church of Jesus Christ baptizes its converts by the rite of immersion or by dipping the whole body or person in the water. True it is that the word "immersion" is not to be found anywhere in the New Testament scriptures, but I will

endeavor to cite sufficient scripture to prove that baptism should be performed by the rite of immersion. In the first place we all must agree that to immerse one in water, there must be sufficient water present to cover the person being immersed, for Webster says to immerse is to plunge into or under. I will quote John 3-22, 23. "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized. And John also was baptizing near to Salem, because there was much water there: and they came and were baptized." The incident relating to the Ethiopian is further proof that much water is needed to perform baptism. I quote from the 8th chapt. of the Acts, beginning at verse 36 "And as they went on their way, they came to a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine 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, and he baptized him."

Is it reasonable or unreasonable to suppose that Christ would have been baptized by any mode other than that designated by His Father? It is unreasonable as well as near-sightedness in reading the scriptures pertaining to His baptism, for the scriptures say that Christ came straightway up out of the water and the spirit in the form of a dove descended upon Him, and a voice from heaven spoke thus: "This is my beloved Son in whom I am well pleased." And now, if the lamb of God, He being Holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water," second Nephi 31-5.

Another word used in the scriptures and particularly by Paul in connection with baptism is "buried". We all know that to bury anything means to hide it completely or cover it. I will quote Romans 6-4, 5 and Col. 2-12, "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection". "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." In conclusion I quote the words of Alma and also describe a scene which took place at the waters of Mormon: Mosiah 18-12, 13, 14, 15. "Helam I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve Him until you are dead as to the mortal body, and may the spirit of the Lord be poured out upon you; and may He grant unto you eternal life, through the redemption of Christ." After Alma had said these words, both Alma and Helam were buried in the water; and they arose, came forth out of the water rejoicing, being filled with the spirit. And again Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.



Our Church at Metuchen, New Jersey

At this date, January 21, 1944, this building has not yet been opened for services but will be in the very near future. I was anxious to have a picture of it for our history, consequently the site on which it stands has not been cleared off yet. I was in the building recently and our brethren have built a very substantial structure in which to worship God. It is not very large but it is neat. It is built of stone and the rear end and both sides are plastered. The front is left bare which gives it a very artistic appearance. The brethren have done about all the work themselves and they deserve much credit for their accomplishments. I take this opportunity of extending congratulations to the Metuchen Mission. May the Lord continue to bless you all. —W.H.C.

THIS CERTIFICATE

is given to THE CHURCH OF JESUS CHRIST in grateful acknowledgement of a gift made to the people of the year A. D. 8113 and deposited in

CRYPT OF CIVILIZATION
*at Oglethorpe University
near Atlanta, Georgia*

along with photographs, books, motion picture films, and actual objects used in our daily life, all of which are to be preserved for posterity by:

T. K. PETERS,
Archivist

President,
*Founder, Crypt of Civilization
Oglethorpe University*

NOTE—At the request of the above Institution we furnished one of our Books of Mormon, which was printed in the year of 1934 to be placed in the Crypt which is not to be opened until the year of 8113, a long time ahead of us. As I understand it, the book is not preserved, but a photostat copy of its contents are preserved on material that is as near indestructible as can be.—W. H. CADMAN.

AN INCIDENT WHICH HAPPENED MANY YEARS AGO

When I was quite young, possibly eighteen years old, I attended a Conference in a Hall at Lucyville, Pa., now known as Roscoe.

My father, the late Wm. Cadman, had opened the Sabbath Morning preaching service and while I do not recall the scripture he read for his text, I do remember that in his discourse, he dwelt much upon the Lamanite question, that is, the covenants which were made to Israel and their gathering, etc. My father was a man who had read very much and during his discourse, which thus far was very edifying to the audience, he drifted to what he had read about the Cliff Dwellers—their remaining ruins, etc., indicating that they were Sun worshippers, if I remember correctly. Needless to say, that in delving into this matter he completely lost sight of his former subject (which had been enjoyed by all) and became confused, in so much that he was obliged to discontinue his discourse. He sat down not knowing what had really happened. I will just add that our late President Cadman was a good speaker and was capable of going on a rostrum with any man in a religious controversy. However this was once that he became confused and was obliged to discontinue.

Brother John Ashton (grandfather of Bro. Charles Ashton) was on the rostrum during this meeting and he detected where Father had drifted out of the channel wherein the Spirit of God was. He, Bro. Ashton, took up the subject at that point and brought back the spirit of God into the meeting again. My father then awakened to a realization of what had happened to him. He saw where he had drifted from his original subject wherein the spirit reigned, into a matter in which the Spirit of God was not. At the conclusion of Bro. Ashton's discourse my father arose to his feet and his remarks were in the nature of an apology. He said it had taught him a lesson that would not forget very soon.

This happened about fifty years ago and I never have forgotten it. Should it not serve a good purpose in the minds of all who may read this?

BROTHER W. H. CADMAN

OUR HYMN BOOKS WITH MUSIC

In reviewing this history I find I have neglected to record one of our latest achievements; that is the printing of Hymn Books with music. In the early days of the church a hymn book was printed with words only and from what has been told about many of the early saints, there were some very good singers among them and they loved to sing the praises of God; where some of the hymns were taken from is not known, but several were found in the old English hymn book.

As time passed on one book after another was printed, dropping some hymns and adding others. As the older saints passed away the tunes of our old hymns became very badly mixed and carried from one Branch of the church into another until many old tunes could hardly be recognized, hence the need of trying to preserve the old tunes. In the Monongahela

branch a book with music had been compiled and used for several years just like the one used with words only, but when it came to printing with music, we found very few of our old tunes could be used. They were tunes from other hymns used with words composed by some of our members and many taken from other hymns and others that were copyrighted by other people.

A few years ago the Church appointed a committee to try and get a book of our hymns with music, then in 1943 after much patience and labor a book was completed. It contains many of our own compositions and it has been said by some that it is the best music hymnal ever printed. The Rodeheaver Hall-Mack Co., printed five thousand books for us, the contract calls for ten thousand. People of other denominations have become interested in the book and have purchased many of them. I think this has been a step forward for our people.

BROTHER W. H. CADMAN

NOTES ON THE SPAULDING MANUSCRIPT

"THE RECENTLY DISCOVERED 'SOLOMON SPAULDING' MANUSCRIPT AND THE BOOK OF MORMON." From the *Oberlin Review*, Volume XIII, Saturday, February 20, 1886. Number 11. Page 133.

The difficulty, with all our means of publication, of getting facts correctly stated, is curiously illustrated in connection with the above caption. On January 23, a special dispatch was telegraphed from Chicago to the leading papers in New York, saying that a "Professor Samuel S. Partello declares that he has discovered the veritable Spaulding romance from which, it is said, Joseph Smith wrote his 'Book of Mormon.'" Who Professor Partello is, I do not know, but that he should put forth such a claim as this is astonishing, for the facts to which he refers were brought to light and published to the world several months ago. In the summer of 1884, President Fairchild, of Oberlin College, was in Honolulu, visiting Mr. L. L. Rice, an old friend, and a former anti-slavery advocate and editor. At President Fairchild's suggestion, and while he was with him, Mr. Rice examined his stores of old documents to select out anti-slavery publications for presentation to the Oberlin College Library. In the process this celebrated manuscript of Spaulding's was found and thoroughly examined and its contents noted. President Fairchild at once announced its discovery and briefly described it in the *Bibliotheca Sacra* for January, 1885. This announcement was widely copied in the press and extensively commented upon. The manuscript was presented by Mr. Rice to the Library of Oberlin College, and in January, 1886, President Fairchild gave a more extended account of it and of its bearing upon the supposed origin of the Book of Mormon. Meanwhile the Mormons sent to Oberlin and had a copy made, from which they have re-published the manuscript to prove that the Book of Mormon neither had any connection with this nor with any romance which such a writer could have produced. With this conclusion of the Mormons, President Fairchild fully agrees, and so it would seem must every one who gives the matter careful attention. The question is not one of much intrinsic importance, since the Book of Mormon is neither better nor worse whether it was original with Smith or whether he borrowed its drivelling nonsense from somebody else. But when such standard writers as Professor Fisher think it worth while to state it as a fact that the Book of Mormon was largely borrowed from Spaulding's manuscript, and a Chicago Professor thinks

it an honor worth claiming and telegraphing to New York, that he has discovered the long-lost romance, the public is probably sufficiently interested to give attention to the real facts. In this case it would seem that the press by its power of giving currency to ill-apprehended statements of facts is in more danger of concealing than of revealing the truth. It remains to be seen whether we can successfully correct the erroneous statements about this document so that it shall not go into future encyclopaedias as teaching the exact opposite of what it really does. If not, we may well be thankful that the Christian documents were launched upon the world at a time when one day's news did not totally erase the news of the day before.

G. FREDERICK WRIGHT

The Spaulding Manuscript in the Oberlin College Library

This library possesses a manuscript which apparently is in the handwriting of Solomon Spaulding, since it seems to agree with fragments of account books which I have seen, and its genuineness is certified by a number of people who apparently examined it about the year 1839. It is not, however, the manuscript that was said by witnesses to resemble the Book of Mormon, since that manuscript was always spoken of as having been written in the style of the sacred scriptures, whereas this is a plain narrative containing accounts of the wars between the Kentucks and the Sciotos-Indian tribes ascribed to this country.

The manuscript which we have was apparently obtained from Spaulding's effects at West Amity, Pennsylvania, at some time after the publication of the Book of Mormon, and seems to have been found as a result of a search to find whatever remained of Spaulding's writings in order to throw light on the question of whether he was the author of the Book of Mormon, or not. The manuscript which we have was copied under our supervision and a typewritten copy furnished to the Shepherd Book Company, of Salt Lake City, Utah, and also to the Reorganized Church of Christ of Latter Day Saints, then located at Lamoni, Iowa. It was printed and sold by both branches of the Mormon Church, who gave it the title "The Manuscript Found"—a title which does not appear in any way on the manuscript, which simply had pencilled upon the paper in which it was wrapped "Manuscript story, Conneaut Creek."

It seems to have been taken from West Amity, Pennsylvania, to Painesville, Ohio, and there to have come into the possession of a Mr. Hulbert, owner of the "Painesville Telegraph," in whose office had been printed the first book against Mormonism, in 1836. Apparently the manuscript, after being examined and found not to be a manuscript connected with the Book of Mormon, was laid aside and passed with the files of the office of the "Painesville Telegraph" when it came into the possession of Mr. Rice, a man who owned and edited at one time various anti-slavery papers in northern Ohio. When this Mr. Rice became an elderly man he removed to Honolulu to live with his daughter, a graduate of this institution, Mrs. Doctor Whitney. When President Fairchild visited Honolulu in 1885 he asked this old Mr. Rice if he did not have some anti-slavery literature which he could give to the Oberlin College Library for its anti-slavery collection. This set Mr. Rice to looking over his old papers, and among them this manuscript of Spaulding's was found. It was given to President Fairchild and added to the Oberlin College Library.

It seems pretty clearly not to have been the manuscript from which the Book of Mormon was written, as it deals with scenes taking place in America among

Indians, possibly of the Mound Builders period. Spaulding is known to have been interested in the Indians, particularly of that period, because of certain mounds which were in his home lot in Conneaut. The manuscript is thought by some to have a certain very general resemblance to the outline of the Book of Mormon, but is not at all written in phraseology resembling the phraseology of the Bible, which is the characteristic of the Book of Mormon. The theory of those who believe in Spaulding's having written a manuscript which furnished the basis of the Book of Mormon is that he wrote another manuscript in biblical phraseology, which he read to many of his Conneaut friends and thereby came to be known among the young people of the town as "And-it-came-to-pass Spaulding." The theory of those who accept this explanation is that he subsequently took this manuscript written in biblical phraseology to Pittsburgh where it fell into the hands of a Mr. Patterson, in whose office Sidney Rigdon worked, and that through Sidney Rigdon it came into the possession of Joseph Smith and was made the basis of the Book of Mormon. In regard to that question, our manuscript does not seem to throw very much light.

May 12, 1927

AZARIAH S. ROOT, *Librarian*

"SOLOMON SPAULDING'S MANUSCRIPT." From the *Oberlin Review*, Volume XIII, Saturday, October 24, 1885, Number 3. Pages 27 and 28.

The movement inaugurated nearly two years ago, to gather for the College Library the anti-slavery literature of the country, reached the Hawaiian Islands. The result was a valuable contribution to the collection, and in addition a somewhat interesting manuscript forwarded by Hon. L. L. Rice, now of Honolulu, formerly of Oberlin, to be preserved in our College Library.

The interest of this manuscript does not pertain principally to its intrinsic character, but to its authorship and history, and the light which it may possibly throw upon the origin of the Book of Mormon. During the last fifty years it has been customary with those who have written against Mormonism to claim that the Book of Mormon had its origin in a manuscript story written by one Solomon Spaulding who lived at Conneaut, Ohio, in 1810-12. The cyclopaedias, and the anti-Mormon writings in general, give this as the origin of the book. The unquestionable facts are that Solomon Spaulding, living in Conneaut nearly seventy-five years ago, wrote a story giving an account of the early inhabitants of this country—the Mound-builders. This story he was accustomed to read to his neighbors from time to time, as one chapter after another was added to it. He represented that his story was a translation from some ancient records which he had found in a mound near his own dwelling.

Twenty years later, when the Book of Mormon was brought into Northern Ohio, one of Spaulding's old neighbors, on hearing it read, was struck with the idea that it sounded like the old story that he had heard Spaulding read. The account given in the preface of the book, corresponded with the account given by Spaulding of the finding of his manuscript, and he was accustomed to call it "The Manuscript Found." The idea of this resemblance gained currency, and the testimony of many of those who had heard Spaulding's story was gathered to prove that the Book of Mormon was in substance the same as the old manuscript. In 1835, E. D. Howe, of Painesville, was about to publish a book against Mormonism. An essential point in this attack was to prove the identity of the Book of Mormon with Spaulding's story. Spaulding had died in Pennsylvania in 1816, but Mrs. Spaulding was still living in Monson, Massachusetts, and D. P. Hurlbut, of Conneaut, by arrangement with Howe, visited Mrs. Spaulding to obtain, if possible, the old manuscript. He received from her an order to examine

an old trunk which she had left in Hartwick, N. Y., which contained the manuscript. This manuscript he was permitted to take with him on the promise of returning it again to Mrs. Spaulding. When Mr. Howe came to examine the manuscript which Hurlbut brought him, he found that it bore no resemblance to the Book of Mormon except in the account of its finding. He, however, published his book, maintaining that Spaulding's manuscript was the foundation of the Book of Mormon, and sustaining the theory by the testimony of Spaulding's old neighbors. Of course he held that there must be another Spaulding manuscript beside that which Hurlbut brought him. The manuscript sought by Hurlbut was never returned to Mrs. Spaulding.

In 1839 Mr. Howe sold out his office, and Mr. Rice came into possession. In this way, undoubtedly, the manuscript fell into the hands of Mr. Rice, and has remained in his possession until the present time; but he has no recollection of having ever examined it until it turned up among his papers a year ago while he was looking for anti-slavery documents.

This manuscript Mr. Rice has sent to the College Library. It is in small quarto form, containing about 175 closely written pages, old and soiled and worn with use. On a blank page is a certificate of D. P. Hurlbut, that the manuscript was Solomon Spaulding's, as testified to by several men of Conneaut, whose names he gives. Of course the finding of this manuscript does not disprove the theory of the origin of the Book of Mormon, but it brings a somewhat strong presumption against it. Like "The Manuscript Found," as described by those who heard it, it is represented as the translation of an ancient record discovered in a mound, and it is an account of the old inhabitants of the country, the Mound-builders, but in other respects it does not correspond with the traditional "Manuscript Found," nor with the Book of Mormon.

Author's note. I have been at the Oberlin College and saw and handled the Spaulding Manuscript. They have it bound and are not supposed to let any person handle it any more, but they did let me do so.

They have a photostat copy of it which they allow visitors to examine. I will just add that the Oberlin College is a very large and wonderful institution.

W.H.C.

NAME OF THE CHURCH

A short article taken from *The Truth Teller*, a small paper published in January, 1865, and edited by Granville Hedrick.

We have received several communications from brethren who object to the church being called the Latter-day Saint Church, etc. These objections are well founded. We have never understood that the church should be called by any other name except by the name of its author, who is Jesus Christ. The words Latter-day Saints, used in connection with the name of the church, forms no part of the name. These words, as we understand, are used for the purpose of designating the age in which the saints lived of which the church is composed. In accordance with that understanding we have generally enclosed the words Latter-day Saints in parenthesis, thereby showing that they form no part of the name, but are used expressly for the purpose to designate the saints of the latter days from the saints of former days.

All members of the Church of Jesus Christ are saints, no matter whether they lived in former days or in latter days, hence, where there are no saints there is no church. Some brethren claim that the word Jesus ought to be omitted. It may be done, yet it is not absolutely necessary, for we find that our Saviour is some-

times called in the New Testament "The only begotten of the Father," "The Son of God," "Jesus Christ." There might be much said on this subject but we hope that the above is sufficient. Signed, A. C. H.

BOOKS AND PROPHECY MENTIONED IN THE BIBLE
WHICH ARE NOT TO BE FOUND

Book of the Wars of the Lord—Num. 21:14
Book of Jasher—Josh. 10:13; 2 Sam. 1:18
Book of Acts of Solomon—I Kings 11:41
Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer—1st Chron. 29:29
Book of Abijah the Prophet, and Vision of Iddo the Seer—2d Chron. 9:29
Book of Shemaiah the Prophet—2d Chron. 12:15
Book of the Story of the Prophet Iddo—2d Chron. 13:22
Book of Jehu—2d Chron. 20:34
The Story of the Book of the Kings—2d Chron. 24:27
Book of the Acts of Uzziah—2d Chron. 26:22
The Acts of Manassah, written among the Sayings of the Seers—2d Chron. 33:18, 19
The Lamentations of Israel were written but are not to be found—2d Chron. 35:25
The Prophecy of Uriah—Jer. 26:20
First Epistle to the Corinthians—1st Cor. 5:9
Epistle Concerning the Common Salvation—Jude, 3d verse.
Prophecy of Enoch—Jude 14th verse
Many have taken in hand to set forth, etc.—St. Luke 1:1, 2

In the book of Isaiah, chap. 29, verse 4, A people are to be brought down and shall speak out of the ground, and their speech shall whisper out of the dust. In verse 11, the vision of all is become unto you as the words of a book that is sealed. In the book of Ezekiel chap. 37, verse 16 is the following: "Moreover, thou son of man, take the 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." The term "stick" in this instance is identical with "book" as is plainly seen in as much as it was to be written upon. To all believers in the restored gospel, the book mentioned in Isaiah 29:11 and the stick of Ephraim by Ezekiel are identical and has been revealed in this dispensation of time under the name of the Book of Mormon. It has truly spoken to this generation out of the ground and whispered to us out of the dust, it has made plain to us as to who the "other sheep" are, which are referred to in St. John 10:16, who also must hear His (the Master's) voice.

CHAPTER TWENTY-TWO

A History of the Ladies Uplift Circle. Organized in January of 1920 and has since proven itself to be a wonderful help to The Church of Jesus Christ. It will make good reading for the Brethren as well as the Sisters

IT IS WRITTEN: "SHE HATH DONE WHAT SHE COULD"

SISTER Sadie B. Cadman, the wife of Bro. W. H. Cadman, is the mother of four daughters who are all members of the Church of Jesus Christ, namely, Mrs. Mabel Bickerton, Mrs. Ruth Mountain, Mrs. Sara Vancik and Mrs. Grace Landrey.

I have heard Sister Cadman speak of her early life and her ambition to become a Missionary in the cause of Christ. Her mother died when she was very young and her father was very strict in observing the Sabbath day and the morals of his children who were left in his care. Her romance and subsequent marriage to Bro. Cadman were somewhat against the will of her family, more because of his religious faith than for any other reason. Even she was hesitant and undecided in accepting the hand of Bro. Cadman in marriage. She consented to attend a conference of the Church held in Monongahela City in April of 1901, and at that Con-



Sadie B. Cadman

ference she heard more of the gospel of Jesus Christ than she had ever heard before. The expounding of the scriptures, the manifestation of love among members, the simplicity of the faith and doctrine of the Church—so consistent with the teachings and example of Christ—impressed her receptive heart and she was convinced that she had come in contact with the true Church of Jesus Christ. Very soon afterwards, she obeyed the gospel and made a covenant with God and the Church to serve God to the best of her ability as long as she should live. Her vow was sealed in following the example of Christ, by being baptized in the open stream at McKeesport, Pa., in the year 1902. She was married to Bro. Cadman in June of 1901.

Such was the background of Sadie Mains Cadman who has become so endeared to the hearts of all the brothers and sisters, both old and young, in the Church of Jesus Christ. "She hath done what she could." Her faith in Christ has been confirmed in her home and household duties, being one of the best and most efficient and economical house keepers, even though handicapped with an afflicted limb. "She had done what she could." Her children have been raised in the fear and favor of God.

The words of Solomon in the last chapter of Proverbs is very appropriate: "Her husband is known in the gates, when he sitteth among the Elders of the land. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in her gates."

Even though her schooling was limited in her youth, yet by self education in her home, she has been able to compile a very complete Lesson Book for our Sunday School, composed hymns and music, and has acted on the Hymn Book Committee, thus helping to fulfill a desire and aim of many years to have our hymns printed with notes, so that our old time favorite hymns might be preserved for future generations.

As the cares and burdens of rearing her children became less, Sister Cadman found that she had more time in which to work for the Church. Just as Bro. Cherry's mind was inspired to organize the Missionary Benevolent Association for the young people, so was Sister Cadman's mind inspired, after much prayer and meditation, to do something for the Sisters of the Church and help in spreading the gospel.

In the January 1920 Conference at Monongahela, Sister Cadman asked permission of the Church to form an organization of the Sisters in the Church. She was granted the privilege to do what she could, so in the same month the Sisters met and organized the "Ladies Uplift Circle." At the present time, after twenty-three years of helpful service to the Church, there are twenty-two Circles in the Church. They have raised thousands of dollars for Missionary and Charitable works through their co-operative efforts in selling articles they had sewed, baked goods, Bibles and household commodities. But the greatest good done by the Uplift Circle is the moral uplift and their constancy in helping the Church in a spiritual way.

Through this organization, with the help of her Sisters, Sister Cadman has realized the ambition of her girlhood days to become a Missionary, although a Missionary to the seed of Joseph (Indians) on this land; probably much different than her former conception of missionary work. God moves in mysterious ways His wonders to perform.

That Sister Cadman has done what she could and will continue to do

what she can as long as God permits her to live, is my conviction. I, for one, appreciate her efforts in the Church, and I feel that my appreciation is also the sentiment of every one in the Church.

BROTHER JAMES C. COWAN

MONONGAHELA, PA., 1935

Time is flying so swiftly away and now 15 years have passed since we organized our "Ladies Uplift Circle". We have a record only from our first General Circle meeting, the record of our organization meeting having been lost, and as time has borne so many of our first members away, I feel impressed to write a few lines to you who are yet in this great Field of Labor, as to how, when, where, and why we organized the Ladies' Uplift Circle.

For several years we lived in Kansas, away from the Church, and not being able to get around, (as I had a fall and walked with crutches), many times I saw the folly of spending all our time with the cares of house work and with things that soon pass away. Knowing, thru obedience, of the wonderful Truth in the Restored Gospel, I felt to rally my sisters in the Gospel to see if we could raise our lives to a higher standard in the Gospel of Christ; not for earthly gain but to raise our hearts and minds heavenward; to be as the Scripture reads in the second Chapter of Titus; to acquaint ourselves with the Scriptures; and to help the Church in promoting the Indian Mission work. In June 1919, we moved to Monongahela, Pa. In the following January, at the Church Conference held there, I felt such a burden resting upon me in regards to this matter that I explained to Brother Alexander Cherry, President of the Church, what was on my mind. He told me if I could do any good to do so. He announced in the Conference that any Sisters interested should meet at my home. At the appointed time, Sisters came from different nearby towns. I will name those whom I remember.

They were Sister Minnie Kennedy and Sister Isabelle Griffiths from Dunlevy, Sister Mary Wilson from West Elizabeth, Sister Mary Gilbert and Sister Hannah Skillen from Coal Valley, Sister Rebecca Behanna, Sister Marie Sowers, Sister Elizabeth Toyne, Sister Margaret Behanna, Sister Violet Sarver, Sister Margaret Chester, and myself from Monongahela, there may have been others I have forgotten.

I explained to the Sisters assembled concerning the work. It was accepted with joy and we organized the "Ladies Uplift Circle of the Church of Jesus Christ". Several names for the organization were suggested but the one chosen was given by Sister Violet Sarver of Monongahela, Pa. At this meeting an order of conducting meetings and an order of business was accepted. Two Circles were organized, one in Monongahela, Pa., and one in Dunlevy, Pa. Our first General Circle was appointed to meet on July 15, 1920 at Monongahela.

I believe this work was prompted by God. Sister Rebecca Behanna said she had been impressed to organize a Cottage Prayer Meeting for the Sisters of the Church. Other sisters also said they had often realized

the need of an organization for the Sisters of the Church. Now after all these years have passed, we know the work is of God because of the good that has been done. Many have been brought to a knowledge of the Truth and we expect many more. Our help in financing the work among the Indians in Canada has brought them to a knowledge of the True Gospel. We too have grown to understand the word of God and His work in these the latter days. Many times I have felt His Spirit in speaking of the Circle; not only I, but many of the Sisters have testified of the good it has done.

At our first General Circle, reports were given from the Monongahela and Dunlevy Circles, the delegates being Sister Margaret Behanna and Sister Isabelle Griffiths, respectively.

These reports must have been encouraging, for according to the minutes of that meeting, the Sisters from Coal Valley desired someone to come to help them organize a Circle there. This was later attended to by Sister Minnie Kennedy of Dunlevy and myself.

Officers of the General Circle were elected as follows: *President*, Sister Sadie Cadman; *Vice President*, Sister Minnie Kennedy; *Secretary* Sister Mary Wilson; *Treasurer*, Sister Violet Sarver; *Librarian*, Sister Marie Sowers.

These officers were elected for one year. We decided to print an article, "First Principles of the Gospel" prepared for us by Brother W. H. Cadman and Brother Chas. Ashton. In this meeting we also decided to meet in General Circle the second Thursday before the Church Conferences. We accepted a pledge and had it typewritten and given to all members.

The second General Circle meeting was held on September 23, 1920 and at this time we gave our first donation—twenty dollars—to the Church. Later we shall give a statement of the financial aid given the Church. We received reports from three Circles, including the newly organized one in Coal Valley known as the Rock Run Circle.

The Sisters in Glassport, Pa., desired to have a Circle, so Sisters Minnie Kennedy, Marie Sowers and myself met in Sister Mary Gilbert's home in Dravosburg and helped the sisters organize a Circle for Glassport. The members of this Circle were mostly Italians and we think it has been a great benefit to them, for many could not understand the English language, and reading and discussing the scripture in their own language has been quite a blessing to them.

At the third General Circle Meeting held in December 1920, we started the Indian Mission Fund with \$5.00. Sister Margaret Behanna was elected Treasurer of the fund and at this writing is still holding the office. Sister Rebecca Behanna read a paper which she had written on the purpose and mission of the Circle. Sister Behanna has now gone to her reward and we are sorry we do not have that paper to have written here. Sister Mary Belle Ashton is reported as reading a paper on "Little Things" which is reported as being very interesting. The Monongahela

Circle was given permission to buy a Bible for the Monongahela Branch of the church.

On March 24, 1921, the fourth General Circle met and decided to print leaflets, "The Way of Salvation" in Italian, Sister Marietta Veneri of Monesson translating it into the Italian. The Italian Sisters from Glassport asked for a better understanding of the Indian Mission Work, so at our request Brother W. H. Cadman wrote the article "What is the Indian Mission?" which the Circle had printed. Sister Minnie Kennedy was requested to go to Youngstown, Ohio, to organize a Circle which was done at the April Conference, 1921. But the Circle was short lived there for in the report sent in December 22, 1921, they had discontinued their meetings because of their scattered conditions and various other reasons.

In March, 1922, at the General Circle, a request was sent to the Church to write an article on the falling away and restoration of the Gospel. This was granted and was printed under the title, "Retrogression of the Primitive Church". An article written by Brother Cherry and finished by Brother Chas. Ashton entitled "The Book of Mormon" was also printed.

In September 1922, the Secretary was instructed to write a letter to Conference informing the Church that we had \$125.04 in the Indian Mission fund which was at their disposal if they felt to send anyone on Indian mission work. Brother Chas. Ashton and Brother W. H. Cadman were sent to visit the Potowatomie tribe near Battle Creek, Michigan. They were received with welcome by Chief Mr. Mandoka. Afterward we bought several orders of baskets made by these Indians. This was our first attempt to help the Church in spreading the Gospel to His Ancient Covenant people.

On October 14, 1922, when Brother W. H. Cadman and Brother Chas. Ashton were in Detroit, Michigan, they helped the Italian Sisters there to organize a Circle. Brother and Sister Di Amico had moved there from Glassport, Pa., and after many wonderful experiences and revelations had by Brother Di Amico, a branch was soon organized and the Ladies Uplift Circle, which has been a wonderful help to the Church and to the Sisters in Detroit. In reading over their first report to the General Circle, we find these words—"We desire an interest in your prayers that we shall be in union and have no contentions among us". This has been the secret of the Circle in keeping the banner of love and union floating over us. We have seen that where seeds of strife and contention were sown, the Circles were soon disorganized.

Chief Mandoka of the Potowatomie tribe desired to attend our Conference, so the General Circle helped pay the expense of this trip.

In December 1922, we enjoyed a delightful General Circle meeting at the home of Sister Marietta Veneri in Monessen, Pa., but before our next General meeting, Sister Veneri was called Home. She died in March 1923. Since that time many of our Charter members have left us to join that Heavenly Circle.

In June 1923, Sister Dentino and Sister Hannah Skillen reported organizing a Circle in Aliquippa, Pa., on May 20, 1923. The minutes of the General Circle for September 27, 1923, records a vote of thanks to an aged man, Brother Dominic Jiaconiontonia, of Aliquippa, Pa., who gave \$100.00 to the Indian Mission Fund. In December 1923, the Italian sisters desired to have the pledge written in Italian, which was done. In looking over the minutes in the reports of these different Circles, I read that great blessings and experiences have been reported.

In September 1926, we had collected several hundred dollars in the Indian Mission fund, so we decided to let it lay, and start a Missionary Fund, of which Sister Hannah Skillen was elected Treasurer.

In March 1928, the minutes record the printing of the Sunday School Lesson Books written by myself (Sadie B. Cadman), at a cost of \$106.29. During this time, different laws had been needed to govern conditions as they arose, and were placed in our Law and Order Book. This Book was requested by the Detroit Circle and later printed. In June 1927, the General Circle paid for the printing of "The Last Witness" the cost being \$24.50. A Circle was organized in 1929, at Lorain, Ohio, but lasted only until March 1931, when they disbanded; but we hope they will yet organize again.

In March, 1931, a call from the Sisters in Bitner, Pa., desiring a Circle, was answered by Sister Elizabeth Davidson and Sister Hannah Skillen. In September 1931, we had 100 report sheets printed. Also a request was sent for the organization of a Circle in McKeesport, Pa., which was also taken care of by Sister Davidson and Sister Skillen.

The Monongahela City Trust Company Bank of Monongahela, Pa., failed to open October 1, 1931, and our Indian Mission money was in this Bank amounting to \$359.26. But we felt sure that it was not lost and now up to date, 1935, we have received almost the full amount.

After October Conference 1931, Brother W. H. Cadman, Brother A. B. Cadman, and Brother Marquette visited several Indian Reservations in New York State, and the Hill Cumorah. The General Circle helped pay the expense of this trip. The leaflets titled, "Brief History of the Church of Jesus Christ", were reported received, costing \$27.20 for 2000 copies. A Circle was reported organized in Eldora, Pa., on October 26, 1932, also one in West Elizabeth, November 2, 1932. A Printing Fund was started, Sister Elizabeth Davidson being elected Treasurer.

Brother W. H. Cadman's correspondence with a Mr. Fox, an Indian man in Muncey, Canada, resulted in a visit to the Indian people there. This visit was made by Brothers W. H. Cadman and A. B. Cadman, Brother Tony Di'Baptistta of Glassport, and Brother Paul Love of Greenville, Pa. Our General Circle paid all the expense of this trip and thru this effort several Indians obeyed the Restored Gospel. We now see what help our Ladies Uplift Circle has been to the Church and the Indian Mission work. Since that first visit, we have continued to help sow the Good Seed by financing the trips to Muncey, Canada, from Detroit, Michigan. At this writing there are 11 members in Muncey.

Our Minutes of March 1933, records the death of another of our first members, Sister Isabelle Griffiths, who was always an interested and devoted sister of the Circle. These minutes also record the printing of 3000 copies of the "Brief History of the Origin of the Church of Jesus Christ" in Italian for the Church. In December 1933, we reported the printing of the "Oliver Cowderys Letters" at a cost of \$157.00. The sisters in Detroit, Michigan, reported organizing a Circle for the New Mission on the East Side. This, too, was very encouraging to the sisters of the Circle and all extend their best wishes to them.

The Church had the Book of Mormon printed, so the General Circle sent out a request to the different Circles to help raise a donation of \$100.00. To this the different Circles responded promptly and willingly and in six (6) months time we made our gift of \$100.00 to the Church.

While I have recorded different accounts of our help financially, we have had times of spiritual blessings. These have not been recorded as much as they should have been. But in looking over our records, I find a few recorded. In June 1924, at a General Circle meeting at the West Elizabeth Church, Sister Minnie Kennedy told of a dream she had. "She dreamed the brethren were assembled there at West Elizabeth as they do in Conference, and she looked through a doorway where she saw the Sisters, members of the Circles, all busy weaving a large thing like a net, weaving it of gold and precious threads." I read in the minutes of a young lady in Detroit, Michigan, having quite an experience: "A Voice spoke to her twice telling her to go to the Circle; she obeyed and was greatly blessed." A letter from Sister Helen Campetilli of Detroit, Michigan, reads: "I have had many wonderful experiences in the Ladies Circle but this is one of the greatest, and I hope when you read this you will feel the same blessings as we felt." This was had in January 1934. One of the sisters of the Church felt discouraged and didn't want to attend Circle meeting that was to be held that evening because it was cold and also because she could not understand the Italian Language. She said it seemed as if someone spoke to her and said "Go, I will be there." Immediately she felt strengthened and she went to the Ladies Circle meeting. As the meeting progressed and the time came to explain the scripture, she saw a man standing in the midst of the sisters. She raised to her feet to tell the experience and I (Sister Helen Campetilli) felt a hand upon my head. The gift of tongues was spoken and the interpretation was, "The Lord is here". Everyone felt the blessing of God. When we read the scripture that evening it was so clear as if the explanation was written right out in the book. I looked at my sisters' faces and their faces were changed and I saw a candle burning over each sister's head. As I saw this, I raised to my feet and told the sisters. Then a big shower of blessing came over us and we all had to get up and glorify God's name. Many times the gift of tongues has been given and the interpretation of the same in the Circle meetings. We can surely say there is everything in the Restored Gospel of Christ, if we only live close to God to receive it. At our meeting in Glassport in 1934, we had a wonderful out-

pouring of the Spirit of God. The gift of tongues was given and the interpretation given concerning the Circle being of God. I also received a wonderful blessing. As nearly as I can explain it, I felt a cloud or veil had completely covered me and as if a shower had been poured on my head and covered my whole frame, and such a sacred peace; it was more than I could describe.

Many questions have been given out and the answers found. This has caused a searching of the scriptures. As the Saviour's words were, "Search the Scriptures for in them ye think ye have eternal life and they are they that testify of me". Also David in the 119 Psalm says, "Thy word is a lamp unto my feet and a light unto my path". I think the West Elizabeth Circle will be given the honor of giving and answering the most questions. In their short time they have given and answered over 40 questions.

HISTORY FOR 1935

We met on March 28, 1935, at Glassport, Pennsylvania, for our General Circle meeting, with many sisters present. We sang hymn No. 240, "Lord in the Morning Thou shalt hear My Voice ascending high". Prayer was offered by Sister Hannah Skillen, then hymn No. 53, "Come let us anew" was sung. After a few remarks, I read the previous history of the Circle which I had written. Then testimonies were given by many sisters. A gift of tongues was given by Sister Francisco from Aliquippa, Pa., and the interpretation was given by Sister Dentino of Glassport, Pa., the interpretation being, "God wants to be served from the heart not from the lips; and those who serve from the heart would receive knowledge as she, (pointing to Sister Cadman) had". This interpretation was also testified to by another Sister. The reports of different Circles were given and the total members were 219.

West Elizabeth gave a question to be answered at the next General Circle meeting in June, "What prophet will be sent before the dreadful day and what will he do?" They also reported two dreams had by Sister Jane Lewis. In one, she saw the West Elizabeth sisters in a Circle meeting in which Sister Hannah Skillen asked Sister Lillian Byers to lead in prayer. While they were in prayer, Bro. Alexander Cherry appeared and stood with arms outstretched over her. After prayer Sister Skillen asked that they sing hymn No. 311, "Come, oh thou King of Kings". In discussing this dream, Sister Skillen said the Circle was organized with the sanction of Bro. A. Cherry when he was President of the Church and she felt that the dream showed Bro. Cherry was pleased with the Circle.

The other dream is as follows: "Sister Clara Stevens and I went to the Church at Monongahela City with our Bibles under our arms. And when we came into the room, the room was full of women. Sister Elizabeth Toye was standing in the aisle with her bible and she beckoned to us with her right hand. Among the other sisters I recognized Sister Rebecca Behanna and Sister Lena Sowers". (These two sisters were workers in the Monongahela Circle but have gone to their home above.) I received a letter from Sister Mileco of Aliquippa, Pennsylvania, in

regards to experiences had in the Circle. She said, "Since we started this organization we have had enjoyable times, and many wonderful experiences, but we haven't recorded them. We have also learned many wonderful and instructive lessons, and have increased in love towards one another." She relates an experience Bro. Mileco had during one of the Circle meetings in the early part of the month of May 1935. These are Bro. Mileco's own words; "I, Bro. Philip Mileco, attended one of the Ladies Uplift Circle meetings and I had the following experience: I heard a voice saying, "The Ladies Uplift Circle is like the first fruits of the year".

Bro. Yates of Eldora, Bro. Dineno of Glassport, Pa., and several other brethren were present in the afternoon meeting. They expressed themselves very favorably towards the Ladies Circle and gave us much encouragement to go forward in the good work.

Bro. Furnier sent a report of the expenses of the work among the Indians in Muncey, Canada. He also requested that the Circle help pay the expenses of bringing ten of the Indian saints to the Detroit Conference in April. A donation of \$20 was sent for this purpose. Many requests were made for prayers for Sisters who were sick. After making donations to the Book of Mormon Fund, the Church, and the Indian Mission work, we decided to meet in June in West Aliquippa, Pa., for our next General Circle. The history which I had written was accepted by the General Circle and I was elected General Circle Historian, my duty being to keep the History up to date. After several testimonies the meeting was closed with singing, "God be with you", and prayer by Sister Ruth Griffiths. The meeting was attended by a good number of sisters and a profitable day was had by all.

—SADIE B. CADMAN

The General Circle Meeting of June 29, 1935 was held in West Aliquippa. In election of officers, all officers were retained. Reports were given from nine different circles. The West Elizabeth Circle gave the following question to be answered at the General Circle meeting to be held at West Elizabeth; "Who shall wonder when they shall behold the beast that was and is not and yet is?" They also reported a dream had by Sister Jane Lewis, in which she dreamed she was at the Circle meeting, Sister Cadman was sitting by the table while Sister Davidson, Sister Mary Wilson and Sister Hannah Skillen were standing beside the table. On the table was one large book and several small ones. Two men appeared and laid a wreath of white flowers on Sister Cadman's head. Sister Skillen felt very much impressed with this dream and felt that it showed the Circle was accepted of God. Sister Schultz told an experience she had. Sister Dentino also related an experience as follows: "At a Ladies Uplift Circle meeting a question was given to all the sisters to answer. "Who was the man referred to in the 51st and 52nd verses of the 14th chapter of St. Mark, having on a linen cloth and when the young men laid hold on him, fled from them, leaving the cloth in their hands,"

There was difference of opinion among the sisters, some saying that it was Peter, some that it was another disciple and others that it was Christ, himself. I gave it some consideration but could think of no one. Even Brother Dulisse, when questioned about it, said that the brothers could not agree on any certain one.

One morning, some time afterwards, I felt impressed to search the scriptures on that subject. I read all of the chapter and a number of references but could get no enlightenment. I finally decided that it was for the Lord to reveal to us and began to read a chapter that had interested me for some time. Immediately, a strange feeling came over me. It wasn't drowsiness, of that I am sure; I felt that I was paralyzed, I could hear my daughter clearing the breakfast table, the sounds seeming to come from a distance and in a short while the sounds too, faded away.

I, then, heard a voice speak clearly; "The man that was paralyzed, cured in the pool of Siloam, is the man with the linen cloth". When I regained consciousness, I found myself standing, repeating the words that I had heard. I could not understand what it meant, and then I realized that it was revealed to me, by the power of God, what I had been searching for.

These experiences and dreams were accepted and are to be recorded in the history of the Circle. All officers were retained and three new offices were created; Asst. Financial Secretary, Asst. Secretary, and Historian. After our business was over, we read a lesson from the Book of Mormon, the 21st chapter of Third Nephi. In speaking of the lost tribes being lost to the world, a sister spoke in tongues and the spirit of God was surely in our midst. We all enjoyed the day and felt repaid for the effort we put forth in the service of God.

Since our General Circle Meeting at West Aliquippa, I received the accounts of two experiences from Detroit, Michigan which I will record after our next meeting at West Elizabeth in September 26, 1935.

—SADIE B. CADMAN

About thirty-one Sisters from different Circles met at West Elizabeth in the Jefferson Church on September 26, 1935, for our General Circle Meeting. After singing hymn No. 240, "Lord in the morning Thou shalt hear", and prayer, several sisters spoke. Sister Hannah Skillen told how much she enjoyed the Circle meeting since the Circle organized in 1920. Sister Jane Lewis also bore testimony telling how she loved the Circle and the good she had received from it. The reports from the Home Circles were read and the total members numbered 228. The question given out last General Circle Meeting was answered it being found in Rev. 17 chapter, 8 verse. Several letters and experiences of Circle Sisters were read (which were wonderful) and the Spirit bore evidence to the same. A motion was passed that they be written in our Circle History.

We then sang hymn no. 39, "The Gospel of Jesus has made my soul free". Sister Dentino bore testimony and received a bountiful outpouring of the Spirit of God's blessing. Sister Schultz also spoke.

A dream had by Sister Mary Wilson of West Elizabeth, Pa., was recorded; "A few weeks after the general Circle meeting in March 1935, I dreamed Sister Sadie Cadman was going to go across the sea, but she wanted to finish the work she was doing before she went. She was sitting down working with a needle and thread, the thread being a beautiful shade of blue silk and she had on a pair of lighter blue gloves. I stood beside her admiring the work she was doing, and pointed to a part of it and said, 'Aunt Sadie is this the stem?' She looked up and smiled and said, 'yes'. Then I thought because Sister Cadman was going away we were dismissed early in the day and some of the women murmured because we had to go home without supper."

An experience and a dream by Elizabeth Pallante of Detroit, Michigan, in December 3, 1935, was also recorded. "The Ladies Circle of the East Side Mission in Detroit, Michigan, met with the sisters of the North Side Mission to organize a Circle for them. I was preparing to leave my home to attend this meeting when I heard a voice say, "Stop, do not leave your home. If you do you will be displeased when you return". But I went to the meeting, not knowing what was going to happen. When the officers were elected, every sister in the North Side was elected to some office except myself. Seeing this, I became discouraged and I told myself that is the fulfillment of the words of the voice I heard. Because of this I became weak in the spirit and did not take part in the meetings of the Ladies Circle. Many times the sisters would invite me to come to their meetings. They would ask me why I would not attend meetings regularly. I told them I would not come to please them but when the Lord commanded me, I would come.

Five weeks later, I dreamed the sisters were holding a Circle meeting in my home and I was not in their midst but was sitting a distance from them resting my head on my hand and thinking. Turning around towards the door, I saw a light entering the room. Then looking towards the light, I saw a man enter the room who seemed to me to be Jesus. Coming near to me he said, "Why are you so displeased?" I answered him saying, "I am not a member of the Ladies Circle and they have come here to hold their meetings." Speaking to me again he said, "Who told you that you do not belong to the Ladies Circle?" He repeated this question three times. I told him I didn't know but I didn't want the Circle held at my home. Then he told me, "Please don't say that again about the Ladies Circle, you belong to all my work and do not be absent from any of the meetings. Get your hymn book and join in the meeting with the sisters, and I will not leave here until you do as I command". I then took my hymn book and joined in with the sisters. When he saw this he said, "Now I shall go leaving my blessing to you all."

This next experience was written by Sister Caroline Mazzella, Detroit, Michigan, for the sisters of Detroit who met in a combined Circle the Monday evening after the Church conference on July 29, 1935. I think it best to record it exactly as it was written to the General Circle. Her letter follows:

1020 Field Avenue
Detroit, Michigan
July 29, 1935

Dear Sister Cadman:

With the love and help of God I am writing to you a few lines which I know will give you joy and happiness as it has given unto me.

I thank God that I have the opportunity to belong to this Ladies Circle. Therefore, we can never stop thanking Him and giving Him the honor and glory. I first of all, thank Him, Our Heavenly Father, then thank you for your interest in organizing this, "The Ladies Uplift Circle", in which I in these latter days enjoy myself so much.

Now for the enjoyable news. As you know, we had a meeting of the Ladies Circle at the Divine Branch. Oh! dear Sister how I wished you could have been present. The meeting was full of blessings which are almost impossible to express with pen and paper. It was so wonderful, that I am sure that I shall never, never forget this.

There were 90 members present; they were from all the Circles in Detroit. The meeting was opened by singing, prayer and then there were testimonies. Several revelations were given that Sister Frammolin was to be the first to testify but she could not get up. It seemed that the Devil was trying to keep us from receiving the blessings. She was the second to get up and testify. While she was testifying, Sister Campetelli spoke and sang in the unknown tongue. The interpretation was "The Lord is among us". Three sisters saw three angels, and while one of the sisters who saw them stood up to tell of what she saw, Sister Campetelli again spoke in an unknown tongue. The interpretation was, "I see three angels". Then Sister Campetelli arose and confirmed her words; that she had seen three angels. Then the most enjoyable and most wonderful thing happened. One sister arose and testified that she saw our Lord with His arms outspread ready to receive His saints. She then sat down overwhelmed by the Spirit of God our Father. After a few more testimonies she arose again telling what God had said to her, that she had not done her duty for a long time. When she said this, she saw Him our Lord again but this time she saw Him ascending into heaven, and while ascending He had His arms open, blessing us all. While she saw it, she, herself was talking to the Lord, telling Him not to leave us. Soon a sister began to sing in an unknown tongue. Oh! dear Sister, just to see our Sister with her arms outspread pleading to the Lord not to leave us! The whole congregation was filled with the Spirit of God. Many received dreams and revelations of this meeting before it was held. The love of God was really and truly among us that night. The unknown tongue was spoken four times by Sister Campetelli and as I have already told to you two times only, the interpretation was given. Oh! I hope that someday we could have the pleasure of having you, the founder of the Ladies Circle, among us. Oh! it was wonderful, so wonderful that it seems more like a dream. When the meeting was being closed Sister Frammolin heard a voice say, "Go to Oakland, everything is prepared there". So the

next meeting which will be held after this coming conference will be held at Oakland. We hope by then you can be among us to partake of the blessings of God also.

Wouldn't it be just glorious if someday we (all the Ladies Circles of the whole Church) could be united to sing praises to God and then to have a testimony meeting. Let us hope that if it can't be so on this earth, let us hope and pray that it can be after the day of the peaceful reign. So let us keep faithful and humble until then and I am sure that the Lord will help us and take us in His kingdom when our days on this earth are ended.

All the Sisters of the McDougal Branch No. 3, Ladies Uplift Circle send their love and best wishes to all the saints of the Ladies Uplift Circle of Pennsylvania.

Receive our love from all and last but not least from
Your Humble and Loving Sister In Christ Jesus,
Caroline Mazzella

Sister Cadman visited the New Brunswick branch of the Church in September and reported speaking to the sisters there on Saturday, August 31, 1935, encouraging them to organize a Circle. She left it for them to consider and decide. A letter was received later saying they didn't feel as if they were at liberty at that time since so many of the sisters worked in factories, but perhaps sometime in the future they might be able to organize. Later some of the sisters in one of the Missions wrote for further instructions for organizing a Circle and I have just received word (October 15, 1935) that they have organized a Circle in the Stelton Mission. The following is taken from Sister Ivy Fisher's letter; "We finally have organized a Ladies Circle. We have had two meetings so far. The Lord was in our company and did bless us. The sisters who have taken part are very interested and enjoy it very much, although there are only a few of us so far, about six. But we enjoy it and only hope the Lord will help us and give us strength to go forth with it".

Bro. Furnier reported making ten trips to Muncey, Canada, costing \$36.69 and he needed money for two more trips before Conference. The General Circle also decided to pay Brother and Sister Nicholas' fare to Conference in October 1935, to be held at Cleveland, Ohio. Also a donation of \$35 was given to Bro. Furnier for the work for the next three months.

A free will offering was taken to be sent to Sister Marybelle Ashton who was very sick; also for some fruit to be sent to Sister Emaline Behanna of Victory Hill.

In the afternoon meeting we had a lesson from the 27th chapter of Second Nephi, Sister Ruth Griffiths being the teacher, which was enjoyed by all. After hearing a few more testimonies we sang hymn No. 198, "Blest be the tie that binds" and closed with prayer by Sister Hannah Skillen to meet in Monongahela on December 26, 1935.

The question given for the next General Circle is, "What will eat what the palmerworm and the cankerworm left?"

—SADIE B. CADMAN

The General Circle met in the home of Sister Cadman in Monongahela on December 26, 1935. It was a very cold winter day and not many of the sisters were there, although several sisters from West Elizabeth and McKeesport and Glassport came. But we all enjoyed our meeting. After opening our meeting, several testimonies were given and a good spirit was felt. We now have 252 members recorded in our Circles, an increase of 33 members this year. We donated \$20 to Bro. Furnier for the Indian Mission Work in Canada and \$10 to the Church. The Church is getting 6 pamphlets (3000 of each) printed at a cost of \$97.75 and the General Circle decided to pay for the printing of the same. Also we had 250 report sheets printed costing us \$3.00. A question was given, "When the thousand years are expired who shall be loosed and what shall he do?"

The afternoon meeting was enjoyed with a lesson taken from the 21st chapter of Third Nephi, Sister Ruth Griffiths being our teacher. Since our last General Circle meeting, I received a letter from Sister Ivy Fisher of the Stelton, N. J. Mission where our last new Circle was organized this year, which I will record as follows: "Last Saturday evening, February 1st, we had our Ladies Circle meeting. It was wonderful. I must tell you our experience. We met at Sister France's home. I asked Sister Rose to open the meeting. The meeting was opened with hymn 181, and prayer. Our brother Frank was in the next room sitting next to the stove with his head bowed down. While he was sitting there a young girl came to him with a basket of flowers. She said to him, "I am going to give each one of my sisters a flower". Bro. Frank said to her, "Where is mine?" The girl said to him, "You will have yours some other time." The brother came in and told us what he had seen. At first he thought it was Sister Rose's daughter. I can't begin to tell you of what a blessing was in that home. We then sang "The Spirit of God like a fire is burning". After the meeting a Sister had a desire to sing 286. When she opened the book, Sister Frances saw a light come out of the book. We all thank God for we had a wonderful meeting.

Now as we look back over this year of 1935, we can say with David, "Surely goodness and mercy has followed us". And how thankful we should be to our Heavenly Father for His blessings and for our Ladies Circle. Let us live closer to Him in the year 1936.

—SADIE B. CADMAN

HISTORY FOR 1936

This year we have had four General Circle meetings and in looking over the reports we find they have been encouraging in both the General and Home Circle meetings. These meetings were held in March at Sister Cadman's home in Monongahela, Pa., in June at Sister Rosalia Mileco's in West Aliquippa, Pa., in September in the Jefferson Church at West Elizabeth, Pa., and in December at Sister Cadman's home in Monon-

gahela, Pa. The meetings were well attended and we all enjoyed the blessings of God. The membership of the Circle was reported in September numbering 275. During this year, Home Circles were organized in Dunlevy, July 13; in New Eagle, May 25; and in Bitner, Pa. Reports were received by delegates and letters from 13 different Circles. Many interesting experiences were related and received in these reports, which were accepted and are to be recorded in our history.

A dream by Sister Lena Schultz of Monongahela, Pa., was as follows:

"I saw in a dream Sister Cadman making a beautiful flower, more beautiful than anything I ever saw in my life. I thought human hands could not make them but they were made. Then I saw Mabel, her daughter, standing there with her mother and she was the only one who understood the depth or the meaning of the making of these flowers."

Sister Mae Wilson of Eldora told an experience in Aliquippa meeting in June as follows: "I dreamed I was sitting in the living room in Sister Cadman's home in Monongahela, Pa., with Sister Ruth Mountain at a little table in the middle of the room. Sister Cadman was sitting back overseeing what we were doing. Sister Ruth had a typewriter and she was typing what I was reading to her from a book I had which was made of very thin material like aluminum sheets. As the power of God came down on me the words would appear on these sheets then they would disappear again, and I would tell Sister Ruth to write them. Then I would have to wait until the power of God would relate something else. All this time Sister Cadman was watching over us. It seemed in the dream that she was to watch over us and see that we did it right. One word stood out very plain and I became fearful and then I awoke. After I awoke I forgot the word."

At the meeting in Aliquippa, Sister Minnie Kennedy gave a wonderful testimony. She told of her life and how God brought her to this country from Germany and also how she was brought into this Gospel and the wonderful experiences and blessings she had enjoyed since she obeyed the truth. The spirit of God bore evidence to the same.

A letter was read from Bro. Chief Nicholas thanking the General Circle for the hymn books sent to the Muncey Mission. Also a letter from Sister Nicholas to Sister Cadman was read, part of which follows: "How God has blessed us poor Indians to send His Gospel to us, that we may know that we are the seed of Joseph and the chosen people of God. We never knew that before and many times, when I think of it, I thank God for sending Bro. Cadman and the other brethren here. Now there are quite a number of us brothers and sisters here, about 19. There were 21 but two died. There are others yet to come, but we know when God is ready, they will all come." The work among the Indians in Canada is cared for by Bro. Furnier and the brethren from Detroit and our Circles are helping to finance this work as will be shown in the financial report for the year. Part of a report sent in from Bro. Furnier follows: "We are meeting with some opposition here from the Church of England (Episcopal Church) and a man from the Chippewa reservation. They

have circulated a petition against us charging us with preaching Utah Mormonism. Remember us in this work."—Bro. Furnier.

Several Brothers and Sisters from Pennsylvania have made a few visits to the Cornplanter Indian Reservation at Cornplanter, Pa. Bro. Joseph Bittinger from Bitner, being one of the brethren to visit there told of their visit at our June meeting. He reported holding meetings with them and said they were made very welcome and were invited back. They intend to go again in the near future. His talk was enjoyed by all and then we sang, "O Stop and Tell Me Red Man". The expense of these trips are also being paid by the General Circle.

The Law and Order books of the Circle were reported printed and received, the cost of 300 copies being \$14.50. The remaining debt due on leaflets printed for the Church of \$21.09 was paid. The total cost was \$97.75.

In October 1936, the Church was notified by the Publishing Company of Pittsburgh, Pa., that since they were going out of business, the Church would have the opportunity of buying the type used in printing the Book of Mormon at a very reasonable price of \$395.00. The General Circle passed a motion to pay for the type for the Church. The Brethren from Aliquippa, Eldora Mission and Monongahela have been very mindful of the Indian Mission Fund, and have sent very liberal donations for which we are grateful.

Several Sisters who were sick were remembered with fruit and flowers by the Circle. Sister Hannah Skillen reported the death of Sister Keturah Curry of Coal Valley, Pa., one of our faithful Circle Sisters. Several questions were given in by the West Elizabeth Circle. This Circle seems to be the honor Circle for finding and giving questions. The questions were as follows: "What will the Lord utterly abolish when he rises to shake terribly the earth? Whose rod was to be kept for a token against the rebels? What did the priests teach for and the prophets divine for and what happened to Zion and Jerusalem because of that?" "Also and hast made us unto God, kings, and priests and we shall reign on the earth"—when shall this take place? What shall a man do whose name is the Branch?

—SADIE B. CADMAN

HISTORY FOR 1937

Another year has passed—the year of 1937—with it many blessings, joys and sorrows. In looking over the year and its work, I wondered, "Have we done our best." We have had our Home meetings and our General Circle meetings and enjoyed them, but our efforts are so small compared with what He has entrusted us with. Our membership is only 279. How nice it would be if all the sisters in the Church belonged to the Circle. We were glad to welcome and record a new Circle organized May 6, 1937, in Windsor, Canada, with 15 members. The New Eagle Circle was discontinued on account of so few living there. These members are to be enrolled on the Monongahela Circle book.

Two of our members joined the Heavenly Circle this year; the Circle that will never be broken, Sister Elizabeth De'Happart of Wilkinsburg, Pa., and Sister Collison of Windsor, Canada.

Sister Ivy Fisher of the Stelton Mission of New Jersey attended our General Circle in December. We were all so glad to see her and wish other Sisters from other far away Circles could meet with us.

Several experiences have been given to the General Circle and are as follows:

On January 12, 1937, about 4 o'clock p.m., I, Brother Anthony Ross went to the Church to light the stoves as the Ladies Uplift Circle meeting was to be held in the evening. I then went home with the thought of returning somewhat later. Meanwhile, I felt ill, one thought I had in mind was to retire to bed due to feeling ill, another thought urged me to return to the Church. I then decided to return to the Church. While sitting in Church, two Sisters entered, namely: Sisters Yaklick and Mileco. Sister Yaklick said, "God bless Brother Ross," Sister Mileco and I shook hands and she said, "May God reward you for your kind help". In returning home I felt relieved immediately of my illness. I am thankful to God for His kindness and for relieving me of my illness. Bro. Ross, Aliquippa, Pa.

An experience had by Sister Alberta Deems of Stockdale, Pa. One evening two Sisters and I went to Sister Kennedy's home. She let me read the History of the beginning of our Ladies Uplift Circle. When I went home, I was meditating over it in my mind and I thought, how wonderful it would be if our Circle would be blessed that way. So this night I prayed that God would bless our Circle like He did the other Circles, so it would give us more strength to go on with it. And this is what I dreamed: A few of us Sisters and Sister Kennedy was sitting in our Circle meeting. It seemed we were filled with the Spirit, we seemed to be singing the song, "We Praise God". And all at once Sister Kennedy sat a blue dish in the middle of the table and said, "Who ever wants to nourish from this rise and put a silk thread through it". I thought the dish had small holes in it, so all of us arose and put the thread through it. We were all filled with the Spirit.

On Monday, October 11, 1937, the Sisters of McDougall Branch No. 3, united together in a testimony meeting instead of the usual one. We had a wonderful time right from the start. After the usual prayer and hymn, the Sisters gave their testimonies, among the first to testify was Sister Theresa Piersanti (My Aunt), who gave this very interesting and uplifting experience. She had been absent from meetings for quite a while. The excuse for her absence was that her feet ached, and every Monday up to the Monday, October 4, it was the same. Her affliction became worse, and her feet swelled if she stood on them for more than a few hours. When she saw that she was going from bad to worse, she began to think to herself, "I've never been sick like this in all my past life. I have always had good health, now what can this be. On a Monday while wash-

ing clothes, she began to feel conscious of a certain guilt, but she couldn't seem to discern what it was. So she went into a corner of the cellar and knelt down and asked God what it was, and begged Him to let her know in a dream. That night her daughters came to the Ladies Circle, and she remained at home. Then she thought to herself as she picked up the Book of Mormon, "I read the Book of Mormon at home, I do just the same as if I were at the Ladies Circle." Again the guilty conscience bothered her, so she went in fervent prayer before God, and prayed for understanding and knowledge. That she might receive a dream to tell her where she had erred. So sincerely and broken heartedly did she pray that sure enough, God having heard her prayer answered her in a dream. That night she dreamed that she was walking along and at a short distance away she saw Sisters united forming a complete ring, and in the center stood Sister Caroline Mazzella, who is our President at the McDougall Circle. No one seemed to pay any attention to her. It seemed that there was a barrier between her and the Sisters. So she continued on without speaking to the Sisters. Then an ugly person confronted her and told her, to follow him. She said she wouldn't, and he made a move towards her. She became frightened and began to run, screaming for help. She awoke and knelt down to pray to ask God to please let her know what this meant, for at the time she couldn't understand it. The following day a Brother (well in years naturally and spiritually) went to visit her. When he entered he said, "Sister you have something to tell me," She said, "No I have nothing to say, but surely you can tell me something." His answer to this was, "No you have something to tell me". Then in a flash, she remembered her dream, so she related it to him. He said, "Sister, do you want to be among the Sisters or do you want to be among the men". Her answer of course was: "Among the Sisters". Then he said: "Then go among them, for that is where you belong." The following Monday, although her feet were aching, she came to the Ladies Circle. And the following Monday in her testimony she told us, that thanks to God she was feeling much better, and that she never again wanted to be absent from among the Sisters on Monday nights. She was also very grateful to God that He heard her prayers and had answered them unworthy though she was. We were all blessed with a wonderful, great blessing, when she related this to us. Your Sister in Christ, Irene De. Fabio., Detroit, Mich.

The General Circle paid for the trip to Conference in April at Detroit of the Indian Saints from Canada. And Brother and Sister Nicholas fare to Cleveland, Ohio Conference in October. Also for books and literature for the Indian work in Muncey, Canada.

Several trips have been made by the brethren from Detroit to the Grand River Reserve to preach the Gospel to the Indians there. Our brethren from Pennsylvania have made several trips to the Cornplanter Reservation during this year. They are always glad to see our people and have asked them to come up when the weather is better and hold some meetings with them. While visiting there they met a man from Sala-

manca, New York, and he wants them to visit him. The expense of these trips were paid by the General Circle.

An interesting report was sent in by the Windsor, Canada Circle of Brother Wade Riggins trip and work among the Muncey Indians. We all enjoyed the report and rejoiced to see the interest taken by our brethren among the seed of Joseph on this land and hope and pray that many shall obey the Restored Gospel and the great work be spread among them to the fulfilling of the prophecies and also Zion shall be established and we shall be numbered among the House of Israel.

The General Circle presented a suggestion to the General Church in July as follows:

The Ladies Uplift Circle of the Church would like to submit a suggestion and a proposition to the Conference in regards to Missionary Work. We suggest the Church appoint one Elder for Home Missionary Work for three months. Also a committee be appointed with the Elder to outline a schedule for that time, in visiting one Branch after another and hold a week or two of meetings at each Branch or Mission. Before the Elder comes let it be made known a free will offering is to be given to the Elder. The Presiding Elder could notify the committee of the amount given the Elder. Let the Church or committee decide what the Elder's expenses would amount to and if the free-will offerings received would not amount to the specified amount decided by the Church or committee then the Ladies Uplift Circle will make up the difference.

We would ask the Church to try this out for 6 months or 1 year and if no benefit is derived to abandon the same. After much discussion it was tabled.

We pray God will direct us in all our ways and in the coming years. May we do nothing contrary to His will.

HISTORY FOR 1938

This little poem by Louella Leonard I will pass on to you as I think it is very fitting for our Circles.

"The Oars"

"We need two oars as we row along
If we just have one, we will go quite wrong,
But the two will keep on a course so true,
And the name of those oars, I will tell to you.
Faith you see is the name of one
And the other is *Works* that for Christ are done,
So with these oars we will gladly row,
As down the river of Life we go."

This has ended our 18th year of Circle meetings and at the closing of this year 1938, we have had 75 General Circle meetings. If I am not mistaken, I have been privileged to attend them all. And I can surely say at everyone I received a blessing. One of my greatest blessings since I obeyed the Gospel was at one of our General Circle meetings. I felt

as if a veil or cloud had overshadowed me and a shower of heat covered me from my head to my feet and the joy of the Great Peace that was in my heart could not be expressed, only as it is written "unspeakable and full of Glory." Surely I can say and I know all the Sisters who enjoy our Circle meetings can say with David, "Goodness and mercy has followed us all the days of our lives," and we look forward with him to "dwell in the House of the Lord forever."

We have added two new Circles to our list—namely Detroit Branch No. 2, Jan. 28, 1938, and Brooklyn, N. Y., April 10, 1938, making 15 Circles in the Church.

The April Conference of the Church met in Detroit this year and the General Circle advanced \$50.00 to bring the Indian Saints from Canada over to enjoy the blessings of the Conference and the fellowship of the Saints there.

A book of Mormon was donated to Bro. W. H. Cadman to place in the new Library at Tonawanda Reservation in New York State.

Our brethren in Detroit are still laboring among the Indian Saints and people in Canada. Following are a few lines written the first part of the year by Brother Joseph Loyalvo regarding the work. "We are having much success in spreading the Gospel among the Lamanites and hope that in the very near future we will see it blossom in their hearts and that we will enjoy the fruits of our labor. May everlasting life be the reward of all the sisters who are making this effort financially to help the Elders of this Church make these trips".

The Saints in Rochester are taking care of the meetings of the Indian Saints on Tuscarora Reservation where Bro. and Sister Hill reside; and the General Circle has offered to help with the expense of these trips. They report this year of making several trips and having good meetings and with several Indian people attending.

We have paid for the printing of 2000 leaflets of "The Way of Salvation" printed in the Italian language, costing \$38.40.

Bro. W. H. Cadman told the General Circle he had taken out an agency for a company to sell Bibles and if the General Circle desired he would give the profit derived from the same to them for the Indian Mission Fund. The General Circle accepted this offer with thanks.

We enjoy the reports of the different Circles that come in to our General Meetings every quarter and hope that our Sisters continue to receive the comfort and peace that come to us when we read God's word and keep His commandments. Several good questions have been sent in to our General Circle meetings by our West Elizabeth Circle and have been written and answered in the minutes sent to all Circles.

HISTORY FOR 1939

Since our last writing the year of 1939 has come and gone into eternity and our deeds and days recorded whether well spent or not. We hope they have all been good for none can be recalled. I know we all have much to be thankful for. We should be truly grateful for our land of

liberty and freedom where we can worship God, as He has commanded. Many in other lands don't have this liberty; but we are in this blessed land of America where the Gospel was restored and have been privileged to obey the same and enjoy its blessings. Also I am grateful for our Circle which has surely been a help to me and my sisters in the Church. I was just reading over our past history and at our First General Circle Meeting Sister Mary Belle Ashton read a paper on "Little things" and compared our meeting as very small; but now we can compare it to the acorn which became a big oak tree. Several years have passed and we see our Circle growing as the small acorn growing into the large oak. We have now many Circles numbering 17 and 353 members.

Three new Circles were organized this year; one in Coal Valley on Nov. 2, one in St. John, Kansas, April 21, and one in Lorain, Ohio, Feb. 27. The Sisters from West Elizabeth met with the Coal Valley Sisters and helped them to organize their Circle and report having a very enjoyable evening. At Lorain, Ohio, a Circle was organized with 16 members. We are truly glad our Sisters in Lorain have a Circle again. Several years ago one had been enjoyed but afterward discontinued. May they have more blessings and experiences this time and may the Spirit of Love always exist among them.

In April, Bro. and Sister Isaac Smith, Bro. Alex. Ward, Bro. W. H. Cadman and myself visited St. John, Kansas, and while there we had the privilege of helping the Sisters there organize a Circle. These Sisters have taken great interest already in the Indian Mission work. They sent a quilt top to the General Circle Meeting in Dec., and a Sister bought it for \$5.00 which was to be paid on the debt of the Indian Church in Muncey, Ont., Canada. Since then they have sent another for the same purpose. We also visited Sopris, Colorado, and our stay was very short there and since then I have felt very sorry that I didn't have time to speak to them there in regards to a Circle.

We have had some printing done for the Church this year as follows: 2500 Baptism and 2500 Blessing certificates costing \$24.00, also had 500 report sheets printed for our General Circle.

We also finished paying off the cost of the Book of Mormon type.

Bro. W. H. Cadman has given to the General Circle for the Indian Mission Fund \$44.60 profit money on the Bibles sold. We are still helping to finance the trips to spread the Gospel among the covenant people of God in Canada and New York. Our brethren have been faithful in going to them in all kinds of weather. May their efforts be blessed with many souls for the Master.

Our General Circle bought a lovely Bible and Book of Mormon for our new Indian Church in Muncey, Ont., Canada. Here are a few words taken from Bro. Ishmael D'Amico's report written to the General Circle that may be of interest to you who don't hear our reports read; "We can't say very much as to making any progress in converting our Indian people, so we leave it entirely to the Lord, because He works in a mysterious way His wonders to perform. Sometimes we have more visitors than other

times. There isn't much of a movement so far but our hope and trust is in God that He will work out His plans in His due time. We wish to thank all of you Sisters of the General Ladies Uplift Circle for your kind heart and efforts in sending these donations to the Rochester Branch for the Indian Mission Work".

In January 1940, it will be 20 years since we had our first meeting to organize our Circle and we wish all our Sisters could meet together to commemorate the time. We hope at the close of the new year 1940—we will still be found faithful and watching, doing our little part as the days come and go.

HISTORY FOR 1940

Time has come again to write the history for 1940. This was one of our happiest years; for on June 8, at Monongahela, Penna., we celebrated our anniversary of 20 years of service, blessings, and enjoyment in our Circles. We surely had a wonderful day—Seventy-eight Circle Sisters and fifty-eight friends registered. Sisters came from Detroit, Michigan; Lorain, Ohio; McKeesport, Dunlevy, and several other towns up and down the river here; to enjoy the day. Each home Circle has been given a copy of the program and a picture of those present, for their home Circle history book. We look forward to 1945 in which we expect to have our 25th anniversary and we hope many more Sisters will be present, God being willing.

One new Circle was organized this year in New Brunswick, New Jersey on August 3—with 11 members.

We were sorry our Sister Minnie Kennedy was not permitted to remain until our anniversary day June 8, but God in His wisdom called her home on Feb. 26. She was our first Vice President, elected on July 15, 1920. She was always a willing faithful worker and in her younger days never missed a General Circle. She was one of our strong pillars in the Circle, and was very helpful in advising us on matters that came before the Circle. She was always encouraging the older ones to be faithful and to the younger ones to be helpers and tried to impress upon their minds that this work would some day fall on their shoulders. She helped organize several Circles and she was a Mother to us all. Surely she will be rewarded for her work.

This year we gave nine (9) books of Mormon to the Indian Mission Work, Bro. Cadman is still selling Bibles and has turned in this year \$44.07, giving the profit to the General Circle which is much appreciated. This goes to our Indian Mission Fund. We have done our part this year to help with the expense of Indian Mission work.

A few years ago we started a Home Missionary fund in our General Circle and after some time past we presented a suggestion to the church asking them to send out a couple of missionaries, but the suggestion was finally tabled and our Missionary money was placed in our Indian Mission Fund, amounting to \$203.32.

In looking over our minutes we do not find much recorded for the

General Circle history this year, and as I thought back over the year I asked myself, "What have we done?" Then I thought of the good we have done in our home Circle, while we are only a few, we have tried to do the best we could and God surely has blessed us in every meeting and in our feeble efforts to help the Church financially. And judging other Circles from our own Circle and its help; we know there would be much to record if we only knew of it. But after all it is our duty to do our best and sow the seed if it is only very small, regardless of what comes, for we know the increase belongs to God. And may we all do our best that when our life's work is ended we may not be like the hymn—ask the question, "Must we go and empty handed?"

SADIE B. CADMAN, *Historian*

AN EXPERIENCE

When we in New Brunswick met to organize our Ladies' Uplift Circle, Bro. W. H. Cadman was visiting the branch. He spoke interestingly about the various activities the Sisters could promote as members of the Uplift Circle. Fourteen sisters raised their hands as being willing to meet together in our local Circle.

At our first meeting after our organization the attendance was very poor, and at our second meeting, still fewer came. I was very discouraged and that evening when I retired after praying unto the Lord to help us understand, "I dreamed I was in a very large and spacious workshop. In it were many work-benches, constructed of new lumber, extending as far as the eye could see. They were occupied by many sisters who were all busily engaged in all kinds of work in which women are skilled, such as, needlecraft and embroidery. We were all very interested in our work.

It seemed that the group of sisters at my bench had finished our work and while waiting for more, I stepped out to a rest room and in a mysterious way a sandwich was given to me. I was about to eat it, for it was very appetizing, when another sister who did not belong to our Circle, came into the room. I broke my sandwich in half to share with her, but as soon as she bit into it, a look of disgust and disdain came upon her and mockingly, she said that our workshop and everything around us was filthy. She refused to join us and left.

I returned to my work bench and nearby stood a desk at which Bro. Cadman was seated. Very close to him there was a machine I had never seen before. As I stood marvelling at the makeup of the machine, he told me I should operate it. I was about to tell him I didn't know how, but before I could, he said, I will show you how. He told me to look and there before me stood bolsters and bolsters of pure white linen, which he called sheeting. He said: "See this machine, well, all of that sheeting must be done by this machine and you sisters." He repeated it in a stern manner. As he stood there speaking, all the sisters came passing by him, showing the work as it appeared when finished. Bro. Cadman nodded his head in a happy and pleased manner which made us all happy."

I awoke, no longer discouraged, but praising God for His goodness toward me. May He bless us all.

Your sister in Christ,
JULIA FARAGASSO

OUR 20TH ANNIVERSARY ON JUNE 8, 1940

At 2 o'clock on Saturday afternoon, June 8, 1940, Sisters from Michigan, Ohio, up and down the river besides many from Monongahela City, gathered in the Church at the corner of Lincoln and 6th Street,



This photo taken on the Twentieth Anniversary of the Ladies Uplift Circle at Monongahela, Pa., June 8, 1940.

Monongahela, Penna., to celebrate the 20th year of organization of the Ladies Uplift Circle of the Church. We sang "Welcome! best of all good meetings" No. 310, for our opening hymn, then Sister Ruth Griffiths one of our oldest sisters in the Church led in prayer, after which we sang No. 198, "Blest be in the tie that binds". We felt a great blessing in singing this hymn. Then Sister Vina Cadman gave the Welcome Address to all those present and told of the love she had found in the short time she had been privileged to attend the Circle in Monongahela, and felt great good had already been accomplished and welcomed all visitors to not only our meeting this day, but urged all sisters everywhere to join the Circle and help with the good work. She then called on the President, Sister Sadie Cadman who then gave our General Circle history. She told as much as she remembered of their first meeting, also naming the sisters who were present and only 6 are left. She spoke of the

Circles as they were organized, one after another until now we have 17 Circles; also of the tie that has bound the sisters together that perhaps we would never have realized had it not been for our Circle. In speaking of our finance, our General Circle has donated to the General Church \$754.50, also for Indian Mission Work \$2,132.60, for printing for the Church \$851.10, Book of Mormon type \$395.00, donation of \$100.00 towards the printing of the Book of Mormon. Home Mission Donations \$552.00, Colony Debt \$85.00. Besides we gave a Bible and Book of Mormon for our first Indian Church at Muncey, Ont., Canada, totaling our financial help to the Church in 20 years \$4,870.20. She expressed her appreciation towards all the Sisters who came from such a far distance as Detroit, Michigan, and Lorain, Ohio, also a delegation of 13 Sisters from West Aliquippa, which proved their interest in the work of the Circle and their love for the Gospel.

Then a poem written by Bro. Harry Lorber, Jr., was read by Sara Neill, titled—"The Little Acorn."

Twenty years ago was planted
In the earth, an acorn small;
From this speck of life so tiny
Grew an oak tree strong and tall.

Seventeen stout hardy branches
From the mother tree have sprung;
Plentiful have been the acorns
Which upon its boughs have hung.

Such a thriving oak, and sturdy
Is the Uplift Circle true;
In the twenty years just ended,
How it prospered! how it grew!

It has helped to spread the Gospel,
And unto a higher plain
It has raised the lives of members;
Such work cannot be in vain.

Many meetings I attended
When I was a little lad;
Gaining knowledge of the scriptures
To my parents' words to add.

For the wealth the Circle gave us,
Never can this debtor pay,
Even if I worked with vigor
Till this spirit passed away.

Hymn No. 130, "Toiling On", was sung by the congregation.
When Harry was a little boy before he started to school and at his vacation time attended our Ladies Circle Meetings in Monongahela, Pa.
"The Memorial," was given by Sister Hannah Skillen. During the twenty

years, forty-eight deaths were recorded. Sister Hannah told of the lives of as many of these Sisters as she was acquainted with which was very interesting, then Sister Mabel Bickerton and Sara Vancik sang "Will the Circle be unbroken".

Our charter members each gave a short talk which was very interesting, the first members being, besides Sadie Cadman, Hannah Skillen, Violet Sarver, Elizabeth Toye, Mary Wilson, and Margaret Behanna.

Then Sister Irene Griffiths from Bentleyville sang a solo, "After".

Carol Bickerton age 12 of West Elizabeth Circle gave a reading entitled, "Workers together with God".

Sister Francesco of West Aliquippa, Penna., spoke in tongues and all felt a great blessing in the manifestation of the Gift of God, after which we sang one verse of 145, "What are these arrayed in white".

Then we proceeded to enjoy the history of the 17 different Circles.

Each Circle had charge of their own program. Circles not represented by delegates, their histories were read by others present.

Monongahela Circle history was given by Sister Violet Sarver after which Sister Elizabeth Crall gave a reading called "Our Voyage" then the Monongahela Sisters sang a hymn, "Take time to be holy".

Coal Valley Circle history was given by Sister Gertrude Little after which the Coal Valley Sisters sang a hymn, accompanied by Bro. Ishmael Humphreys on a guitar.

Glassport Circle history was given by Bernardette Marino, also a hymn was sung.

Detroit No. 1 history was read by Sister Antionette Ciaravina of Detroit, they not being able to find the minute books, a brief history was given, but several good dreams were sent in, which are as follows:

One of the brothers of our Branch while doubting about our Circle had this dream January 1924: I dreamt that I saw a train coming from a far distance. As the train came to a stop, there was a stone there at the side of the train. I saw a group of Sisters get out of the train, and as they got out and approached the stone, the stone would spring out water. As I stood there, each sister drank of this water. There was another sister next to me who had the same doubts as I had, and she began asking me if I would get her a drink of that same water so I tried, I walked around the stone trying to secure water from it, but I couldn't, so when these sisters got through drinking from this stone, a man appeared there and took these sisters into a beautiful garden, now when this sister and I saw this we tried also. Then this man told us, I'm sorry but you two have doubted, so you cannot enter this garden. After this dream I realized my mistake and I hurriedly went to the Lord to ask for forgiveness. Bro. Gesidio Francione.

Just a short time after our Circle was organized, one of our sisters received this experience:

She found herself in a meeting where she saw a marvelous gold chair. A brother from the ministry spoke to her and said, "This chair is prepared for you". The sister did not want to sit in that chair. But the

brother told her she would have to sit there. She then awoke. After two weeks the sister went to the organization meeting of the Circle, and they elected her President. She did not want this office and was about to refuse when she remembered the dream and knew this was the golden chair she was to sit on.—Sister Mary Johnson

Another one of our sisters while thinking that she did not know how to pray and would not come to the Ladies Circle. She kept thinking that the sisters would laugh at her. So she went to the Lord in prayer. That night she dreamed she was in the meeting together with the sisters of the Circle. The sisters had Books of Mormon in their hands, and a sister in white was teaching them. Opposite to her was a beautiful man who listened to every question and answer given. Then a voice spoke and said, "The Nephites are in your Ladies Circle". Then to her astonishment she saw our deaconess sister Mariette Ruzzi with a book in her hand and reading. This sister does not know how to read or write. Sister Mary Meceri.

A doubt arose in the mind of one of our sisters, and she stopped coming to the Ladies Circle. One night she had this dream: I dreamed that I was going to church to attend a Ladies Circle meeting, and be with my sisters. When I got to the door of the Church, I found it closed, and I thought that I knew that this was the night that the sisters met, but I found the door closed. So I turned around to go home, as I was going, I saw a young man get out of a car and come towards me. He asked me where I was going, and I answered and said, "I knew that the sisters held their meeting tonight but when I got here I found the door closed, and this man said, "Yes, I know it is closed for tonight, they have all met at the Westside, so if you want to go I will bring you, but I answered him and said, it is not too late, so I went with him and we went up the stairs into a large building; he lead, and I followed him. But I was very tired and I could hardly follow him, he turned around and I said to him, I am very tired, he answered me and said, (in a soft voice) Don't you want to work, so then I continued to climb the stairs after him. When we got to the top of the stairs, I saw a room and the sisters were in it, but this room was separated from the building and underneath this room there was water. Now this young man invited me to enter this room where they were, but, I was ashamed. I told him I don't want to go as I am ashamed maybe my sisters won't accept me. He said, Go I have accepted you, so will the sisters accept you. So I said again to him there is no place for me, but he answered and said, look there is your chair, and I looked and saw an empty chair. Then I felt a great power come upon me and I found myself in with my sisters.

History of *Detroit No. 3* was given by sister Concetta Meo, Detroit, Mich.

Detroit No. 4 was given by Sister Jennie Castilli, Detroit, Mich.

Detroit No. 2 was read by Sister Bernadette Marino, also a dream was sent in as follows: On the same day we organized our Circle, Jan. 28, 1938, I had a dream; I found myself in a beautiful white building. While

I was by myself dressing up with a white dress, a sister from Ohio came in and said that Brother Cadman had left orders that all the sisters that belong to the Church of Jesus Christ should be all dressed in white and have a bouquet of fresh flowers in their hands, and their daughters also should be in the same manner; and I said, let us go and buy the flowers, and we started down the stairway, and when we found ourselves by the door, I saw a worldly woman holding a beautiful baby in her arms. I said unto her, this baby does not belong to you, but to me, and I took it in my arms. As soon as I picked her up her dress turned the same as my dress, in material and in style. The flower shop was near the place where we were. As we were buying the flowers, I awoke.—Sister Nancy Scarsella.

Windsor, Ont., Canada sent in a very encouraging and interesting history which was read by sister Hannah Skillen.

Before closing our afternoon session we decided to hold our anniversaries every five years. So our next Anniversary Meeting will be in 1945, in Monongahela, Penna.

We then sang, "Praise God from whom all blessings flow", and Sister Grace Allis of Detroit dismissed with prayer.

Then we gathered in the basement of the Church where a birthday cake was lit with many candles and the Circle Sisters and their friends enjoyed a lunch of coffee, pickles, sandwiches and lots of good cake. Over 100 plates were filled. We all enjoyed visiting and renewing our acquaintance with each other. After our lunch, several pictures were taken of those present. If they are good we want each Circle to have one along with this record.

Several sisters from Branch No. 1, in Detroit, Mich., intended coming but through some misunderstanding in regards to the General Circle on June 27, failed to be present. Which we all regret very much.

A free-will offering was taken and after expenses taken out the remainder was put in the Indian Mission fund.

A guest book for registering was bought for the occasion, and seventy-eight Circle Sisters registered and fifty-eight friends. The Circle Sisters were given a little white bow of ribbon when they registered.

Our evening session opened at 7 o'clock with hymn No. 6, "Sweet is the work my God and King". Prayer by sister Mary Wilson—A poem written by Bro. Albert Sarver was read by Violet Sarver, as follows:

It's the "Ladies Uplift Circle"
That's in session here today
They teach the words of Jesus
Of the straight and narrow way.

They are faithful, they are helpful,
They are ever kind and true
They aid the poor and needy
And they will aid you, stranger too.

They have sent men to preach the Gospel,
To a world that's steeped in sin,
They always welcome members,
Who care to enter in.

I mean, within this Circle
Where they sing and praise the Lord,
Where they read about the Saviour,
And they pray with one accord.

They assemble in this Circle,
Week by week, and year by year,
Where they feel God's holy spirit,
Full of courage, faith, and cheer.

So dear friend if you have never
Felt the presence of the Lord,
Pay this Circle a visit,
God is faithful to His word.

He will bless you with His spirit,
And His everlasting love,
That will guide you on to victory,
And His Mansion far above.

And when their lives are ended,
And they are free from worldly care,
Their Circle will not be broken,
For they will anchor safely there.

In the far-off sweet forever
They will press the golden strand,
They will meet the departed Sisters,
They will clasp their welcome hand.

So this Circle and its mission
Is to teach God's richest way,
And to bring you safe to Glory,
Of one eternal day.

And when mortal life is over,
When their work on earth is done,
Lead them home Oh blessed Saviour,
Lead them gently one by one.

They are longing, loving Jesus
For that Circle over there,
Where no storms around them gather
On that distant shore so fair.

We then sang hymn No. 335, "Work for the night is coming", then we continued with the remaining histories.

McKeesport Circle history was given by Sister Angelina Ali.

St. John Kansas history was read by Mabel Bickerton which was very interesting.

A request was sent in to reread the Poem written by Harry Lorber, Jr., which was read by sister Meo of Detroit, Michigan.

West Elizabeth Circle history was given by Mabel Bickerton, they told of the many questions they had given, numbering 2,130, also their three little girls—members—sang, "Jewels", after which Irene Bickerton read a poem, "In the Desert". Also, Virginia Wilson gave a reading on "Faith".

Stelton Mission history was read by Hannah Skillen.

A letter written to the Anniversary Meeting by Bro. W. H. Cadman from Kooskia, Idaho, telling of his trip to Colorado, Kansas, and other places, (also his acquaintance with the Nez Perce Indians) which was read and enjoyed by all.

Lorain, Ohio, History was read by Sister Josephine Dominico.

Eldora, Penna., History was read by Sister Ruth Yates.

Dunlevy History was read by Sister Irene Griffiths. The Dunlevy sisters sang, "Sowing for the Master".

These histories were very interesting and I am sorry I didn't get more notes of interest than I have, but perhaps the next time we can write the history of all more fully. Surely the Lord has blessed the little Acorn in many ways with many blessings and may we all remember the One who sends the rain and the sunshine that makes our tree flourish and may it become a place of shelter and comfort for many.

Sister Hannah Skillen requested to speak a few words before the close of our service and in doing so presented sister Mary Wilson and myself (sister Sadie Cadman) with a beautiful brooch in the form of a Circle. We being two members who from the very beginning held a General Circle office. These gifts were very pretty and much appreciated by both. As time had passed so rapidly away, a few remarks given by Sister Cadman, and a request to sing, "God bless America", was given after which Sister Elizabeth Davidson dismissed with prayer.

—SADIE B. CADMAN
