

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JANUARY 7, 1914

NUMBER 1

## Editorial

### CHARACTER SKETCHES OF JESUS.

#### II.—HIS CONSECRATED PURPOSE AND SELF-SACRIFICE.

Do you think Jesus was poor of necessity, or from choice? Did he confine himself to a "ministerial allowance" most rigorous and dress in a single seamless garment because he had no ability or ambition to get out and earn position and riches?

It was a part of his program, voluntarily undertaken, to consecrate everything to the service of his Father. He required nothing of others that he was unwilling to do himself. He taught no principle that he did not honor.

It was and is a part of his program that his ministry shall forsake the affairs of business and go out upon their mission work, giving their time and strength to building up the kingdom of God and establishing his righteousness. His other disciples, those not of the traveling ministry, men of affairs and business, in a different way accomplish the same end by consecrating of their surplus earnings to the Lord to use in the same great work, as he may direct. The process is different; the principle is the same.

Was it any greater sacrifice for the rich young man to give his *actual* riches to the Lord than it was for Jesus to sacrifice the *potential* wealth that he might have had? Is it any harder to-day for the business man to give up his *actual* dollars than it is for the minister to give up the *potential* dollars that he might have possessed had he continued in business instead of taking the field? One consecrates his *earnings*; the other his *earning powers*.

Jesus gave up the riches that he might have had; he asked the rich young man to give up the riches that he did have. But the young man went away sorrowing, unwilling to do his share, willing that Jesus should do it all. How is it with us to-day?

Early in his career, just about as he was to begin his ministry, the Devil tempted him, showing him the kingdoms of this world and the glory thereof, and affirming that they might be his on conditions. Do you think that those houses and lands and riches and honors had no appeal for Jesus? Would they

not appeal to you? We are told that Jesus was like us, and subject to our desires. But he resolutely put the temptation away, and then and there chose to consecrate his life and serve God, in poverty if need be.

Thus it came about that when he died no real estate was left in his name. His personal property consisted of a seamless robe over which the soldiers quarreled. He even went without a home. If we imagine that he would not have appreciated a home, let us read that sad lamentation uttered perhaps at a time when he was melancholy and despondent, as all sensitive minds are at times: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

He slept in the open on occasion, and at times dined on uncooked grains gathered from the fields by the roadside. He demanded no salary and never extracted a promise of a certain sum before going to a particular place to preach. How unlike some of the sectarian clergy who must be assured of a fixed salary of goodly proportions. How unlike others who contract to lecture in any given place a certain number of times against the Latter Day Saints for a certain sum of money.

Like Jesus, many of the ministry early in their careers face this question of renouncing riches. Some indeed are induced to believe that they should plunge into the world and accumulate wealth first, and then take the field. In most cases that is the end of the mission. The dream never materializes.

It is not likely that Jesus disposed of this question once for all, and that the temptation never returned. Probably he met the issue at other times. When the multitude escorted him to the temple, casting palm branches before him and singing his praises, he had but to change his policy and become a temporal ruler with an army fashioned after worldly armies in order to set himself up as king of the Jews. The chance that he might break the Roman bondage and set up a kingdom rivaling in splendor that of David must have occurred to his astute mind. If so, the idea was rejected.

At times he dined with worldly people of influence.

He could easily have used them as stepping-stones to prosperity. Instead he invited them to share his humility in this world and prospective glory in the world to come. No doubt the rich young man would have gladly given him a purple robe and a ring and a house and lot in Jerusalem. He would have considered that within reason; instead, however, of asking for a single personal gift for himself, Jesus asked him to consecrate all to God for the care of the poor and the prosecution of the work,—and that the rich young man considered beyond reason.

The ministry of Jesus was a perpetual sacrifice. His life is one continued exhortation to us to consecrate our lives to the Lord. He asks us to do no more than he did himself, and in many instances, far less. To respond with a half-hearted devotion is possibly worse than to refuse to respond at all.

ELBERT A. SMITH.

Note.—The next number in this series will be entitled, "His moral courage and hatred of evil."

### LIQUOR TRAFFIC AND PROHIBITION—THE DEALER'S VIEWPOINT.

[Discussing the propaganda for the national prohibition of the manufacture, transportation, and sale of spirituous liquors as a beverage, the *National Liquor Dealers' Journal* for September 10, as a leading editorial, submits the following. This matter is of especial interest with reference to some of the evils of the liquor traffic, since it is presented from the viewpoint of the dealer.—EDITORS.]

It is always best for normal people to look at things as they are; reality may be obscured to the sick or feeble-minded in certain circumstances, but deception is a poor evidence of friendship; partisanship with blinded eyes only leads the way to ruin; and self-deception is the worst of all. Let us look at things as they are, and in face of the enemy dare to consider and concede his strength. Knowing his plan of battle we can better arrange our forces for his defeat; rightly estimating his strength we can better provide to meet it.

The prohibition fight henceforth will be nationwide; and contemplates writing into the national Constitution a prohibition of the manufacture and sale of all alcoholic beverages. To accomplish this result will require the ratification of thirty-six out of the forty-eight States of the Union.

Of these nine are already in line through state prohibition—Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. The last five have been added within a period of six years. In addition to these there are eighteen States in which a major part of the people live in territory made dry by local option, and in which we may be assured prohibition sentiment predominates. If the people in these States who are opposed to the liquor traffic demand it, their

legislatures will undoubtedly ratify a national amendment.

The most influential argument against prohibition is that it is not effective; that "prohibition don't prohibit." This is not basic or moral; the fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved.

Ultimately all questions must be settled by moral standards; only in this way can mankind be saved from self-effacement. The liquor traffic can not save itself by declaring that government is incapable of coping with the problem it presents; when the people decide that it must go, it will be banished.

We are not discussing the benefit or justice of prohibition; but its possibility, and its probability in present circumstances. To us there is, "The handwriting on the wall," and its interpretation spells doom.

For this the liquor business is to blame; it seems incapable of learning any lesson of advancement, or any motive but profit. To perpetuate itself, it has formed alliances with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state, or national administration. Why? Because it has to ask immunity for its own lawlessness.

That this condition is inherently and inevitably necessary we do not believe; but it has come to be a fact, and the public which is to pass on the matter in its final analysis, believes anything bad that anybody can tell it of the liquor business. Why? Let the leaders of the trade answer.

Other lines of business may be as bad or even worse, but it is not so plainly in evidence.

The case of the liquor traffic is called for adjudication by the American people and must be ready for trial. Other cases may be called later, but the one before the court can not be postponed. But as in the past, the men most concerned are playing for postponement, not for acquittal. Is it because they fear the weakness of their defense that they fear to go on trial? Looking the facts in the face is best.

There are billions of property involved, and an industry of great employing and taxpaying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things.

The writer believes that prohibition is theoretically wrong, but he knows that theories, however well substantiated, may be overthrown by conditions, as has often been done in the world's history.

In this country we have recently swept aside one of the fundamental theories of the framers of our Constitution in going from representative to direct government; we are on the verge of universal instead of male suffrage; and there is a spirit abroad which reckes little of tradition, of precedent, or of vested rights; and of liberty used licentiously and destructively it will work short shift.

Prepare the defense, friends, make your case ready for court, the trial can not be postponed.

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### BUREAU OF PUBLICITY.

Orders for An Open Letter to the Clergy continue to come in in a way gratifying to those directing the work of distribution. These orders are accompanied by expressions of appreciation. A few extracts from letters received signifying the general feeling in the matter:

H. A. Hintz, Chico, California: "I am very much pleased with this method of reaching the public. It is a big move in the right direction."

Elder B. C. Flint, Evansville, Wisconsin: "I have found several occasions for just such an article in my field."

Mr. and Mrs. O. L. Rockhold, Los Angeles, California: "Inclosed you will find twenty-five cents. Please send me two dozen of the books, An Open Letter to the Clergy. I believe I may be able to give or send these out to some who may not receive them in any other way, and in that way open the minds of the people to the truth."

E. J. Williams, Denver, Colorado: "I am satisfied that the proposed method of reaching the clergy is one of the best that could be devised, and am willing to assist in prosecuting the work in this place."

Fred W. Holman, Seattle, Washington: "The matter was presented at our business meeting the first of the month, and a committee five was appointed to procure the names, as required, and report at our next meeting, which will be held on the first Wednesday in December. We feel confident of a good showing of both names and the necessary funds to accompany."

Robert White, Blue River, Nebraska: "This donation is in behalf of the Blue River Branch. The balance you can use as a committee to scatter the Open Letter. I will say that it is loved by those of the Saints who have read it. Come again, and when I say this I am sure that I voice the sentiment of this branch."

John A. Saxe, San Francisco, California: "We are very much in favor of the project and will do what we can to assist you."

W. R. Smith, Manitowag, Ontario: "I think the project is a good one, and trust it may have the

desired effect. Anything I can do to help along in the good work will be cheerfully given."

V. M. Goodrich, Los Angeles, California: "I am inclosing herewith two hundred sixteen names and addresses of clergymen in this city, which include all the confederated churches, or the Ministerial Alliance; only the Catholics and Scientists remain unprovided for."

Egerton K. Evans, Grand Rapids, Michigan: "I heartily indorse the Bureau of Publicity and have taken occasion to boost it in last *Glad Tidings*."

H. J. Davison, Stockton, California: "I will surely take the matter up and carry it through. I have been trying to compose one for myself to send to the clergy of our city. Glad the movement has been started and hope the brethren will stand with you in more than theory."

William M. Grice: "I think this is a step taken in the right direction, to get our position fairly before the people. May God bless the effort is my prayer."

M. A. Peterson, Omaha, Nebraska: "I have taken the matter up in connection with the good literature committee and think you will soon hear from us."

Joseph W. Lane, Pisgah, Iowa: "I am well pleased with this movement. I think it is the right step in the right direction. . . . I expect to take a trip out in our district, outside of the boundary lines of branches. Then I will get the names and addresses of clergy, which I will forward to you."

W. H. Smart, Joplin, Missouri: "That Open Letter is one of the grandest moves that could be made. I hope success will attend your noble efforts."

L. E. Hills, Bozeman, Montana: "We think the scheme a good one."

BUREAU OF PUBLICITY.

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### NOTES AND COMMENTS.

FOR NATIONAL PROHIBITION.—On December 10 the committee of one thousand, comprising delegates from every State and Territory in the Union, and representing the Anti-Saloon League of America, marched to the White House at Washington, and on the east steps delivered to Senator Morris Sheppard, of Texas, and Representative Richmond Pearson Hobson, of Alabama, resolutions which were later on the same day simultaneously submitted by these parties to the House of Representatives and the Senate, the purpose of which, as explained in a recent issue of the *HERALD*, is to prohibit the manufacture, transportation, and sale within the jurisdiction of the United States Government of intoxicating liquors for beverage purposes. The text of the resolution is as follows:

Resolved by the Senate and the House of Representatives of the United States of America in congress assembled (two thirds of each House concurring therein), that the following

amendment of the Constitution be and is hereby proposed to the States to become valid as a part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution.

#### ARTICLE.

Section 1. The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, are for ever prohibited.

Section 2. Congress shall have power to provide for the manufacture, sale, importation and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical or scientific purposes, or for use in the arts, and have power to enforce this article by all needful legislation.

**SECT IMPOTENCY.**—The brethren of Alexander Campbell have often called attention to the testimony of Joseph Smith, wherein he said that he had been informed that the creeds and the churches of the day were wrong. Yet no institution has been more bitter in the denunciation of her contemporaries than has the church, and later its factions, instituted under Mr. Campbell. That this continues true is evidenced in their publications and activities upon every hand. As one instance among many we quote from one J. W. Denton in the *Firm Foundation*, non-progressive, for December 15.

A little truth mixed with tradition and boiled in the pot of superstition, and seasoned with "opinion" and "I think so," fed to the patients with the spoon of hallucination, with "fervent prayer and exhortation," will turn out Methodist, Baptist and many other "ists" and "cists." But one would have to draw wonderfully on his or her imagination to conclude that such mixture would turn out Christians.

#### AN ARTICLE IN DEFENSE OF CHRISTIAN SCIENCE.

—On several different occasions the HERALD has contained adverse criticisms of Christian Science. One of our readers, a Mr. Newcomer, who holds to the Christian Science faith, has asked the privilege to appear in our columns with an article in defense of his belief. Our elders sometimes crave similar privileges of others under like conditions, but are frequently denied. We have thought best to grant Mr. Newcomer's request, and his article appears in another part of this issue. We will not take the advantage sometimes taken by an editor and reply to this article in this issue, thus placing him at a disadvantage. His article should be weighed upon its merits. It no doubt will provoke a train of profitable thought in the minds of the elders in particular. We suggest that if any wish to take up a further consideration of Christian Science in the HERALD it be on the merits of that question, and not in direct criticism of Mr. Newcomer's article. We would not care to have the matter develop into a personal controversy between Mr. Newcomer and some one or more of our writers. We may suggest in passing that as a rule we have not met with the savage attacks and unfair misrepresentation from Christian Scientists

that we have encountered from other denominations. This should be kept in mind. Courtesy should prevail in our treatment of these people, and also of all others, even of those who have maligned us. This of course does not exempt Christian Science doctrines and dogmas from examination and criticism in these pages, and such probably will appear from time to time.

**CHILDREN'S HOME STAMPS.**—The editors have received from Brother Earnest Webbe, of Cleveland, Ohio, souvenir stamps used by the Saints of that district in the interest of the Children's Home, under the direction of the Woman's Auxiliary, whose field worker is Sister George. It is an adaptation of the Red Cross Sea idea. These stamps are artistically designed and sell for ten cents each, to be attached to correspondence, gifts, or favorite books, just as the Red Cross stamps are used, the money to go to the Children's Home.

**ARRIVED IN AUSTRALIA.**—We have received a letter from Sydney, Australia, dated December 13, written by Apostle Gomer T. Griffiths, announcing the safe arrival of himself and Brother Miller in the Australian field. The letter will appear in full in a later issue. At present we must content ourselves with the following extract:

Brother Walter Jaworth met us at the landing, and we were much pleased to see his smiling face and grasp him by the hand once more. He gave us a grand welcome to our new mission and we felt that we had met a true brother and friend in a strange land and that so far from home. His loving wife and children received us in the same spirit. I was taken to the home of Brother and Sister Gresty, and Brother Miller to be home of our young Brother Victor Seaberg. The next evening the Saints of both branches in this city met in the Balmain church house and gave us a royal welcome to their city and mission and the spirit of good will was manifested toward us in such a way that we felt at home with the Saints and that they were true friends indeed, and what cheered our souls most was the presence of the blessed Spirit of God which brought cheer and comfort to our hearts. They have a great number of young people in both branches and they seem very much interested in the Lord's work and we felt impressed by the Spirit of God that very many of these young people will be a great power for good in this mission in the near future and that it will not be necessary for the church in America to send many missionaries to this mission as the Lord will raise up a ministry from those young men to carry on the work of preaching in Australia, also men to reside, and evangelical ministers, too. They have good Sunday schools here in Sydney. My, but you just ought to hear them sing over here. It will keep the choirs of Lamoni and dependence hustling to get ahead of the choir in the Balmain Branch, which is under the leadership of Brother Thear.

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 "Boil it down until it simmers,  
 Polish it up until it glimmers;  
 When you've got a thing to say,  
 Say it—don't take half a day."

## Original Articles

### PRESENT REVELATION.

(Sermon by Elder L. G. Holloway at Lamoni, Iowa, November 30. Reported by Elizabeth France.)

I invite your attention to a statement of scripture recorded in the twenty-second chapter of Revelation, the eighteenth and nineteenth verses.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

I also desire to connect with this statement one that is recorded in Numbers, that tells something of the character of God. In Numbers 23:19 we find this statement:

God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Several years ago, in correspondence with a certain individual concerning that which affects the work of these latter days, this individual invited my attention to this statement of scripture found in the revelation of Saint John. And in doing so it was for the purpose that he might, if possible, show that the teachings of the people known as Latter Day Saints were out of harmony with that which had been revealed in the sacred Scriptures.

In the argument that was used he said to me, How can you believe in modern revelation to-day when you here read recorded in the last book of the Bible, the last chapter of that book, and almost the last verse, that if a man add unto these things, the plagues shall be added to him? And he went on to try to force upon us the thought that God no longer would speak to the human race.

This individual is not alone in presenting this thought. We go out in the religious world to-day, and we find that this is the common interpretation placed upon the language we have read to you from the writings of John.

We find this given by Paul, as recorded in his second letter to Timothy, third chapter, sixteenth and seventeenth verses:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

#### MAN MUST NOT ADD.

In reading this statement from Paul, we recognize the fact that it has its application so far as the gospel is concerned. It certainly and surely affects man in some way. And when we think of that which is recorded here, it ought to make us very careful as

to what we say, and what we teach, so far as the work of God is concerned.

We understand from the writings of John that the man who would try to add to the things that God had done, would have added to him the plagues that are found recorded in this book. We certainly would not want to bring upon ourselves the disfavor of God.

And so we are going to take this statement of scripture to-night and analyze it, and discover, if we can, its true application, and see if it can not be otherwise interpreted than in this common way that is prevalent throughout the world. You will notice that in the statement that we have read to you from Numbers, which declares to us the character of God, we are assured that God is not like man, because man is prone to make mistakes. It assures us that God does not repent, and it again holds out to us the beautiful thought that as he has spoken he will make it good.

#### GOD MAY ADD.

Before I am through I hope to be able to show you clearly that instead of being one of the strong texts against the position occupied by the church of Christ, it is one of the strong texts in our favor. I am willing to admit that, coming as it does from the last book in the Bible, the last chapter in that book, and almost but not quite the last verses of that chapter, upon first glance it looks as if the common interpretation is true, which says that God will no longer speak to the human race. If that be true, I am willing to admit that we have no place in the religious world, so far as an organization is concerned, because we have declared and are upon record as saying that God has again spoken. That the bursting heavens have revealed God to the extent that he has made known to man his will in these latter days.

I am going to take up other texts of scripture to show you that they have the same meaning, and can be applied in the same way with regard to the very first writers of the Bible. If you will go with me to the statement recorded in the writing of Deuteronomy 4:2, you will find a similar declaration, only that it does not say that the plagues will follow, or that man's part shall be taken out of the book of life.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

You will notice distinctly that Moses, as the first writer in the Bible, was given to understand that he would not be permitted to add to that which the Lord had commanded him. He says, "Ye shall not add unto the word which I command you." Individually, Moses saw the correct application of this

statement of the Lord to him, because he continued to write. He did not understand that because the Lord said that you shall not add to that which the Lord had commanded, that he should cease to write; but he continues to write under the spirit of inspiration, that which God gave him that would affect the children of Israel.

So we are at once admonished that not only was it given to John as he wrote on the Isle of Patmos that man should not add thereto, but also it was given to man in the very commencement of time, we might say, that he was not privileged to add to that which God had done.

I am going to venture an assertion here, if you want to call it such, that man has never had the right, never will have the right as long as time shall last, to add to anything that God has done. That does not mean that God can not add, but it shows to us the responsibility that rests upon man.

I am going to turn now to another statement of scripture, recorded in Proverbs 30:5, 6, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Also Ecclesiastes 3:14: "I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."

I have read these several passages of scripture to show you that I am not selecting one single, isolated passage of the record to prove my point. I have selected one from the close of the Bible, one from the first writer of the Bible, and two from near the center of the Bible to show you that the same advice has been given to man in every age of time. So I believe that you can see that it has something to do with the plan by which salvation may be given to the children of men.

#### GOSPEL UNCHANGEABLE.

I am going to try to apply it in the gospel sense to-night, and present it in such a way that you may be able to understand how we hold these passages of scripture, and also to present the fact that it must necessarily prove to us the unchangeability of the gospel of Jesus Christ. I desire to call your attention to this important fact, that when the Master came among men he gave us distinctly to understand that the gospel that he presented in the world was not of himself, or that it did not of itself originate with him. He says, "My doctrine is not mine, but his that sent me." Again, he gives us to understand that the Father gave him a commandment what he should say and what he should do. He tells us that the very words that came from his lips were directed by God. That he did not move upon his own responsibility alone, but that he came to do the will of the Father

who sent him. I call your attention to this thought for the simple reason that I want to impress upon you the idea that God himself was the author of the plan of redemption. And as he is not man, as he is perfect in wisdom, perfect in love, perfect in all his attributes, we believe that anything that would come from his hand would be perfect in every respect.

So, as far as the gospel is concerned, it is the *very best* that infinite wisdom could devise. Let me emphasize that thought. The gospel was the *very best* that infinite wisdom could conceive. And being the very best, there could be no additions to it; there could be no subtractions from it; so that we must have the gospel to-day, just as it was in the ages past.

I shall attempt to prove from some of the sacred writings that we are correct when we say that the gospel is the same to-day that it has always been. If you will turn with me to the letter of Paul, written to the Galatian brethren, in the third chapter and fifteenth verse we read: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Here is a statement of Paul, which, if correct, will enable us to see the character of the gospel. And I believe that we are all agreed to-night that Paul spoke advisedly; and he gives us to understand that even though it be a man's covenant, yet if that covenant be confirmed (notice the word *confirmed*, because it has an important bearing upon the subject under discussion) yet if it be confirmed no man disannulleth or addeth thereto.

I believe that when we begin to analyze the gospel we find it to be a covenant. It is an agreement entered into between God and man. God agrees to give to humanity the blessing of eternal life, providing humanity is willing to walk in the way that he has given for the benefit of man. And again, if it could be said truly that the gospel was confirmed, then we have this conclusion of Paul's that nothing can be added to it, neither can anything be disannulled, so far as the plan of redemption is concerned.

I think that you all are acquainted with the statement, but I will quote it, as recorded in the writings of Mark, where we have the great commission held out to us. After telling the apostles to go into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, he that believeth not shall be damned; and after telling us of certain signs that will follow, we come down to the twentieth verse and there we read a statement that will enable us to understand that the gospel was confirmed. "And they went forth, (that is, the apostles) and preached everywhere, the Lord working with them, and confirming the word with signs following."

That proves beyond the possibility of a doubt that the gospel was confirmed. But there is one other statement of scripture that we desire to present along this line, as recorded in the Hebrew letter. In the second chapter of Hebrews, beginning with the third verse, we read:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Here is another declaration of scripture that proves that the gospel was confirmed. I am going to make a declaration here that I want you to notice carefully, that is, anything that meets with the approval of God is perfect. When he told man away back in the beginning of time that everything he had made was good, and very good, or language to that effect, it met with his approval. And so, when he confirms a thing, it certainly proves to us that God recognizes that it is the very best.

#### THE LAW ADDED.

Says one, "How about the law of Moses? Was not that given by God?" Yes, I am willing to admit that it was. But so far as I know there is not a single passage in the Scriptures to prove that God approved of that law in every sense. It was to serve in a certain time for a certain purpose. And I want to make it clear as we go along, because some think that the gospel was changed. And if that be true, then the effort we shall make to-night will be fruitless.

I read a little further in this third chapter of Galatians, concerning the Mosaic law: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

You notice, it is said that this law was added because of transgressions.

We will turn to another statement, where we have Paul again upon record saying, The gospel was preached unto Abraham as well as unto us. This convinces us that the gospel preceded the law of Moses. I do not know of any better way to show that it was added because of transgression than to call our attention to some things you comprehend already.

For instance, if a man was taken here for some crime and sent to the state penitentiary, you would find in that institution a law that you and I are not governed by. For instance, he would be required to rise at a certain time. He would be under a law that would not permit him to speak to other inmates. Many similar rules might be mentioned. He would be under a law that would be brought into force be-

cause of transgression. Now, so far as the people of Moses were concerned, they were under a law that had been added because they transgressed the gospel law. God did not intend that the gospel should be changed, but he gave them a different law.

#### UNSCRIPTURAL TEACHINGS.

In the world, and I say this in kindness, you will find many different ideas of religion expressed. You will find some ideas of religion that would almost cause you to smile. I am going to mention, in a brief way, a religious institution that exists in one of our Western States, among a little band of people who call themselves "The Saints of the Most High."

They teach that they have added principles; that they have developed beyond the gospel that was taught in the days of Jesus Christ. And in some of these added principles they believe that they have received light that will enable them to go far beyond what you and I can ever attain to. One of these principles that is prevalent in that little organization is the plurality of gods. They tell us that this is one of the advanced principles God has given them. In this idea of religion, as you begin to examine it, you will find that they claim to believe in revelation. I think they are correct in believing in revelation, but the trouble is they have a wrong conception of what revelation is really for. They say revelation is always given to produce entirely new matter. My conception of revelation is this: It is to make clear some principles that have already existed. And so God speaks to humanity that we may know how to act and what to do.

I happened to labor among this class of religionists at one time. In order to learn of some of these exalted principles as they called them, I investigated one of their sacred books called the Spirit Prevalled, which is quite a large volume, about the size of our Bible. In reading in that book I discovered that they hold out the idea that men are to be transported from one planet to another. They are to go from one star to another star. In fact, they claim that they came from one of these planets to this planet. They go from this to another, and they keep on going until they go to one hundred and forty-four thousand different planets. And when they finally get to the one hundred and forty-four thousandth planet they become gods.

I want to go a little further into that, for the simple reason that it helps us to understand what added principles will do for men. On the first planet, or in the first estate, as they call it, they have a wife. They go from there to another planet and they taken another wife, leaving the first wife on the first planet. They go on to another planet and take another wife. And when they finally wind up on the one hundred and forty-four thousandth planet

they have one hundred and forty-four thousand wives each. Mormons are not in it at all in comparison with them.

I remember talking with one of the individuals representing that church, and he said, "We do not want the old gospel, because it has become somewhat stale."

#### THE GOSPEL COMPLETE.

I want to say to you, friends, that if you give me primitive Christianity, give me the church that was in existence in the time of Christ and the apostles, as it was organized then, with all the principles of the gospel, I shall be satisfied.

It will be impossible for me to go into detail and tell you all the beautiful things in that gospel, but I am glad to assure you that if you will give me primitive Christianity my soul will be satisfied. And that is why we refer to these things to-night; to enable you to see what is comprehended in Christianity.

One of the best things we have ever used against the people in the valleys of the mountains, known as Mormons, is the fact that they profess to believe that God is unchangeable, and that the gospel coming from the hand of God was unchangeable in its character; and yet they have taught that there are things that will make men gods.

I am saying this for the reason that I believe we, the people representing the Reorganized Church, have reason to be thankful that we are not placed in the same dilemma they are. They have had to go back on the principle of polygamy and other things that the Reorganized Church has never indorsed, things that were never a part of the gospel. For more than eighty years we have stood upon the same premise, the same platform we stood upon when this church was organized on the sixth day of April, 1830.

I believe the word of God needs no additions. We do not need to add anything to it that was not a part of it in the very beginning of the work of Christ. We do not need to take anything away from it, because we find that in doing so we would remove from the gospel that which brings hope and consolation to the hearts of men.

#### THE PRINCIPLES.

I want to read you a statement that we are quite familiar with, recorded in the sixth chapter of the Hebrew letter:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of resurrection of the dead, and of eternal judgment.

I am going to make a declaration here that may not seem correct to some of you; but I want you to ponder it in your minds. I am going to tell you that

these principles here mentioned by Paul, faith in God, repentance from dead works, baptism of the water and the Spirit, laying on of hands, the resurrection of the dead, and eternal judgment, are not first principles. They are *the* principles. We might mention faith as one of the first principles, but when we take all six of them, I am going to say that they comprehend the principles of the doctrine of Christ, which indicates to us that there can be no addition so far as principles are concerned.

We might attempt to go out in the world to-night and start some religious organization. We might do it with all honesty of purpose; but I want to ask you candidly, if you were to take a church as a pattern, what church would you take as the pattern by which you would build? I believe that if there was ever a safe pattern in this world it was the grand organization that was instituted more than nineteen hundred years ago. We believe that we have the same pattern to-night, an organization identically like that one; and we are forced to the conclusion that if we were to start a church on our own volition, which God does not allow men to do, but if we desired a pattern that was approved of God, that church would certainly meet with our approval, or should meet with our approval. And as we examine into the teachings of Christ and his apostles I believe we are safe in saying that the grand truths taught in the past man can teach now, and we are under the necessity of saying with Paul, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

It seems strange to your speaker, sometimes, that a thing that bears upon it the name of Jesus Christ, men are ready to indorse whether it is like the original church or not. If there has ever been in the history of this world a name that has been used for all kinds of crime, it has been the name of Jesus Christ. I might refer to the conditions that prevail in Utah to-day. They attach the name of Jesus Christ to that which has brought shame and disgrace upon the women of our Nation. And I am safe in saying that to everything you can possibly think of, men have sometimes attached the name of Jesus Christ, so far as religion is concerned.

Men might desire to organize a church without the principle of faith; but we could not meet with the approval of God and do so. Another individual might come along and want to organize a church, and would preach the principle of repentance, but deny baptism. And some might preach only four of these principles, and leave out the others. God would not approve of that which they had done.

I want to tell you, so far as the teaching of the apostles was concerned, they were willing to lay down their lives as a sacrifice for the sake of the



religion they taught. And I presume that even the Apostle Paul was called to account and was made to suffer because he preached one of the grandest principles mentioned by him here in the sixth chapter of Hebrews. He was carried before the magistrates because he preached the resurrection of the dead.

Without the resurrection of the dead, we are told that man's hope is vain. And we find that in all the history of the world mortals have been afraid of that which we call death. Were it not for the resurrection of the dead our hearts would certainly be filled with sadness. We could hardly say the parting word, good-bye. But realizing, through the resurrection of the dead as one of the principles of Christianity, that we may finally take the hand of our friend whom we have parted with in life, and be able to greet him on the other side, it brings hope. And so far as any other principle of the gospel is concerned, it brings hope to every man who believes it. The individual who wants to put them off does so at his own peril. I think we should be contented with that which men have had granted to them in the past. And if we do so, we meet with the approval of God.

#### OFFICERS NEEDED.

Some men have sought to take away some of the officials in the body of Christ. Some have decided that we do not need certain officers. But let me call your attention to the fact that Paul says that one member could not say to the other, "I have no need of thee." And so far as the gospel is concerned, we find that every official is needed to carry out the mind and will of God. The apostles had a work to do. Their work was of such a character that they could not easily be dispensed with. There was need for those men in the official body of Christ. And let me tell you that upon those men were laid great burdens of responsibility. And so long as the need of proselyting exists, we have need of those men who were directed by the inspiration of God, that they may be able to effect good to-day. You take the deacon in the church; he was needed just as much, perhaps, in his place, as the apostle was in his. The bishops were needed; the teacher was needed; the elder was needed; in fact, if you can point out a single officer, placed there by God, that was not needed, I have failed to discover who it was.

We have not added to, so far as your speaker is able to comprehend, neither have we disannulled, or declared of no effect any of the officials that were in the body of Christ. And we take up every part of that gospel, and it was of that character that God could approve of it in every sense of the term.

#### REVELATION.

I heard a story one time that I am going to relate here, simply to help you understand more about this

idea of what the world has said about revelation. The story is something like this. A man was sick, very sick. He felt that he was about to pass over the river. He called his wife into the room, and they talked the matter over, and decided to send for a physician. The physician came, and going into the room where the man was lying, he looked at him and pronounced him dead. He did not make very much of an examination, but announced to the wife that her husband was dead, and went home.

The wife, going into the room, was astonished to find her husband sitting up on the side of the bed. She went to him and said, "Lie down! Lie down; you are dead!"

He said, "Wife, I am not dead."

"Yes you are."

"Why?"

"Because the doctor said so, and he knows better than you do."

I simply relate this to get you to see a point. The world has said to God, "You must not speak." Perhaps not in that language, but that is the spirit of it. They have said that God no longer speaks.

I remember discussing with a man upon this question, who said, "If you have got a revelation in this world it came from Satan himself."

"Why, friend," I said, "you give Satan the opportunity to speak, but would not give that privilege to God."

It is just as consistent for me to say that God does not speak as for the wife to say to the husband, "Lie down. You are dead, for the doctor said so, and he knows better than you do."

God in the past has been of a character that he has the right to speak. But when he does speak it is not for the purpose of changing his decrees; it is to give light to humanity. I do not care what individual in this world tells us that he does not need inspiration, I believe God could give him a little light if he would receive it.

That reminds me of another story. One time there was a lady who had been highly educated. She came back from college and began to tell her friends some of the great advantages she had. She told them that her German and French were fine. She told them that her dancing was simply perfect. And after telling them all of the wonderful things she had learned, she said, "But the wonder is that this little head of mine can contain it all."

The philosopher who was able to measure the distance to the sun, and could tell the times that certain planets would appear hundreds of years hence was certainly a wonderful man. And when he came to the end of his days, he said, "How little I know."

There is a difference between men. Some are willing to say to Jesus Christ, We do not care for more instruction. But I am glad that Latter Day Saints

are ready for more instruction. And I hope we will never reach that point where we will say to Jesus Christ, We do not care to hear from you any more.

#### THE GOSPEL TAUGHT.

We believe in presenting to you the truths of Christianity. We teach that perfect plan of redemption mentioned by the Apostle James where he tells us that he that looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer but a doer of the work, the same shall be blessed in his deeds.

In holding out to you the gospel, we have never had occasion to take from the gospel any principle that was instituted by Jesus Christ. We preach faith, because it is a part of the unchangeable gospel. We preach repentance, because it is a part of that same gospel. In fact, we preach all the principles, because they are a part of the gospel. And let me tell you, friends, that if you take that gospel that was preached by Paul and all those ancient worthies and accept it and carry out the principles of Christianity in your lives, you need never fear for the hereafter.

I have heard it said and you perhaps have heard the same thing, that when we believe in preaching these same principles, we are deceived. They tell you that when you believe in the same kind of organization with apostles, evangelists, bishops, elders, priests, teachers, and deacons, that you are deceived. They tell you that when you think you receive the same spiritual communications to-day that men received in the past you are deceived. But we are forced to the conclusion that if we are deceived, (not admitting that we are), if we are deceived, then Satan is using means to deceive us to-day that Jesus Christ once gave for the salvation of man. Do you believe that God would so reverse his order that man will be permitted to be deceived in clinging to that which was originally in existence for the salvation of humanity? I am not prepared to admit that we are. In fact, the men who do not believe in these things are the individuals that are deceived, and not men who cling to these things. And I want to tell you that there can be no deception in that gospel that was taught back there.

And so, in conclusion, let me here say that if there is anything in this world that we need it is primitive Christianity. We believe that we have it. We believe that we have the church as it existed in the days of Jesus Christ, with no additions to it, and with no subtractions from it. And so this statement of John's as he wrote on the Isle of Patmos is for the good of men, that they can recognize when they come in contact with that organization, and may identify themselves with it.

I trust these things may impress your minds with

the unchangeability of God and his work, so that when we stand before the great bar of justice in the hereafter, we can realize that we have not followed any cunningly devised fables, but that which has met with the approval of God. And if we have the exact pattern of that church, do you not believe that you can afford to accept it?

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#### AFFIRMATIVE PRESENTATION OF CHRISTIAN SCIENCE.

(See Editor's Note in Editorial Department.)

*"Prove all things, hold fast that which is good."*—Paul.

Immediately after the negro was no longer an object of merchandise, no longer held in bondage, disallowed privileges of demonstrating possibilities endowed with to prove to the world his claim as a child of God, another war was fostered. Not a war where swords and leaden bullets pierced the hearts of man, breaking family ties and disrupting social progress in almost every conceivable manner. It was a war on man's greatest enemy; subverting slavery of far greater magnitude than that of the negro of the South; a war of love and life saving, delivering fallen man from worshiping false gods many; elevating him to a better understanding of his creation.

#### HEARS VOICES.

In 1866 Mrs. Mary Baker Eddy discovered what she denominated after a more comprehensive understanding as Christian Science. About the eighth year of her age and for about one year following, voices were heard by her at frequent intervals, calling her name very distinctly. Numerous times these voices were so vivid she would appeal to her mother, thinking it her calling, only to be informed of her mistake. The frequency of these strange incidents was of considerable annoyance to her mother. Chastening seemed of no consequence, as she fervidly affirmed hearing them, and repugnance from mother only further excited her solicitude. She at last answered as to a person unknown as well as unseen; after which she heard them no more.

Born physically diminutive but of unusual intellect, her educational advantages were largely confined to her home, her brother acting as teacher. Physically, she was an invalid and for many years obliged to be helped from place to place within the home. During this time she perused the Bible constantly, it being her only comfort. Pondering and praying for deliverance from her languidness, the search was sweet to her.

Discouragement was unknown to her. After exhausting material methods of nearly every character, she learned of one Quimby, performing many wonderful cures through magnetism. The combined persuasiveness of family and friends was not sufficiently inductive to discourage her. With super-

human efforts, she succeeded in calling at his office. Immediately engaging in conversation with him, the power manifested was seemingly superlative. Beneficial results seemed to immediately follow. Quimby being an unbeliever in God's power to heal, and she an advocator of the most pronounced type, an argument followed. Quimby being uneducated and with no apparent knowledge of science, sarcastically abased any such conclusion, preferring all honor as self-instigated.

#### A NEW ERA.

As the Star of the East was to the wise men, locating where the child was, so was this likewise to her. It was the dawn of a new era. Returning to friends and family a well woman, demonstrated to them by her climbing a lofty stairway and descending without fatigue, proved a joyful moment to that household.

God did it, was her frequent utterance. To scientifically understand how, so all mankind could be healed, was her constant longing and prevalent thought. Recalling many promises chronicled in the Bible, to receive if asked for without doubt, prompted her to seek quietude in her apartments, and there commune with God as Jesus had taught in that, the greatest sermon ever delivered to man.

Step by step the light appeared. Demonstrations followed among intimate friends. In 1870 she copyrighted her first work. The experiences of Jesus when upon earth manifesting cures (many before they would believe) lucidly presented the importance; and as an immediate acceptance of her cherished expectations could not otherwise be expected, she concluded not to place her publication on the market until the world was apprised of proof.

#### THE WORK GROWS.

In 1876, after demonstrations supposedly sufficient to convince the most skeptical, the first edition of one thousand was placed on sale. Five years later the first church was organized. The same year a Metaphysical College was erected at Boston. During the following seven years, over four thousand students were taught scientific healing as interpreted, through the help of God, by her.

The effects throughout the land were becoming keenly felt. The wonderful cures were everywhere talked of. Interest was spreading to heretofore unknown quarters. "What must I do to be healed?" was the cry of the sick; and, "What must we do to protect our business and organizations?" the cry of physicians and devout members of other societies.

The stronger the opposition, the deeper the roots seemed to grow. The political as well as the religious press of the country seemed to interest themselves almost universally with the opponents. It seemed to be an iteration of David and the Philistines.

Year after year has it fought its way through the

ranks of the enemy; and year after year has it increased its numbers with wonderful celerity. Living witnesses are to be found confirming its curative powers, either personally or for some dear friend, in nearly every hamlet in this as well as other countries of the American Continent, and many other parts of the civilized world. Many of the Sunday schools hold two sessions to accommodate children attending. Wednesday evening meetings are given to experience, testimonials, and remarks on Christian Science. It is at these meetings where Jew and Gentile, millionaire and laborer, white and black are found occupying the same pew, giving testimonies of cures and benefits in every way, becoming God's children.

Church organizations are to be found in every State of this Union, and practically every country of the globe accepting Protestant faith. The annual report ending June 1 shows one church organized every three and one half days. Membership is not encouraged until one is able to demonstrate healing, assuring progress and honesty of purpose. To the thinking, the value of this custom can be easily comprehended.

#### CURES FOLLOW PREPARATION.

Cures can not be effected through science, only as you have prepared the soil, sown the seed and made honest efforts to cultivate. In other words, pinnacle your faith to God and God only; laying aside all formalities, regardless of former church affiliations, retire to your closet (silent thought) and proceed as stipulated by Jesus in the sermon delivered on the mount. If your course of the past has been the straight and narrow, further light will be opened; if not, a new and glorious era will dawn before you.

This done, you are the qualified recipient for the baptism foretold by John; I baptize with water but he shall baptize you with the Holy Ghost and fire. Your progress then, depends on your willingness to abdicate former gods. If your prayer is for God to heal you and purify you of all ailments and free you from all sin, and you continue making a god of medicine, not loving your neighbor as yourself, think more of man made doctrine than those laid down in that sermon on the mount, better be spending your time otherwise, for God is not mocked.

It is a law of God, confirmed by every act of progress, that advancement is only gained by beginning at the very basis; whether social, spiritual, mechanical, or any other way. It is also a law of God that each individual of mankind has a separate work to do; that ministers, elders, practitioners, apostles, and combined prayers of the most devout availeth nothing, if efforts are not personally made toward progress, and that you can only demonstrate what you

understand. Man is the image of God and must individually work with him.

Jesus was the only perfect man the world has ever known.

#### NONE PERFECT.

John the Baptist, heralded centuries prior to the coming of Jesus by prophets as the one to prepare the way, fulfilled his mission perfectly, and was accredited the honor which no man ever before enjoyed, to baptize the Savior of the world, and perform the last act before Jesus, proclaiming to the world, Repent, for the kingdom of heaven is at hand. With this apparent understanding, yet, only so short a time after, did he show to the world that he had not perfected his work as required by God, by sending two of his disciples to Jesus, asking him whether he really was the one to come or whether they should look for another, after he had been cast into prison. (Matthew 11:3.)

The apostles, after being commissioned by Jesus and endowed with power to perform nearly everything done by him, constantly with him during his sojourn on earth, at the crucial moment, betrayed, forsook and denied him.

Paul, proclaimed to be the greatest man the world has produced, since Jesus frequently referred to himself as being the prisoner of God; also, that Satan sent a messenger with a thorn to buffet him in the flesh that he might not to become exalted beyond measure.

#### BASIC PRINCIPLES.

These incidents plainly prove that although God has used you as an instrument to proclaim his works, and speak as never man spoke before, yet, have you your own foundation to build through Jesus by God, by showing your absolute willingness. These are the basic principles of Christian Science as taught by Mary Baker Eddy. C. S. is the abbreviation of Christian Science; it is also for common sense. Substitute the latter for the former when doubting, and note difference in effect.

#### JAMES 5: 14.

The words of James 5: 14, if taken literally, and that the stipulated language interpreted verbatim is the only course whereby the sick can be healed and accredited to God, or, in other words, receive credit themselves by God, all other ways being not in accord with his will, is a most dangerous heresy. If that be true, why should we pray to God to heal us? or our friends? or the world in general, that they might be delivered from pain?

Are we to infer, after faithfully praying and holding firmly to the thought that God is truth and that we are his children, doubting not, after broken limbs have been mended perfectly, diseases of every known

character completely healed, eyesight restored, fires of burning homes extinguished, disrupted homes made happy, are we to infer that after all this the healed sick would have to be made sick again, send for the elders, purchase oil and thereby be healed in order to receive credit by God? Would we not under such circumstances be making a god of the elders and oil? Thou shalt not have any other gods before me, is the first commandment.

Tens of thousands are daily praising God for cures and other blessings by knowing God's word to be truth and doubting not, as taught by Christian Science. Can Satan cast out Satan?

#### SPIRITUAL EVOLUTION.

On entering his earthly mission, Jesus well knew that all he could possibly expect was to sow the seed, and as much as possible, let it fall upon good ground. The soil had been prepared by the prophets and John. This is confirmed by his universal statements scores of times; if they would only believe him to be the Son of God they would be saved. He well knew the necessity of understanding before demonstrations could possibly follow, and that was impossible at that age.

The sermon on the mount portrays the basic principle, or ego of Christendom. It is the brief prepared by God through Jesus Christ as a standard for us to follow and labor to attain. A great gulf seemingly existed between believing and understanding, which would require ages to complete. Jesus well knew this. James when writing his book fully comprehended that the people at that age, even if ever so willing, were unable to take up serpents, drink deadly things without injury; but must rely on those more advanced in understanding, until the seed sown by Jesus had taken root more firmly.

This spiritual evolution progressed until, nearing the twentieth century, the world clamored for an understanding. To meet these conditions, God delivered to mankind a woman to fill this mission, specifically foreshadowed in Revelation twelfth chapter. To confirm this statement, read the book, Science and Health, by Mary Baker Eddy, prayerfully searching for truth; after which read the above chapter and your doubts will be expelled.

Paul, addressing the Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment; and this will we do, if God permit.—Hebrews 6.

These words definitely confirm the evolution of spiritual progress as predicated by Mrs. Eddy. The shell of the acorn is of no value after germination, nor hulls surrounding corn or wheat. Prior to regeneration, they were of absolute necessity. They

had performed their functions, returning to mother earth.

#### HEALERS AND HEALING.

These facts confirm the necessity of coworkers to accomplish any great reform. Practitioners engaged in promulgating this great work, number five thousand four hundred. Jesus instructed his apostles before going out, endowed with the power to heal the sick, cleanse the lepers, raise the dead, cast out devils, Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats neither shoes, nor yet staves, *for the workman is worthy of his meat.* These healers devote their entire time enhancing the cause.

I am not affirming that none of these healers think more of the remuneration than spiritual good. This was the case with Judas in betraying Jesus. God, however, is the judge, and to those who should do such, their effective days would soon be numbered.

Mrs. Eddy does not teach that it is at all necessary to depend on healers, only in extreme cases. Consulting them is entirely at your own option. As was the case when Jesus was trying to get the people only to believe that elders were commissioned, so, likewise are these practitioners commissioned to get people to not only believe but understand. Thousands upon thousands have been completely healed by reading the book, Science and Health, in search of truth, but not when searching with view of criticism. Thousands have also been started on the spiritual road through some marvelous cure through these healers. They arose from the dead after demonstrations and took up the cross. They hold a relative position with the Mother Eagle. Feeding her young until sufficiently strong to spread their wings and fly independently of mother, understandingly through instinct, that a higher power governs.

The complete restoration of the sick from the most helpless invalids, ancestral or otherwise, of every form and character, are confirmed by the tens of thousands from nearly every quarter of the globe. That the means through which they were restored, was by recognizing God, good; and a God of love as the only power existent, doubting not as taught by Jesus Christ when on earth and interpreted by Mary Baker Eddy. This being the case, kindly interpret the following scriptural quotations and draw your own conclusions.

"How can Satan cast out Satan?"—Jesus. "If Satan rise up against himself, and be divided, he can not stand, but hath an end."—Jesus. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Jesus. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."—Jesus. "Wherefore, by their fruits ye shall know them."—Jesus.

The annual report of the Mother Church, ending June 1, states that its growth for the year past superseded that of any previous since its organization.

#### DISQUIETUDE AND UNSCIENTIFIC METHODS.

That an unusual disquietude among churches in almost every corner of the religious world is clearly perceptible, no informed person will attempt to deny. Efforts have been made in almost every way conceivable to forward the movement, interesting men especially to attend church, with only temporary effect. One thousand two hundred churches are unoccupied in the State of Kansas alone, from a recent report. This condition exists in nearly every part of the country.

A report from one of our penitentiaries recently stated that of the hundreds of inmates, all except two had some religious preference; and none denied Jesus being the Son of God. That we have passed the stage of simply believing; that God is demanding more of us, is the logical conclusion.

If ministers would teach religion as scientifically as the successful teacher teaches the child at school, or the architect designs modern sky scrapers, our commercial institutions of the higher class and railroads instigate and conduct their affairs, by beginning at the first commandment, then the strict observance of that specifically stated form of how to pray by Jesus, enter into thy closet, and when thou hast shut the door, etc., (sermon on the mount), and not be as the Pharisees who considered that social standing, creed, etc., entitled them to special privileges and were not as other men, disharmony in all its phases would be history within a few generations.

Should W. J. Bryan, credited as the greatest orator and a great traveler, enter the penitentiary of his home city, and there proclaim to the inmates with all the vehemence of which he is capable the beauties of the outside world, telling them to climb the wall and get there as soon as possible, it would compare very favorably with the modern ministry in many cases.

#### THE GREAT GULF.

The great gulf existing between the rich man and Lazarus we all must cross, either in this world or the one to come. The logical conclusion would be to systematically lay the plans by going to God in secret, and wanting truth.

Failure to do this has caused many of our brightest intellects to plunge into disreputable vocations, and to abandon the church because no solace could be found there.

Every act of progress illustrates this principle; a solid chain with broken links or jumping ahead without covering space intervening is impossible. Who would think of erecting a large building, begin-

ning at the middle story? It must be admitted after carefully scrutinizing, that this condition exists; and that the descending rains falling upon them are causing them to fall, and great is the fall thereof.

D. B. NEWCOMER.

## Of General Interest

### PROVING JONAH AND THE WHALE.

The habitual silence of the religious press on the subject of Jonah and the whale might lead some to think that Jonah has no friends left. His name is seldom mentioned in the pulpit. But in New York a new magazine is out called *The Bible Champion*, continuing the more modestly named *Bible Student and Teacher*, and it begins its championship by throwing down the gauge to Jonah's critics. Professor Luther T. Townsend, LL. D., who has been a professor of theology for forty years and has written over a score of religious works, fills many pages with his proofs, many more than the original story covers in Holy Writ. He remarks that one may well think it "the most vulnerable narrative" in the Bible because of the attacks made on the "historical integrity" of the story. Not only is it discredited, he tells us, but it is regarded by some critics as "quite suitable for the amusement of children, and is labeled 'The Pickwick' and 'The Bigelow Papers' of the Bible." If the story is "wholly fiction," says Professor Townsend, and the church teaches that it is "really historic," then we have a right to laugh at it; but if it is "regarded by man intelligent and scholarly people as veritable history," then the case is different and a reinvestigation is in order.

Beginning at the beginning, he sets out to establish by evidence the historical character of Jonah, and the actual existence of Nineveh, and Jonah's mission and voyage. His reason for doing this is because there have been critics who did "not hesitate to affirm that Nineveh, as well as Jonah, was a myth." Having proved the existence of both the sinful city and the prophet sent to preach repentance to its citizens, Professor Townsend leads us on to see how credible is the recital that on being thrown overboard "a great fish (*dagh gadhol*) was near the ship, and seized Jonah the moment he struck the water." He stresses the fact that the two Hebrew words just quoted "mean simply a great fish, or sea monster," while the word *whale* is the translator's word, and he proceeds:

So far, therefore, as the Hebrew and Greek words are concerned, the highest criticism makes it perfectly clear that the fish that swallowed Jonah may have been a whale, a shark, a sea serpent, a sea lion, or any other large monster of the deep. And even if the skeptic insists that in this discussion the word *whale* should be used, still one need not suffer embarrassment, for while it is true that the right

whale has a throat of small size, the sperm whale has a throat sufficiently large to swallow a man without the least difficulty. There is not a shipmaster or a sailor who has been on a whaling voyage who will question the following statement made by one of the crew of a New Bedford, Massachusetts, whale ship, that he, though a man of large build, weighing one hundred and seventy pounds, frequently had passed through the mouth and throat of a dead sperm whale. He says he did this after the head of the whale had been cut off from the body, and when the jaws and smallest part of the throat had been taken on deck.

The writer adds to this the testimony of M. P. Courbet in *Cosmos* (Paris), who, writing of a scientific expedition of the Prince of Monaco, gives an account of the capture of a monster sperm whale near the Azores, and remarks: "The discoveries of the Prince of Monaco were such as to relieve us of all difficulty in believing the Bible story that a whale could swallow Jonah." Another authority brought forward is M. Joubin, who states, in an article in *The Academy of Sciences*, that "a sperm whale can easily swallow animals taller and heavier than a man," although Professor Ray Matthews, in a report on the Japanese fisheries, we read, believes that "it was neither a sperm nor a bow head whale that swallowed Jonah, . . . but a right whale, and that Jonah was not taken into the food stomach but into the air chamber of the whale, which was large and commodious enough to serve as a refuge."

Several other authenticated instances of the astonishing swallowing capacity of sea monsters are offered by Professor Townsend, who concludes that "the time is for ever past for anyone to say that whales and sea monsters do not have throats large enough to swallow men." Yet while the skeptical critic may no longer call into question these points of the story, which are "indisputable history," Professor Townsend reminds us that in coming to the record of Jonah's preservation in the whale and his subsequent escape to dry land, we reach parts of the narrative that "cross the line of the nonmiraculous and become supernormal, and in the judgment of many people are on that account altogether untrustworthy." He continues:

But, in reply, one may remind the destructive critic that he should move cautiously, for his own logic may prove as remorseless as that of the believer, for no one knows, or ought to know, better than he, that the whole question of the origin of things is to-day passing into the realm of the supernormal. There is not a naturalist who does not know that science is now pointing her index finger to a time when the entire substance of the earth was nothing but a glowing vapor, and that naturalism knows absolutely nothing as to the origin of that fire stuff. Then there followed the cooling, condensing, and hardening processes, till at length the fire stuff became the earth fitted for life. But there is not a naturalist in the world who at the present time can give a scientific explanation of the origin of the lower forms of life, vegetable or animal.

There remains therefore, Professor Townsend

maintains, in the light of the highest criticism, only one logical conclusion, which is this:

The infinite and eternal Author of life must have interposed, or the earth as we see it never would have been, or having been, would have remained for ever desolate; there would have been no first oak to cast upon the earth its shadow, and no first man to walk its surface. But if God could interpose, then the earth could bring forth grass, and herb yielding seed after its kind, and every tree after its kind, the fish and the bird after their kind, and lastly man after his kind.

Hence it follows that the destructive critic, who decided a moment ago to abandon Christianity because its logic required him to believe in miracles, must not only abandon Christianity, but, to be consistent, must abandon himself, that is, must deny his own existence, for the origin of the human race requires supernatural interposition as much as did the preservation of Jonah in the stomach of the sea monster. But the moment such interposition is admitted, that moment riddles are solved and all Bible miracles accounted for.

By such interpositions Israel could pass unharmed through the midst of the sea; Daniel could remain for a night in safety among the lions; Shadrach, Meshach, and Abednego, could walk unhurt "in the midst of the burning, fiery furnace," and Jonah could remain unharmed for three, or, for that matter, for thirty days in the stomach of a sea monster.

We may condense this part of the argument into two sentences: If God could create Adam, he could save Jonah. He did create Adam; therefore he could save Jonah.

This, then, is the evangelical confession of faith: We believe the Bible narratives and miracles because on scientific grounds they are possible; because they are supported by circumstantial, monumental, and other indisputable proofs, and because there were purposes of sufficient magnitude to justify divine interposition.—*The Literary Digest, September 27, 1913.*

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### That New Hat and Gown.

Unlike the Israelites in the wilderness, we have not the laws of nature set aside for us. Consequently, instead of our garments lasting the entire time of our wanderings here, they will wear out and must be replaced by new ones. So there can be no harm in the fact that new garments are obtained, providing the old ones have been properly worn and disposed of. But there may be harm in the effect the new hat or gown may have on the wearer, or upon her associates. And what produces that effect? In this instance there must be something wrong in the quality, price, or style of the garment, or in the condition of mind in the persons concerned.

That the question of our apparel is an important one is shown by the fact that the Lord has found it necessary to speak to us concerning it. This is what he has said, "Let your garments be plain and their beauty the beauty of the work of thine own hands." The question naturally arises in our minds, What is meant by the word *plain*? We consult Webster and find that it means "without beauty; homely."

I once knew a religious sect, some of whose members fulfilled this meaning of plainness to the letter. Not a tuck, not a ruffle, not a collar, nor a belt ever found its way into their wardrobes. Their hats were of the simplest weave of straw and had no trimming save a plain band; and I suppose

that was for preserving the shape of the hat and not for trimming. So persistent were they in this manner of dressing they made themselves conspicuous, and were everywhere recognized by their homeliness of dress.

Do you think this is what the Lord meant when he said, "Let your garments be plain"? No, he did not mean that, for he says, "Let their beauty be the work of thine own hands." We know they can not be without beauty and at the same time have beauty.

Consulting Webster again, we find that the word *plain* means also "without conspicuous embellishment; free from show or pretension; void of extraneous beauty or adornment." According to this meaning, a garment may be plain and yet have some kind of embellishment, providing it is not conspicuous. It must be free from show or pretension. It may have sufficient ornamentation to relieve its hard lines, thus giving it beauty, and yet be within the bounds of plainness. We need not discard all tucks, ruffles, laces or gathers, those things that tend to soften and beautify, thus giving an air of refinement.

Look at the example the Lord has set forth for us in nature. See the beautifully clothed maple tree with its star-shaped leaves; the oak with leaves of glossy firmness. See the delicately formed petals of the rose, the rich velvet of the pansy, or the feathery fronds of the fern. Do you think the Lord wants us to place ourselves all out of harmony with nature?

Yet there is danger of going to the extreme, thus causing needless expense and labor. The mother who spends from one to three hours ironing one elaborate frock for her child must, of necessity, neglect some of the teaching and training so essential to the proper development of the child; and coupled with this neglect of teaching is the ill effect of the overdressing. Poor twentieth century children, starched and gloved into premature, little, old men and women, expected to fill a sphere far too large for them and, like an overpotted plant, they grow all to foliage and no blossoms—the sweet fragrance of childish simplicity all "fashionably trained" out.

Fortunately, children do not all belong to this twentieth century kind. I am glad we have many, very many who do not belong to it. I can see them now, rows and rows of them in the Sunday schools. I can see them with eager, upturned faces, listening to the gospel truths. Their frocks are clean and simple; their faces refined and earnest. They will some day fill the ranks of noble workers in the Master's vineyard. Their struggles upward will not be so hard as the struggle of those who have grown up with the wrong conception of life. They will have higher aims in life than to possess themselves of the latest styled hat or the most elaborate gown.

We have noted at length the effect the style of our garments has upon us. Do we think the quality can have any ill effect? An old lady once started to go down the street with her niece who was richly dressed. As they stepped out of the house, the old lady stopped and took a survey of her companion. "I can not walk with you," she said; "you are too proud." "Oh, no," was the reply; "you are the proud one. I was not thinking of my clothes."

Which one was right?

It is a matter of taste if I prefer a four-dollar hat that will last two seasons to a two dollar hat that looks shabby at the end of the first season. (This paper was written a number of years ago before millinery prices had followed the aeroplane.) It is a question of the heart, if my sister is offered because I choose the better quality; but it is a question of right and wrong, if any hat has for its adornment that which has cost the life of one of God's beautiful crea-

tures. I refer to the cruel and inconsistent practice of wearing birds on the hat—cruel because needless, inconsistent because sanctioned by those who should be the embodiment of tenderness and mercy, the so-called gentler sex.

Surely, you who think to adorn yourselves with the dead bodies of our beautiful songsters know not what you do. You have joined the conspiracy against our feathered friends, and are aiding in their wholesale slaughter. Can you not hear the piteous cries of the bird whose wings have been torn from her body while yet alive; or the last faint chirp of the starving nestlings whose mother has been taken from them while they are yet young, because her plumage is at that time the most beautiful? Can you not see the devastated regions which nature refuses to restore, the regions where lie the great, naked bodies of the snowy herons now fast returning to mother earth? Can you not taste the bitter cup yearly quaffed by once happy songsters? Can you not feel the displeasure of an offended Creator who notes even the sparrow's fall? Surely, surely, you do not know the extent of this wanton destruction of life or you, would not seek to beautify yourselves at such a price.

No wonder we are given the injunction concerning our garments, "Let their beauty be the beauty of the work of thine own hands." Notice that it says "*thine* own hands," not "mine own hands." If we want beauty, let us create it out of the materials the Lord has given us, and not take that which he has created for another and wiser purpose.

We have said that the subject of our clothing in an important one. It is, but there are things of much more importance. Our clothing, like our food, is merely one of the things necessary to our physical existence. It should occupy no more of our time and thought than is necessary in order that it may serve its twofold purpose, that of giving comfort and refinement.

Some one has said that our garments should be such that another, having seen us and then passed on, could not recall how we were dressed. The reason for this, of course, would be that our clothing was not so plain or untidy, nor yet so elaborate or gaudy, as to be noticeable.

In considering what we should wear, let us always remember that, "Man looketh on the outward appearance, but the Lord looketh on the heart." ETHEL I. SKANK.

### Another Reason.

The reading of the article given above suggests to us another reason why we should not indulge ourselves to excess in our love of the beautiful in dress.

In one of the early revelations to this church, the Lord says to his people, "Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine." (Doctrine and Covenants 38: 5, 6.)

Again, a little later, the Lord said to the church that he has so provided for men that they might have in abundance those things which are needed for food and raiment, and he added the warning, "But it is not given that one should possess that which is above another; wherefore the world lieth in sin," etc.

We have only to pick up any daily paper, on any day we choose, to perceive, if we are open to conviction, that the world lies under the condemnation of an unequal distribution of that which the Father's hand has provided for all.

One reads on one page that Japan is suffering from one of the worst famines known in many years, that many are starving to death; on another page he reads of the long bread lines of hungry people who were served in many of our large cities on Christmas Day; he turns another page and reads of the passing of a man who left millions to be divided among his fortunate or unfortunate heirs; and on still another page he sees grotesque figures which advertise garments fabulously high priced.

Or, if one wishes to read the church papers, the fact stares at us again from the printed lines that we are not equal, that we are not sharing alike, that the Father's children are not yet one. A missionary must leave his field and turn to work at something to support his family; another writes that his wife can hardly have the plainest necessities; another that he has taken into his home the additional care of several orphan children and does not know how to make the already scant allowance cover the needs of all. On, and on, and on we might extend the list. Who in this church has the right to dress extravagantly when others of the church, children of the same Father, worshippers of the same God, have dire need? Who can do it and look up to heaven and say, "I am just; I esteem my brethren as myself"?

The poor of the church and of the world are crying out, some in subdued moans, some in desperation, and those who have in abundance may not close their hearts against humanity's need; for of each of us will be required an account of his stewardship, of the manner in which he has used the wealth which belongs primarily to God, and of which men are but custodians.

A better time must come; each of us should do his part to hasten its coming. As the women of old in the wilderness gave willingly their mirrors of brass to make the great laver which held the waters of purification, where the priests bathed hands and feet before entering into the holy place to serve God with pure hands, so should women of our time willingly dispense with everything unnecessarily costly, that they may devote the more to the upbuilding of the church and the equalizing of conditions among the people.

### Prayer Union.

SUBJECTS FOR THE THIRD THURSDAY IN JANUARY.

For our missions and missionaries in all places, especially remembering the Lamanites, that the preaching of the gospel may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power.

Remember the mission at Jerusalem, and those who have been sent there, that they may be protected and be successful in winning many converts to the truth, and that the Spirit may abide with them.

Lesson, Doctrine and Covenants 16: 4. Memory verse, Jeremiah 31: 10.

A REQUEST FOR PRAYERS.

WAYNE, NEBRASKA, December 24, 1913.

I again ask for prayers through your paper and also through the Prayer Union.

I have been greatly benefited and counseled by the workings of the Holy Spirit, through which God has shown me my own particular part which is required of me to work my deliverance from the downfall of my health. Pray that our God may overrule and guide me by imparting to me the wisdom I need in carrying out the desires he has given me for good. There is much counsel of which I have need, so that the direction of my own efforts may be such as God would have of me.



My trials have been great in consequence of my ignorance, and, as I have suffered these results, I ask God for his counsel and guidance, increased over what he has already given.

Your brother in the one faith,

GEORGE ELSON.

Sister Ollive Hubbard writes from Olathe, Colorado, requesting prayers for Sister Blower and children, of the California Mesa Branch, who are left alone at the death of companion and father. Sister Blower has been very ill. The eldest child, a girl of ten, is a cripple from paralysis. This child has faith, that through prayer she may be healed. It is requested that she be especially remembered. This family should be presented to the Lord for comfort and healing. Sister Hubbard asks prayers that she may continue faithful.

Sister Stephen Gardner, of Tenants Harbor, Maine, requests prayers that she may be relieved of inflammatory rheumatism, from which she suffers severely. She is isolated and can not secure administration. May the Lord remember and restore her.

## Letter Department

### Finger Bath for Clean Sacrament Bread.

The tendency of the times is toward daintiness and thoughtfulness in little things, which small events, after all, make up our lives. A bathroom half a century ago was considered a luxury; to-day it is even a workingman's necessity. Tooth brushes, napkins, and finger bowls twenty-five years ago were not considered as imperative as to-day.

The Lord gave us instruction that the wine used in the sacrament should be pure and of our own make, and that the sacrament vessels should be clean. My experience has been that the deacon generally tries to get some sister who has a reputation for neatness to make the wine and furnish the bread. The deacon conscientiously prepares the vessels, the sacrament linen is immaculate, and apparently the most fastidious would have no adverse criticism to offer.

Now come the priests or elders to perform their part. They may have just alighted from a street car after hanging on to a strap, hands rubbing the dirty backs of the seats, catching hold of the handle on which some billions of microbes may have been deposited by many soiled hands; they walk up to the communion table and break the bread. I don't believe any person's hands are absolutely clean ten minutes after they have been washed.

I have seen some elders who realized the untidy condition of their hands pull out their handkerchiefs and use them for a towel in an effort to clean their hands. Sometimes the handkerchiefs are fresh and sometimes they are not. But suppose this little piece of linen were perfectly clean; it has been taken from a pocket in which soiled handkerchiefs innumerable have been deposited, and into which soiled hands have been thrust! Can a handkerchief, under such conditions, ever be clean? And what possible good can a handkerchief do in removing grime from the hands by giving them a little perfunctory rub? Such a procedure always looks to me as if the official was just making a senseless attempt at cleanliness without any practical results whatever.

If every branch would include in its communion service several finger bowls and napkins the officiating minister could bathe his fingers just before the bread is broken, and cleanliness would be assured. Neither cost, time, nor effort affords an excuse for refusing to observe this simple little provision for cleanliness.

Sometimes judgment is not used in breaking the bread—the pieces are too large—necessitating considerable mastication before it is disposed of. The bread should be sent to the church with the crust removed, and the slices cut up into uniform squares, not all the way through, but sufficiently deep so when the elder breaks it the squares will properly separate.

So long as we have any prejudice against the individual communion cup there are persons who should partake of the wine after the others have been served. Brethren with untrimmed mustaches should have some consideration for those who object to drinking the wine after their lip adornment has wandered around the cup. People who have sore mouths, bad teeth, or anything out of harmony with a proper consideration of others' feelings should so seat themselves in the church that they will be served last.

Some will perhaps take exception to these suggestions; but if they were carried out, our communion service would be more in harmony with the thought of cleanliness than at present practiced in many branches.

C. EDWARD MILLER.

PACIFIC OCEAN, October 30, 1913.

ROY, ALABAMA, December 2, 1913.

*Editors Herald:* As the scenes and experiences of another year are fast coming to a close, while another new year is approaching and will soon be here, I desire to express my sincere thanks from the heart in written testimony through the HERALD, to the giver of all good for excellent health and strength, and for his Spirit in power and assistance in the performance of duty in the work of the ministry in the great mission field.

"If any man will do his will he shall know of the doctrine." For truly, as the apostle says, the Spirit searcheth all things; yea, the deep things of God, and the word of God is quick and powerful and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. It is this testimony which is given to the faithful servants of God to which they are commanded to take heed, as unto a light that shineth in a dark place, for by thus heeding the same apostle declares by divine inspiration that "ye do well."

If any man has not the Spirit of Christ he is none of his; but so long as we are his by obedience we will have the Spirit by which he revealeth his secret unto his servants the prophets, the Spirit that searcheth all things, yea the deep things of God. And by this Spirit we can make a thorough and complete examination of ourselves, and know if our thoughts and desires are pure; for the searchlight of truth is quick and powerful, and is a discerner of the thoughts and intents of the heart.

The Palmyra Seer struck the keynote in regard to divine revelation in the beautiful thoughts expressed in simple language as follows: Yea, thus saith the still small voice which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying, This is expressive of the word that liveth and abideth for ever, that cometh direct from heaven to the prophets of God, both of former as well as latter days, when they were under the influence of the baptism of the Holy Ghost and fire. For truly the bones are made to quake, and they and the heart are made to burn while being moved upon by the Holy Ghost.

We read in Lamentations 1: 13: "From above hath he sent fire into my bones." Also in Jeremiah 23: 29: "Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" And also in Jeremiah 20: 9: "But his word was in mine heart as a burning fire shut up in my bones."

So we find that the word, which is the light or the intelli-

gence, or revelation that God sendeth to his servants while being filled with, or under the influence of the baptism of the Holy Ghost, is like a burning fire in the hearts and bones of the disciples. Hence we read in Luke 24: 32: "They [the disciples] said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

This word is quick and powerful and maketh us truly alive, and actively engaged in every good word and work, causing us to be meek and gentle unto all men. It enableth us to discern the signs of the times in the fulfillment of prophecy. It more fully impresses our minds with the necessity of a full sacrifice and a complete service to God of both body and spirit, day by day, in order that the cleansing and purging process may go on until we become like him, when we shall see him as he is.

The word in the heart and bones as a burning fire will be the means of refining and purifying the Saints and sons of Levi, when Christ comes like a refiner's fire and like fuller's soap; when he shall purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

The work of preparation can not be successfully carried on in the church except by a strict obedience to the gospel, which cometh not in word only, but also in power, and in the Holy Ghost, and in much assurance. Jesus says, Teach them to observe all things whatsoever I have commanded you. A full and complete preparation or a full reward can not be obtained by obedience to one half or three fourths of the Savior's commands. All things that Jesus has commanded the church to observe must be obeyed in order to make a complete preparation, and that the church become like him in purity.

If we walk in the light (the law is light, Proverbs 6: 23, thy word is a lamp unto my feet and a light unto my path, Psalm 119: 105) as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin. To walk in the light means to keep his law or word; and then we are promised that the purifying process will be effectual in us. The work of sanctification will then be complete. "Sanctify them through the truth, thy word is truth."—John 17: 17. Not by one word only, but by the whole truth which includes living by every word that proceedeth out of the mouth of God. What a grand thing it would be if the whole church would step forward and press right onward, walking in the light as he is in the light.

Christ suffered for us, leaving us (the Saints) an example, that we should follow his steps. (1 Peter 2: 21.) His steps are marked out plainly in the word or commands he has left here for us to live by; and these commands not only include faith, repentance, baptism, laying on of hands, but many other things, such as prayer, humility, patience, meekness, diligence, virtue, temperance, godliness, charity, brotherly kindness, the love of one another, freedom from covetousness, imparting one to another as the gospel requires, ceasing from idleness, cleanliness, absence of faultfinding, ceasing from all light speeches and from much laughter, for this is sin, and from all lustful desires, from all pride and lightmindedness, and many other things too numerous to mention here.

We are also required to pay all our tithing, together with free-will offerings, in order to help carry on the different parts of the great work of God, that the gospel may be preached to all the world, and Zion be redeemed; that a happy people be gathered out and be fully prepared for the coming of Christ in glory to reign in peace, while Satan, sin, sickness, pain, death, sorrow, and crying will all be banished from that happy abode, when God shall have wiped away all tears from their eyes.

The great work of God is an educational work. It can not be fully and completely accomplished except by a gradual process through faith and obedience, with much prayer and

study, under the direct influence of the teaching of the Holy Spirit, with its gifts and blessings: Faith, wisdom, knowledge, healing, prophecy, discernment, tongues, interpretation, together with its precious fruits: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

I am laboring here in a new place where there are quite a large number of people who seemingly are much interested in hearing the word. So we are sowing the good seed, with the good Spirit to cheer and to comfort, hoping and trusting that there will be an increase to the church, or family of God.

After the reunion at Dixonville, Florida, Brother Aylor and I labored together in parts of the field, to good effect. At Flomaton, Alabama, we held a meeting and ordained Brother J. L. Mize to the office of elder, whom we think will be an effectual minister for good in his vicinity, if he will be humble, prayerful, and studious.

After Brother Aylor left me I attended the conference of the Alabama District at Owassa, November 8 and 9. A profitable time was spent in the service of the Lord, and good liberty was given in presenting the word, by the writer. During the prayer service I ordained Brother E. C. Shelley to the office of elder, following recommendation by the conference, as well as the branch of which he is a member. If this young brother will continue humble, prayerful, and studious, the Lord will bless him with qualifications that will make him a useful minister to the church in the great army of workers in carrying the gospel to the world.

With a heart full of thanks to God for his great blessings during the year that is now drawing to a close I conclude with a prayer that he may continue to direct in his work, and bless his people everywhere.

In bonds,

F. M. SLOVER.

PITTSBURG, PENNSYLVANIA, December 3, 1913.

*Editors Herald:* My attention was called to a notice in a Pittsburg paper of a convention of the National Reform Association to be held in the First Presbyterian Church of Pittsburg, "Mormonism" to be the topic for discussion. Of course I became interested at once, and set about to see what I could do to have the distinction made between our church and the Utah church. With Brother McDowell as my guide, and no blind one at that, we set out to attend the service in the Emory Methodist Episcopal Church, of which Doctor A. E. Piper is pastor.

He being the one to preside over the convention, I made it a point to see him and place in his hands a copy of Brother E. A. Smith's Open Letter to the Clergy. I asked him to read it and pass it along, which he agreed to do.

Reverend Piper is a broad and fair-minded man, and has made the distinction of the two churches on other occasions. I was somewhat disappointed on attending the convention to learn that he was sick and could not be present. So, determined to make another effort, I wrote a note asking that they please make the distinction between the Reorganized Church of Latter Day Saints and the Utah Mormons, giving it to one of the ushers to hand to the chairman. As a result, when Professor Oscar F. Davis, chairman of the National Reform Commission, arose to speak, he made a clear, emphatic statement that anything said in this convention should not be construed as referring to the Reorganized Latter Day Saints, with headquarters at Lamoni, Iowa.

Toward the close of the session a resolution to amend the Constitution of the United States was passed by a standing vote, all in the building voting except six Utah Mormons, who stood up when the negative vote was taken. They challenged the association for proof of their statements as to polygamy being taught in Utah; then the fun began in earnest.

One of the Utah elders, a Mr. Frank Bacon, recognized me as soon as I got the floor. I presume he knew what was coming. I don't think he had forgotten what happened when I met him last spring at Brother Cozad's.

I saw Professor Davis after the meeting. He said he had made the Mormon question a thorough study, and knew that Brigham Young was the author of polygamy, and its attending crimes. He also stated that any time he could assist us in defending ourselves against Brighamism he would gladly do so. To show him my appreciation of his fairness, I gave him a copy of Doctrines and Dogmas of Utah Mormonism, for which he thanked me again and again. Now I think Professor Oscar Davis is one of the most fair-minded men I have ever met, and worthy of our support, and I commend him to the brethren. His home is in New Richmond, Wisconsin.

I also gave to the associated press reporter a copy of the *HERALD* containing the Open Letter to the Clergy. He thanked me for it, but of course I did not expect it to be published.

LEON BURDICK.

TRANSFER, PENNSYLVANIA, Route 50, home address.

QUINCY, MICHIGAN, December 4, 1913.

*Editors Herald:* As I was sending my subscription, I felt impressed to add my testimony. I can say I love this latter-day work dearly. We have been isolated to some extent for the last year, and had been up to three years before that time. I have been in the church over seventeen years.

I have enjoyed the church work at Coldwater, whenever I could get there. The Saints there are good, as they are elsewhere. I could not live without the gospel and all of its goodness. I receive many blessings.

I think the Prayer Union is grand for us isolated ones. I realize that God will answer prayer. I know that prayers have been answered in my behalf and in behalf of my family many times. Oh, that we might be more faithful; that we might receive greater blessings!

Ever your sister in the one true faith,

MRS. H. V. DAVIS.

ENGLISH, INDIANA, December 5, 1913.

*Editors Herald:* During our debate with Mr. E. G. Denny at Oak Hill, near Birdseye, at the close of the first day's session a Mr. Goodman, of the Campbellites, as he expressed it, came to me and invited me to come to English, as he thought we could do some good there. We promised we would do so, providing our entertainment could be arranged for.

We continued meetings at and near the scene of the debate for nearly two weeks, holding forth in private house with good interest. Finally we received a card from A. F. Colebaugh, saying, "Come to English; your entertainment is provided for." Accordingly, on December 2 Brother Metcalf and I came to this place. Brethren Colebaugh and Helmbrecht secured the opera house. We chalked the sidewalks, and that same night had a large audience of attentive listeners. We can not use the house on Wednesday and Friday nights on account of the picture show. But on Thursday night we were permitted to occupy again, to an increased audience. The people have contributed the hall expense so far. We are hoping for good results. This is the first effort of our people in English so far as we have been able to learn.

The result of the debate at Oak Hill was all we could expect, or that was desired on the part of the Saints. They had been harassed to quite an extent by the Campbellites, and are now rejoicing with a joy plainly manifest on their countenances, especially when any mention is made of the debate.

The underhanded methods used by those people to bring about the debate at the time, and in the way they did proved a boomerang to them. The time and place for debate was set by them, without consulting me. Furthermore, Mr. Denny sent a typewritten copy of propositions into that vicinity with my name forged to them. My name was left blank in the first proposition, (for what reason I can not tell, as they had my name written below), and they induced one of our young brethren to write my name in the blank space. All this was arranged without notifying me and letting me do my own signing.

Hearing it rumored that they had set the time and place for debate, I wrote to inquire about it, and learned only five days prior to the debate that the rumor was true. Fortunately we were only about fifty miles away, and ordering our debating books expressed from Holden, Missouri, to Birdseye, Indiana, we were there and ready for debate at the time and place they had set. Of course we were under no obligations to be there, but for the sake of the work we concluded best to be there. And such it proved to be. But we had Mr. Denny sign up a contract for the debate both as to propositions and as to time and place before witnesses, and that only a few minutes before the debate started.

Mr. Denny is something more of a gentleman in debate than some others we have met. It was a hopeless flounder for him nearly all the way through. At times we really felt sorry for him.

Will all the Saints and friends of the Southern Indiana and Kentucky and Tennessee districts who know of opportunities for preaching the word, and especially in new places, kindly inform the undersigned of the same, addressing me Holden, Missouri, box 144?

Brother Metcalf and I will likely separate soon, so as to be able to do more and reach more places. Brother Metcalf was a great help to me in the debate. We thank the Lord for the plan he has given that can not be gainsaid by the cunning craftiness of men. May he ever keep us humble, and help us to be loyal unto the end.

In gospel bonds,

H. E. MOLER.

## News from Missions

### Southeastern Illinois.

I visited Brush Creek Branch November 2; held nine meetings. This is one of the oldest branches in the church, organized in the days of Joseph and Hyrum Smith. Brother I. A. Morris has presided for a number of years; he is held in high esteem, not only by the Saints of the home branch, but by all in the district. In company with the late Brother G. H. Hilliard, he did faithful service, and their names are household words in the homes of the Saints. Brother William Clemmons is in charge of the branch at present; he is a man of faith and humility; in honor, he prefers his brethren.

November 11 I went to Tunnel Hill Branch; held six meetings; it was wet, gloomy season of weather, which kept several from attending services. Three nights we had no meeting on account of rain; spoke one evening to a small, but attentive audience at the home of the presiding officer, Brother B. F. Kelley, a brother of our missionary, T. C. Kelley. This is one of the oldest branches in the district; it has seen some happy days. At present it is laboring under some disadvantage, as the members are scattered; still the faithful few are doing their part to keep the work moving. Brother B. F. Kelley has the name of always being at his post of duty, which is commendable. May he continue to do

so. He has a faithful assistant in Brother P. G. McMahan, a priest.

From this place I went to Parrish Branch, November 17, where I held seven meetings. The attendance and interest were good, considering that the members are so far apart. Brother F. M. Davis, the presiding officer, lives ten miles from the church; still he came one evening and returned home, twenty miles, horseback; he came Sunday also, his wife accompanying him. Brother Robinson, the priest of the branch, attended all the services but one, as did his wife and three little children most of the time; they live six miles from the church. The Saints of the Parrish Branch are alive in the work; the branch is fortunate in having as their shepherd Brother Davis, notwithstanding he lives so far from the church. He has a good understanding of the work, and is a safe man for the place.

The next branch visited was Springerton; it is only about forty miles across the country, but by rail it is fifty-one, and we change cars twice, and stop over one night at Endfield. It required eighteen hours to cover the fifty-one miles. Brother and Sister Remley, the only Saints in that town, made me welcome at their pleasant home at Endfield, which I appreciated. I arrived at Springerton November 25. Brother George Ellis invited me to his home, but in a few days we had to break up housekeeping, as Sister Ellis was called to the bedside of her sick brother in Carthage, Missouri. I was cared for by Brother Frank Bensing and his saintly mother; this aged sister has taken pleasure in caring for the missionaries. I preached seven times. I was fortunate in holding meetings in town, for this was a wet week, roads being very muddy. Brother George Ellis has charge of the branch. It is to be hoped that the coming district conference to convene there will give him some help, for there is good material on the ground; they will find him a good, wise leader, highly respected by Saints, and those not of the faith.

From Springerton I went to the Dryfork Branch, December 1. The church is located north of Jeffersonville five miles in the country. All of the branches that I visited in this district, except Springerton, are from three to twelve miles from the railroad, which makes it unpleasant in wet weather, such as we had nearly all the time I was in the district. Our aged Brother Henry Walker is president of this branch. He was not able to attend any of the seven preaching services. I visited him at his home. He requested me to say that he is still in the faith, and I must add, in the spirit of the work. He was baptized May 28, 1859. I made my home with Brother and Sister Fleeharty, who kindly conveyed me back and forth to church, and accompanied me in visiting several of the Saints. This is the home of Father John Smith and his son William. The latter was in poor health; he is acting priest of the branch. The Saints are very anxious for his recovery. Earnest prayers were offered in his behalf; for the sake of the branch, as well as for that of himself and wife, I hope they will be answered. Father Smith's autobiography would be interesting; I trust he will write it. The grandchildren of Brother F. P. Green, with their families, are in the work, and I am pleased to have met them.

Brother J. D. Shaw, of the Brown Church Mission, which is eight miles west and north of Dryfork Branch, and ten miles south of Brush Creek, came for me Sunday, December 7; so in the afternoon we faced the cold, northwest wind. We held three meetings at their church. There are about twenty members within five miles of the church. Most of them own their farms. In my judgment it would be advisable to organize a branch here. They own the church building. There is material on the ground that can care for the work, if empowered to do so by ordination and choice of the Saints.

I understand that the district president, Brother R. H. Henson, is contemplating taking the matter up with the missionary in charge, Brother J. W. Rushton. The attendance and interest was very good. I regretted that I had to leave, but the appointment was out at the Poplar Creek Branch, which is about eight miles west and north.

Brother Henson conveyed me to his home, where I met his wife and six good-looking sons and daughter, a happy, industrious family. I hope to hear of the boys coming into the church. I preached five times in the church owned by that branch; had a fair-sized audience; this was the last place I visited in the district. I was unable to visit the Bell Aires Branch. Brother Henson is president of Poplar Creek, branch and district. It is said, A prophet is not without honor save in his own land. Brother Henson is an exception, for he is respected in the community by those within and without the fold.

The Southeastern Illinois District has furnished some faithful ministers, who have done much good in that district, and elsewhere, and who are spoken of highly and would meet with a warm reception by Saints and many of the friends. Some, however, have passed on to the other shore. Among these are G. H. Hilliard, F. P. Green, J. R. Henson, deceased; Isaac A. Morris, Henry Walker, M. G. Brown, T. C. Kelley, F. M. Slover, I. M. Smith, W. M. Smith, J. A. Stade, O. R. Miller, L. Moore, H. O. Pritchett; all these first heard the gospel in Southeastern Illinois, and became able, active men. There are others not known to the church at large, who are laboring locally, with credit.

The district will again hold its reunion, time and place to be made known later. A pressing and cordial invitation is extended to Central Illinois and Saint Louis districts to join them. This is by advice of the missionary in charge, Brother Rushton, which I believe is a wise move. The three districts can, if they will unite, have a large reunion, and the expenses will not be much for each of the three districts. I am sure that the Saints of Southeastern Illinois will do their part to make all welcome and feel at home. So let all make arrangements to attend.

Brother S. S. Smith has been quite active in the district, preaching some able sermons. Brethren Moore and Dexter had a good interest near Brown Church; had the tent for a few weeks; many express a desire to have them return. Brother Field's labors were commendable; many were disappointed when he was not returned to this district. The same is true of H. O. Pritchett, Henry Sparling, and others.

If all is well I intend to return to the district early in the new year, and take care of other lines of work.

I wish to thank the Saints one and all for their hospitality and wish all a merry Christmas and a prosperous new year.

Your brother,

WILLIAM LEWIS.

CAMERON, MISSOURI, Seventh and Harris Streets, December 24, 1913.

### Ontario.

I wish all to know that I am still in the faith, and enjoying the blessing of God.

During the winter of 1912-13 I labored at Freesoil and Elm Flatt, in Mason County, and also at Marion, Michigan. At Elm Flatt I baptized seven, and others have been baptized since. A few years ago a minister of another faith delivered a prophecy in Elm Flatt Schoolhouse to the effect that the time would come when no one near that place would confess they had ever been a Latter Day Saint, etc. Well, the prophecy has failed, for there is a nice branch of Saints there now. At Marion, in Osceola County, I preached for two or three weeks, and baptized three fine people; one of whom, Brother Hubbard, has since been ordained an elder.

While here I received news from General Conference to the effect that I was to labor in Ontario for the next conference year. While it was a great disappointment to me, as I felt I could do much for the church in western Michigan, I made arrangements to go to my new field.

I attended the reunion of the Eastern Michigan District at Port Huron in June and enjoyed one grand time. Soon after that I came to Canada and have labored in or near Petrolia, Wallaceburg, Oungah, Chatham, and Blenheim. The Saints in Canada have, with a few exceptions, been very kind to me.

At Ungah I stayed at the home of Brother and Sister D. Thorpe. Their youngest son was suffering with what the doctors called tuberculosis of the bone, in his knee. They told him that he must undergo an operation or lose his limb, and perhaps both; but when I got there I made a companion of the boy, and we had many good talks together. He was walking on crutches, and one night went two miles with me to meeting. I told him God was able to heal him if he would only put his trust in him. He finally told his mother to ask me to administer. I did so, and the Spirit of God was there to bless us. We were all melted to tears.

Soon after this I took a trip to Traverse City, where, on September 3, Sister Edith Lyle Kapnick and the writer were united in marriage in our church there. Elder James Davis "tied the knot." The Saints had decorated the church very beautifully, and everything passed off nicely. Lyle and I took a trip to Kirtland, Ohio, to see the temple, and enjoyed it very much. We also visited several other places, then came back to Ontario and went to Brother Thorpe's.

The boy (George) was much better. His knee looked much better than when I administered four weeks before. His mother asked him if he wished to be administered to again. "Not until I have been baptized," he replied. So on October 5 we took a trip to Wallaceburg and baptized George and his brother's wife. That night I confirmed them, and was greatly blessed with the Spirit. We feel sure that God has a work for George to do. A few days later I again administered to him, and he has thrown the crutches away and his leg is as well as ever, much to the astonishment of the doctor. All praise be to God.

In Chatham I held a four-week meeting and baptized three nice people. Wife and I stayed at the home of Brother and Sister P. W. Hughes, and were kindly treated. I have an official invitation from the Chatham Branch to return early in the new year and hold another "mission," but owing to conditions I am afraid I must disappoint them. Lyle is home for the holidays just now. She will join me again in the near future. I have been holding meetings here in Blenheim for two weeks, and have met with some success.

I love the work. I know it is true. I earnestly hope to spend all my days to the glory of its author.

R. D. WEAVER.

BLENHIM, ONTARIO, December 5, 1913.

### Southeastern Mission.

This year so far has been one of interest and work for me and I have enjoyed it. The first part of the summer I spent in Oklahoma and Texas, working with different ones of the missionaries and sometimes alone. I spent October and November in Alabama and Florida, traveling with Brother F. M. Slover. We attended one reunion in that field, at Dixonville, Alabama. I found this a good ripe field for the gospel. I remember hearing Brother Joseph Smith say, about ten years ago, that the South had been in the past backward in receiving the restored gospel, but in the future

we would see it become a fruitful field. It is surely becoming such now.

I find one of the worst drawbacks to work is to get men that will take care of the local interests. Oftentimes we have large branches, with ordained men to look after them, but they don't have a sermon except when a missionary comes along. About all they have between times is the Sunday school, and that oftentimes has one of the sisters as its superintendent. Consequently, the work is not making the advancement it would if the local men were doing their part. It isn't this way everywhere, for we have some local men doing fine. Where these are we see a live branch. What shall we do to remedy this weak place in the gospel work; give some one else the chance to get the crown?

November 29, in company with Brother Ellis Short and wife, we come to Grannis, Arkansas, to answer a call from the Saints at this place to assist in dedicating a church. Brother J. T. Riley had preceded us, and he with others met us and took us to Brother Ed Clinton's, where we made our home while in Grannis. Next day (Sunday) we dedicated the church to the Lord. Brother Riley opened with prayer, Brother Short led in the address, followed by the writer. The church is about thirty-nine by fifty feet, nicely finished, built principally by Brother Ed Clinton. All seemed to enjoy the service. The rain hindered the attendance some.

We followed this dedication with a week meeting. I did all the preaching except one sermon. Sunday, December 7, I baptized nine. We also held a business meeting with the branch, and they sustained E. Youmans as branch president; Jasper Clinton, teacher; C. Waits, deacon; Sister Ed Clinton, clerk. Grannis Branch has now taken on new life. We hope to see good work done by them; they have the equipment to do it. Sister Ethel Clift is one of the school-teachers at this place, and she is a great help to the church work; she is one of our noble workers. The principal of the school, Mr. Pigg, attended our meetings and expressed himself as delighted with our gospel. He invited us to visit the school to make them a talk. We did so, Brother Riley offering prayer.

Our next stop was at Winthrop, Arkansas, where we have a few families of good Saints, but no organization as yet; they are expecting to build soon. From this place we went to Fisher, Arkansas, in the west part of the State. We here have a nice little flock and a branch organized a little over a year old. We ordained Brother C. D. Schell an elder, and he was put in at once as the president of the branch. We are now at Bald Knob, where we have a branch and a neat little church and some faithful Saints. They have no elder, but we hope to supply this need; I think they have the material.

In the gospel conflict,

W. M. AYLOR.

BALD KNOB, ARKANSAS, December 20, 1913.

## News from Branches

### Winnipeg, Manitoba.

I believe that there are a great many who are deeply interested (both in Canada and the United States) in what is being done to advance the work in Winnipeg. In the first place, I believe that we are all being made to feel more glad and hopeful in this place since the arrival of Brother Ward L. Christy. In the first part of his sojourn here Brother Christy, assisted by Brethren Wilson D. Arcy and Pugsley, held meetings two and three nights every week on the Market Square, and certainly created quite an interest in our belief.

When it grew too cold for street preaching, and realizing that he could not get the people to come out to our church in

Saint James, we began to fear that some of the labor would be lost. It had been suggested that we rent a hall or theater for one night a week; but as it costs somewhere about fifty dollars to rent one of the theaters for a Sunday afternoon, or seventy-five dollars for a Sunday evening, and there being no money in the treasury that could be applied to that purpose, and there being a debt against the church of about one hundred and eighty-five dollars, we felt that we were in poor condition to commence a winter campaign, with the expense of renting and advertising to be met. And besides, we had borrowed from Brethren Nelson, Wellington, and Wilson, and felt that this money had been owing so long it ought to be paid before we incurred any other debts. But the brethren again came to the front by making us the offer that if we raised the one hundred and eighty-five dollars owing to them they would give it toward defraying the expense of renting and advertising. Well, the money has been raised, the church freed from debt, and the winter campaign commenced.

The Walker Theater was rented for December 7. Brother Christy, assisted by those who could help, billed the town so far as possible. We had an attendance of about twelve hundred. Brother Christy spoke for nearly two hours, clearly defining our position as distinct from that of the Mormon Church in Utah, and all other churches. A collection was taken up. A number of questions were answered. We had the same theater again last Sunday, and again had quite a large attendance; the interest manifested was the very best. The brethren have again rented a theater for next Sunday afternoon.

All are anxious that it will be made possible that these meetings may continue. Praying that the effort now being put forth for the spreading of the truth in this part of the vineyard may be blessed, I remain,

Yours in the one hope,

W. HADATH.

### Los Angeles, California.

The annual business meeting was held Wednesday evening, December 17, with a fine attendance. Election of officers for the ensuing year resulted in the choice of V. M. Goodrich, president. Good spirit and harmony characterized the entire election, which speaks well for the continued and effective work of the officers of the branch.

Arrangements have been made for opening a new mission service at the home of Brother and Sister Ordway, in Altadena, services to be held afternoons, beginning the first Sunday in the new year, in charge of Elder Fred Adam, in connection with the mission at Hermosa Beach. Interest at the Long Beach Mission continues good. A Religio local was recently organized there with twenty charter members. A Religio local is in prospect at Pomona, where we have a home class under the care of Brother Peter Kaufman, as a result of the meetings held there this summer by Brethren Roy F. Slye and W. A. Brooner. Brother W. A. McDowell recently held a series of meetings at San Bernardino with splendid results.

The committee on publicity are pursuing their work of securing names and addresses of all ministers not only of Los Angeles but all suburban towns, so that the entire district may be "warned." The work proves to be of some magnitude, but meets with the hearty approval of the entire branch. The first installment of names and money have already been sent in. The publicity committee are certainly to be commended on this means of reaching the chosen spiritual guides of the people.

The recent letter from President Frederick M. Smith in relation to more fully organizing the priesthood on the orig-

inal plan of the school of the prophets is meeting with instant response and renewed interest on the part of the local priesthood. Organization was effected last month and a paper covering the history of the work in the old organization with a resumé of the laws for its government is to be read at the next meeting, looking to active work in this branch. All members of the priesthood, including visiting members, are specially invited to be present at the church the first Monday evening in January, at 7.30.

The church parliamentary club are making fine progress, meetings being held the third Tuesday evening in the month at the church. Only one thing more could be asked, and that is that more would avail themselves of this opportunity to improve along this important line.

R. T. COOPER.

## Miscellaneous Department

### Convention Minutes.

ALBERTA.—Sunday school met at Edmonton, Alberta, December 26. An enjoyable convention was had. On resignation of home department superintendent, Sister G. L. Davison was chosen. Her address is Edmonton, Alberta, general delivery. Adjourned to meet with Michigan Branch, on Canadian Pacific Railway branch line at Saskatchewan boundary. W. Osler, press committee.

### Conference Notices.

Des Moines will meet at Des Moines, January 17 and 18. See that statistical reports are sent in. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

Nauvoo will convene at Burlington, Iowa, February 7 and 8. Those of priesthood should send reports. Delegates elected to General Conference. Prayer meeting, 9 a. m., 7th; business meeting, 10. W. H. Thomas, secretary, C. E. Harpe, president.

Massachusetts will convene with Boston Saints, Somerville, Massachusetts, January 31, 3 p. m. Election of officers and delegates to General Conference. Quorums are expected to report, also Sunday school and Religio. Short business session with quorum of elders. Address communications to W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.

Northern Wisconsin will convene February 7 and 8 with Fox River Branch, Appleton, Wisconsin. Send reports to Leroy Colbert, Chetek, Wisconsin, or undersigned, Appleton, Wisconsin, general delivery. We expect reports from those holding the priesthood. B. C. Flint, president, home address, Evansville, Wisconsin.

Seattle and British Columbia will meet February 14, in the church at Seattle, Washington, corner Kilbourne Street and First Avenue, Northwest. Fremont-Ballard, or West Woodland cars pass the church. Election of officers; consideration of annual reunion; election of delegates to General Conference; financing district tent fund will be taken up. Let all reports be in hands of secretary a week before conference. Address F. W. Holman, 4233 Bagley Avenue, Seattle. Religio and Sunday school convene the 13th, 10 a. m. and 2 p. m., with an entertainment in the evening. William Johnson, president.

Southeastern Illinois will meet with Springerton Branch, Springerton, Illinois, February 7 and 8. Send all branch reports and assessments to W. E. Presnell, secretary, Xenia, Illinois.

Northern California will convene at San Jose, California, February 28, 10 a. m. Personal reports desired from priesthood. Send all reports to J. A. Lawn, Hollister, San Benito County, California, a week in advance of conference. San Jose Saints are preparing for and expecting a large attendance. Conventions will occupy Friday. J. M. Terry, president, 1202 Fourteenth Street, Oakland, California.

Northeastern Nebraska Sunday school and Religio will meet in Omaha, January 16. Secretaries please forward reports promptly. Mrs. M. A. Peterson, secretary Sunday school.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

Northeastern Illinois Sunday school will convene at 4416 Gladys Avenue, Chicago, Illinois, January 23, 2 p. m. Please have reports and credentials in on time. LaJune Howard, secretary.

survive her. Funeral December 26, L. G. Holloway in charge, sermon by John Smith; interment in Rose Hill Cemetery.

**Convention Notices.**

Des Moines Sunday school and Religio will meet at Des Moines, Iowa, January 16. Opening service Thursday evening in charge of Des Moines District Doers. Pearl Shannon, Carrie E. Maitland, secretaries.

Far West Sunday school and Religio will convene at Stewartsville, Missouri, January 17 and 18. Selection of delegates to General Convention, and election of officers. Secretaries send reports and list of delegates at once. Paul Pugsley, secretary Religio, 1128 North Nineteenth Street, Saint Joseph, Missouri. R. L. Henry, secretary Sunday school, 2904 Patee Street, Saint Joseph, Missouri.

**An All-Around Newspaper.**

It is generally conceded that *The Chicago Record-Herald* is the great family newspaper of the Central West. What has given it this favored position in the home? The explanation will be found, not in any single feature, but in the all-around excellence of all its departments, so that it appeals alike to men and women, young and old, gay and serious—the whole family.

The superior news-gathering facilities and high-class literary features of *The Record-Herald* have been the main factors in its wonderful success. Besides the full service of the Associated Press, it receives the foreign cable service of the *New York World and Herald*. It has its own leased wires to New York and Washington—also correspondents in all large cities. It has its special correspondents in every town of the Central West, who report all important news by telegraph. Complete and reliable market reports and financial news can always be found in its columns, with all other news of the business world. Its sporting department also is of the best.

But man and woman can not live by news alone. The true distinction of *The Chicago Record-Herald* comes with what it gives over and above the news—in such features as S. E. Kiser's daily column of humor, George Fitch's witty essays, the daily stories and pictures of "Jones's Daily Magazine," the breezy articles by Mme. Sarah Bernhardt and the admirable art talks entitled "Learn One Thing Every Day." This newspaper's criticisms of the drama, music and books are unsurpassed by any in the country. Choicest of all these extra features is the Sunday Magazine of *The Record-Herald*, a real magazine, full of good stories and pictures by the best living authors and artists—a feast of entertainment for the whole family. *The Chicago Record-Herald* has earned its pre-eminence by solid all-around excellence.

**Quorum Notices.**

**EASTERN MICHIGAN PRIESTS.**

*Ninth Quorum of Priests, Eastern Michigan District; Dear Brethren:* I have sent to your last addresses blank reports to be filled out and returned to me at once. If you have not received blank let me know at once and I will send another. Please state if you ave a quorum license. Kindly give this your immediate attention, as we wish to report to the First Presidency by January 15.

RAY D. BENNETT, *Secretary-Treasurer.*

DETROIT, MICHIGAN, 178 East Milwaukee Avenue.

**SASKATCHEWAN PRIESTS AND DEACONS.**

Priests' and deacons' quorums of Saskatchewan District will convene with district conference at Vanscoy, Saskatchewan, January 15 to 18. T. J. Jordan.

**Central Michigan Institute.**

Teachers' institute of Sunday school and Religio workers of Central Michigan District will meet at Beaverton, Michigan, January 24 and 25. Everyone invited.

SAMUEL I. PENDLETON.

**Died.**

MILLER.—James S. Miller was born at Sanatobia, Mississippi, July 9, 1861, died at his home near Dalby Springs, Texas, October 27, 1913. He was baptized by E. A. Erwin. Brother Miller lived a good and faithful life in the gospel, always telling of the joy it brought to his soul. Sermon by E. A. Erwin.

CURTIS.—Mary Ann Curtis died at Lamoni, Iowa, December 24, 1913, aged 75 years, 8 months, 15 days. For several weeks she suffered much, but when the end came she passed peacefully to rest beyond this vale of tears. Eight children

To understand the world is better than to condemn it; to study the world is better than to abuse it; to make the world better, lovelier and happier is the noblest work of any man or woman.—Backbone.

I ask of you the straightforward, earnest performance of duty in all things that come up day by day in business, in domestic life, in every way, and then when the opportunity comes, if you have thus done your duty in the lesser things, I know you will rase level to the heroic needs.—Backbone.

# ROYAL BAKING POWDER

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, JANUARY 14, 1914

NUMBER 2

## Editorial

### CHARACTER SKETCHES OF JESUS.

#### III.—HIS MORAL COURAGE AND HATRED OF EVIL.

It must not be supposed that because Jesus was kind and charitable he feared or hesitated to denounce evil or to rebuke evildoers when necessary.

When called upon to define right and wrong, or to express himself on moral questions, he met the issue fairly and without equivocation. He left no doubt in the minds of his hearers as to his position. His statements were plain and positive and courageous.

He hated evil, and particularly that evil which masqueraded under the cloak of piety. It seemed to him a monstrous thing that men should be unjust, cruel, avaricious, and corrupt, while professing to love and serve God. In his opinion long public prayers could not atone for private iniquity and greed, but rather made the offense much more flagrant. Position and influence could not save such offenders from his condemnation, or influence him one whit in the expression of his clearly thought out and consistently advocated principles of social and individual righteousness and justice.

To the Pharisees he said:

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves that appear not, and the men that walk over them are not aware of them.—Luke 11: 44.

Or as it is recorded by Matthew:

Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Matthew 23: 27, 28.

He also declared:

They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.—Matthew 23: 4.

It might have been to his advantage, from the standpoint of diplomacy, for him to have remained silent regarding the methods of these influential people, for they controlled public sentiment to a large extent and were prominent in church and society. It was bad policy, or at least must have seemed so to the cautious minded. But Jesus was guided by prin-

ciple, rather than by policy; or rather his was the only true policy,—that which conforms to correct principles of justice and eternal truth.

Many times he came in conflict with these people and their false and pernicious views of life and religion, as for instance when they approached him on the marriage question, and he drew a very strict line for their guidance, declaring that the hardness of the hearts of their fathers had been responsible for the lax conditions of their laws in that regard.

Always, however, with every denunciation of evil, there was an invitation to do right. If he pointed out the repulsive features of sin, he also painted the beautiful features of righteousness. For his program was *eternally* constructive and only *incidentally* destructive. If he denounced the sinner he also held out to him the promise of forgiveness and love, on condition of repentance and obedience.

The secret of his greatness and his exaltation was found in his intense love of right and his equally intense hatred of wrong. For it is written:

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Hebrews 1: 9.

What a beautiful picture of the Master! What admirable traits! Here is no compromise with evil. Here is no indifferent regard for righteousness. Instead we find deep, intense, godly hatred of and opposition to iniquity in every form; and earnest, pure, clear-flamed love of and devotion to righteousness.

He came to destroy the works of the Devil, which he hated; and to build up the kingdom of God and establish his righteousness, which he loved. The destructive features of his program will end with the final eradication of sin, sickness, poverty, and death; his constructive program will go on for ever and for ever. At last we know of no time in the dim and distant cycles of futurity when works of constructive righteousness shall cease within his eternal and all-embracing kingdom, the increase of whose dominion and power we are told shall have no end.

This was the manner of man that Jesus was when here. No wonder he was hated and maligned and persecuted, as well as feared, by the proponents of evil. They saw in him an enemy and rallied to crush

him, and his followers after him. No wonder the noble and pure gathered to his standard and loved and served him, glimpsing in him the Savior of the world and the embodiment of justice and truth.

Thus is he destined to draw after him an increasing multitude of kindred spirits of all ages and lands.

ELBERT A. SMITH.

(Note.—The next number in this series will be, "His Charity.")

### A PROPOSED NAVAL HOLIDAY.

By a majority of three hundred seventeen to eleven the National House of Representatives has adopted the following resolution:

Resolved, That in the opinion of the House of Representatives the declaration of the First Lord of the Admiralty of Great Britain, the Right Honorable Winston Churchill, that the Government of the United Kingdom is willing and ready to cooperate with other governments to secure for one year a suspension of naval construction programs offers the means of immediate lessening of the enormous burdens of the people and avoiding the waste of investment in war material.

This, we understand, was originated on account of a proposition made by Mr. Churchill before the British Commons to the effect that the nations should observe what has been termed a naval holiday. The nature of this holiday being indicated by the resolution just quoted. Naturally this proposition is viewed in different lights by different people. Those who are in sympathy with the military rule, the rule of force, consider it a menace to the welfare of the nation. This is perhaps well stated in the *Scientific American*:

The United States Navy is declining. Under the policy of the present administration it is declining at a rate, which, if maintained for the next four years, will place it in the fifth position, below France and Japan, and will reduce the United States from a first-class to a second-class naval power. . . . We commend to the attention of those members of Congress who waste the time of the Nation in foolish talk about the sin of building big guns and ships to carry them, the following indisputable fact, namely, that if, in a couple of years' time when all these ships are completed, the United States Navy should be sent out by this same Congress to meet the dreadnought fleet of Germany in a stand-up fight, it would be doomed, not merely to defeat, but to absolute annihilation. To the small-navy men in Congress, we commend also the consideration that, if they dispatched our fleet to fight either that of France or Japan, we should probably win, but at a cost of loss in ships and damage to those which remained afloat, that would relegate us to the third-rate position occupied by the Russian Navy at the close of the Russo-Japanese war.

Under present conditions the nations vie with each other in a struggle to see which shall be the best prepared for war. An increased armament by any one of them makes it that much more difficult for all the others because they must come up to the new standard. Thus each year the burden becomes greater. Yet any one of the nations naturally hesitates to cease this preparation, because such nation

would immediately lapse to an inferior position and might at any time find itself at the mercy of some nation having a superior armament.

This resolution, however, proposes that there shall be an agreement by which all may desist for one year from this increase of armament, by which arrangement they would all find themselves at the end of the year in relatively the same positions as they were at its beginning, with a very great saving for all concerned. Those who favor peace and labor in the interests of peace look on the proposition quite differently from the editor of the *Scientific American*, and their position is perhaps well stated in *The Chautauquan*, as follows:

By the enormous and striking majority—three hundred seventeen to eleven—which our national House of Representatives gave in favor of the naval holiday proposal as formulated in the British Commons by Mr. Churchill, the head of the British admiralty, it made a notable demonstration, moral and political, on behalf of peace and progress. A few months ago few would have ventured to predict the passage, without serious opposition, of a resolution so "idealistic." But the idea is steadily and rapidly gaining ground. The premier of Bavaria recently indorsed it in the most positive terms. Premier Asquith of Great Britain has advised the masses and the wage-workers to apply pressure to the governing and military circles in the interest of armament reduction and suspension of new naval construction. The sober statesmen, if they have any outlook and any sympathy with social reform, realize more and more that the rivalry in armaments, in warship building and defense preparations, is the greatest obstacle to economic and social advance, to prosperity and constructive legislation.

### NOTES AND COMMENTS.

RETURN OF JEWS.—The return of the Jews to Palestine goes on in a quiet yet spectacular manner. Only those interested in the study of this movement, those who are alert and observant, fully realize its import. Latter Day Saints, of course, have been watching developments for the past fifty years. The movement is one that they looked forward to for many years during the early history of the church, understanding clearly by the written word and the revelations of later times that such an event was sure to occur in connection with the history of the great restoration, and that it was to follow shortly after the coming forth of the Book of Mormon and the restoration of the gospel. The movement back to Jerusalem is attracting men of influence as well as the poorer classes. Brains and wealth are both represented, as will be seen by the following very interesting extract from the *Chicago Tribune* for January 3, 1914:

Within a week two representative Jews in America announced their intention of going to Palestine to aid in the regeneration and rejuvenation of that country. One of these men is the Yiddish poet, "Yehoash," or Bloomgarden, as his real name is. The other is Nathan Straus, who has gained

world-wide fame as a philanthropist. Mr. Straus retires from business to go to Jerusalem. The poet of the Ghetto breaks up a modest home which it took him years to build up in the New World—for he originally came from Russia as an immigrant. These two men of widely different spheres are guided in their march to Jerusalem by the same ideal—Zionsim. . . . This union in the field of ideas between the Ghetto poet and the American millionaire is remarkable and yet easily explained. The persecution of the Jews in some of the countries of Europe—persecutions which finally culminated in massacres and in blood ritual charges—has brought to the fold, so to speak, many Jews who thought that the day of races and nations is about ending and that society in the future will know of no distinctions on account of creed. Zionists the world over are elated over the interest which members of their race, who are themselves free from persecution, are taking in the fate of their weaker and harassed brothers in less enlightened countries.

**PUBLICITY IN HAWAII.**—Elders M. A. McConley and J. B. Barrett were recently granted space in *The Hawaii Herald*, published at Hilo, Hawaii, in setting out a brief though comprehensive historical sketch of the rise of the latter-day work, especially with reference to some of the points of difference between the Utah and Reorganized churches. They were given first page with display heading. Introducing the matter submitted by the brethren, the *Herald* says:

There seems to be some misunderstanding regarding their church; and as many have thought they were connected with the Mormon Church of Utah, known officially as the Church of Jesus Christ of Latter Day Saints, the elders have requested space to make the matter plain to the people that their church is in no way connected with the Utah Mormon Church, and their beliefs are materially different.

In many places where our elders are awake to the benefits of the public press, we are being treated with consideration and courtesy by press representatives. We are pleased to note that this is true in Hawaii.

**GRANT VERSUS YATES.**—Latest advices in the case of Grant versus Yates inform us that the new county attorney of the county in which said case was originally brought has stated his determination to dismiss the same. Brother Yates has been preaching to a crowded house in our new church at Ripley, Oklahoma, where this case originated, and where Mr. Grant is reported as having said that the then contemplated church would never be built.

Life is a mission. Every other definition of life is false and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree upon this, that every existence is an aim.—Mazzini.

A gentle heart is like ripe fruit, which bends low, that all may pluck it.—Backbone.

## Hymns and Poems

### Selected and Original

#### The Wanderer's Dream of Home.

I am sitting alone to-night, mother,  
Watching the fire's bright glow,  
Thinking of the days of delight, mother,  
With you in the long ago;  
And in fancy I see you again, mother,  
As you stood in your cottage door,  
Just as lovely as you were then, mother,  
And I am your joy once more.

#### Refrain:

Sweet fancies my memory are thronging  
As these scenes quickly pass in review,  
And my sad heart aches with a longing  
To be at home, dear mother, with you.

In dreams I am oft by your side, mother,  
A child as in days of yore,  
And we watch the waves as they glide, mother,  
Far up on the shell-strewn shore;  
But I wake and no longer hear, mother,  
The sea in its loud refrain,  
And my heart grows sad with the fear, mother,  
That we ne'er may meet again.

They tell me your face, once so fair, mother,  
Is changed, and your steps are slow;  
Your eyes are not bright as they were, mother,  
Your hair is white as the snow;  
And you mourn for your wayward child, mother,  
Who from your loved arms did roam  
To cross the great ocean so wild, mother—  
But has found no place like home.

Oh, I long for the old home nest, mother,  
And to kiss your faded cheek,  
To sob on your tender breast, mother,  
The love my tongue can not speak;  
Though I ne'er may receive your fond kiss, mother,  
In this world of sin and care,  
In a land that's fairer than this, mother,  
Together its joys we'll share.

ONSET, MASSACHUSETTS. JAMES L. EDWARDS.  
(Copyrighted March 29, 1913.)

#### Psalm of Gratitude.

O my Father, thou that dwellest  
In the glorious courts above,  
Full of mercy and compassion,  
Oh, how priceless is thy love.  
Man may leave thee and forsake thee  
And may wander far in sin,  
Yet thine eye is ever watchful  
And thy spirit seeks for him.

O my Father, I have wandered  
And sore doubts have tempted me,  
Midnight darkness hath enthralled me,  
Through the gloom I could not see;  
Yet when night has seemed the darkest  
And my pathway insecure,  
Through the darkness came thy Spirit,  
With its aid I shall endure.

Dearest Father, if thou leadest  
 All the rough and rugged way,  
 Shall the desert bloom with gladness,  
 Roses bright make fair the day;  
 Though afar my journey lieth,  
 Over mountains tread my feet,  
 'Mong the great or with the lowly,  
 Shall thy Spirit make it sweet.

Father, thou to me hast spoken,  
 From on high thy Spirit came,  
 Pointing out the path of service,  
 And the way to Christlike fame.  
 But thy servant is so sinful,  
 In this life I need thee most;  
 Make me strong and make me faithful—  
 O Jehovah, Lord of Hosts.

EARL R. CURRY.

### Feed the Hearts That Hunger.

Do you know a heart that hungers for a word of love and cheer?  
 There are many such about us; it may be that one is near;  
 Look around you, can't you find one; speak the words that're needed so,  
 And your own heart may be strengthened by the help that you bestow.

Or it may be that some one falters on the brink of sin and wrong,  
 And a word from you might save him; speak, my brother, and be strong.  
 Look around you, oh my brothers; what a world of sin this is!  
 If you see that help is needed, give it with a friendly cheer.

Never think kind words are wasted in this wicked world of ours;  
 Cast your bread upon the waters, it may come back e'en with showers.  
 Coming back we'll surely need them, there are times of sharp distress;  
 So, my brothers, e'er give kind words; gift and giver God will bless.

FULTON, NEW YORK.                      MRS. EDWARD D. LOVELAND.

### Be Not Afraid.

Be not afraid, young hands! The work  
 The world would have you do  
 Is measured by the time and strength  
 Allotted unto you.

Be not afraid, young eyes! The mists  
 That strain the glance of youth  
 Freshen the morning rose that crowns  
 The sunny hills of truth.

Be not afraid, young lips! The words  
 That falter on your tongue  
 Strike to the heart of men, because  
 They are so fresh and young.

Be not afraid, young heart! The hope  
 When all your dreams begin  
 Is strong enough to choose a goal,  
 And big enough to win.—*Aloysius Call.*

### A Prayer.

O God, our Eternal Father,  
 At thy feet we humbly bow,  
 Praying that we may not falter  
 And that thou wilt hear us now.

Grant thy Spirit to be with us  
 That our hearts may be attune;  
 Let thy light shine down upon us  
 That with thee we may commune.

That thy plan we can not alter,  
 We have known for many years.  
 May thy servants seek thy shelter  
 And forget their human fears;

For in sorrow did our Savior  
 Bleed on Calvary's cruel cross,  
 Teaching us through his behavior  
 How to purge ourselves of dross.

May the talents in us hidden,  
 And by thy pure eye best seen,  
 Be developed till they glisten  
 In the light of thy dear Son.

We have placed our all before thee,  
 Going out into the world  
 To proclaim the gospel story  
 And thy flag of peace unfurl.

Oh, give strength to all thy servants  
 And thy people duly bless  
 That they may be perseverant,  
 Free the gospel to confess;

So when trouble comes upon us,  
 We thy Spirit may receive;  
 And the world which now reviles us  
 May thy gospel soon believe.

Grant thy people's lives may witness  
 They have been and learned of thee,  
 That each one may prove his fitness  
 To be blessed and loved of thee.

Lord, from trials to be delivered  
 We, thy children, do not ask,  
 But sufficient faith unwav'ring  
 To perform our ev'ry task;

That thy work may not be hindered  
 By the crafty works of men;  
 That thy people who have slumbered  
 May their faith renew again.

All these blessings we are asking  
 In the name of thy dear Son,  
 That we, in thy Spirit basking,  
 May enjoy them, every one.

Give us now from thy rich treasure  
 Blessings for our labor, and  
 Glory be to thee for ever  
 And to thy dear Son. Amen.

W. R. DEXTER.

## Original Articles

### THE PRIEST AND HIS DUTIES.

Read at the reunion of the Sheffield District, England, October 12, 1913.

In considering this subject, perhaps it would be wise to refer to an objection sometimes urged against us, viz: What scriptural authority is there for the existence of this office in Christ's church?

Those who make this objection refer us to Hebrews 7: 11, 12, which says:

If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed there is made of necessity a change also of the law.

Under the Mosaic law the priest was commanded to offer sacrifices of the blood of bulls and goats, and the ashes of red heifers, etc., first for himself, and then for the people, for the purifying of the flesh; but under the gospel he is to offer sacrifices of those who by the preaching of the principles of the gospel offer themselves for baptism, in which ordinance he offers them as a living sacrifice for sin.

1 Peter 2: 5 speaks of there being in Christ's church an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Also verse 9 speaks of "a royal priesthood." Therefore as Paul wrote as recorded in Romans 12: 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Why our reasonable service? "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit," even as we shall be if we live worthily. (1 Peter 3: 18.)

Again, the Aaronic or Levitical priesthood is an everlasting order. 1 Chronicles 23: 13 says: "And Aaron was separated, that he should sanctify the most holy things, he and his sons *for ever*, to burn incense before the Lord, to minister unto him, and to bless in his name for ever." Malachi 2: 7 says: "For the priest's lips should keep knowledge, and they [the people] should seek the law at his mouth: for he is the messenger of the Lord of hosts." Doctrine and Covenants 83: 3 says: "And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever, with the priesthood which is after the holiest order of God." We also find that our Savior is to "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi 3: 3.)

This is when he comes the second time, "to his temple." So we see the Aaronic priesthood must

continue with the Melchisedec priesthood, to the end, as long as priesthood is necessary. See also Numbers 18: 8, 19, 23; Exodus 28: 43; Doctrine and Covenants 104: 8; Revelation 5: 10; 20: 6. So we are in the correct position as a church in the matter of priesthood.

In Book of Mormon times we also find the perpetual principle of the Aaronic priesthood:

And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches. And it came to pass that after Helaman and his brethren had appointed priests and teachers over all the churches, that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren.—Alma 21: 26, 27.

And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.—2 Nephi 4: 42.

This priesthood was generally regarded by them as a very sacred calling, they believing their responsibilities to the church to be so great that when from time to time they preached to and taught the people, and no heed was taken of the same, they (the priests and teachers) did shake their garments before them, stating that they were free from their blood. (See Jacob 1: 18-20; 2 Nephi 6: 86-88; Exodus 28: 30.)

Paul gave expression to thoughts of this kind to the elders of Ephesus just before his death: "Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20: 26, 27.)

So we see that the Aaronic priesthood is of divine order, and is designed by our Father in heaven to continue for ever; that is, until time shall be no more, or till it shall be counted no more. This is a very wise order, for along with the Melchisedec priesthood it is provided "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ,"—through this particular office every member is to be edified. Ephesians 4: 12-16; 1 Corinthians 12: 28; Doctrine and Covenants 107: 46; 17: 10.

The Aaronic priests are still called upon to offer sacrifices, of a different kind, but for the selfsame purpose as under the Mosaic law (which was added to the gospel because of transgression, Galatians 3: 19), to take away the sins of those who with contrite hearts and broken spirits, as the result of repentance, offer themselves for baptism; for one of the keys of this priesthood is that of turning the hearts of the fathers to the children, and the hearts of the children to their parents, lest God, through the operation of the laws of nature, should place a curse upon them. (Malachi 4: 5, 6.) To Elijah this key of the gospel was delivered, and from him to Joseph the Martyr and Oliver Cowdery.

### Of John the Baptist we read:

And if ye will receive it, this is Elias, [the Greek for the Hebrew term Elijah], which was for to come.—Matthew 11: 14.

Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matthew 17: 11-13.

See also especially Doctrine and Covenants 26: 2, and Church History, volume 1, pages 36-38.

Our Savior showed the necessity of this power in his ministry, when he stated that "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death." (Matthew 10: 21.) Peter and Paul also spoke of this condition of affairs to obtain in the latter days, showing again the necessity of such a power to be transmitted to mankind, who yielding themselves to God's service, justify the existence of the Aaronic priesthood.

Every priest of the order of Aaron must be called to the ministry by revelation, as must every other officer in the ministry of Christ's church. (Hebrews 5: 4.) Whilst this passage of holy writ seems to bear special reference to the order of Melchisedec, and the office of high priest in particular, yet the first verse of the same chapter speaks of the Aaronic priest's work under the Mosaic law, and also their duties under the gospel of love and grace. It says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." All Aaronic priests under the Mosaic law were called upon to offer sacrifices for sins, as well as were the high priests. The fourth verse says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (See Exodus 28: 1.)

No priest should be ordained except the vote of his branch be first obtained, unless the brother is an isolated member, when it is in the province of the presiding elders, traveling bishops, high counselors, high priests, and elders to ordain. (Doctrine and Covenants 17: 16.) But revelation must first be received, in any case, and if residing where there is a regularly organized branch of the church, the revelation [spiritual direction] should come through the medium of the president of that branch, or receive the consent of the president of the branch of the brother's identification, should be first obtained.

Now, Doctrine and Covenants 116: 1 says that the Lord is going to call men of every race to this office, evidently so that his church may be built up to perfection all over the world. Doctrine and Covenants 42: 5 says:

The elders, priests, and teachers of this church are to teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this shall ye do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and the Son.

Now this instruction is in keeping with the statement of John the Baptist in his testimony of the Christ, "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." (John 3: 34.) Christ himself says: "Do men gather grapes of thorns or figs of thistles?" (Matthew 7: 16.) The most important duty of the priest is contained in the above passage from the Book of Doctrine and Covenants. "And they shall observe the covenants and church articles to do them." We are told to so walk that our counsel may be made effectual by our example. (Doctrine and Covenants 119: 3.)

Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." (2 Timothy 2: 15.) And again: "Take heed unto thyself, and to the doctrine; continue in them; for in doing this thou shalt save thyself and them that hear thee." (1 Timothy 4: 16, 17.) So a priest should with full purpose of heart be consecrated to God's service.

We are informed that the power and authority of this priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeably to the covenants and commandments. (Doctrine and Covenants 104: 10.) See, also, as before referred to, Church History, volume 1, pages 36-38.

In Doctrine and Covenants 17: 10 we have what might be called a compilation of the priest's duties, except officiating in marriages. In the marriage section, 111: 1, we find that marriage may be solemnized by a presiding high priest, high priest, bishop, elder, or priest. The passage just referred to reads:

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

From these two passages we find that the priest holds the keys of the ministering of angels, to administer in outward ordinances, to preach, teach, that is, to proclaim the good tidings, and then to teach them, to expound (which means to explain, or to make clear to the understanding), to exhort (which means to entreat, or to encourage), and to visit the house of each member, and in this duty his chief point seems to be to exhort them to pray aloud, which evidently refers to their prayers at their family altar, which it seems there should be in every priest's home, for he can not as a servant of God teach others to do what he is not doing himself; and in secret (which means in his own bedroom, or in any place where he may be in his own privacy), so that he, himself, weak creature that he is, may pour out the expression of his individual soul in gratitude and thanks to his Maker, and solicit from him, pleadingly and plaintively, his own individual requirements in whatever direction his whole being may have need.

Prayer is the great means given to us of obtaining life more abundantly, and in it an individual, no matter who he may be, can express his whole soul to his God, as he can to none other.

The priest is also to exhort the Saints to attend to all family duties. This includes teaching their children to pray, nurturing and admonishing them to obedience to all the commandments of God as the Holy Spirit may lead them. What a delightful duty! where the highest and the holiest may participate. It seems that the duties of prayer and attendance at our family duties are about the first to obey as Saints, and while only these two are mentioned, they seem to embrace nearly our whole duty as Saints.

It is the priest's prerogative to ordain brethren to his own office, and also to the other offices in the Aaronic priesthood. It is also his duty to preside over meetings when the presiding elder is not present; that is, when he is branch priest, elected and sustained in that position by his branch. If an assistant or associate priest, he is to take the lead in meetings when the presiding elder and branch priest are not present. If there be more than one assistant priest in a branch, the one holding seniority of election should preside. (Rules of Order and Debate, page 101.)

A priest is eligible to preside over a branch, chosen and sustained by the vote of that branch. (Rules of Order and Debate, chapter 1: 4; Doctrine and Covenants 120: 2.) But he must conduct the meetings even as the elders, "as they are led by the Holy Spirit, according to the commandments and revelations of God." (Doctrine and Covenants 17: 9; Rules of Order and Debate, pp. 100, 101.) It is also his duty, if so chosen, to preside over other priests. (Doctrine and Covenants 104: 31.) This appears to

be in order either over his quorums, or over assistant or associate priests in a branch. (Rules of Order and Debate, 1: 6.) But the president of the priesthood of Aaron should be a bishop. (Doctrine and Covenants 104: 8, 40.) Every priest should seek membership in the quorum in his particular district or mission, and attend regularly the sessions of that body, if possible; for by so doing he will obtain further knowledge in his duties.

A priest is also eligible to travel as a missionary if he chooses, and circumstances make it advisable. (Doctrine and Covenants 83: 22.) But the priest's work is chiefly local. He can also effectually fulfill appointments.

It is also in order that their stewardships should be provided by the church when so necessary for his services. (Numbers 18: 21-26; Hebrews 7: 5; Doctrine and Covenants 42: 19.) But most of the priests in Book of Mormon times provided their own.

And he, [Alma] also commanded them that the priests whom he had ordained, should labor with their own hands for their support. . . . And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.—Mosiah 9: 57-59.

And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner: and thus they were all equal, and they did all labor, every man according to his strength.—Alma 1: 37-39.

Now as to visiting. Where there is more than one priest performing labors for a branch, it seems to me nothing very effectual can be done without proper organization, and the priest of the branch should see to this being effected. It is his duty (Doctrine and Covenants 104: 31). He should, in council with his assistants, systematize the work of visiting, if convenient, into districts. He, along with his associates, should have some itemized system of reporting each visit, a compilation of which items the branch priest should have in hand. In this way he may send the associate or assistants with the qualifications necessary for each particular case (for each individual requires dealing with in a different way) so that the best results may be obtained. He should see that each priest under his charge performs his duty faithfully, and if not, he should exhort him to do so, not upbraiding him, and he himself should be an example unto all in all faithfulness and diligence. By so doing each under his direction may look to him and have confidence in him. Without confidence no real good can be accomplished. Each one should report his labors in an itemized form to the regular business meetings of the branch, and the

branch priest should give an additional report of the labors of all. Itemized reports should also be sent to the quorum secretary, as may be required by rule. By this means something effective can be done, and the church receive a complete report.

In administering the sacrament, the priest or priests so engaged should have charge of the emblems, and should see that they are not irreverently used. "If the priest is faithful in his duties, he is of as much use to the church as the president of the church."—Joseph the Martyr, *Millennial Star*, vol. 15, p. 850.

Finally, he should be able to "have compassion on the ignorant, and on them that are out of the way, for that he (the priest) himself also is compassed with infirmity." (Hebrews 5:2.)

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he continues.—Doctrine and Covenants 42:6.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."—Luke 12:47, 48.

I pray God we may each and every one learn our duty and do it.

J. H. SYKES,

*Priest of Sheffield Branch.*

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### PROPHETS TO-DAY?

Not all of one's time should be occupied in accumulating *material* comforts, for so to do would be like one seeking shelter and warmth for his head and leaving his feet out of doors; or like one who, in an effort to be well dressed, spent all his means for a very costly hat, and wore it above a soiled and tattered coat; or like the young married couple who only had seventy-five dollars with which to begin their married life, and who paid sixty dollars for a cook stove.

Some people are too impressionable. One important need comes to their minds, and they allow that *one thing* to consume all their strength of intellect, so that they can not think of a second or third need at all.

In furnishing a house, we need more than a stove; and in clothing the body we need more than a hat. So, to sustain human *life*, in the most comprehensive sense, we must have food for more than the body alone, for "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

Man is a dual creature,—body and spirit. We know how to nourish the body and keep it healthy,

strong, and beautiful. We feed it bread and meat and such grains, fruits, etc., as the soil yields; but the spiritual can not grow on this kind of nourishment, nor subsist upon it. In order to live *spiritually*, we must have *spiritual food*. Wherefore it is written: "Man shall not live by *bread alone*, but by every word that proceedeth out of the mouth of God."—Matthew 4:4.

Suppose God were to cease to speak; then is our food supply cut off, our spiritual natures must starve, as our bodies would starve under like conditions. We can not chew the same cud of physical food over and over, year after year, and receive nourishment for the body,—there must be a fresh supply each season, newly produced. That the same principle holds true when applied to the spiritual food may be fairly illustrated by the experience of one of the writer's early schoolmates. He came across the hill to the district school, and in due time, learned the multiplication table. Then too much impressed with the teacher's suggestion that he could not get it too well, he learned it again. The next winter he learned it over again, and again, and again, until the whole matter became so confusing to him that he could not recite the easiest tables.

This boy had all the mental food out of the multiplication table the first time he learned it. He had digested and assimilated it, and there was no further nutriment in it. But he kept chewing away at that same thing, and never learned anything else. He forgot what he had learned, also, because progress was left out of his endeavors.

Life is a *process*, a progression; and the food that sustains it must by process be supplied. Old Mother Earth, the seasons round, from Nature's horn of plenty, distributes to us the things our *bodies* need; and God, the Father of our spirits, provides, age after age, food for the soul. It *proceedeth* from the mouth of God.

What hope is here! If we could come upon the shore of this river of "living water," how we would drink and be refreshed! Some of those mysteries that, though oft dismissed, still haunt the mind, might find solution here. With such hopes as these one might be expected at once to seek the "water of life," were he not immediately involved in perplexity as to where to find it, or through what channel to expect it to flow.

The Thames and the Tiber are *constant* streams. The great Mississippi and the Rhine go on in their course; surely God will keep his ways with no less constancy for it is written, "In him there is no variableness, neither shadow of turning"; and again, "I am the Lord, I change not." These words are from the Bible, and if true, we may expect God to be doing business to-day by the same system he formerly employed. We may expect his word to reach us



through the same channel through which it formerly came to the human race.

The record of former times says, "As they sat at the table, the word of the Lord came unto the prophet." (1 Kings 12:20.) The prophet is the channel through which the Lord formerly sent his word. That is the system he first adopted, and as we have seen, when he once chooses a system, he never changes it. He does not need to change, for he chooses, always the best at the first. He knows the best at the beginning, and does not need to experiment with this, that, and the other, before he can tell which is most suitable.

For this reason we may say we were *men* from the beginning. God knew how to make a *man* at the start, without having to learn by first making a monkey, and then a better one, and one still better, till finally he learned how to make men. Though it is different with mortals, God does the best thing first, last, and always, and never improves.

So, if we have spiritual life to-day, we must have spiritual food to sustain it, the word *proceeding* from the mouth of God. It must come from God according to his chosen system, through the prophet. Therefore, prophets are needed to-day. "And God hath set some in the church, first apostles, secondarily, prophets."—1 Corinthians 12:28.

Reader, are there any prophets in your church? Has any word of God come through them since the Bible was written? There is a church through the offices of which God's word still comes to men. Seek such an one, ask God's direction, and see if you do not find it.

E. G. HAMMOND.

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#### PROMOTION FOLLOWS PREPARATION.

[An address given by H. O. Smith, at Graceland College some years ago.]

It is something new for me to be called upon to address an assembly of college students, and in one way I am not qualified for the task, perhaps, for I did not have the advantages and opportunities for obtaining an education which you have to-day, though I often longed for them, and have often wished that I had had the same opportunities which my children have had. I might have been better qualified for the duties which I am called upon to perform now.

It may be, however, in consequence of this lack of education that I may be able to advise you to-day; for the one who is handicapped in this way can see the need of an education far better, sometimes, than one who is blessed with this help to the duties of life.

Since President Anderson told me last night that I would be expected to address the students this morning, I have had but little time to make any preparation; but I have jotted down a few thoughts,

some of them taken from clippings which I have taken from various sources.

I understand from the various workers for the welfare of Graceland College, that one of the aims of the institution is to grant equal opportunities to all, so that the son of the man who is blessed with the things of this world will have no advantage over the son of the man who is not so blessed. To accomplish this end, means have been provided for the poor boy to work his way through the college. It may be that the poor boy still thinks, however, that the fact that he must work his way militates against him in this competition with his more fortunate fellow student; but the results of the past are all upon the side of the boy who has the courage to face obstacles and overcome them. I have a clipping taken from a Minneapolis paper, I think, which is in point, and might be of encouragement to those who may be compelled to work their way through college:

There is no cause for surprise in the showing that the Ottawa University young man who won first rank in the state oratorical contest was a student who had been fighting his own way through school, says the *Herald*. Men who enjoy the extra facility of hardship have been winning so long that the world will almost concede victory to them. They have been learning to win oratorical contests and contests of every other kind, while learning how to pay tuition and board bills. Adversity has a rough and hard surface, but her polishing qualities are unexcelled when applied to those who have the stuff to take on polish. Look out for the youth in high water trousers, who tends furnaces and runs to his recitations during his earlier years in school. Also have whatever laugh you are expecting to have at him, early.

Perhaps you are complaining because you think that opportunity is passing you by; you may be sticking to your old place, and you think that it is the fault of your employer. You think that he does not appreciate you as he should; you blame your lack of promotion to the prejudice and blindness of those above you; but you do not stop to think that perhaps the blame may lie with yourself. The question you should seriously consider is, Am I prepared for promotion? Am I prepared to step into the shoes of the one above me, and do his work as well as he does, or better?

Past experience, as a rule, does not impress us with the thought that opportunity is blind. If she does not come to you, it is because she has noticed that you are not ready for her; she has noticed that you are not ready for promotion, and she is waiting until you are. You will not be disappointed if you fully prepare yourself for promotion. Only those who disregard the injunction of Saint Paul, and think more highly of themselves than they ought to think are disappointed.

Not long ago I read the story of Wallace Beery. It stated that he was an inconspicuous member of a company supporting a star in a New York theater. His place was in the chorus, where his duties were

similar to those of others; but he was what is known as an "understudy," which means that he was studying the part above him, and preparing himself to take the place of the star in an emergency. The time came when he was given the chance to show what was in him. The star got into trouble and was arrested, and the "understudy" had to go on in his place. He had so thoroughly prepared himself that he not only knew the lines, but he understood the stage "business" that belonged to the part. The next day the papers announced the advent of a new "star" in the theatrical firmament. He did even better than the star, but he did not have the advantage of his name and fame.

When the star returned to the cast the "understudy" returned to his place in the chorus. Not many of us would have the courage to do that. Success would have turned our heads, but humbleness is always an accompaniment of greatness. This man had the chance to show what he could do, and he did it so well that his talent would not be unrecognized long. Opportunity had knocked at his door and he was waiting to open it, and he will not have to tarry long in the chorus, but he will soon be a "star" himself, and instead of obscurity and small pay there will come to him fame and a competency.

The lesson that we would have you learn from this is, Are you understudying the part above you, or are you simply contented to do your part in the chorus; and are you doing that with a bad grace because you think that a prejudiced manager is holding you back? If you are doing your part with a bad grace, you are doing it poorly, and you are offering no occasion for anyone to select you for promotion. So long as you are not fitting yourself for better things, your proper place will be in the chorus; and no matter how much you may complain, it is there you will stay. It will not even profit you to change to some other company, because you will start in the chorus there, too, and by the same failure to prepare yourself that kept you back before, you will be kept back there.

That which is true of promotion in the theatrical world and business is true in every other walk and way of life. I have no doubt that you have complained of your teachers here. You have blamed them, perhaps, for the lack of advancement in your studies, when if you had given yourself a careful examination you would have found that the trouble laid in late hours, or a mind fixed too much upon athletics, or other things which bring you pleasure and excitement. Before we blame others for our lack of promotion, let us make a thorough self-examination, and see if we can not find the trouble nearer home.

Our aims have much to do with our progress in this world. We should aim high. Josh Billings says, "He who aims at perfection will probably miss

the mark, but he who aims at nothing, is sure to hit it every time." But, while we aim high, let us not forget that high aims are only attained by the mastery of little things, and attention to the details of life. I was in the room of two of the students of Graceland last night, and I noticed that they had for their motto the word *dig* and it brought to my mind a poem by Louis E. Thayer entitled, "*He dug*," which I will read, hoping that you may find therein some thought that will inspire you to better effort in your work here:

He wanted a job, and, like everything else,  
He wanted a good one, you know;  
Where his clothes would not soil and his hands would keep  
clean,  
And the salary mustn't be low.  
He asked for a pen, but they gave him a spade,  
And he half turned away with a shrug,  
But he altered his mind and seizing the spade  
*He dug.*

He worked with a will that is bound to succeed,  
And the months and the years went along.  
The way it was rough, and the labor was hard,  
But his heart he kept filled with a song.  
Some jeered him and sneered at the task, but he plugged  
Just as hard as he ever could plug;  
Their words never seemed to disturb him a bit,  
*As he dug.*

The day came at last when they called for the spade  
And gave him a pen in its place;  
The joy of achievement was sweet to his taste  
And victory shone in his face.  
We can't always get what we hope for at first—  
Success cuts many queer jigs,  
But one thing is sure—a man will succeed—  
*If he digs.*

You may have complained that your teachers have a little too prominently called your attention to the mistakes you have made in your recitations, but don't you know that our progress in life is marked by our ability to see and correct mistakes if we make them? James M. Barrie says:

The life of every man is a dairy in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.

Most of you know that I am a minister; and I want to tell you to-day that I have never made an effort in the pulpit or anywhere else with which I have been entirely satisfied, and I am glad that it is so. When one becomes perfectly satisfied with the efforts he is making, his progress stops; but if in looking over the work he has done he can see where he might have improved, he does better next time, and so makes progress. If we are unable to see the mistakes we are making we should be thankful when we have one who is so interested in our welfare that he will call our attention to them.

I do not feel that my duty is discharged this morning did I not call your attention to your obligation to God in this life, urging you to remember that your progress towards true success will depend upon your recognizing God as a factor therein. We are sometimes inclined in the exuberance of youth to think that we can get along without God, and forget our allegiance to him. It is said of Abraham Lincoln that in his earlier years he scoffed at religion, but in his after life, when the cares of a nation weighed heavily upon him, that he turned to God for help, and was not ashamed to pray. Of him James Creelman has this to say in a recent number of *Pearson's*:

The careless, foot-free, waggish wood-chopper of New Salem had scoffed at religion, and written a bitter attack on the Bible, which a wiser friend had snatched from his hand and burned. The president-elect, with the cares of a mighty nation in its death throes descending upon his shoulders, stretched his hands childlike to a power greater even than the omnipotent and sovereign people.

And so you will find it. You can not afford to go through the world without God as your friend. Your faith in him will color all your life. Your conceptions of the right will be influenced by his precepts, and your ideals will be high or low as you accept or reject his teachings. Success is not always the attainment of desire, and failure is not always to be measured by your inability to reach your goal. We look upon the masters of finance as successful men, counting success as the world sees it; but who of us would be willing to attain success in the same way that they did? By employing the same means that they did?

"I would not count it failure if in vain  
I strove, with earnest self-forgetfulness,  
Of some high task fruition to obtain,  
But did not win the guerdon of success;  
If my poor effort no base thought did know  
I would not call it so.

"But if I won it by a selfish might,  
Staining endeavor by a servile greed,  
By so much as one paltring with the right,  
Or by the savor of one wrongful deed,  
Then would I count attainment of desire  
Failure most dire."

A good character is success; a bad character is failure, even if we amass the riches of this world, and have all the comforts which wealth can bring.

Our aim should not be to see how much we can get out of life for a selfish purpose, but absorb only that we might give out to others, so that when we have passed out of this world it might be said of us that the world is better because we have lived. It should not be a question of how much we can impart.

"What is our duty here? To tend  
From good to better—thence to best;  
Grateful to drink life's cup—then bend

Unmurmuring to our bed of rest;  
To pluck the flowers that round us blow,  
Scattering our fragrance as we go.

"And so to live, that when the sun  
Of our existence sinks in night,  
Memorials sweet of mercies done  
May shrine our names in memory's light;  
And the blest seeds we scattered bloom  
A hundred fold in days to come."

## Of General Interest

### THE COOPERATIVE KINGDOM.

The bacillus of cooperation, abroad in the world, has affected nations in a variety of ways; in some its activity has been directed chiefly to problems of distribution, in others triumphantly applied to financial credit, and in still others to agriculture. In every new country it invades, the social effect differs quite as markedly as the practical application. Denmark and Italy, to select two countries whose conditions are opposed and whose methods in a manner complement each other, have especial success in production, further manufacture, and marketing of the things which are natively grown: three fields in which there is usually much waste and loss from the limitations of the farmer, not always caused by ignorance or inexperience, but often by economic factors which are not clearly understood.

Denmark, using cooperation only in such manner as to separate all the interests of the farmer, helping to maintain his entity, has taken good care to make her citizens individualists on the land and keep them so; the several forms of society, each provided for a single detail, are quite different from the many-purposed collectivist association of Raiffeisen's ideal. Denmark presents to-day the unique example of a government which draws a large part of its sustenance from cooperation. It is well called the Cooperative Kingdom. The country has long been pre-eminent in dairying, and the Danes have specialized with great success, providing England with butter, bacon, and eggs, and reaching out toward a greater export trade. The farmers have also erected a large cooperative beet-sugar factory and a considerable number of cooperative preserving factories. This entire business, including the immense yield of root and grain crops and the export of fine live stock at fancy prices, is carried on by a population no larger than that of Chicago, and in an area two and a half times the size of New Hampshire. Denmark has solved her human problem by means of proper education; she has solved her land problem by means of cooperative mortgage credit and government aid; and, best of all, she has attacked the most troublesome difficulties between the farmer and his market with notable success.—John L. Mathews, in *Harper's Magazine for November*.

### TUNNELING THE ENGLISH CHANNEL.

Tunneling the English Channel has been talked of for generations, and from time to time the scheme seems on the verge of realization, only to be relegated soon after to semioblivion. It is now again occupying the attention of the British Government. On August 5 a deputation representing some ninety members of the House of Commons was received by Mr. Asquith, who, in reply to their advocacy of the undertaking, reviewed the history of the proposal.

As far back as 1874 the idea was approved by the Foreign Office, but from 1883 onward the government has consistently opposed it, mainly on military grounds. It was strongly opposed by Lord Wolseley. From an engineering point of view the project is entirely feasible. Three methods of securing continuous railway communication between England and France have been suggested; viz, a tunnel, which would cost not less than eight million pounds; a bridge, which would cost two million pounds; and a train ferry, which would cost two million pounds.

The real reason for the sentiment prevailing in England against these projects appears to be, to quote the *London Times*:

A half-articulate feeling, deep-seated in the heart of the nation, instinctively urging it to repel without question what it believes to be an attack on its individuality. It is difficult for Continental peoples to realize the peculiar quality which the possession of an island kingdom breeds in a race. The moral effect of the "continuous road into Europe" would be immediate and striking, but it might also be disastrous.—*Scientific American, November 22, 1913.*

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### SCIENCE AND THE EDUCATION OF THE FUTURE.

To the average citizen of to-day science appeals through its manifold application. Its function appears primarily, to some perhaps wholly, utilitarian. Indeed, some hold that science which does not lead to practical application is heresy.

If this be so, it appears at first sight as if science as a subject of study for the young, the adolescent, and the mature, could never offer more than a limited educational discipline. But this is an utterly false conclusion. It arises out of a misconception of the meaning underlying that much-abused word *practical*. Any thing or action is "practical," which is conducive of benefit to mankind. It is a grossly narrow view which sees benefit only in the production, transportation, and bartering of merchandise—whether this be food, clothing, buildings, materials of construction, or what not—and which reckons scientific pursuits as "practical" only if they can be traced forward to the ultimate production of such merchandise.

The needs of man are not purely material. From time immemorial his mind has hungered for an in-

terpretation of the phenomena of nature about him. Primitive man of the gray dawn of history, and the savage of to-day, peoples space about him with spirits and demons, to whom he ascribes the power of shaping events and destiny. To them he offers supplication to engage their favor and to appease their anger. This, the crudest kind of religion, is at the same time the crudest kind of science. Because it has no obvious relation to the production of merchandise, are we to remain indifferent to the development of this aspect of science? If we could do so without forfeiting all our industrial achievements, would we be willing to go back to that state of scientific ignorance, which would bid us offer human sacrifice to appease a rain god? Would it be "practical" to do so? Men forget that evil comes not only of ill-will, but also of ignorance, and that science brings benefits by clearing our vision—a matter which may be of greater importance than the invention of some "practical" machine or process.

Viewed in this way, science has a high humanitarian value, and its study must rank side by side with that of ancient and modern literature. If anyone still doubts this, after what has been said above, let him ask himself how many works of literature or fiction have had a greater influence upon modern thought in all its phases and throughout the civilized world, than those epoch-making volumes in which Darwin has laid down his classical researches and reflections upon evolution.

In the education of future generations we may well expect that science will be given a more and more important place. This not only because the young must be prepared for the tasks by which they will later in years earn their subsistence, but also because science, when construed broadly, has its lessons for us on many topics of the most vital interest to the life of body and soul. We would not contend that it can ever take the place entirely of literature and art in its formative influence upon character; but it will be a complement to them, a complement for which there is a crying need to-day: Literature and art deal with ideals; science deals with reality. Literature and art point us a way, show us an aim; science teaches us the limitations of our resources and powers, and brings us back to earth—from the world of dreams to the world of action, from the world of purposes to that of accomplishment. It makes us "practical" in the best sense of the word, for "practical" indeed we must be in order to translate our ideals into reality.—*Scientific American, November 22, 1913.*

Give conscience the right of way in your life, and there will be many whose purpose of righteousness will be strengthened thereby.—Selected.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### The Missionary's Birthday.

For months he had been in his distant field, striving in all faithfulness to do the work intrusted to him by the church and by the higher authority of God. As the holidays approached, there came a letter from home asking if he would be with the little flock at the happy yuletide, and, when that time arrived, events had so shaped themselves that he was at home with wife and children.

A few days after the new year had been ushered in, invitations were quietly circulated among his neighbors and a few others of the Saints, and one Sabbath evening, when he returned after a prolonged series of visits of administration among the aged and sick, he found his home occupied by a happy little company who had come in response to the call to celebrate his birthday.

It was the Sabbath day, and he was a missionary of the Church of Jesus Christ; they who were gathered there held enshrined first in their hearts "the latter-day work." And so, when he had arrived and had welcomed his guests, one of the first acts of the assembly was to stand while one offered to God a prayer of thanksgiving and praise, of supplication for his power and grace to attend his people, and for the divine benediction to be upon the missionaries of the church in general, and upon this particular one whose birthday was being commemorated.

Then there were little impromptu talks by some, several of our own loved hymns, the reading of a poem, the presentation of a birthday remembrance, the partaking of refreshments, pleasant words, parting handclasps, and dispersion to various homes or evening services at the church; a happy, peaceful hour was ended, one dedicated to expressing to a faithful brother our appreciation of his worth. "How pleasant to cherish a brother!"

### The Missionary's Tribute to His Wife.

We went to celebrate the missionary's birthday, but the reading of the poem turned the meeting for a time into a celebration of the birthday of his wife; for the verses had been composed by him and dedicated in loving appreciation to his devoted companion on the occasion of her birthday, which occurred while he was still far from home.

The lines that follow here are an extract from the poem, which, though not intended originally for any eye but hers, so well portray the appreciation every man of the church should accord a faithful wife that they may well find a place in this column which belongs to the mothers of the church, many of whom are missionaries' wives:

"Though the miles lay oft between us,  
And our lot has been apart,  
You have been my boon companion,  
Always, ever, near my heart.  
And when feeling sad and lonely,  
When the clouds seem dark and drear,  
I have often found sweet comfort  
When I think of you, my dear.

"Ofttimes when I've been discouraged,  
And had thought to quit the field,  
You have spurred me on to action  
By your counsel not to yield.  
Were it not for your devotion,  
And your sacrificing zeal,

I, perhaps, would not be able  
Thus to work for Zion's weal."

The lines preceding this extract had made reference to the time when first they met at a General Conference, to the courtship that followed; they assured her that he would always look with pleasure on the autumn night when they had stood at the altar and had united their fortunes. They ran on to tell her he was proud of her, his devoted, loving wife, that he paid homage to her motherhood. They closed with loving wishes for her happy future in this life and in the one to follow.

We often hear exclaimed concerning some one specially gifted, brilliant, and popular, "Oh, he is great!" As the missionary sat in his newly presented rocker, modestly surprised at the introduction of his poem, but not unwilling that we all should hear the tribute he had paid his wife, he was great, and his greatness grew upon us as we realized the tenderness, the loyalty, the ability in the man to appreciate his wife's sacrifices, her patience, and fortitude. Appreciation of this kind helps the woman to be brave and to meet her duties with happy courage. It builds her up to know that he who stood with her at the altar of marriage in their youth is still fervent in his love, that he is proud of her. Happy is the woman whose husband does not withhold from her that praise which is her just due.

### Mother First.

A little daughter, aged six, assisted with pleased alacrity in serving the refreshments of the evening. She went straight to mother first, and her attention was received with smiles and with the mother's pleased comment to the one sitting next to her.

I do not know whether the child had been instructed to do this or not, but the act instantly recalled to mind that the instructor in domestic science in a recent talk on serving said, "Serve mother first."

Mother is coming to her place. Mother is not destined always to be the servant of all, the last of all to be served. Mother is about to be brought from her back seat to a place of honor in the home. A most pitiful letter recently came to this desk from a wife and mother whose experience is far different from that of the happy woman into whose life we have had a glimpse. It is from a desire to lift the ideal of wifehood and motherhood nearer to what it should be that we have ventured to give from real life the beautiful picture of a mutually kind and devoted family circle.

### "The Housewife's Hymn."

The mother of a family has something more to do than to receive the homage of husband and children. She has duties and responsibilities of immense importance. It is the intelligent and faithful discharge of these duties that entitles her to the devotion of husband and children.

She must study to conserve the health of her family. She must feed them properly, clothe them aright, keep the home in sanitary condition. She must guide and counsel the children, and encourage her companion.

In the doing of her work, she finds great joy, such as is beautifully expressed in "the housewife's hymn," a portion of which is as follows:

"Thou knowest how they lean to me for life;  
Even the strong, brave man who calls me wife—  
The father of my flock—must look to me  
For blood and sinew and the strength to be.  
This, then, the greatest, dearest thing of all—

To know that I may answer to their call;  
That thou hast made me mother, friend and mate,  
Keeper of life and molder of their fate.  
By this I know the universe as thine—  
That hearts and homes and people are divine!  
Is there a greater gift in all thy store?  
My woman's heart is full—I ask no more."

### Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN JANUARY.

Prayer for our Sunday schools and Religio societies, for the Prayer Union, and for all the auxiliary departments in the church, that each may be blessed in its work for the general uplift.

Lesson, Saint John 15: 1-8. Memory verse, Galatians 6: 9.

#### A LETTER OF THANKSGIVING.

*To the Prayer Union:* After reading in recent issues the many calls for prayers for those afflicted, I feel that I should tell you of my experience. In July of the present year, I found a hard lump forming in my left side. I went to a reputable physician in Minot, who upon examination pronounced it a malignant tumor, the forerunner of cancer, and advised immediate operation as the safest way out of my trouble.

I left his office with the intention of returning in a few days for the operation, but somehow everything seemed to work together for the postponement of my plans. After several months of delay the growth became so large and painful that I became alarmed. I have made a practice of reading my Bible every day, opening it haphazard, and one day these lines met my eyes, "He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform." (Romans 4: 20-22.) Then I read Hebrews 11: 5-7.

I had been told in my blessing that God would also bless me with that faith that would enable me to overcome the obstacles thrown in my pathway. I felt that here was an opportunity to put into effect that faith in God and his promises to his children. I made it a matter of prayer and study every morning and evening for three weeks, and on Thursday afternoons in spiritual meeting with the Prayer Union. I earnestly prayed to God for the blessing of healing and the removal of this growth, if it was his will.

I put down any inclination to doubt and persistently *believed* that God would hear my prayer and do his will toward me. I can not describe to you the uplifted condition of my whole mind and body during those three weeks of earnest endeavor. I felt health pouring in upon me, the growth after the first week becoming smaller and painless.

In three weeks from the commencement of my season of prayer it was gone. I went to the same physician and told him the circumstances. He said I might consider myself very lucky as not one tumor in a hundred disappeared so. They usually cause years of suffering, or else an operation. This one beset me just five months.

I tell you this in order to help some one else in affliction, for the glory of God, and to testify to his goodness. If you say you have faith in God and his word, *exercise* that faith. Do not expect all of God and none of yourself. Put your faith to the test, and God will give you a blessing. But you must *work* and *believe*.

Your sister in the faith,

MRS. W. D. GRAHAM.

BURLINGTON, NORTH DAKOTA, December 14, 1913.

## Letter Department

TULSA, OKLAHOMA.

*Editors Herald:* Tulsa is a young and active city of about thirty thousand inhabitants. The wonderful oil and gas products of this region are the powerful backbone of its wealth. Coal deposits of excellent quality are being opened up by Brother Peter Adamson, jr., with his active force of miners.

The coal camp at the mines joining Tulsa on the southeast is quite a village in itself, a good percentage of the population of which is Latter Day Saint. Brother Earl D. Bailey is associated with Brother Adamson in the management of the mines, and the various branches of the bustling little industry. This industry is not so small as the term might imply either, as the company has a lease on several hundred acres of the best coal field, and are preparing to sink a new shaft. Brother Rudd, formerly of Wilburton, I think, is general overseer of the mercantile department. They operate a supply store in connection with the mines. They have a nice little Sunday school established; they are favored with preaching by Brother Davidson and others.

There are also quite a number of Saints residing in the city of Tulsa proper; but they are separated so widely that no point is convenient for a meeting place. They meet regularly, however, and conduct a live little Sunday school. This school not only blesses its attendants, in that they are taught the word of God, but it contributes with unstinted liberality to the various church funds. The Christmas offering of the school last year was something like thirty-five dollars, or over. At one collection for the Christmas offering of this year, more than twenty dollars was contributed.

Peter Adamson and wife, E. G. Nelson and wife, Brother Erter and family, Sister Logan, Sister Fry, Sister Lancaster, Brother Wallace N. Robinson and others might be named as supporters of the school. The latter named brother is so well known throughout the church that all will know it is a fortunate school, whether small or large, which has his assistance.

Brother Robinson's prominent standing in the business circles of Tulsa as proprietor of the most splendid hotel in the city brings him before the community. There is no doubt much curiosity in the minds of those who note his fidelity to a religion which the world thinks is so strange. However, Brother Robinson's masterly ability in every line which receives his attention commands the respect of all, in so much that where many a person under similar circumstances would be ostracized to a certain extent, he is fortunate in not being "queered" at all on account of his religion, but rather is sought after.

The same is true of other Saints at Tulsa, and elsewhere, where they allow their religion to be an everyday working force in their lives, enabling them to look the whole world in the face with the calm consciousness of a superior religion, a holy purpose of heart, and an activity of thought and performance void of offense toward all men.

The voice of prophecy was given some years ago to the effect that the Saints would find favor in the eyes of the people; and we may see that prediction being fulfilled in many places. Discretion which prevents the casting of pearls before swine is a grace which prepares the Lord's people for the favor which the prophecy suggests. So also does wisdom, which gives power to recognize virtue and utilize truth, whether found on Christian or on heathen ground.

Our course may be kept narrow with respect to the "straight and narrow way," but broad with respect to breadth of mind and scope of spiritual vision. The field of truth still

unexplored by most of us is quite a broad concern; therefore we can not afford to be narrow.

The mark of our high calling in Christ Jesus is indeed a high mark, and well worthy of pressing toward. Between us and the mark there may be many a slip. And when we have gained what we thought to be the mountain peak we may find it to be only a foothill in comparison to the majestic heights beckoning our best attainment beyond.

Personally, I subscribe myself in fellowship with all Saints, and as many sinners as will go at least part of the way, pressing toward the mark of the high calling indicated by our Lord, and witnessed to by the prophets.

JAMES E. YATES.

LOS ANGELES, CALIFORNIA, December 5, 1913.

*Editors Herald:* Reading the article written by Sister Switzer, entitled, "The book that impressed me most," brought to my mind the book that impressed me most. I have been deeply impressed by many good books; I have read many of them. I never cared to read only such books as had good moral lessons. But the books that impressed me most were the three standard books of the church, viz: the Bible, the Book of Mormon, the Book of Doctrine and Covenants, because therein were laid down the laws and commandments of our Lord, and these books brought to me the gospel in its fullness.

I am glad I can say that I rejoice and am thankful for this message of the restored gospel than I can express. My heart is too full to express the joy I feel in this gospel of latter days, the power of God unto salvation. Saints, let us build on the solid rock, so that no tidal wave can wash us away. When we are all willing to consecrate all we have, and all we are to the work of the Master, as did our dear Brother and Sister Lake, and others, what a joy we will know and what love Christ will bestow upon us!

To-day in the Los Angeles Branch the Lord needs a willing worker, a stenographer to take down patriarchal blessings, which God wishes to bestow upon his children, that they may know more fully the field of labor he wishes them to work in. Would that some one might give their evenings to this labor of love.

Very truly your colaborer,

MRS. O. L. ROCKHOLD.

224 TWENTY-FOURTH STREET.

SHABONA, MICHIGAN, December 7, 1913.

*Editors Herald:* A storm is raging over this section of the country, to the extent that it is impossible for us to go to the house of the Lord, yet we feel blessed by his Spirit, as we always do when trying to serve him as we should. Our branch seems to be in good spiritual condition at present, though there may be those who do not live up to their privileges. As a people we have been admonished from time to time through the gifts of the gospel. We thank God that he recognizes us as his people.

I remain your brother in Christ,

JAMES GROOMBRIDGE.

WINNIPEG, MANITOBA, December 8, 1913.

*Editors Herald:* The latter part of September Brother T. F. Robbins, whom I first met in Calgary, while there two years ago, came to Winnipeg for an operation for cancer, which had lately developed in the lower jaw. He was operated upon by a Doctor McLain of this city. The operation proved to be much more severe than anticipated, as is usually the case with this disease. However, he recovered sufficiently

to leave the city for Emmerson, Manitoba, where he was to engage in work at his trade as a painter. Soon after arriving there the wound broke out with an hemorrhage, and continued until he was rushed back here to the Saint Boniface Hospital, where he bled to death the same day.

Notwithstanding that Brother Wilson and I had visited him regularly at the private hospital of Doctors McLain and McEntire, and he was brought to them when dying, they failed to call us or let us know of his condition. At death he was summarily sent to the undertaker's parlors, and not until word reached us from Welland, Ontario, did we know of his sudden return to this city, and of his death.

I have understood that at one time he had a family, but I have failed to get in touch with anyone that could give me information as to the whereabouts of his relatives, if he has any. Neither am I able to report to the branch to which he belongs. A Sister Austin, of Welland, Ontario, has furnished the money to cover the expenses of the burial, which took place from the Gardener Undertaking Parlors on November 7, sermon by the writer.

We are wondering if he had insurance or other effects that he did not have time to represent because of his condition during the last few hours of his life.

We felt keenly the sorrow that a brother should meet with death unsurrounded by any of his relatives and near friends, and that even the Saints who were willing to be with him and do the part of Saints in faith and prayers were deprived of the opportunity. While at the funeral there were no relatives or immediate friends, the little band of Saints here turned out and did all they could to show their respect to one who held membership in the church with them as a brother.

I am hoping that we may have the earnest prayers of all the Saints for the success of the work here, and that the money and effort spent to get the gospel before the people of this northern city may be productive of some lasting good.

I suppose there never was but one other time in the history of Winnipeg when the times were so hard, and there were more men out of work. The mildness of the weather up to the present time has been of great benefit. May the Father of all graciously temper the winds to the shorn lambs, and help the poor people who find it hard to get fuel to keep warm during the long and severe winters that usually come to this country.

With an earnest desire for the success and triumph of the work in all the earth, I am your brother and colaborer in the great cause of right.

WARD L. CHRISTY.

OTWAY, OHIO, December 9, 1913.

*Editors Herald:* I am striving to do the will of Him who called me into the vineyard. It is not my desire to be classed with the unprofitable servant; to sit with folded hands and do nothing when the harvest is great and the laborers few, and when that great day comes be cast into outer darkness where there will be weeping and gnashing of teeth. I want to have my work done so when Christ the bridegroom comes I will be as the wise virgins, having oil and being ready.

Dear Saints, watch and be ye also ready, for ye know not the day nor the hour wherein the Son of Man cometh. He will come upon some as a thief in the night. I trust that none of the Saints will be found in the condition of the foolish virgins, but that all will have their lamps trimmed and brightly burning. Christ said to his disciples, Ye are the light of the world, if the light becomes darkness, how great is that darkness. Those who have been enlightened by the Holy Spirit and fall away, it is impossible to renew such

again unto repentance, therefore it behooves us to live prayerfully and carefully.

I am a priest of our branch, known as the Pleasant Valley Branch. On Saturday, the 6th, I went to McDermott, where I met Brother H. C. Hidy. We had preaching service by the writer. We met with the branch on Sunday and held sacrament service. The Holy Spirit was present to comfort and cheer. Sunday night we had sacrament service at McDermott, at Brother Carpenter's, as he is afflicted and not able to meet with the branch. It was decided to hold a sacrament service at McDermott the first Sunday night of each month. There are several who can not attend the branch meetings.

In gospel bonds,

J. T. MITCHELL.

NEW LISKEARD, ONTARIO, December 10, 1913.

*Editors Herald:* The Saints here all seem to be blessed with health and strength, except three who are afflicted. Brother Stafford has had blood poison in his leg. He is very old and it goes hard with him. Sister McKenney who has been ailing for a long time, seems very weak in body, but still firm in the cause. My mother is also ailing, and has been for the past three months.

Oh, dear young brothers and sisters, can we realize, "What is home without a mother?" Oh, how often we say and do those things that we ought not! And oh, how often we would to God that we could recall them. It makes me sad when I look back and see the mistakes I have made. My mother is very weak in mind. Dear Saints, I humbly ask an interest in your prayers that if it is God's will she may be made strong and have a desire to go on in the fight.

My older sister is cooking in our camp. I am not very strong; many times I overdo myself to save mother. I am afflicted at times, and no one but God and myself knows what I suffer. I am willing to suffer if it please God. If it is his will that the affliction be driven from me, I beg an interest in your prayers to this end. I also ask for the three mentioned who are afflicted and all the Saints throughout the broad world.

Elder James Pycok has been laboring in this part of the vineyard since the October conference in Port Elgin. He has baptized three. In October a Reverend Barker of the Baptist Church lectured on "Mormonism," and Elder Pycok replied. It aroused an interest for a time; but it has been so dreadfully muddy that people seemed to lose interest by staying away. Elder Pycok expects to leave here for his home tomorrow. I think that much good can be done here if we Saints live as we ought, and show to the world that we are children of God, and strive to keep the camp fire brightly burning.

I remain a weak sister, striving to overcome the adversary.  
NETTIE C. SHEPHERDSON.

VINALHAVEN, MAINE, December 9, 1913.

*Editors Herald:* There are only a few Saints here, and we are far apart. We have six children, and have organized a Sunday school at our home where every one is welcome. We have Beginner, Primary and Intermediate classes.

Elder F. J. Ebeling was with us a year ago last October. He has just now dropped down in our midst like a ray of sunshine, for a few days. Since his work of a year ago Brother A. Bigg has been holding Sunday evening services at Creeds Cove Schoolhouse, and Sunday school and Religion at Sister Brown's, Pequod. He is a faithful worker for the Master, and is trying to practice what Ezra taught, Though we are one among many there is something helpful for each

one to do, however small it may seem. One person may exert a great influence for good.

We need your prayers that we may ever be ready at the call of duty, not looking at anyone's faults so much as our own, and always trying to build up the work instead of tearing down, thus becoming stumblingblocks for others.

Yours for the Master,

MAE BEVERAGE.

DERBY, INDIANA, December 11, 1913.

*Editors Herald:* Since last writing Brother Pitt and I have conducted an interesting series of meetings at the Saints' chapel near Wirt, Indiana. We had good attendance and attention throughout—better, indeed, than I expected.

The cause there suffered somewhat by the apostasy of Elders M. R. Scott, jr., and William C. Marshall, of the Seventy. I am of the opinion, however, that our loss there has been due not so much to their defection as to our failure to provide proper representatives in their stead. They had for several years had regular appointments. Since then our work in that locality has been very erratic. There is not now a single officer there, hence they really have no branch.

Brother and Sister Pitt are now in Louisville. This will probably be their next point. Wife and I came here on account of a funeral service in memory of a Sister Hyde, late of Illinois.

The day of our arrival Brother Simpson C. Gruver passed away. His illness was brief and his death a surprise to everyone. His words and actions were encouraging to me in the days of my early ministry. In addition to his interest in and knowledge of the church he had been a school-teacher, and was, in general, well qualified to assist young men in the ministry.

We shall not be able to return to Indianapolis until after New Year's.

In gospel bonds,

A. C. BARMORE.

DOUGLAS, ARIZONA, December 11, 1913.

*Editors Herald:* Many of your readers have known of the labors of Elder J. W. Morgan, who was called to rest last Friday, after a severe illness of two or three weeks. About October 1 he moved to his homestead near Douglas, and built a house. He was engaged thus about one month and was getting quite comfortably situated when his suffering became so severe that he consented to go to the home of Brother James Farley, in Bisbee, where he could receive proper care. He grew worse slowly, and was advised by doctors to go to a lower altitude, which he determined to do, but was undecided where to go.

A special prayer meeting was called to seek divine guidance for him, as he had full faith in the Lord revealing in some way the course he should pursue. In response the voice of the Spirit came through Brother David Davis, expressing the great love of God for his children, and commending the action of the Saints in seeking him. Brother Morgan was told that his days were numbered, and that in a few days he would be called home to the paradise of God to receive reward for his labors, which were approved and pleasing to the Lord. The Spirit was present in great power, and all felt to bow to the Master's decree, even to pass through the valley of death if it were his will.

From that on Brother Morgan failed rapidly. Ten days later he was released from his suffering and taken to rest. Two doctors were summoned during his sickness, who pronounced his trouble Bright's disease in the worst form, admitting their inability to do anything for him. He received temporary relief through administrations, which were oft



repeated, as one or more elders were with him constantly the last ten days.

He was tenderly laid to rest in the Evergreen Cemetery at Lowell, the 7th inst., after a touching sermon delivered by Elder W. H. Mannering.

The previous Sunday the Saints were greatly edified and strengthened by a powerful testimony borne by him as he sat in his chair and extolled the love of God manifest in the restoration of the gospel and its attendant blessings. He felt to defend the work with his last breath if opportunity offered, and exhorted the Saints to diligence and faithfulness. We feel that a loyal soldier has been honorably released.

Brother Morgan had occupied in the Seventy for some years, being superannuated in 1907 because of ill health. He continued active, having left responsibilities of district and branch presidency last spring to come to Arizona in quest of health. He passed away reconciled to the Master's will.

In bonds,

S. D. CONDIT.

BAY CITY, MICHIGAN.

*Editors Herald:* I take this way of letting you know how I am getting along. My health is very good just now, but I find that I must be careful and not do too much, as my nerves are not as strong as they were before my breakdown. But I am doing all I can.

We are having splendid interest here in Bay City, and God is blessing our labors. I wish you all a merry Christmas and a happy New Year. May God's blessings attend you all is my prayer.

Your brother in Christ,

706 WEST STREET.

O. J. HAWN.

LAWRENCEVILLE, ILLINOIS, December 12, 1913.

*Editors Herald:* I have no way of speaking to one of the Saints only through the HERALD. I read letters from other Saints, and it encourages me to hear others say they are living a Latter Day Saint. To live a Latter Day Saint means more than to just express the words. It means to keep every precept of God's law.

The Reorganized Church of Latter Day Saints is the only church on earth to-day, so far as I have any knowledge, that claims to have all the officers in the church that Christ left in it when he went away. If his church was restored again it would have to be just as he left it when he went away. If there were only one officer left out it would not be his church.

Now I know the church was restored through Joseph Smith. This was shown to me through the Spirit before I ever came into the church; and I have since had other evidences that it was the true church, which encourage me to go on to perfection. I have never doubted for one moment but what I was right. It is my whole desire to live a Latter Day Saint. The longer I am in the church the more knowledge I have of the work, and the more determined I am to stand for it.

I have not the privilege now of going to my own church. I went to the Methodist Episcopal Church a few nights ago, to hear one of their big guns, as some call him, preach. Well, he was quite large in size; but they had loaded their big gun with bird shot. You know they don't claim that God has anything to do with their preaching. He took his text from the forty-fourth chapter of Isaiah, twentieth verse. He preached so far from that text that he never mentioned it until he was about to close, when he said that if there were one in the house who was feeding his soul on ashes and who wanted to be saved "let him come forward while the choir

sings and give me his hand." No one went up, I do not suppose they wanted to be saved. I wouldn't want to risk being saved in that way.

I can hardly wait for the HERALD to read the sermons and letters, and especially the letters from Brother Greene.

ALICE SCOTT.

UTE, IOWA, December 12, 1913.

*Editors Herald:* I ask the Saints to please write to me. We are isolated and alone. We had to discontinue our church papers because of inability to keep them paid up, and we feel the loss of all the good sermons and articles so much. They mean so much to isolated Saints. A sister at Moorhead sends me HERALDS and *Ensigns*, also *Hopes*, and I assure you they are food to hungry souls.

We have moved from town to our place about one mile out in the country. It is more peaceful and quiet here, but very lonely. My husband is away from early morn until dark. He does not have regular work this winter. By careful managing we hope, however, to be provided for. Our rent is paid to January 1, with the privilege of working to pay the balance until spring. Fuel is free for the gathering. We have laid in groceries to last until the first of March, and there surely will be some day work whereby we can keep up our expenses until spring work opens.

We ask an interest in your prayers that we may prove faithful in the cause, and that we may be able to supply the needs of our little ones. All are healthy, and for this we are very thankful.

My faith grows stronger day by day, and God's plan of salvation becomes more beautiful as we understand it better. I feel that the beautiful morn is near at hand.

I saw an article in a daily paper admonishing all churches the world over to observe Peace Sunday, December 21, asking that all services on this day be appropriate to the declaration of peace. How the world will unknowingly fulfill prophecy! When they cry peace, peace, swift destruction cometh upon them. Where in history have we seen such terrible disasters on both land and sea? We read of enormous loss of life upon every hand. Truly we are living in perilous times, with wars and rumors of wars, and earthquakes in divers places. Men and women running to and fro in search of knowledge as well as pleasure, and to what end?

Please write to me. Anything in the way of tracts or sermons will be gladly accepted, and passed on when read.

Your sister in the one faith,

SADIE BURCH.

MOUNDSVILLE, WEST VIRGINIA, December 17, 1913.

*Editors Herald:* I am glad to tell you that I have derived much benefit and encouragement from reading the HERALD. I have been sorely afflicted for some time, and during that affliction the letters and sermons have been food for my soul. Not being always able to read for myself, my niece, a professional nurse who was caring for me, would read the HERALD, much to the enjoyment of both of us. Especially did we enjoy the letters of Brethren U. W. Greene and G. T. Griffiths, describing their travels. Their description of the places visited seemed so real that I could almost imagine myself there.

I have been a member of the Reorganized Church ever since I was eight years old, but am sorry to say that I failed to live up to all its teachings, and, through the weakness of humanity, at times I merely drifted with the tide. I am thankful that to-day finds me more interested in the work than ever before. It is through faith, prayer and the

administration of the elders that I am alive and able to write at all.

I had the privilege last fall of attending the reunion at New Philadelphia, Ohio, which I enjoyed very much. I was thankful indeed to meet and mingle with so many of God's people, and shall never forget the good talks I heard while there.

Soon after returning from the reunion I was taken with a severe illness, a complication of ailments that puzzled the physician, who said I would have to go to the hospital and undergo an operation if I ever wanted to be well. Thinking it would be for the best, I gave my consent and had all things in readiness to go, when the doctor came and informed me that the hospital was full, not a room to be had, and I would have to wait. This was in the evening. That night I became much worse, and in the morning I received evidence from my heavenly Father, that if I were to go to the hospital and take ether I would die; but if I remained at home and was faithful I should get well.

The doctor soon came again and said he had a room for me, and asked if I was ready to go. I told him, "No, I am going to put my trust in the Great Physician." While I give the doctor due credit for his interest in my welfare, and for having done all he could for me, yet when I began to improve he was so surprised that he told me to continue to trust the power, or whatever it was that was helping me. For two weeks I was in a critical condition, given up by the doctor. But I was trusting in the Great Physician, and never gave up. More than once I earnestly prayed that I might soon get relief, either by improved health or death. While I was in the greatest agony of body I would keep repeating these words, "Be strong and of good courage." I receive the greatest relief in body while they were praying for me, or while some one was reading the Psalms for me. I was administered to by a number of elders at different times. O. J. Tary, James Craig and my father, J. B. Wayt, and I always was benefited and blessed with the Holy Spirit. But for some reason, best known by my heavenly Father, I had to suffer again and again.

I am now up and around and feel that I have much to be thankful for. Having lived near a branch of the church nearly all my life, until we moved here with a view to bettering my health, I now miss the Sunday school and church very much. But this does not keep me from serving the Master, who has promised never to leave nor forsake those who will trust him.

It is the earnest desire of my heart to continue faithful to the end of my probation here, and to be instrumental in bringing some soul to see the light and obey the truth. I ask an interest in the prayers of God's children in behalf of my family, that they may be more interested in their souls' salvation, and that we may all gain eternal life.

Your sister in the faith,

FLORA McMILLAN.

LUCERNE, KANSAS, December 19, 1913.

*Editors Herald:* I have not seen a HERALD for some weeks, but I presume it is still alive. I venture a few lines before Santa Claus comes, and before I visit my little dark-eye who says, "Papa, I love you." The HERALD has not been away from me, but I have been away from the HERALD. I have effected a new opening here, with very gratifying success.

Early last August the writer found it necessary to discontinue a very promising series with rising interest at McCracken, Kansas, and take a trip up into Canada in answer to a call to look after and dispose of the estate of a deceased uncle. While there I had the pleasure of meeting

many of my old friends, and some of the old guard who are my children after the common faith. I was glad to be able to assure them that my vim and eagerness to do the line of work for which I came among them in those blessed days is just what it was then.

I appreciated the opportunity of preaching at Viceroy, the home of T. J. Jordan, their district president, who is making himself both heard and felt; also at Ogema, Radville, Disley, Vanscoy; and of delivering an address in the large Adventist tent in the city of Weyburn, in review of a sermon preceding on the Sabbath question.

Some of the Saints have forsaken the prairies and frosts for the brighter sunshine of the farther south; some are moving; some will soon move; some are dead. Of the Weyburn Plains Branch, old Brother Neill, who supported the work with tongue and purse, is gone to his reward. So also is the little prophetess, Clara Fisher, surrounding whose tragic end is a volume of pathos as pathetic as ever was woven with the "warp and woof of mystery and death."

Some of the plainmen whom I baptized have reaped bountifully of earth's harvest, and have enough and to spare. The father of the last named, whom I found with his earnest wife and little bunch in a rude shack of such proportions that we could almost shake hands with each other in the morning without vacating our beds, has now an estate of about \$40,000, and lives in a house as good as it is advisable to risk in circumstances so transitory. Others I have met have made a barrel of money.

At Ogema I preached once in the Presbyterian chapel, filling the appointment of the pastor by his request. He became very friendly to me during my business sojourn in the town. When I subsequently endeavored to get the use of the building for special meetings and was hindered by one of his leading parishioners, he came to me and declared his blamelessness in the matter, and gave me to understand that if he had been in control I would have had the church.

On the evening of my landing in that prairie hamlet, on August 14, I witnessed one of the severest storms of my travels. The skating rink was torn to fragments and scattered far and wide. Other disasters occurred, one of which was the killing of two men; they were found under the floor of their shack next morning, one horribly mangled by the flying debris.

On the 11th ult. I came here, responsive to a very persistent request from Elder J. D. Shower to come and deliver a series where he formerly lived, where he had made an opening last winter and where the Elmore-Curtis debate was held last summer. Soon after my arrival I was joined by said brother, who has rendered valuable assistance and has stood nobly by in the storm of opposition as well as in the sunshine of surrender. We have stayed and fed in the homes of non-members from the first, our only dependence in the neighborhood, there being no Saints on the scene for several miles distant. Meetings have been held in two schoolhouses about four miles apart. Until a week ago to-night we occupied in the one. We would have continued there, but Satan found we were gaining too much influence and two of the trustees conspired to close the house against us, when we repaired to the other, where meetings have continued up to the present, to be concluded on the 21st.

Last Sunday there was a grand rift in the clouds when we were able to baptize four married people into the fold as the first fruits of Lucerne, among whom was the postmaster, who is also general merchant, and with whom I have made my home ever since I have been here. Then on Thursday following, day before yesterday, we administered the rite to six more, making ten thus far, all adults but two, and all mar-

ried people but three. And more than that, we expect to baptize a number more to-morrow. Crowds are flocking to our meetings, and many come early and long before meeting time in order to get a seat.

My earnest and ardent colaborer is overjoyed to witness the realization of his fondest hopes, to see his old acquaintances coming out and rallying round the standard of latter days. And although it has greatly postponed the resumption of my activities at McCracken and Alexander, from whence I have word yesterday they are wanting and waiting. I am nevertheless not sorry that I have honored the long request of Brother Shower to come here. His reputation in the neighborhood has been an excellent substratum upon which to erect our beacon, the light that now shineth in darkness.

And to-day my colaborer pulls away for Lebanon, where he made an opening and baptized one just a few weeks before joining me. An evangelistic Campbellite is on the ground, talking like a veritable Goliath and lecturing against us in the absence of a solitary soul of our ministry to talk back. I finish up here to-morrow, and then follow on Monday to confront the gentleman in person and make him "eat the leek" or run.

Yours, not only for a free press, but a press of freedom,  
ALVIN KNISLEY.

INDEPENDENCE, MISSOURI, December 18, 1913.

*Editors Herald:* I am pleased to report that I am still alive in the spirit of my calling. I go somewhere each Sunday, in company with Brother Abner Lloyd, telling the old, old, gospel story, and that the good Lord is true to his promises, for he is confirming the word with the gifts of his glorious gospel.

Yesterday I baptized a fine young lady, Miss Fay O. Pendelton, whose dear mother was baptized most five years ago by Brother F. G. Christie. About that time Fay united with the Christian Church; but feeling that she had carried that big hump long enough she asked me to remove it, which I did, in the presence of a large gathering of Saints. Her confirmation was under the hands of Abner Lloyd, J. C. Foss, A. J. Layland, and H. B. Sterrett. Her mother said this was the finest confirmation prayer she had ever heard.

I have just learned that Brother Jerome Page's wife is dead, and that he wants me and Brother Lloyd to preach her funeral sermon. She was a dear sister in Christ. She is out of her suffering body, and is now at rest in paradise.

Yours truly,  
J. C. Foss.

FULTON, IOWA, December 15, 1913.

*Editors Herald:* Brother S. H. Fields just closed a two weeks' meeting here. We had good attendance from first to last. The first week was so foggy that we thought we would have to close, still the house was well filled.

None were baptized, but there was such a friendly feeling on the part of both Saints and outsiders that all were loath to leave after every service. Surely there was good done.

I ordered twelve copies of An Open Letter to the Clergy. I have sent out eight of them already, writing each party a personal letter. I will send one to every minister in this county (Jackson) as soon as I can get their addresses. I believe this Open Letter will do good.

Your brother,  
JOHN HEIDE.

BIGELOW, MISSOURI.

*Editors Herald:* We are having a fine meeting here. The house is full every night by six-thirty, and by seven it is packed so that there is not standing room. There are a few who are talking of being baptized, and there are many others

near the kingdom. I believe there can and will be a good work done here.

There was once a good brother who lived here, Brother Hickey, who did a lot of sowing of the good seed. That was years ago, when D. H. Bays was in this territory, who also sowed gospel seed. After that Brother Silvers and Brother Showers were here and watered it and sowed more. And now we hope the reaping time has come.

Yours in gospel bonds,  
J. W. A. BAILEY.

MOUNT VERNON, ILLINOIS, December 29, 1913.

*Editors Herald:* Though not able to attend our church services very often, we are not sleeping. We enjoy telling others of the gospel, and have some interested.

We have tried hard in the past to secure a place for our elders to preach, but could not do so for more than one or two nights. But we now have the promise of a hall. If some of the elders will write us we could arrange for a time, and probably some good could be done. The population here is about twelve thousand. We surely believe there must be some honest in heart who could be gathered into the fold. We thought that after the conference at Springerton, Illinois, in January, some of the ministry might come here. We hope to hear from some one who will bring the gospel story.

Your sister in the one faith,  
301 EAST MAIN STREET.  
DORA LOWRY.

HOUSTON, TEXAS, December 20, 1913.

*Editors Herald:* We wish to say to those interested in the case at law in Oklahoma, wherein Robert E. Grant instituted proceedings against the writer for publishing in too concise a manner the facts concerning church court proceedings of record, excommunication, etc., that the findings of the superior court are now handed down in our favor.

It may be recalled that the lower court rendered a decision against us, attaching a verdict with considerable emphasis, and that the case was immediately appealed to the superior court of appeals of Oklahoma. Our attorneys now inform us that the superior court has reversed the decision of the lower court.

So if it still be insisted upon that a man is a criminal who has perpetrated the heinous crime of telling the truth and telling it plainly, it now becomes necessary for the prosecution to take up the remanded order for a new trial and proceed (in the interest of the moral welfare of our country) to see to it that those who fearlessly tell the truth shall be adequately punished. For there are critical occasions when special interests do not demand an over-production of that edged article.

But now, in view of the fact that it is but human to err, and with a heart of charity toward our Michigan brother whom God knows has been ensnared in much folly, we will here admit that it might have been a more charitable course upon our part to have left some of the truths concerning the brother's missteps unsaid. And if these lines come to his attention, we wish to convey in words of soberness, calling upon the Lord to witness, that in the heart of this writer there is no malice nor kindred passion toward Robert E. Grant, whom we have regarded as persecutor rather than prosecutor.

May the Lord deal kindly with him, and forgive us if in our zeal to defend the cause we love we have been indiscreet, or have been instrumental in wronging another in any way, is our earnest prayer.

JAMES E. YATES.  
GUTHRIE, OKLAHOMA, 21 Park Place.

HAMILTON, MISSOURI, December 19, 1913.

*Editors Herald:* Hamilton is a fine town of about two thousand inhabitants. It is on the main line of the Burlington, fifty miles east of Saint Joseph, seventy miles northeast of Kansas City. This is a fine country, land gently rolling. We are in the Oakdale Branch, of Far West District; a good, live branch.

There are three farms for sale here at a bargain. We want Saints to buy them.

We are doing well both temporally and spiritually. I have about all the preaching I can do. I visited the Alma Branch recently and held a two-day meeting. While there I was called about twenty miles northeast into Carroll County, I think, to preach the funeral of a young brother by the name of Joseph Craven.

We like this country fine; would like to see the Saints come in and buy these farms I speak of. We are trying to reflect to our neighbors and those in darkness the great light God has revealed. We want to be laborers together with God.

Your brother in gospel bonds,

J. T. FORD.

PORT HURON, MICHIGAN, December 18, 1913.

*Editors Herald:* Having had a few weeks' rest from labor, and taking advantage thereof, I made a flying trip through the Eastern and Central Michigan districts. In the different places where I have visited I have found the Saints in general very much alive to the work; and in no place more so than in the beautiful city of Port Huron. The work was started here a number of years ago; a branch was organized, and under a hard struggle a church was purchased; but many either moved elsewhere or were cut down by death, and the work here began to decline. Confusion and distrust rapidly followed, which resulted finally in the old camp fire's burning only dimly. But within the last three years, through the efforts of the district officers and the selection of this place for the holding of our reunions, etc., a change has taken place. The old spirit of love and Christian fellowship has been revived; union and concerted action are in the lead, and the Spirit of God thrills the hearts of the worshipers as they meet in their devotional exercises, and gladness is pictured on every countenance.

I believe there are only about one hundred and twenty-nine members enrolled on the Port Huron branch record. All of them are working people; yet in their zeal and earnestness for the advancement of the work in this city they have set themselves the task of building a more commodious place of worship—a place more centrally located, that the outsiders might be attracted thereto and the gospel find its way to the enlightenment of the honest in heart. They have, therefore, sold the old building, and are erecting a new one at a cost of five thousand dollars. This new building is fifty-seven by thirty-four feet, having a basement for Religio and Sunday school work, etc., and an upper auditorium for general church service.

As before remarked, the Saints here are poor in this world's goods, but rich in faith. They are making great sacrifice in their struggle to complete their place of worship. They hope to have their church opening about January 11, yet they are lacking in funds to complete and dedicate it. Elder Otto Fetting moved here last April, and has general charge and oversight of the church building.

I also recently visited the Saints in Whittemore and found them earnestly engaged, Elder Summerfield having the work well in hand there. I found Elder O. J. Hawn hammering away in Bay City, with prospects of baptizing some in the

near future, and the further prospect of a theological tussle with the Reverend Simms at no very distant day.

Glad to find conditions so favorable where I have been. I expect to be with the Saints in Saint Clair next Sunday, then on to Detroit, thence back to my work, after the opening of the new year.

I wish to say to all my friends throughout the church that I am still in the conflict, and that the hope of the gospel was never brighter, nor its message more cheering to me than it is now. My faith in this great latter-day work remains unshaken. While here on earth I stay, wherever opportunity affords me the privilege, I am always glad to testify that I know this work is God's work, and that he will direct its course until every creature in heaven, on the earth, and under the earth, and such as are in the sea, and all that are in them shall in triumphal strains exclaim, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen!

Very truly and sincerely yours,

WILLARD J. SMITH.

## News from Missions

### Australia Reached.

After a sojourn of two months on the Society Islands, we finally arrived at our destination, Australia. It was indeed with reluctance that we gave the parting hand to Brother May and wife, Sister Lake, and the native Saints of Papeete. We shall never forget them and their kindness to us during our stay among them. Time and again we were impressed that our heavenly Father loved those people, and that he will ever be mindful of them. There never was a better and a kinder-hearted people in this world. It would be a great blessing to them if some other government had these people under its control. The French are known for their loose morals. If our church were to start a day school there we would be able to save many of our young people from evils that have befallen so many of our young in that country in the past.

We sincerely trust that the Lord will direct in the sending of missionaries to that field the coming spring, as it is a very important mission to which all of the ministry are not adapted. The men who go there must be full of love, and ever keep in mind the scriptural injunction, "Possess your souls in patience." They should go with the understanding that they are to stay for a few years, as it takes about two years to learn the language.

It is not the climate that affects the ministry who go there; it is the poor facilities for traveling from island to island that is hurtful to the health of those who labor there. There is plenty to eat, and they grow the finest fruit in all the world. Of course, whoever goes there will find conditions which will be very trying to the missionaries, but we can not enter any mission without meeting many discouragements; hence we have to put our confidence in God and look to him for divine guidance and support to enable us to do the work well that has been assigned us by the Master and the church.

On the way here we called at Cooks Islands. The people here, in their habits and customs, are similar to the Tahitians. Our next stop was Wellington, New Zealand. We had to stay there three days because of the longshoremen's strike. This gave us the opportunity to call on Brother and Sister Leberz. We had the pleasure of spending one night with them at their home, and truly we enjoyed the visit. They are in the faith and very anxious to have missionaries sent there.

We have only one small branch in all of that country and not one missionary, which does not speak well for our church, in view of the fact that the Utah people have between six and eight thousand members with about fifty missionaries laboring there. They also have thousands of the Maori people in their church. It is to be hoped that the appointing powers will send two able ministers there next April. Wellington is a very beautiful city, and has a lovely harbor, but the weather is a little treacherous, as they have blustering winds at times. The city is built on top of the hills, with the exception of the water front, most of which is made land.

The steamship company transferred us to another fine ship, where we were given first-class accommodations. We surely enjoyed the change. My, you ought to have seen the style in which Brother Miller appeared. He wore his long tail coat and white vest and pranced around on deck like a proud peacock. It goes quite hard with a real American to travel other than first-class as we are not used to anything but first-class in the States.

Brother Walter Haworth met us at the landing in this city. We were much pleased to see his smiling face and to grasp him by the hand once more. He gave us a grand welcome to our new mission, and we felt that we had met a true brother and friend in a strange land, and far from home. His loving wife and children received us in the same spirit. I was taken to the home of Brother and Sister Gresty, and Brother Miller to the home of our young Brother Victor Seaberg.

The next evening the Saints of both branches in this city met in the Balmain church house and gave us a royal welcome to their city and mission. The spirit of good-will was manifested toward us in such a way that we felt at home with the Saints, and that they were true friends indeed. What cheered our souls most was the presence of the blessed Spirit of God, which brought cheer and comfort to our hearts. We have a great number of young people in both branches, and they seem very much interested in the Lord's work; we felt impressed by the Spirit of God that very many of these young people will be a great power for good in this mission in the near future; and that it will not be necessary for the church in America to send many missionaries to this mission, as the Lord will raise up a ministry from those young men to carry on the work of preaching in Australia; also men to preside and men to do evangelical work.

They have good Sunday schools here in Sydney. You should hear them sing over here. It will keep the choirs of Lamoni and Independence hustling to get ahead of the choir in the Balmain Branch, which is under the leadership of Brother Thearle. They have some very notable musicians among them, namely Brother Gresty and his daughter Myra, Brother Parks and others. They rank among the best musicians and composers in Australia. Sister Myra Gresty travels in the profession all the time. She is a great singer and pianist. Thank God, that we have such grand talent in the church. Brother Gresty orchestrates for nearly all the great orchestras and bands in Sydney.

Brethren Miller and Longfield are laboring in and around New Castle, but they will be back here in time to attend the district conference which convenes in this city on the 25th inst., to continue over four days. I have been very busy since I came, preaching, visiting, and attending to many other duties.

Brother Miller and I were vaccinated twice on board ship, as the smallpox has been very much in evidence in Sydney for some months. There are, however, only a few cases here at present. The last vaccination took effect in about four days after my arrival here, and made me very ill. I was

very much disappointed because I could not attend the services the first Sabbath I was in the city. It was fortunate for me that I was not taken ill on board ship. Sister Gresty and daughters proved to be up-to-date nurses, and as a consequence of their excellent care I was soon up and about again. I am very much in love with Sydney, which has one of the finest harbors in all the world. The city is almost surrounded with water, which affords a picturesque scenery. It has a population of about six or seven hundred thousand. Sydney is a busy city.

I expect to see Brother C. A. Butterworth, with many others of the brethren at the conference on Christmas Day. The weather is hot here some days. It seems very odd to me to have Christmas in midsummer. My health is fine, and I am feeling splendid in the work. Expect to make a tour of the mission in due time.

Praying our heavenly Father to bless all of his children throughout the world, I am,

Your brother and colaborer in Christ,

GOMER T. GRIFFITHS.

SYDNEY, AUSTRALIA, 623 Darling Street, December 13, 1913.

### Montana.

My labors have been principally confined to Deer Lodge Valley, where are located two branches, Deer Lodge, and Warm Springs. Butte and Anaconda, the two largest cities in the State, are located in this valley, but like most large cities, it is hard to get our work started. We have a number of Saints in both cities.

About two months ago Sister Emmons, of Anaconda, opened her house for me to preach in. We held a week's meetings with some interest. The room was small, so by the end of the week Sister Mangum had arranged for us to occupy at her place, it being larger. We held forth there another week, with increased interest, some outsiders out nearly every night. None were baptized, but I feel sure good was done to our own people. My wife was with me, and rendered good help in the services. Being superintendent of normal and home department, she was able to do a little work along that line.

While there we visited among the Saints and outsiders, stopping at night with Mr. and Mrs. Andrew Peterson. They do not belong to the church, but they are kind, good people. May the God of heaven bless them abundantly for their kindness to us. The Lord said that those who feed you and give you money are his disciples. They did all that. They have four children who belong to the church.

Many Saints are moving into Montana and taking up homesteads, so in August I started out to visit some of them. I called first in Bitter Root Valley. This is a long settled country, and the fruit garden of Montana. The gospel has been preached there over twenty years. Some of our best preachers have occupied in the little schoolhouse on the hill. The Johnsons, Thomonders, and Jamisons are old-timers in the gospel work. They always make an elder feel at home.

I stayed with them about a month. We had some good meetings, and baptized four. While there I caught so many trout and white fish that the people became tired eating them. So we get tired even of a good thing.

The first of September I left for the Flat Head Reservation. I took train for Ravalli, took stage from there for Polson, thirty-six miles. I found one family of Saints there, Brother H. Thomason's. He was not at home; he had gone over into Swan Valley to locate a claim. I enjoyed a nice visit with Sister Thomason and family, and held four meetings in their house.

From Polson I took boat on Flat Head Lake for Rollins.

There I found a lady who had been waiting twenty years for an elder to come and baptize her. She had never heard a sermon; she was converted by reading the church papers. I held a few meetings in the schoolhouse with good interest, and the day before I left baptized the sister and left her rejoicing in the angel's message.

From Rollins I went to Kalispell. There I found Brother Ferward, who had not heard a sermon for about seven years. He and his wife are both in the church. They have a family of eleven children, not any in the church. I held a few meetings in the house. My visit was very pleasant to me, and I hope profitable to them.

From Kalispell I came to Great Falls. There I put up with Grandma Catrin. She is over eighty, but her mind is clear and she loves to talk about this latter-day work. I held two cottage meetings on Sunday. There I met Brother and Sister Cudney and Brother and Sister Walker, of Lamoni, also Brother John Price, of Independence, Missouri.

From Great Falls I came home and followed the potato digger for five days. It made me pretty sore, but I earned ten dollars at it. So I was prepared to make another trip.

The fifth and sixth of this month we held our district conference at Deer Lodge. We had a large gathering for this country, and a good spiritual time. A resolution was passed petitioning the General Conference to divide Montana into eastern and western districts. The missionaries present were Peter Anderson, John Moore, W. R. Smith, and the writer.

Your brother in the one faith,

GEORGE W. THORBURN.

RACE TRACK, MONTANA, December 30, 1913.

## Miscellaneous Department

### Conference Minutes.

ALBERTA.—Met at Edmonton, December 27 and 28, district presidency and J. C. Crabb presiding. Statistical reports: Ribstone 74, Millet 41, Michigan 37, Edmonton 32, Calgary 12, Edgerton 9, Innisfree 7. Treasurer reported: Receipts, \$21.10; expenditures, \$16.41. Bishop's agent reported: On hand, \$541; expenditures \$30. Reports audited and adopted. Preaching by J. W. Peterson, J. C. Crabb, J. R. Beckley. Adjourned to meet with Michigan Branch, first Saturday in July. Clyde Walrath, secretary, Edgerton, Alberta.

MONTANA.—Convened at Deer Lodge, December 6, district officers and Peter Anderson associated in presiding. Branches reported: Bozeman, Culbertson, Fairview, Warm Springs, Gallatin, Deer Lodge. Report of bishop's agent and treasurer, Thomas Reese, audited and reported correct. Ordination of Joseph Reese, of Bozeman, to office of teacher, and Walter Hillman, of Fairview, to office of elder, were provided for. No action was taken to change district rules, as change desired was not specified in notice given at last conference. Officers elected: President, A. J. Moore; first vice president, Frank Christofferson; second vice president, J. P. Wyckoff; secretary, Maggie Reese; treasurer, Thomas Reese. Delegates chosen to General Conference: G. W. Thorburn, Thomas Reese, A. J. Moore, W. R. Smith, L. E. Hills. By motion reunion committee was continued. Motion prevailed petitioning General Conference to divide district. Preaching by W. R. Smith, Peter Anderson. Adjourned to meet at Bozeman, Saturday before first Sunday in June. Maggie Reese, secretary.

### Convention Minutes.

MONTANA.—Sunday school met in Deer Lodge, December 5. Bills of home class department \$1.52, and secretary \$9.41, ordered paid. Motion carried that school collections on the first Sunday in every other month beginning with January go to district association. Adjourned to meet day previous and at same place of next conference. William Murray, secretary.

### Conference Notices.

Southwestern Texas will convene February 6 at 7.30 p. m., with Second San Antonio Branch, Corner Colorado and Roiz

streets. C. F. Wheeler, secretary, Adkins, Texas; D. S. Palmer, president, route 1, box 152, San Antonio, Texas.

Central Nebraska will convene at Clearwater, February 7 and 8, 10 a. m. Trains met by committee. Ministry and Saints invited. Forward branch reports to my address not later than February 1. F. S. Gatenby, secretary, Orchard, Nebraska.

Nodaway will convene with Bedison Branch, February 7 and 8. T. A. Ivie, president.

Texas Central will meet February 7, 10 a. m., with Cookes Point Branch. Important meetings and business, including election of delegates to General Conference. Sunday school meets Friday night, February 6. \*J. M. Nunley, president.

Northeastern Illinois will convene with First Chicago Branch, 4416 Gladys Avenue, Chicago, January 24 and 25. Presidency urges better reports from all officers. In addition to statistical report we want report of spiritual condition of all. What is your need to aid you to success? Jasper O. Dutton, president, Frederick E. Bone, secretary, 4339 Jackson Boulevard, Chicago.

Lamoni Stake will meet at Lamoni, February 28 and March 1. Prayer meeting at 9 a. m., business at 10. Branch reports, reports of local quorums, individual ministerial reports from those holding priesthood and not enrolled in quorums of stake should be in hands of secretary by February 20. Delegates will be elected to the General Conference. C. I. Carpenter, secretary.

### Convention Notices.

Northeastern Illinois Sunday school will convene at 4416 Gladys Avenue, Chicago, January 23, 2.30 p. m. J. F. Curtis and J. O. Dutton have promised to give short talks on Sunday school work. Excellent program on Friday evening. Mrs. F. M. Cooper, superintendent.

### Branch and District Clerks, Notice.

Upon going over the year upon our books we discover that our report will be lacking the work of several districts and branches in unorganized territory, for the reason that no reports have been received from them during the year.

We would like to hear from the following districts: Chatham, London, England, Southern Indiana, Northwestern Kansas, Spring River, Central Michigan, Eastern Oklahoma, and the following branches not in districts: Jerusalem, Palestine; Bisbee, Arizona; Bald Knob, Sugar Creek, Fisher, Arkansas; Eros, Louisiana; Olive, Evergreen, Nebraska.

We must depend upon you for the information which goes into our annual report to the General Conference, and surely once a year is not too often for you to send in your reports. Let us hear from you now.

C. I. CARPENTER, *Church Recorder*.

LAMONI, IOWA, January 5, 1914.

### Quorum Notices.

#### FIRST SEVENTY.

*Dear Brother:* I am preparing blanks for reporting to the quorum, am not sure of the present address of Birch Whiting, James M. Smith and Jacob Halb. If any others have changed their addresses during the year and have not sent me a card to that effect, I wish their latest addresses by February 15.

The officers of the quorum have arranged a very interesting program for the sessions of 1914. Subjects will be published later. Several of the brethren to whom subjects have been assigned have not replied. Should I not receive a reply soon I will again write; if former letter was not received this will inform them of the duty assigned. I trust for a favorable reply in each case.

J. F. MINTUN,

*Secretary of First Seventy.*

DES MOINES, IOWA, January 9, 1914.

### Died.

BENSON.—Sister Maria J. Benson was born March 27, 1832, Oxford Township, Guernsey County, Ohio; died at Magnolia, Iowa, December 18, 1913. She was baptized September 14, 1887, at Magnolia, by J. F. McDowell, confirmed by C. Derry and J. F. McDowell. She was a kindly wife and mother and a faithful Saint. Funeral at Saints' church, prayer by A. M. Fyrando; sermon by J. F. McDowell.

CHOBAR.—Richard Chobar was born March 5, 1833; died

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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near Ritchie, Illinois, December 6, 1913; married Jennie Paterson January 31, 1859. To them were born ten children; seven survive. Deceased and wife united with the church June 11, 1895. Funeral at home; sermon by F. M. Cooper. The good brother was humble, kind of heart, and loved by all who knew him.

ALDERMAN.—Charlotte Marshall Alderman was born at Orseff, England, April 28, 1858; died at her home, Belvidere, Illinois, November 6, 1913; came to America at the age of fifteen; married Franklin W. Alderman, September 20, 1879. To them were born eight children. Funeral at home, in charge of F. T. Brunson; sermon by F. M. Cooper. Mrs. Alderman presided over a most excellent family of children, whose love of home and parents was expressed in many ways. A faithful husband survives her. Deceased was of a gentle and loving disposition; none knew her but to love her. Her loss is keenly felt by all.

HODGES.—Ida, daughter of Mr. and Mrs. Robert Hodges, Lucedale, Mississippi, was born November 8, 1913; died November 20, 1913. She leaves father, mother, two sisters, six brothers. Funeral by A. G. Miller, at Lucedale Cemetery.

MILLER.—Joel J. Miller was born February 8, 1861; died December 19, 1913, at his home in Escatawpa, Mississippi, after an illness of fifteen months. He married Nancie M. Young, December 6, 1882. To them were born eleven children, two girls and nine boys, all living; he also leaves mother, three sisters, three brothers, many relatives and friends. He was a faithful Saint; his home was a home for all missionaries. Funeral by E. M. Smith, assisted by J. W. Mizell and a Mr. Roberts of the Methodist Episcopal Church. Interment in Ferril Cemetery.

BENNETT.—N. P. Bennett was born in 1840, died at Kansas City, Missouri, December 14, 1913. He came to Kansas City over thirty years ago, where he was baptized March 9, 1887, by J. C. Foss. He leaves wife and four daughters, all members of the church. Funeral at Eyelars Hall; sermon by F. C. Warnky; burial in Forest Hill Cemetery.

OLSON.—Sophia Danielson was born in Norway, June 17, 1841; with her parents she migrated to America in 1847, settling in LaSalle County, Illinois, where she was married to Soren Olson, December 21, 1857. To this union were born eight children, five of whom survive. In 1865 the family located on a farm five miles from Kempton, Livingston County, Illinois, where they resided about thirty-seven years. Ten years before her death she and husband located in Kempton, where she died December 24, 1913. Deceased was buried from the Methodist Episcopal chapel, Kempton, December 26, 1913. Funeral services were in charge of the pastor, Reverend Meecham; address by F. M. Cooper, of Plano, Illinois, in the presence of a large number of mourning friends and neighbors. Sister Olson was a devout and faithful member of the Reorganized Church; having been baptized at Mission, LaSalle County, Illinois, in 1866. She bore her long and painful illness without a murmur, and her hope of attaining

the Saints' eternal rest was as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. All will miss her, but her devoted and faithful husband, with whom she lived so many years, will miss her most. They will meet again.

STRICKLAND.—Sarah Alice Epperly was born January 16, 1859, at Buffalo Prairie, Illinois; died January 3, 1914. She was baptized September 22, 1869, by Zenos H. Gurley, sr.; united in marriage with Alvin Strickland, September, 1877. They moved to Nebraska where she made her home until 1910, since when she has resided at Lamoni. She leaves three children, Vivian L. Strickland, of Tecumseh, Nebraska, Mary Evangeline Rutledge, of Clayton, New Mexico, and Vincent Strickland, of Greeley, Colorado. Funeral at Lamoni, Iowa, charge of Robert Elvin; sermon by Elbert A. Smith. Sister Strickland merited and received the confidence, respect, and love of the Lamoni Saints.

Century Company Books.

The second volume in the series being published by The Century Company for the Bureau of Social Hygiene, Abraham Flexner's *Prostitution in Europe*, will be issued January 17. Mr. Flexner is one of the secretaries of the General Education Board, and author of *The American College, Medical Education in the United States and Canada*, and *Medical Education in Europe*. Mr. Flexner, on returning from a year's stay in Europe studying medical faculties and hospitals, was requested by Mr. Rockefeller to lay aside educational work long enough to study on the ground the problem of European prostitution and its municipal management. He spent a year in the chief cities of Great Britain and the Continent, and was aided in his investigation by police authorities and private agencies. The resulting volume is declared to be the only first-hand and authoritative presentation of conditions and methods in Europe ever published in English. The book will be issued in England in January, and arrangements have been made for translation into German and French.

The publication of an elaborate, illustrated edition of *The Jungle Book*, as announced by The Century Company, and the same company's issue of *Captains Courageous* in a limp red leather edition, calls attention to the constantly and largely increasing sales of Rudyard Kipling's books. In ten years the yearly sales of *The Jungle Book*, *The Second Jungle Book*, and *Captains Courageous* have considerably more than doubled. The new edition of *The Jungle Book*, which is probably more widely read than any other one book by Kipling, has sixteen full-page illustrations in full color by the well-known English artists, Maurice and Edward Detmold.

Doctor F. S. Chapin, of Smith College, has written a book on *Social Evolution*, which is intended to give the general reader an elementary survey of the supposed facts and principles involved in the development of human nature out of the raw materials of lower forms of life. The book is published by The Century Company, Union Square, New York.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, JANUARY 21, 1914

NUMBER 3

## Editorial

### CHARACTER SKETCHES OF JESUS.

#### IV.—HIS CHARITY.

Paul gave the best exegesis of charity. But Jesus gave the best demonstration of that chiefest of the graces.

More and more we admire the broad charity of Jesus. He came here and associated with men and women who made mistakes. He consorted with men who erred in many things. He might have remained with the immaculate angels on high. But instead he came down to labor with and among and for men and women who made mistakes,—men and women like you and me.

Yet he seldom upbraided them—excepting the hypocrites. We condemn a man for a single error, sometimes, and would cast him off for ever; but Jesus did not do that way.

Had he been as narrow in his sympathies and as sour in his spirit as some of his professed followers become at times, he would never have carried his mission very far.

He was required to labor among disciples who must have tried his patience at every turn. Yet his charity never failed. He chose to bear with their errors and faults until they had time to discover and overcome those errors and faults with the aid of the Holy Spirit and under the regenerative power of the gospel.

Can we do less, and remain true followers of him? Shall we not bear with the mistakes and faults of our brethren until they have time to correct those errors and faults, even as we expect them to bear with us? If we refuse to do so the parable of the beam and the mote rebukes us.

If the faults of the brethren are of such a nature that they demand immediate action they should be dealt with in the same spirit that characterizes the Master, who corrected with the hand of love and in harmony with justice and reason and law. If criticism is demanded, let us be sure that it is constructive criticism, the kind that will help, and delivered in the spirit that will attract and win, rather than embitter and estrange.

Jesus preferred to look at the good in man. He believed that the good would in the end predominate. He had faith in the power and disposition of men to respond to the gospel when understood. He clearly saw the deficiencies of his followers; but he saw that to which we are sometimes blinded,—their excellencies. He preferred to bide his time, confident in the power of the gospel to work a most radical change.

Therefore, to Peter, whose headstrong nature must have tried him at times, he said: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Instead of casting Peter off, or talking about his faults behind his back, he prayed for him that his faith might not fail. He bore with Peter, waiting the time when he might become thoroughly converted. His patience, his faith, his charity were well rewarded later when Peter became the apostle of progressive character building and wrote and expounded his great gospel policy of adding virtue to faith, knowledge to virtue, temperance to knowledge, and so on to the perfecting of an active and fruitful Christian character.

The charity of Jesus knew no racial barriers. Men to-day with blind national pride may trample the flags of other people under foot, and hate and kill alien men of other races; but Jesus quietly crossed the line and conversed with the Samaritan woman to whom no Jew would speak a decent word. His last commission to his disciples was to go into all the world and preach the gospel to every creature. It had hardly dawned upon their minds then that Gentiles were human, much less that they might share equally with the Jews the love and blessing of God. Later they learned and announced that God had made of one blood all races upon the face of all the earth, and that in Jesus there was neither Jew nor Gentile, bond nor free.

How slow we are to learn that lesson. The Spirit of Jesus alone will make possible the universal brotherhood of man. By that Spirit he in time will burn away the barriers and obliterate the national boundaries, so that the kingdoms of this earth will become the kingdom of our God and of his Christ,

and every knee shall bow and every tongue confess that he is the Lord. Force of arms will not make the nations one. Bayonets separate them; charity unites them.

How refreshing to turn from narrow, partisan strife, and the conflict between warring creeds and denominations, to contemplate the broad charity and sweet spirit of Jesus! Thus we are strengthened and refreshed. Thus do we feel ourselves quickened and encouraged to outgrow the hard shell of selfishness. Thus is our outlook broadened, and thus our sympathies are deepened. We need often to reflect upon this matter, that we may finally come into full accord with his viewpoint.

He who taught that we should forgive all men was put to the test. His theology was tried out under the severest tests. Under the thorny crown, in the judgment hall, beneath the scourge, upon the cruel cross, before the mocking throng, his charity was tried to the uttermost. It was genuine. It was as enduring as eternity. Under the supreme test he was still able to pray, "Father, forgive them; for they know not what they do."

ELBERT A. SMITH.

NOTE.—The next number in this series will be, "His human sympathy and tenderness."

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## CURRENT EVENTS.

### SECULAR AND RELIGIOUS.

**SCHISM IN ANGLICAN CHURCH.**—*The New York Times* in a cablegram from London reports a great controversy in the Church of England, known as the Kikuyu controversy, which had its origin in western Africa during the summer of 1913. It is reported that this dispute threatens to shake the Church of England to its foundation. Leading bishops express a fear that it may be the cause of a breach that can not be healed, resulting in a permanent division. This controversy grew out of the fact that the Moslem faith had been gaining ground in western Africa to such an extent that leading missionaries of the various Protestant denominations came together for a conference in the little town of Kikuyu, in June, 1913. They wished to present a solid front for "Christianity" as opposed to Mohammedanism. Alas, their endeavor to present a solid front resulted in complete failure. While their little conference was harmonious enough in itself, the fact that the bishops of the English Church admitted Methodists, Baptists, Presbyterians, and others to their regular communion service, has precipitated a very fierce contention in their own denomination. A large section of the "Church" takes the position that such an act was altogether wrong and heretical. Others defend the action. The bishop of Zanzibar accused the bishops of Mombasa

and Uganda of heresy and sought to impeach them, demanding a formal condemnation by the archbishop of Canterbury. The bishop of Oxford expresses fear that the cohesion of the Church of England is seriously threatened. This event is one more evidence that Protestant churches can not unite on a common basis until they shall all agree to accept the gospel of Jesus Christ in its fullness and permit his word to be the end of controversy. They may get together in little groups in the interests of church union; but where one union is effected, another schism will arise, so that the division will be as great as formerly. In this case the question involved is one of authority and apostolic succession. If the Church of England is correct in her claims of apostolic succession through the Catholic hierarchy, and in her further claim, as we heard it stated some years ago by an able priest of that denomination, to the effect that authority to represent God to-day is vested in the Catholic Church and in the Church of England, and in none other, then those priests are consistent who would exclude Protestant ministers from communion. But if they are in fact, as we believe, in no way superior to Protestant churches in this matter, there is no just ground for the contention. As one bishop says, this dispute may finally determine whether the Church of England shall become Protestant or Catholic.

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**REDEMPTION OF THE HOLY LAND.**—Nathan Straus, the Jewish philanthropist and millionaire who has recently retired from active business in New York City, will devote his time and money to practical work for the redemption of the Holy Land. This work will be carried out under the direction of his son, Nathan Straus, jr. He proposes first to give his attention to securing better sanitation and hygiene in the city of Jerusalem. There is a crying need for such work. A recent card from Elder H. A. Koehler, stationed at that place, says that in this city of over one hundred thousand inhabitants there are neither street cars, telephones, water mains, nor sewers. As a result of unsanitary conditions it is stated that one out of every five of the inhabitants is afflicted with malaria, while there is widespread suffering from rabies and trachoma, the latter a disease of the eye which causes a great amount of suffering and blindness among the Jews. Mr. Straus's attention was first directed to these conditions on the occasion of his visit to Jerusalem in 1911 and 1912. He proposes also to establish health bureaus, one of which we understand is already in operation at Haifa. Trained nurses are now at work in Jerusalem ministering to those who need their attention. Realizing that much of the sickness is attributable to poverty as well as to lack of proper sanitation, he has established soup houses, where the

poor may be fed. These, however, he regards as simply palliatives, and proposes more thoroughgoing remedies in the form of industries, so that the people may become self-supporting. He has already established work rooms for the manufacturing of pearl buttons from shells, employing some eighty men and twenty-five girls. These industries are to be enlarged, and he will seek an international market for the product. These intelligent and thoroughgoing methods for the practical industrial redemption of the people there are among the most encouraging signs that we have noted. Men with brains and money are unconsciously serving God, even as Cyrus did, of old. They are preparing the way for the successful return of the Jews and for the complete restoration of the land to prosperity. The Lord in his own due time will show his hand even more directly and will proceed with the complete accomplishment of his designs.

**AIRSHIP AT POOL OF SILOAM.**—Press reports contain an interesting account of a spectacular visit of a French aviator to Jerusalem on his way to the Nile country. The aviator alighted near the ancient Pool of Siloam. According to the report, the people of the city were astonished to see this strange aerial visitor in the city of David. They came together from all quarters, some of them thinking that another miracle was taking place in the ancient city of miracles. One writer, commenting on this event says, "The old and the new met in Jerusalem on this occasion, and the ages were contrasted."

**STRIKE AT CALUMET.**—An exceedingly bitter labor war has been in progress between operators and miners in the copper mining district of Calumet, Michigan. If we are to trust press reports, the usual scenes of violence accompanying such strikes have been reenacted at this place, quite foreign to the significance of the name Calumet, anciently applied to the peace pipe of the Indians. Mine owners charge the strikers with violence and allege that mob law reigned supreme until the advent of the militia. Miners retort that certain of their numbers have been assassinated and others fired upon in their houses at night, and that Charles H. Moyer, president of the Western Federation of Miners, was attacked in his room in the hotel at Hancock by some twenty-five men who clubbed him over the head, shot him in the back, dragged him violently to the depot, and caused him to be deported from the State. Mine owners allege that peace and harmony prevailed until the advent of the Western Federation of Miners, whom they look upon as interlopers who came there meddling with affairs that were none of their business. The officials of the federation retort that the miners were laboring under very unsatisfactory

conditions, putting in unreasonable hours at very low wages, and among undesirable surroundings; that they came there as representatives of the federation in the interests of labor, organized the men, and insisted that they should be placed on an eight-hour basis, receiving a minimum wage of three dollars for underground workers, together with other demands of similar nature. Recognition of the federation is also demanded, and at present is the crux of the situation. The miners have asked repeatedly that these questions be arbitrated, but the owners retort that they will not arbitrate under any conditions, not even if they were privileged to select all five members of the arbitration board. These events are typical signs of the times, and show how quickly the flames of class hatred may blaze up in any locality, resulting in industrial war, and even in anarchy. Under such conditions violence is almost inevitable on both sides, and it is exceedingly hard at times to tell exactly where justice lies. On general principles, our sympathies are with the laborers, and we see the absolute necessity under present conditions of their being organized, as they are obliged to meet and bargain with thoroughly organized forces. Still, every such clash as this brings to light conduct, methods, and deeds upon both sides that can not be indorsed, and the only ultimate safety that we see for Saints under such conditions, which are liable to become worse and worse, will be found in Zion.

**VOLCANIC ERUPTION IN JAPAN.**—Under date of January 13 telegraphic communications from Japan reported a terrible volcanic eruption, accompanied by severe earthquake shocks and a tidal wave, which destroyed many lives in the southern part of Japan. The eruption came from the crater of Sakura-Jima. The city of Kogoshina is reported as practically destroyed. This is a city of about sixty thousand people.

**CORPORATION WITH A SOUL.**—Once in a while in the midst of its strenuous work of reporting wars, murders, scandals, and divorces, the Associated Press finds time to chronicle a very noteworthy deed. Almost universal attention has been attracted to the action of the Ford Motor Car Company, Henry Ford, principal owner, in voluntarily increasing the pay of practically all employees in their automobile factory. The minimum wage, which was formerly \$2.35 per day, is now \$5 per day. This will be an increase of many millions of dollars in wages, practically all of the employees being benefited, and some of them receiving nearly twice what they formerly received. This action was taken with the consent of the stockholders. These people employ twenty-seven thousand men and have decided to increase their force by about five thousand more. This is a wholesome sign

that at least a few corporations are awakening to the need of just and equitable dealings with employees. There are those among them who are no longer content to appropriate enormous profits to be divided among the stockholders. Some of these perhaps are moved by entirely altruistic motives, while others fear an impending storm, and are choosing between this and threatened confiscation.

**DESTITUTION IN BULGARIA.**—A condition of devastation obtains in Bulgaria as a result of the participation by that country in the recent wars. Bulgaria sacrificed in these wars sixty thousand men killed, and forty thousand wounded. Her growing crops were destroyed or left to be overgrown by weeds. In the midst of the cold of winter hundreds of thousands of her people are suffering from hunger. The queen of Bulgaria has requested the *Chicago Examiner* to solicit money to help her starving people. The American Red Cross has contributed one hundred thousand dollars to help those injured in the Bulgarian wars.

**INTERLOCKING DIRECTORATES.**—Giving as a reason "an apparent change in public sentiment," J. P. Morgan and Company announce the withdrawal of members of that firm from the directorates of a number of important corporations, including the chief railroads of the East and the stronger banking and trust companies of the country. Thus are the masters of industry yielding to the pressure brought to bear against the manipulation of the business interests of the country by a few powerful financiers.

**AEROPLANE PASSENGER.**—The first daily aeroplane passenger and express service in the United States is reported as having opened on January 1 between Tampa and Saint Petersburg, Florida, a distance of eighteen miles. The fare one way is five dollars, with extra charge for baggage. The first flight was made in twenty-three minutes.

**MEXICAN WAR.**—Latest advices from the Mexican War state that General Villa has driven from their last stand the Huerta forces in northern Mexico. The Constitutionals therefore have control of the entire portion of northern Mexico. Refugees, including Federal soldiers, men, women, and children, waded the Rio Grande River to escape the deadly fire of the victorious Constitutionals. General Zapata is reported as operating close to Mexico City on the south. The way seems open for an advance on the capital.

**CHINESE AFFAIRS.**—The Chinese Parliament was formally dissolved January 11 by proclamation of the president. This parliament, from a lack of capable leaders and coherent policy, has been im-

potent from the beginning. Supreme control in affairs of state now rests in the hands of the president and the administrative council, consisting of seventy-one members, made up of governors of provinces, military men, and members of the cabinet. According to the proclamation of the president, the parliament will reconvene in course of time.

#### NOTES AND COMMENTS.

**FROM LONDON, CANADA.**—By letter from Elder William Fligg, of London, Canada, we learn that he has resigned the presidency of that branch in order to remove to western Canada, where he is to have charge of a store in Readlyn, Saskatchewan. Brother Fligg has served as president of the London Branch for the past twenty years. In order to show their appreciation of his services, the branch officers called upon Brother Fligg as a committee representing the branch and presented him with a valuable token of their saintly regard. We are also in receipt of a clipping from the *Free Press*, dated January 1, in which it is stated that a deputation of the London townspeople associated with Brother Fligg in the wholesale warehouse where he has been employed for many years waited upon him during the progress of an entertainment in the church and presented him with a token of the esteem in which he is held by nonmembers of the church. Brother Fligg is to be congratulated upon having held the confidence and respect of the community. He writes under date of January 4 to the effect that Brother Curtis had recently visited London and conducted a good work there, resulting in the baptism of ten and a general revival of enthusiasm and spirituality.

**NEW WORK FOR SEVENTIES.**—*The Deseret Evening News* for January 12, 1914, contains an interesting comment on the increased membership of the seventies in the Utah Church. They report that the number of quorums now in the church is increased to one hundred eighty-two, and add this statement, "Elder Kimball to-day declared that the chief work of the seventy now is 'home service' work, devoting a large part of their time to ward teaching. In addition to this work, however, the members of the Quorums of Seventy are active in the auxiliary organizations of the church." This, it occurs to us, is quite a departure all along the line from the original design which contemplated an increase of seventies up to the number of seven quorums (Doctrine and Covenants 104: 43), and which intended them to be traveling missionaries to go into all the world under the direction of the twelve apostles (Doctrine and Covenants 104: 11-13.). Here we find that they have been increased to the number of one hundred eighty-two quorums, and that they stay at home and give their attention almost exclusively to local work.

## Original Articles

### A STUDY ON BAPTISM.

A statement will make plain to the reader the cause and purpose of this writing. I started to study on the subject of baptism after friends had urged upon me the necessity of baptism by immersion.

There was an argument as to what baptism is for, and how it is to be administered, and whether or not it is a saving ordinance. I had the opinion that it was simply an outward sign of an inward grace, a form used to initiate people into membership in a church. I also said that it did not matter how it was administered, and upheld the form of sprinkling to be as good as any, and that it was not a saving ordinance.

Wishing to convince my friends that they were wrong, I started to study the Bible. As I studied I also prayed that God would teach me and lead me in my study. God was indeed my teacher, leading me to the truths herein set forth. I hope that some who read this may profit by the same, even as I have done by my study.

#### BAPTISM FOR REMISSION.

The first question to be answered is, What is baptism for?

I found in my study that baptism follows repentance, and for the remission of sins.

We are told in Matthew 3:6 that the people of Jerusalem and all Judea and all around Jordan came to John the Baptist, "And were baptized of him in Jordan, confessing their sins." Again Mark 1:4, John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins." Likewise, Luke 3:3, "And he came into all the country about Jordan, preaching the baptism of repentance for remission of sins."

Thus we find that before Christ came baptism followed repentance and was for the remission of sins. It was for the same purpose after Christ came, as may be shown.

By reading and summing up Matthew 28:19, 20; Mark 16:15-18, and Luke 24:46, 47, we find that Jesus gave commandment to his apostles, those whom he had called and ordained, that they should go forth and preach the gospel to all nations, beginning at Jerusalem, preaching repentance, and baptism for remission of sins, baptizing in the name of, or by the authority of the Father, Son, and Holy Ghost, and teaching them, all people, to observe all things that he had commanded them.

Peter, the apostle, in obedience to this commandment preached, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. There are many like instances, did time and space permit their production.

These references show that baptism in those days followed repentance and was for the remission of sins, after Christ came as well as before. And if it was so in those days, it is so to-day.

#### IMMERSION PROPER MODE.

The second question is, How is baptism to be administered?

This is an important question. Paul in 1 Corinthians 1:13 says, "Is Christ divided?"

It is a serious question, when we see the divisions in the church to-day, and as we look on the manner in which we are taught on the subject of baptism, and indeed on many other important subjects. Some say, "Immersion is the method"; others say, "Immersion is not right, but pouring is the method"; still others say that sprinkling is the correct method. Many say that one method is as good as another; nearly all say that baptism is not necessary; that it is not a saving ordinance. But they say you must be baptized before you join the church, so making it harder for a person to join the church than to enter the kingdom of God. Why should the church, if it is as Jesus said, "the body of Christ," be divided on any point? The truth can not be divided, and the true church of God will never be divided on any point.

Nothing can be divided against itself and stand, so when division crept into the church it did not stand, but fell and ceased to be one body. If you are looking for the truth you will do as Jesus himself said, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Then take the Bible and learn from it what you seek.

In John 3:57 Jesus himself says to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

The meaning here is indeed plain. Born means "to come out of." Jesus said, "born of water." No man can come out of the water and so be born of water unless he is immersed in water, or baptized by immersion.

If it had been as effectual to baptize in any other way as by immersion, the apostles and John the Baptist would most assuredly have baptized in the easiest and quickest manner, especially when there were a great many to baptize. The easiest and quickest way surely is sprinkling; but the Bible shows that they baptized by immersion.

That John the Baptist baptized by immersion is evidenced by the following, Matthew 3:16: "And Jesus, when he was baptized, went up straightway

out of the water." Mark 1:10 tells us the same, "And straightway coming up out of the water." Now Jesus was baptized of John by immersion, for he came up out of the water. He would not have been in the water unless he was immersed; you don't have to go into the water to be sprinkled or poured.

John 3:23, "John was baptizing in Enon because there was much water there." John sought a place where there was much water. What was his purpose, if not that he might have water enough to baptize by immersion? Thus we find that John the Baptist baptized by immersion.

Now let us see how the apostles baptized.

Philip was sent to meet the eunuch, and found him reading the Scriptures; he did not understand what he read; Philip explained it to him, and then preached Christ Jesus unto him. As Philip preached to him they came to some water and the eunuch asked to be baptized. So they, Philip and the eunuch, went down into the water and he, Philip, baptized him. "And they went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.) Here is a case where in the days of the apostles baptism was by immersion.

Paul tells the reason for immersion or burying in baptism.

Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6:3, 4.

If we are buried in baptism, we are immersed, not sprinkled or poured. If we are buried by baptism into death, we are dead to sin, as shown by verse 11 of the same chapter. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Of course a man can sin after he has been baptized and received great blessings; and his punishment is spoken of in Hebrews 6:4-6.)

If we do walk in newness of life, being dead to sin, we must then reckon ourselves to be alive unto God, through the atonement of Christ.

For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: knowing this, that our old man (or old self) is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.—Romans 6:5-7.

Paul says in Colossians 2:12, 13:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation (or power) of God, who hath raised him from the dead. And you, being dead in your sins and uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

"Buried with him," this refers to Jesus Christ. "Buried!" what should we be buried in? Jesus said, "Born of water," and we must be buried in water

before we can be born of it. Then we are to be "buried" with him, (Jesus Christ) in water. We are to be "dead unto sin," and "walk in newness of life."

"Also ye are risen with him." This also refers to Jesus Christ. Through faith, with the Spirit of righteousness in us, and being "dead unto sin," we are raised from the dead, with all our sins forgiven and taken away, so that we may truly "walk in newness of life."

The Scriptures show that in both word and deed we must be buried in baptism, or baptized by immersion.

We find in a Bible dictionary "Baptism is a symbolic washing or bathing to signify repentance, and the putting away of sin and sinful things, and the beginning of a new life." Very good; that agrees with what we learned from the Bible itself. It is then a washing or bathing. The person who to wash or bathe simply sprinkles a few drops of water on the head, or pours a little water on the head, is not made clean. It is necessary to at least immerse the body, to wash or bathe to become clean.

We read from an encyclopedia:

Baptism (from the Greek *baptizo*, from *bapto*, meaning to immerse or dip) is supposed to have existed with the Jews even before Christ. Baptism became a religious ceremony among Christians. Three modes of administering were adopted: Immersion, pouring, and sprinkling. The question on which the mode is disputed, is upon the meaning of the Greek preposition following the verb, *baptizo*. Those upholding baptism by immersion as the only valid form, claim that the preposition is *in*, while the advocates of pouring and sprinkling contend that the preposition is *with*. The Greek or Eastern Church adopted the mode of immersion, while the Romans or Western Church allowed pouring and sprinkling.

The verb *bapto* or *baptizo* means to immerse or dip. The question that causes division is not the verb itself, then, but the preposition following the verb.

Some say that this preposition is *in*, so making the meaning, to immerse or dip in water. Some say the preposition is *with*, to immerse or dip *with* water. If the preposition is *in* there can be no doubt that the correct mode is immersion. If the preposition is *with* there is still no doubt that the correct mode is immersion. You can not be immersed or dipped *with* water without being immersed or dipped *in* water. So in either instance the correct mode is immersion.

There is another phase to be considered. The language from which this division arises is the Greek language. Now, who would understand that language better, the Greeks or the Romans? I hear you say, The Greeks, of course. We remember that immersion was adopted, or authorized, by the Greek or Eastern Church, said church not allowing any other form or mode. The Greek understands his

own language, and immerses. It was the Roman or Western Church which allowed pouring and sprinkling. The churches which sprang from this Roman or Western Church began to disagree on the subject, while the Greek or Eastern Church still baptized by immersion.

Thus we find that from the Bible, the Bible dictionary, and the encyclopedia the only correct mode of baptism is immersion, "to be buried in baptism," to go down into the water and be buried so that we may rise and walk in "newness of life." Baptism can be administered in no other way and harmonize with Bible teachings, and the Bible must be our guide, for Jesus said, John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

#### A SAVING ORDINANCE.

Now we have come to the third question, Is baptism a saving ordinance?

From what we have just noted, it would seem that if it is for a special purpose (remission of sins), and since there is but one way to properly administer it (immersion), then is baptism necessary, and so is a saving ordinance; but let us search the Scriptures of divine truth and see what that search may bring forth.

We revert again to the words of Jesus, John 3:3, "Except a man be born again, he can not see the kingdom of God," and verse 5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." And again verse 7, "Marvel not that I say unto thee, Ye must be born again."

This shows plainly that "Ye must be born again," and "born of water." That "born of water," "born again" mean "buried with him (Christ) by baptism into death"; thus coming forth out of the water we are "born of water," and being "dead to sin," may "walk in newness of life."

Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved," promising that those who first believe and then are baptized shall be saved; not he that is baptized shall be saved—it does not say that—neither does it say, as the churches of the world tell us to-day, that he who believes shall be saved. No; but it does say, "He that believeth and is baptized shall be saved." Then to be saved he must more than believe, he must believe and be baptized.

Again, Mark 16:16, "But he that believeth not shall be damned." This does not say that he that is not baptized shall be damned, but, "He that believeth not (whether he be baptized or not) shall be damned." To those who believe, if they would be saved, the condition is that they be baptized. This shows that baptism is a saving ordinance.

One purpose of baptism is to make us of the seed

of Abraham (not the seeds, but the seed). See the words of the Apostle Paul, Galatians 3:27-29: "For as many of you as have been baptized into Christ have put on Christ, and ye are all one in Christ Jesus. . . . And if ye be Christ's (or in Christ) then (as he is Abraham's seed) are ye Abraham's seed, and heirs according to the promise." Or, as many as have been baptized into the body of Christ are one with him, and so are Abraham's seed and heirs.

Is this not plain? Then by Christ's own words, baptism is a saving ordinance; according to the practices and teaching of the apostles, baptism is a saving ordinance. It is the only way to receive remission of sins, and to become one in the body of Christ, and so be of the seed of Abraham, that we may inherit the things which Abraham's seed is to inherit.

#### CONCLUSION.

The conclusion is that we must first, have faith in God and in Jesus Christ, and believe that he is the Son of the living God; second, heartily repent of our sins; third, be baptized by immersion for the remission of sins in the name of, or by the authority of the Father, Son, and Holy Ghost.

And is this all? No. We can not receive the great blessings offered us in the death of Christ unless we live and labor for them by obeying the principles he laid down as a rule of life. L. GLENN SAGER.

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#### WHY WE BELIEVE THE BIBLE.

The efficacy and truth of Christianity is proven in at least three ways: through personal experience; through the testimony of others; through the logic of sound reasoning. Yet Christianity is the religion of the Bible, and stands or falls with the Bible. Proof that the Bible is true requires evidence, and that evidence is supplied in abundance from newly discovered records of the ancient eastern nations; from the stream of time which flows in the path marked out for it by the God-sent prophets of old; and from the experience of hosts of Bible believers.

The recorded miracles of the New Testament are sometimes cited as evidence of the truth of Christianity; but it must be borne in mind that the miracles must be proved before they themselves can be logically used to prove the sequential proposition. But if we prove the Bible true, we prove Christianity true; and if we prove the truth of Christianity, the actuality of the miracles is also proven.

There is no justification for the loud proclamation of the skeptic that "the prophecies are false, Christianity a delusion, the Bible a pious fraud, and its historical portions mythical and unreliable." Such a verdict ignores the evidence in the case. That evidence is so abundant that we must confine our attention to but a small part of the field which might be covered.

The historical credibility of the Scriptures has been assailed with increasing boldness from century to century, until to-day even the churches are honey-combed with infidelity in respect to the story of the Bible, oftentimes hidden under the paradoxical, if not actually self-antagonistic assumption that the Bible may be interpreted after such a manner as to deny its own story.

But the past hundred years has been remarkable for the discovery and decipherment of monuments and the exploration of Eastern lands, resulting in many unexpected testimonies to the truthfulness of biblical history. These researches and discoveries have been made in several of the principal countries of Bible times, such as Egypt, Palestine, Mesopotamia, Babylonia, and Assyria.

In 1845 Sir Henry Layard began to excavate for the British Museum at Kouyunzick, the site of ancient Nineveh. He succeeded in uncovering the palaces of Sennacherib, Esar-haddon, and Assurbani-pal, the great Assyrian kings mentioned in the biblical narrative. Also he brought to light the terra cotta tablets of the great Nineveh library founded by these kings. Twenty-two thousand of these tablets are now in the British Museum. Through the translation of these records a large part of the history of Babylonia and Assyria is revealed. The biblical accounts of the creation and the deluge are supported by the Assyrian tablets. Ur of the Chaldees, Haran, and other places mentioned in the story of Abraham have been located and found to agree in location, situation, and general features with the biblical account; while the invasions of Palestine by Sennacherib, Chederlaomer, Esar-haddon, and Nebuchadnezzar have been confirmed.

Then there are numerous discoveries in Egypt and Palestine that show their agreement in ancient geographical features with the scriptural history, which we can but barely mention in this short article.

The divine inspiration of the book is confirmed by the repeated and continuing fulfillment of its prophecies. The citations following are prophecies fulfilled, upon any one of which any Latter Day Saint missionary could preach a sermon, and we forbear to comment: Joshua 6: 26; 1 Kings 16: 24; Micah 5: 2; Daniel 12: 4; Nahum 2: 3, 4.

In the light of fact and logic there is no longer need to fear the fool—that is, one devoid of ability to reason soundly—who says in his heart, "There is no God," for the existence of an intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us, in the variety, beauty, and harmony of nature. It may be that man can manufacture artificial flowers, but what human being can create a living rosebush? That act requires a greater intelligence, whom we call God!

Halting only to note that the supreme Intelligence manifested in nature is the Author of Christianity and the God of the Bible, we hasten on to our conclusion that the truth of the Bible and its story is established by the testimony of archæology speaking with quiet but unmistakable voice from the dust of ancient lands; the testimony of archæology is corroborated by the voice of age-old prophecies whose fulfillment the recording hand of the historian has noted; and these irrefutable evidences are continually augmented by the ever-increasing accumulation of the personal testimonies of those who have found the promises "true and faithful."

R. J. FARTHING.

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### COMPARISONS.

To make comparisons is not always an agreeable task. It sometimes brings to us a sense of shame and a feeling of humiliation when we are shown to be acting beneath our power and opportunity to do good. It often serves a good purpose to stimulate us to a greater activity in the lines of labor in which we are engaged.

A student in the public school is often stirred to diligence by comparing his card with that of one who has done better in his studies, and not having any better opportunities. The farmer is often stirred to greater diligence by seeing his neighbor with better crops and a more desirable home. The mechanic who compares his work with that of one who has done better than himself finds a stimulant to greater diligence, that he might equal him.

With the hope that our people might be stirred to greater activity in the work that our Lord has committed to our trust, the writer will make some comparisons between ourselves and the Seventh Day Adventist Church. Their membership is about ninety thousand, of which sixty-three thousand nine hundred and seventeen are in the United States. I make my quotations from their official report, the year book of 1912, the reports being for 1910.

Tithing from the United States, \$932,519.76; tithing from all other countries, \$406,169.89; total, \$1,338,689.65.

The number of Sabbath schools maintained is four thousand one hundred and fifty-one, with a membership of one hundred and one thousand one hundred and sixty-one; they contributed to the church funds for missionary purposes to the amount of \$138,037.72.

In educational matters we find as follows: Colleges and academies, 86; enrollment of students, 7,169. In addition they have five hundred and ninety-four primary schools. The total amount expended for educational matters, \$112,243.78.

The number of sanitariums is 76. The number of



publishing houses, thirty-eight. Their literature is published in seventy different languages. The average per capita of the entire membership contributed for evangelistic work is \$21.27.

There is a great deal more of very interesting matter concerning their financial matters, but this is enough to serve the purpose that the writer has in view.

The following I glean from the Presiding Bishop's report for 1912. If there are any errors, it is because I do not understand the document, and not because of any intention to misrepresent. It is hardly possible that I can make a mistake of more than a few thousands. Tithes, offerings, surplus, and special consecrations, \$171,131.83; contributions to the missionaries, \$25,159.54; total, \$196,291.37. An average contribution per capita for sixty-eight thousand members, \$2.88.

If we had done as well as our Adventist friends we would have contributed \$1,446,360. We have one college; did you ever hear any appeals for help? Did you respond? We have one sanitarium. Brother, sister, have you ever responded to the appeals for help? We have three publishing houses, two in the United States and one in Australia. We have no book and stationery store, convenient and of easy access to the public, where our publications are for sale.

This comparison may not be pleasing to our feelings, but it is nevertheless true. What answer will we give to our Lord for our neglect of duty? Surely it can not be because we are ignorant of the law; the ministry and the books have been proclaiming it for eighty-three years.

The last revelation reproves and admonishes us in regard to our unnecessary expenditure of money; and if we all will look into the affairs of our homes we will discover that some of us are wasting a great deal of money. If we waste five cents per week the total amount for one year for sixty-eight thousand members would be \$176,800. If we waste ten cents per week it would be \$353,600; enough to pay \$1,000 apiece to 353 families towards getting them a home; or it would purchase 2,357 acres of farm land at \$150 per acre; or homes for 29 families with 80 acres for each family. If we look carefully into our home affairs, will we not find that we are wasting from \$5 to \$200 per year?

We often hear it said that Zion can not be redeemed—that the land is too high. But at the small pittance of ten cents per week we could give \$1,000 per year to twenty-nine families to help them purchase homes, or if it were not needed in that way, it would keep three hundred and fifty-three missionaries in the field, with an allowance of \$1,000 for their families.

In gospel bonds,  
EDWARD RANNIE.

## Of General Interest

### A READING OPTOPHONE.

A year ago an instrument was developed which enabled a blind person to discover the whereabouts of windows, lights and light objects, by sound. This instrument, known as the optophone, made use of the varying resistances of selenium cells when exposed to light, and made known the presence of light by means of a telephone. The apparatus has since been improved, to the extent that it is now possible for a blind person to read type.

So far the smallest type that may be successfully read is an inch high and it must be photographed white, as a transparency. The letters give various characteristic sounds. As described in the *Electrician*, "the two vertical strokes of H or M give a chaos of notes, the middle stroke of N gives a falling gamut, the three horizontal strokes of E give a chord, and the curved lines of O and S give characteristic flourishes of sound. The alphabet of capitals can be learned in about an hour, and once learned, the process of reading may become as rapid as that of reading by sight."—*Scientific American*, November 26, 1913.

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### REVOLUTIONS OF EARTH DEMONSTRATED.

Houghton, Michigan, December 3—If a whole tram load of ore were dumped into the mouth of one of the deep vertical shafts of the copper country, probably not one piece of it would ever reach bottom, says *The Grand Rapids Press*, and a person could therefore stand in the bottom of one of these shafts with entire safety while ore was poured in at the top. The marvel of this is not one of the mysteries of caverns or deep holes in the ground, but instead only one of those simple phenomena that prove that although most of us have heard that the earth is round like a ball and rotates on its axis from west to east, few of us hardly realize it.

### EXPERIMENTS.

Within a radius of a mile at Calumet are the three deepest shafts in the world, one of them being twenty-eight feet more than a mile deep. Nowhere else in the world is there so splendid a chance to try experiments with falling bodies. Accordingly the physics department of the Michigan College of Mines has availed itself of the opportunity to work out a few of the freaks of nature. One of the experiments consisted in dropping a smooth metal ball two inches in diameter from the center of the shaft, and trying to catch it in a box of clay set in the shaft four thousand two hundred feet down.

Another ball was let loose from the southwest corner of the shaft. The balls were dropped by

burning the thread by which they were suspended, so that in starting to fall they would have no side-wise motion. The shaft is 9x30 feet in cross section, and the first of the balls was suspended four feet from the side of the shaft, and the second at a point nine feet from the opposite corner. Neither of them ever reached the box of clay, one of them was never found, and the other one, presumably the one started from the center, was later found by a workman lodged in the timbers on the east side of the shaft eight hundred feet from the surface. Whatever bodies were dropped into the shaft invariably lodged somewhere in the east wall.

#### EARTH REVOLVES.

This happens simply because the earth is rotating on its axis from west to east. At Calumet a particle on the surface is moving to the east at the rate of about one thousand feet a second; but a particle five thousand feet down the shaft, just keeping even with the particle on the surface, is moving eastward at a rate which is four inches less than the one thousand feet. The ball suspended at the top of the shaft had the one thousand feet a second velocity; it was not only moving eastward at that rate when it started to fall, but continued moving eastward at that rate all the way down the shaft. Meanwhile it dropped to the bottom of the shaft at a rate which would have made it take seventeen and one half seconds for the fall if there had been no resistance of the air to encounter. During this seventeen and one half seconds the particle at the surface, and the ball falling at the same rate, traveled seventeen and one half times four inches, or nearly six feet farther eastward than the particle at the bottom of the shaft.

#### PLACES TO LODGE.

The ball started from the center of the shaft long before it reached bottom. As a matter of fact, the resistance of the air, at the high speed the ball acquired soon after starting, was sufficient to prevent any further acceleration, and consequently the ball was much longer than seventeen and one half seconds in falling. In fact, only eight hundred feet of fall was required for the ball to make the four feet from the center of the shaft to the east wall, and the other ball must have lodged at some point not much farther down.

Now, if the walls of the shaft were smooth and free from obstructions, no doubt a falling body would rebound from side to side of the shaft and finally reach bottom; but the many timbers in the lining of the shaft, and the levels all the way down, furnish places where a body is sure to lodge, and so, if a load of ore were to be spilled into the shaft near the top, most of it, at least, would later be found

clinging to the east wall or stranded on the levels east of the shaft.—*Milwaukee Leader, December 3, 1913.*

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#### THE PILGRIMAGE TO MECCA.

The pilgrimage to Mecca is still a standing menace to the health of the world, in spite of the sanitary precautions adopted by the various countries concerned, including the Ottoman Empire.

The American consul general at Constantinople quotes statistics collected by the Turkish Sanitary Administration concerning the number of pilgrims who traveled to Mecca via ports of the Red Sea during 1912. There were eighty-three thousand nine hundred ninety-five of these, most of whom came by way of Jeddah, and of this number forty-four thousand six hundred seventy-one had to be subjected to quarantine or other sanitary measures. Statistics of those arriving by the Hedjaz Railway and other overland routes are not given, but it is known that the annual number of pilgrims often exceeds one hundred thousand. In 1912, one hundred ninety-eight vessels were engaged in carrying pilgrims, of which one hundred thirty-four were British, twenty-one Russian, thirteen Dutch, and twenty-nine Ottoman.

As to the origin of the pilgrims, the largest number came from the Far and Middle East, including fifteen thousand from Bombay, nine thousand five hundred from Singapore, and twelve thousand from Batavia. From the Indian Ocean, Gulf of Oman, and Persian Gulf regions came four thousand eight hundred twenty-three; from the Arabian and African coasts of the Red Sea, twenty-two thousand one hundred eight; and from ports on the Mediterranean, six thousand seven hundred forty-one. Finally, three Russian ports contributed ten thousand four hundred seventy-three, of whom seven thousand six hundred ninety-two came from Sebastopol.—*Scientific American, December 6, 1913.*

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Overcome thyself, upbuild thy being, make thyself a harmony, a unity; hold to thy work with steadfast purpose, doing in all seriousness and with a cheerful heart the thing that is given thee to do. Herein lies the secret of a blessed life.—Selected.

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I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate! The old adage of "too many irons in the fire" contains an untruth—you can not have too many—poker, tongs, and all, keep them going.—Adam Clark.

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If you have any gift that will be useful in improving the world about you, then "stir up the gift that is in thee."—Selected.

# The Staff

EDITED BY AUDENTIA ANDERSON.

## Our Development and Opportunities.

"Explain it as we may, a martial strain will urge a man into the front rank of battle sooner than an argument, and a fine anthem excite his devotion more certainly than a logical discourse."—Tuckerman.

And this is our good, new year! For us a door is just opening upon a world full of new opportunities. Nineteen fourteen is bound to witness the greatest advancement of our cause yet in its history. It's bound to come, we say; for the sky is full of portent. We hear all about us the beat of hearts awakening to new desires for service—hearts responsive to the call for consecration and attuned with eager willingness, to the grand chorus of progress which is swelling from the four corners of the earth!

How it has grown—this choir movement! From the small beginning goes radiating outward so many lines of opportunity—so many demands are arising, so many appeals for help are heard that one's breath is fairly taken away. Just this month we are being asked for books on elementary sight reading for children; for a collection of easy songs for use of young peoples' choirs; for a treatise on harmony and the rules governing composition; and, perhaps most ambitious of all, a call for the issuing of a music magazine of our own!

Do you not agree with us that "things are picking up" in our line? How, and when, are all these demands going to be met? You gifted musicians of our church, you to whom has come the opportunity of development along these lines—just please get busy, and consecrate some more of your time, strength, and talent (and perhaps money) to some one of these needs, and see what *you* can do to help!

The cry constantly seems to be, "Come over into Macedonia and help us!" And, to our mind, no one desire can be so appropriate at this season of the year as the desire and the *determination* to respond to these calls, and to be of help to as many as possible. Consecrate yourselves anew, then, you musicians. Take a child of some struggling missionary, and give him a free training in piano or voice. Fit him for service. Gather the children together regularly and teach them to sing the "songs of Zion." Organize the young people into choirs or choruses, and fill their lives so full of music and a love of service that evil may be crowded out. Make bands of music to bind them to our church—bands so strong and firm that they will find in them power to resist temptation, as well as an irresistible inspiration to do good.

May the wonderful year opening before us with its clean, white pages find each of us writing the words, "Consecration, Patience, and Progress" upon those pages, and going steadily forward to demonstrate all three!

In the words of our dear Sister Burton, may we recognize that "the Lord is blessing us all according to our capacity to receive and wisely use."

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric Street.

## A Safe Confession of Faith.

[We asked President Smith for a New Year's message to the singers and musicians of the church, and are pleased to present the following from him.—EDITOR STAFF.]

One of the best things that a young man or woman can adopt as a basic principle upon which to build their character in life is a short, safe, and true confession of faith and religious belief. One of the shortest and best to be found

anywhere in the popular writings of the day can be found in a work of fiction called *The Prince of India*, written by General Lew Wallace.

It is the confession adopted by Irene, the princess and daughter of a mythical prince, believer in the Christian philosophy in a period of conflict between the Moslem, Mohammedan and Catholic faiths, the latter divided into two parts, the Eastern and the Western, resulting in the wars between these struggling religionists which have continued to disturb the peace of the world up to the present day in the late war between the allied forces with the Bulgarians and the Turks.

The confession of faith is in nine words: "*I believe in God and Jesus Christ his Son.*"

This confession of faith comprises in principle the entire reach of the worship of God, from the earliest history of man to the present hour. It includes the history of the creation of the world,—no matter how many centuries ago this beginning was made,—follows the line of the occupation of the earth by man through every period of existence to the Christian economy, the coming of Christ, the declaration of the immortality of the soul, the resurrection of the dead, and eternal life in the hereafter.

Young man and young woman, be advised at the earliest moment of your entrance into active life, make this the center of your stable trust in God. With this confession of faith in your heart you may, as stated by the Savior, "Go in and out and find pasture." Let nothing disturb the foundation upon which your faith is built and your salvation is secure.

PRESIDENT JOSEPH SMITH.

## The Child and Music.

There is no subject more vital than the education of the children and youth of our land. In such education, no phase is more interesting at the present time than the standing of the so-called cultural studies.

So much attention has been given recently to industrial and manual subjects, that educators everywhere are now sounding a warning against too much of the utilitarian in education, to the serious minimizing of the cultural.

Of all the cultural studies, music, next to reading, is most valuable, and useful. Music has come to be recognized as a real force in the education of the child. It is no longer necessary to plead for its recognition; its place in education is conceded—but great interest is manifested in the manner in which it is to be presented.

In all teaching there are three factors,—the instructor, the subject matter, and the recipient, or learner. In music teaching, we have in times past given much consideration to the teacher; still more to the second, the material; and until recently very little to the third and greatest factor, the child. The Great Teacher pointed out the way when "he took a little child and set him in the midst of them"; so to-day we are trying to consider the child and his development, rather than courses of study or the fads and fancies of the teacher.

Music is a language, and like language must be learned by hearing. A child hears language all about him from birth. When the organs of speech have grown sufficiently strong the child begins to talk, using at first words most significant of physical life, family relations and environments. Speech develops rapidly, until at four he has a vocabulary of perhaps five hundred words, picked up by simply hearing them used in connection with his experience. The music sense awakens later than the language sense, ordinarily at three and a half or four, in musical environments oftentimes at two.

If the child may hear music all about him exactly as he has heard language, he will come to know music and use it in

some way to express himself, just as he uses language. In what way may the child express his understanding of the music he hears, or what part of the music may he express?

It is a curious fact that the musical experiences of a child seem to be in part an epitome of the music history of the race. The earliest music was that of the crooning lullaby of the savage mother to her babe, as mothers have used it since the world began. Then came the rude instruments of percussion, the drums or tom-toms. The child takes himself through this stage in his first year with his rattles and his desire to pound with everything he gets in his hands. Then came the horns and pipes, and the child is faithful to the analogy in his whistles and tooting horns.

History next gave us the strings, the lutes, and lyres, and harps and early bowed instruments, which, improved, have come down to us. Now our child will early imitate the sound of singing, and if he may only hear a great deal of the music of the descendants of these primitive instruments, he will try to imitate their rhythmic qualities in bodily expressions.

The folk song and the folk dance grew up together. At first they were one and the same. All song was accompanied with rhythmic bodily expression, hand clapping, etc., and all the dances or rhythmic games were sung. We have kept this relation in the familiar singing games of the kindergartens, rural play parties and the playground, but have lost it in nearly every other direction, save in opera.

There has now come a revival of folk dances, and we are substituting them to great advantage for the old, heavy calisthenics, but these do not go down far enough into the beginnings of child life. Miss Alys Bently, of Washington, District of Columbia, is working out a most beautiful idea in teaching music to very little children, they to translate into motor activity. She has classes of little Montessori children three and a half and four years of age, who have come to recognize instantly over forty different melodies, and interpret immediately into rhythmic expression. When they hear the duck song they are at once ducks. The first note of the bear melody induces the bear walk—a Chopin Nocturn means another thing—Frühlingslied (Henselt) a Spring Song, and all are butterflies—and they march, run, skip, hop, walk, gallop as the music bids. Miss Bently uses only the best music with strong rhythmic quality, and I believe has solved the problem of the music education of the little child in the home before the kindergarten age in the most thoroughly pedagogic and sensible manner yet presented; namely, in the hearing over and over again the classics of great music and the interpretation into motor, rhythmic activity. These are often hummed also or sung with Loo or La.

In the early age of school music, sight reading was the only aim, since the movement grew out of the old-fashioned singing school; but supervisors long since learned that music must first be heard, then analyzed. "Wholes before parts" is an unbreakable law in modern pedagogy. We used to teach notes and staff, bars, measures and note reading in the first grade. Now this method can only be found in a few benighted places.

Everywhere "wholes before parts" is being emphasized and the fact recognized and impressed that the child must hear music, real music itself in great abundance, long before he should be asked to deal with facts or theories about music. If he may so hear good music, express the fundamental element of rhythm with his own body, hum lightly the melodies, in early childhood, long before anyone dreams of his actual study of music, he will bring to this study when the time comes, the same rich heritage of concepts, ideas, familiarity and real use that he took to his study of reading with his vocabulary of five hundred words learned in the home.

The child should bring to his definite music study a real knowledge of at least one hundred selections of good music learned in the home and kindergarten.

To begin to teach a child notes, staff, clef, bars, five finger exercises, scales and chords before he has heard real music is exactly the same thing as it would be to shut a child up in a deaf and dumb asylum from birth, and at six years of age bring him out and present him with a primer and bid him read, never having heard language itself.

A normal child learns to read with amazing rapidity in these later days of improved teaching. He is shown a word or sentence picture of the thing, idea or expression he already knows, only in another form of a concept presented to the eye, which has entered his mind long before through the ear gate.

A child masters the process of learning to read in two or three years, sometimes in one; thereafter he simply enlarges his vocabulary and proceeds to read to learn. In exactly the same way the process of reading music can be taught in half the time we now devote to it; indeed it may be said that we could easily teach all of the technic of music reading in one or two years that we now do in eight, if it may be presented in the same logical way,—first hearing, next using, in bodily rhythmic expression, then singing, and last of all studying the printed form.

Music, good music, should be heard in great abundance by every child; then it is only pleasure to study about the music he already knows.

Theory and technique are easily grasped if the mind is filled with the real image. Any system that does not recognize this is pedagogically and inherently wrong.—Mrs. Frances E. Clark, in *Lamoni Chronicle*.

### Helpful Musical Organization.

A movement of great uplift for this community was inaugurated at a meeting of choir directors and musical enthusiasts in response to a general invitation extended by the district chorister, Albert N. Hoxie, recently appointed by the Thirteenth District Sunday School Association executive officers.

The purpose of this movement is to stimulate the endeavors of local church choirs by a systematic campaign of encouraging young men and women to be more closely identified with the musical activities of their respective churches. Our initial effort will be in the inaugurating of a large chorus, which is open to members of choirs comprising the various denominations.

It is anticipated that with the proper kind of cooperation several hundred singers will be massed under the direction of the district chorister, who will outline a series of musical studies which will be rehearsed with an end in view of an early rendering. This opportunity is afforded to those who are willing to regularly attach themselves to the service of some local church endeavors. If you are a singer and are not a member of a church choir, and are desirous of becoming identified with such a movement, advise us and we are in a position to refer you to musical directors that can use you.

The first rehearsal of the district choir will be held Tuesday, January 6, 1914, at the Saints' church, corner Howard and Ontario Streets. Further information of this choir movement can be obtained from the secretary, Mr. A. Wright, of the Providence Methodist Church, 237 East Westmoreland Street, or from the director, Albert N. Hoxie, 3119 North Sixteenth Street. Phone, Tioga 5800.—*The Philadelphia Progress*.

### Notes of the Staff.

Sister Riggs writes from Berlin, Germany, of the many musical delights she and her daughter are enjoying there. Sister Marie is studying with Mr. L'hivonne with her characteristic conscientiousness and thorough application. May she have health and strength to get the very best results from her present exceptionally fine opportunity for development.

The Christmas Service of story and song called, "In quest of the King," by Meredith, was given at Independence by a chorus of seventy children under fourteen years of age. They were assisted in a few numbers by an octet from the choir. The story was read by Brother D. J. Krahl, superintendent of the Sunday school, and was exceptionally well given, the intense attention of the large audience being his throughout.

Our church chorister made a hurried trip out this way on purpose to outline the work of the big chorus for next April. He arrived in Independence the Saturday after Christmas, and met the local choir in rehearsal both that night and the Monday night following. On Sunday he led the music at both morning and evening sessions, also playing some choice violin selections, being ably accompanied at the piano by his young brother-in-law, John Zimmermann, of Philadelphia. In the afternoon a grand rally of all the choirs in this vicinity occurred, at which Brother Hoxie gave the singers an enthusiastic rehearsal of Gaul's "Holy City," the oratorio which he expects to put on at conference time. A similar rehearsal occurred on Tuesday evening, and the next day Brother Hoxie went to Lamoni, where he expected to perform similar work. Surely our church chorister, sparing neither time nor effort, will richly deserve the big success which is due next April, for his consecration to this work is whole and genuine.

"Music is the harmonious voice of creation; an echo of the invisible world; one note of the divine concord which the entire universe is destined to sound."—Mazzini.

### Musical Notes.

It is proposed to erect a fine arts building at the Nation's capital, to be supported by the people generally, which will provide Americans with the best music obtainable. Several sites in Washington that seem to be fitted to the purpose have been noted, and the proposition appears to be receiving increasing support.

By a new rule, music is to become a major course in the high schools throughout the District of Columbia, when requested by those interested. This plan has been urged for years, and its adoption, therefore, is causing considerable satisfaction among the promoters of the idea.

Max Bendix and his brother, it is said, are to arrange to give weekly hearings to young musicians with talent who lack the means of completing their musical education. Those who show exceptional talent are to be given a free education. A later public appearance before New York audiences is included in the plan.

One of America's popular light opera singers, Henry C. Barnabee, is on record with others of the music profession as to the value of good personal habits if one would attain the highest degree of proficiency in this kind of work. He

says: "To my lifelong abstinence from tobacco I attribute the preservation of my voice which at seventy-seven is as strong and sonorous to-day throughout its entire register as it ever was."

Within the past few months four piano companies have become bankrupt or have failed. In the case of some of them it has been discovered that piano installment leases have been forged, duplicated, triplicated, or even quadruplicated, in order to obtain loans upon them from the banks and elsewhere. Along with this financial jugglery come forgery and suicide. Banking officials are becoming wary of such paper as collateral for loans. The trade is becoming anxious about the matter, which seems to be practiced more generally than was at first supposed, and suggestions are being made to undertake some way of remedying the situation.

Wisconsin towns, aided by the State University, are trying to establish community music composed of choruses, bands, orchestras, and the like. They are to be organized and directed by competent instructors, and after practicing sufficiently it is intended that they may be open for engagements from time to time. In this way it is hoped to arouse more interest in this class of entertainment, and exert a good influence on the community sufficiently to lessen its desire for certain shows which are believed to be detrimental. This plan ought to work well in other places; it is certainly worth trying.

The study of harmony is of use, not alone to the composer, but also to the performer. One should learn not only to name the chords, but to *feel* them as well. After a time the natural progressions come readily and the sense of harmony is expressed in individualized soul music. By practice both melodic and harmonic form is more readily sensed and expressed, and thus assists to exquisite interpretations that would otherwise be impossible. A. B. PHILLIPS.

### Our Correspondents.

OMAHA, NEBRASKA.

The choir and Sunday school gave a Christmas cantata on Tuesday evening before Christmas. They had been busy for several weeks preparing for this. On the night it was given our little church was filled with a very appreciative audience. The cantata was "The Holy One of Israel," by E. S. Lorenz. It was given in costume, which made it more impressive. There were over fifty persons in the various parts.

The night after the cantata was Christmas Eve, and the choir gave a selection at the city's Christmas entertainment in the courthouse. Different choirs had been asked to help on the program, and when the call came to us we felt like responding, believing we might both give and receive much good.

It was our first big public appearance, and our chorus of twenty-five voices seemed lost in the mass of people that filled the large rotunda and galleries of the floors above. We sang from the gallery of the second floor. Our selection was the "Unfold ye portals," chorus from Gounod's "Redemption," (in the 1913 Conference Anthem Book). The choir did well. Our twenty-five must have sung like fifty, for that was the number the paper recorded as being in our chorus.

We are beginning to take up special study work on our regular rehearsal nights. We give about fifteen or twenty minutes to the study of voice, expression, phrasing, reading,

etc. It will be a big help to choir members. If we wish to qualify we must study. And how very satisfying it is to know that we are making progress. CORRESPONDENT.

✻ FLINT, MICHIGAN, December 28, 1913.

*Editor Staff:* Just a few notes from this corner of the stage. As we do not wish to play a solo, we will try to blend our efforts with others and produce one great "chord" of sincere appreciation to the editor for the inspiration which has been worked into each appearance of The Staff.

We have been encouraged many times when almost ready to give up, when the HERALD has come to us with its message of music, buoyed up, and given a fresh start.

We now have a good choir started, and it is doing good work under the capable leadership of Sister Myrtle St. Johns. As we have but a very few trained voices, she has been working under difficulties.

We have been having special music at every Sunday evening service, and to-day we gave two fine Christmas anthems. But the choir isn't all we have in the line of music. We have a good little orchestra and with weekly practices and the addition of a trombone and a mandolin, they are doing fine.

We wish more of the young people could be made to see the necessity of advancement along the lines of both vocal and instrumental music. So many seem to think that because they can "carry a tune" or play the piano fairly well, that that is all that is necessary.

We are going to do our best to try to have a large attendance of musicians at our next annual reunion, and sincerely hope our Brother Hoxie may again be with us.

Our prayers are for the advancement of this part of the work, as well as all others.

804 SPENCER STREET.

In bonds,  
HOWARD W. HARDER.

[EDITOR'S NOTE.—Thank you, Brother Harder! We are pleased to be assured of the interest taken in our work in any and all parts of the field. We congratulate you upon the "live wires" in Eastern Michigan, and trust that the grand new year of opportunity will see many, many of your people studying and working—becoming the *trained* musicians we can use so wonderfully in our service. Success to you and your patient assistants.]

HEPWORTH, ONTARIO, December 29, 1913.

*Editor Staff:* I have a copy of the SAINTS' HERALD before me, opened at the page devoted to The Staff. The editor certainly has the work at heart or the question before me would not arise in her mind: "What can we say to help build up, to encourage, or to fill you with enthusiasm?"

I have been encouraged along the line of musical development by reading the articles written by those interested in this grand line of work, and note with pleasure the fact that the Saints are not forgetting that all-important element which is so necessary in order to be able to render the songs of Zion in a manner that would be of most good to all,—that is, singing with the Spirit. Do we know, or can we tell what power is behind a solo or chorus when the soloist or choir enter into the spirit of that number? It may be good from a musical standpoint, but without the Spirit it is empty.

I have noted that sometimes those who have been gifted along musical lines, who have had the environment necessary for the development of that talent, and have taken advantage of that opportunity, after attaining to great ability forget the spirit of a song and put on a number merely musical,—a song nicely sung, but lacking that depth of feel-

ing that comes from entering into the spirit of the song. It is like getting a goodly portion of this world's goods, allowing pride to creep in, and forgetting the Giver. Our talents are given us of God. We should, therefore, develop them (whatever they may be) not forgetting from whence they come. Let us use our talents along the lines of music and of song to the glory of God.

Can we think of the good work being accomplished by the church chorister without feelings of joy, and a desire to go on? I have felt at times that I would like to be where Saints are alive along these lines. But since we can not all occupy where there is the best opportunity for development, let us use the talents we have wherever we may be.

I love good music, but have only of late years made any study of it. I desire to develop along these lines only to serve to the glory of God. May this grand work go on and produce, as the editor fittingly puts it, not unison, but harmony,—not all playing the same part, but all parts bringing forth together that harmony which is the soul of music.

Wishing you success in the work,

GEORGE T. FURNESS.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department.

FEBRUARY READING.—DISCIPLINE THROUGH ACTIVITY.

"Doctor Montessori, leaving one of the houses of childhood in Rome one day, was followed by all of the pupils, forty-five little children, who romped and scattered about the streets and called joyfully to the teacher.

"Passersby, with no notion of the spirit of the Montessori houses of childhood, said to one another, rather scornfully, 'This is a queer school. The children are undisciplined, as wild as woods animals.'

"Doctor Montessori overheard the criticism. She raised her voice gently.

"'I wonder,' she said, 'if you children can return to the home on your tiptoes, without looking backward?'

"The forty-five little pupils turned about instantly, tiptoed to the house without once looking back, and resumed their play."

Doctor Montessori, now on a lecture tour in the United States, herself related this incident in her lecture in Carnegie Hall, New York. In her book, *The Montessori Method*, she

writes on the subject of discipline: "Whoever visits a well-kept school (such as, for instance, the one in Rome directed by my pupil, Anna Maccheroni) is struck by the discipline of the children. There are forty little beings—from three to seven years old—each one intent on his own work; one is going through one of the exercises for the senses; one is doing an arithmetical exercise; one is handling the letters; one is drawing; one is fastening and unfastening the pieces of cloth on one of our little wooden frames; still another is dusting. Some are seated at the tables, some on rugs on the floor. There are muffled sounds of objects lightly moved about, of children tiptoeing. Once in a while comes a cry of joy only partly repressed, 'Teacher! Teacher!' an eager call, 'Look! see what I've done.' But as a rule, there is entire absorption in the work in hand.

"The teacher moves quietly about, goes to any child who calls her, supervising operations in such a way that anyone who needs her finds her at his elbow, and whoever does not need her is not reminded of her existence. Sometimes, hours go by without a word. . . .

"In the midst of such intense interest in work it never happens that quarrels arise over the possession of an object. If one accomplishes something especially fine, his achievement is a source of admiration and joy to others: no heart suffers from another's wealth, but the triumph of one is a delight to all. Very often he finds ready imitators. They all seem happy and satisfied to do what they can, without feeling jealous of the deeds of others. The little fellow of three works peaceably beside the boy of seven, just as he is satisfied with his own height and does not envy the older boy's stature. Everything is growing in the most profound peace."

Dorothy Canfield Fisher, from whose writings we have quoted in previous articles, after reading 'The Montessori Method, laid down the book with the mental comment, "All very well to write about! But, of course, it can't work anything like that in actual practice." After having visited the Montessori schools in Rome, this is what she says: "Doctor Montessori not only expounds to us theoretically this doctrine that the child, properly trained, will spontaneously obey reasonable orders suited to his age with a prompt willingness which grows with his growth, but . . . she shows us children of three or four who willingly obey suggestions suited to their capacities, developing rapidly and surely into children of six or seven whose obedience in all things is a natural and delightful function of their lives."

Replying to the doubt which some have expressed that the system, so successful with Italian children, might not work with American children, Mrs. Fisher cites Miss George's Montessori school at Tarrytown, New York, and says she found in this school "the same happy, unforced interest in the work, the same Montessori atmosphere of spontaneous life, the same utter unconsciousness of visitors, the same astonishing industry.' Except for the difference in language, she might have supposed herself in a school in Rome.

#### WHAT IS DISCIPLINE?

"The first idea that the child must acquire, in order to be actively disciplined, is that of the difference between *good* and *evil*; and the task of the educator lies in seeing that the child does not confound *good* with *immobility*, and *evil* with *activity*. And all this because our aim is to discipline for *activity*, for *work*, for *good*." How often the child hears the command, "Be good; keep still!" Is it surprising that he receives the impression that to be good is to be inactive?

And this mistake is not limited to the childish mind. Teachers in school and parents at home apparently confuse good with passivity in violation of the law of human growth

which causes the child to crave activity. Doctor Montessori says, "A room in which all the children move about usefully, intelligently, and voluntarily, without committing any rough or rude act, would seem to me a classroom very well disciplined indeed."

The influence of this spirit of free activity which pervades the Montessori schoolroom is strikingly portrayed by Miss Carolyn Sherwin Bailey in the story of "Otello the Terrible" in the October *Delineator*. Otello was a turbulent little spirit, uncontrolled and passionate, who was brought to the school when he was not yet three years old. At first he was disorderly and delighted in interrupting the work and happiness of the other children. Accustomed to punishment, he looked expectantly for a blow or harsh reproof after each misdemeanor, but they did not come.

Here was a child who must be trained away from brutality. He must learn the distinction between right and wrong. No rude act of his passed without the admonition of the directress, "That was *wrong*, Otello." For a deserving act, he heard the commendation, "That was *right*."

One morning Otello sat in a little white chair suddenly quiet and thinking. If he wished, he might choose another chair; no one would insist that he stay in one seat. He might go out into the playground; no one would prevent him. Or he might busy himself with some of the materials of the schoolroom such as he saw others using. Going to one of the cabinets, he chose a long, polished wood frame into which fitted ten smooth cylinders of varying diameters. Lifting each by its polished brass knob, he raised it from its place and returned it again. He did this over and over, many times. Then taking them all out at once, he set about the task of replacing them. At times he made mistakes, from which he learned that no amount of force, even of passionate pounding, could fit a large cylinder into a small hole, and from which he ultimately discovered that each cylinder had its proper place in which it fitted perfectly. As the child worked, he was heard to murmur, "Right," when a cylinder slipped smoothly into its own place and to mutter, "Wrong," when it failed to fit.

There came a time when Otello learned a higher meaning of right and wrong. It was when a bright marble fell unnoticed from the pocket of a busy child bending over his work and rolled to the feet of Otello who grasped it covetously and, obeying the first impulse, tried to hide it in his shoe. Perhaps the difficulty he encountered reminded him of previous experiences with misfit cylinders and he reasoned that this act was wrong. Then the observer of the incident saw him "with a rare smile in his eyes," run and return it to its right place, the lap of its owner.

Otello had started on the road to discipline. Doctor Montessori says, "The first dawning of real discipline comes through work. At a given moment it happens that a child becomes keenly interested in a piece of work, showing it by the expression of his face, by his intense attention, by his perseverance in the same exercise. That child has set foot upon the road leading to discipline. . . . Discipline is reached always by indirect means. The end is obtained, not by attacking the mistake and fighting it, but by developing activity in spontaneous work."

Discipline is the mastery of self, and it is attained through activity rightly directed.

#### SELF-DISCIPLINE.

"A child is a body which grows and a soul which develops." So says Doctor Montessori, who, accepting the teachings of both Pestalozzi and Froebel, that "all growth must come from a voluntary action of the child himself," emphasizes the thought that the acts by which a child grows must be *volun-*

tary. She lays great stress on spontaneity of action. She writes: "We can not know the consequences of suffocating a spontaneous action at the time when the child is just beginning to be active: perhaps we suffocate life itself. . . . We must respect religiously, reverently, these first indications of individuality. . . . To be really helpful to the child it is necessary to avoid the arrest of spontaneous movements and the imposition of arbitrary tasks. It is, of course, understood that here we do not speak of useless or dangerous acts, for these must be *suppressed, destroyed*. . . . We must, therefore, check in the child whatever offends or annoys others, or whatever tends to rough or ill-bred acts."

Mrs. Fisher, expounding the principles of the Montessori system, says, "An unnecessary restriction in a child's life is a crime." She adds that there are quite enough necessary restrictions to serve as disciplinary forces to the most turbulent nature.

The atmosphere of the Montessori schools is one of freedom. The children work, rest, or play at will, not driven or coerced. But the exercises provided for them are so suited to meet the needs of child nature that the children engage in them with absorbing interest. They hold themselves to their chosen tasks, thus acquiring self-control, patience, and concentration of effort.

Mrs. Fisher gives the following account of an instance in which she observed a little boy in Rome working with a frame of wooden cylinders: "He worked away with a busy, serene, absorbed industry, running his forefinger around the cylinders and then around the holes until he had them all fitted in. Then with no haste, but with no hesitation, he emptied them all out and began over again. He did this so many times that I felt an impatient fatigue at the sight of the laborious little creature, and turned my attention elsewhere. I had counted up to the fourteenth repetition of his feat before I stopped watching, and when I glanced back again, a quarter of an hour later, he was still at it. . . . He was his own supervisor, thanks to the self-corrective nature of the apparatus he was using. If he put a cylinder in the wrong hole, he discovered it himself and was forced to think out for himself what the trouble was."

Mrs. Fisher also says: "The child in the Casa dei Bambini advances from one scientifically graded stage of mental self-control to the next, from the buttoning-frames to the geometric insets, from these to their use in drawing and the control of the pencil, and then on into the mastery of the alphabet, always with a greater and greater control of the processes of his mind.

"The control of the processes of his body are learned in the same analyzed gradual progression from the easy to the difficult. He learns in the "lesson of silence" how to do nothing with his body, an accomplishment which his fidgety elders have never acquired; he learns in all the sensory exercises the complete control of his five servants, his senses; and in moving freely about the furniture suited to his size, in handling things small enough for him to manage, in transferring objects from one place to another, he learns how to go deftly through all the ordinary operations of everyday life. This physical adroitness has a vitally close relation to discipline of all sorts."

An example of physical adroitness, of freedom, and of self-control was a little boy of four and a half years, of whom Doctor Montessori tells. He was serving at the luncheon hour. "Every time he set the tureen down on a table so that the little guests might help themselves, he gave a hop, and a skip, then took up the tureen again to carry it to another table, repressing himself to a sober walk. In spite of his desire to play, he never left his task before he had passed

soup to all the tables, and he never forgot the vigilance necessary to control his actions."

"The child disciplined by such methods is no longer the child he was at first, who knows how to be good passively, but he is an individual who has made himself better, who has overcome the usual limits of his age, who has made a great step forward, who has conquered his future in his present.

"He has, therefore, enlarged his dominion. He will not need to have some one always at hand to tell him vainly, 'Be quiet! Be good!' The goodness he has conquered can not be summed up by inertia: his goodness is now all made up of action. As a matter of fact, good people are those who advance towards the good—that good which is made up of their own self-development and of external acts of order and usefulness. . . . Work develops the child spiritually; but the child with a fuller spiritual development works better, and his improved work delights him,—hence he continues to develop spiritually. Discipline is, therefore, not a fact but a path, a path in following which the child grasps the abstract conception of goodness with an exactitude which is fairly scientific."—The Montessori Method.

Our object in giving this insight into the principles of the Montessori system is that the spirit of them may be put into practice in dealing with little children in the home, for the laws that govern child development apply equally in the home and in the school.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECTS FOR THE FIFTH THURSDAY IN JANUARY.

For our country and our rulers; that the preaching of the gospel may make greater progress, winning its way over all false systems and creeds, to the enlightenment of the Gentiles of Joseph's land.

Lesson, Doctrine and Covenants 108:5. Memory verse, Book of Ether 1:27.

REQUESTS FOR PRAYER.

Prayers are asked for Sister Emma Waterman of Coyote, Montana. She is very sick of heart and lung troubles.

Prayers are requested for Sister Hattie Parker, of Missouri Valley, Iowa. This sister has been afflicted for some time and is very low.

## Letter Department

HAMBURG, IOWA, December 19, 1913.

*Editors Herald:* Please write to Brother Ira Chamberlain, Saint Cloud, Florida, and give his name and address in the HERALD and request the missionaries who travel in Florida to call and see him. He is an old soldier of the Civil War.

L. C. DONALDSON.

INDEPENDENCE, MISSOURI, December 22, 1913.

*Editors Herald:* I am willing to let the church know, and all the world for that matter, just where I stand after these many (or few) years of experience and study of the religious question. Before knowing aught of this church I had expended no little thought and study on the subject of religion, and had tried many if not "all things," in the spirit of Paul's exhortation, (1 Thessalonians 5:21) but no church could I "hold fast" to. I could find no church of Christ. I determined to let go of all churches of men, and see where God would lead me.



That declaration of independence I have never been sorry for, nor any declaration of independence based upon truth, righteousness, scripture, or the natural rights and liberties of men. I determined when investigating this latter-day work, its history of apostasy, of men departing from God and the faith, that no man as man should lead me; that I would follow no man, great or small, high or low, only as he followed and represented Christ. By the records of both former and latter days; by my own observations and experiences; by an examination of my own self, and a realization of my own fallibility, etc., I have been prepared for deviations, and differences of men, spiritual wickedness or imperfection in high places. I know that no man is absolutely safe, or sane in himself in all things; that the measure of a man's love for Christ and the truth, even every word of God as represented in teaching and conduct, is the measure of his leadership, or right and qualification to lead men to Christ; and I never took or understood that I took in coming into this church any obligation to follow any man even one step away from Christ. Here is where I stand after my twenty-four years of experience in this church; after my contact with Utah Mormonism at its fountain head; after all my contact with philosophies and systems of men, old and new.

The gospel as revealed through Joseph Smith and the Book of Mormon is true. The Bible is true. The Inspired Translation vindicates its name to my spiritual perception; and the Doctrine and Covenants is as great and grand and as necessary a part of the structure of religion as any other book, or as any can be. It gives the inhabitants of Zion a right to "judge all things pertaining to Zion." The safety of the church is guaranteed by this provision. In no other way can it be assured. Every member of the body must or should learn and know his own duty and relationship to other members, as also something of the duties of other members of the church body with which he is in relation.

The difference between ourselves and the Utah Church is, briefly stated, that the said church repudiates what once was its legal tender, its standard of value, as a standard of living or action, that is, the books aforesaid; and has vainly exalted, or consented to the exaltation of man. Faith in God is ruled out where his written law is thus nullified.

The Reorganized Church stands for the three books as they were and as they are, as against all which opposes and nullifies; as against those who have risen to "draw away [from the written law] disciples after them," or who may do so.

The difference between ourselves and other churches is that other churches as churches never have been converted to the Bible. They are opposed to the principle of revelation in operation. The only way we know of the principle of revelation as producing the Bible is by its present operation in giving to the church the Book of Mormon and the Doctrine and Covenants, and to individuals according to their need and faith "that every man [who will] may profit withal."

Section 132 of the Utah Doctrine and Covenants is fiat money, issued for the purpose of repudiating real money, i. e., the original latter-day gospel and revelation. No Utah Mormon can accept the original latter-day revelation and section 132, added to the Utah Doctrine and Covenants in 1876. If he accepts the original, including the discarded marriage section, 109 in first editions, there is no room for section 132, Utah Edition, or Brighamism as reflected in it. This section 132 is license, not liberty. The original revelation is liberty, and denunciation of license.

I have seen nothing, nor have I had any experience to

shake my faith in God as measured by these three books. Upon these I stand with both feet. They safeguard my liberty, and the liberty of the church. I am jealous with a godly jealousy of any encroachment upon the constitutional law of the church or kingdom. It is the one thing I bow to, and try to bend to. I do not know what the future may bring forth. I know what has been, and what may be to those who do not take heed and pray always lest they fall into temptations. (Doctrine and Covenants 17:6.) I have no mental reservations as to the present. I unqualifiedly accept the legal tender of the church—the Bible, Book of Mormon and Book of Doctrine and Covenants (Lamoni editions of the latter two).

Whenever anyone attempts to repudiate any of this legal tender there will be a parting of the ways so far as I am concerned. I have no "man's person in admiration because of advantage." I am sufficiently familiar with the records that I do not expect to be caught napping, or found sleeping on my rights. I expect to assert them for the work's sake whenever it becomes necessary to do so. I desire myself to be judged by a just judgment as to whether I am in the faith or not. If the books can be made to show me that I am not, gladly will I be shown, and bow to the verdict. If they vindicate me, I shall know that I have heeded them. For exparte vindication or condemnation I care not. I took nothing for granted in coming into this church. I do not expect now to surrender my agency or my God-given and legally based liberty. I want to be held to the standard. I expect to hold others to it whenever or wherever I see a defection. I have implicit confidence in the "records" upon which the Reorganized Church is based. "There is no unrighteousness in them." (Doctrine and Covenants 67:2.)

I have suffered in this church experience only as I have been neglectful of the written word and direction of the Spirit in harmony. My desire is to keep the whole law and accelerate its operation in Zion. In my weak and limited way I have contended for principle since I professed religion in the \_\_\_\_\_ Church I am still "contending for the faith once delivered to the Saints," as the means and the only means of salvation. I am skeptical of improvements upon the gospel. I am zealous in regard to the perfection and sufficiency of the gospel. If we had exhausted the application of the gospel we would have Zion. We must press on until we thoroughly comprehend the gospel, the revelations given to the church, and have brought ourselves in subjection to them. We need to insist upon our own individual compliance with the law and commandments; make ourselves do right. We can then lead others, or will then be in a position to lead others.

The church to have saving quality must catch up with itself. It should be all in practice that it is in theory or profession. What the body needs most is not more revelations, but more will or capacity to receive revelations and profit by those already given. There was a great amount of vanity and unbelief in the old church. Are we secure? Do we love the law, the written word, enough? Do we obey it to the extent of our ability? Are we making the sacrifices, not that others do, or have, but that the law warrants us in making—of tithes, surplus, consecrations, and offerings?

Zion will never be redeemed by a people who do not pay tithes, surplus, consecrations, and offerings. If Zion is our objective, sacrifice, not speculation is the means. Letting go of this world will gain us the better. We must insist upon keeping the law ourselves. We have been admonished in regard to selfishness and the use of means as a church and as individuals for that which is not essential.

Representatives of this church are justified more in insisting

that this church keep the law than those of other churches who have not covenanted to do so. It is of value in the sight of God when we covenant to obey him. It is of greater value when we do it. The elders should "see that the law is kept." I am one of them. We should make ourselves do right, or compel ourselves into line. We can not compel others. We have to count on a fight in the church to see that the law is kept. "Where there is no vision, the people perish, but he that keepeth the law, happy is he." We have nothing to fear from the operation of the law; we have everything to gain, from our viewpoint. There is no such thing as climbing up some other way in order to gain happiness or heaven. We can not steal a march on justice or righteousness. They will not slumber or sleep. While we sleep they will march on.

It seems to me that there must be a judgment in the church before we will know, or before it will be known which is the church "clear as the moon, fair as the sun, and terrible as an army with banners." "Judgment must begin at the house of God." If we do not insist upon being judged according to the law, that our condition may be known, and that we ourselves may know it, it will be established anyway. It will have to be. This is especially demanded or needed here and in the regions round about in order that it may be determined as to who is worthy to abide. Who desires to remain that is unworthy, and thus invite condemnation and wrath? Who that is not square with the law can have satisfaction of conscience and inspiration of God?

It is "according to the law that every man that cometh up to Zion must lay all things before the Bishop in Zion." (Doctrine and Covenants 72:3.) How can the Bishop act in his office as a judge to make the law operative, or hasten its operation, unless the people are willing to be judged and manifest their willingness by making their inventories, thus providing the Bishop a basis of judgment? There should not only be a willingness but an anxiety to hasten the operation of the law. I do not know how others feel, but I appreciate the idea and the necessity of judgment according to the law. There is a demand within me for it, that I may have a decision rendered as to whether I am a Latter Day Saint, and worthy to be a part of Zion or not. If not, I will either make amends or renounce profession, or move beyond the borders.

The unofficial, uninspired, and unscriptural judgments of men with reference to spiritual things are not to be desired. They are to no purpose. The judgments of the law and of God are vital to the establishing of Zion. If the proper officers can not be inspired or endowed with the "spirit of judgment," and the people are not willing that they shall be, or to "try the Lord" through his servants, there is no way to redeem Zion.

"Zion shall be redeemed with judgment and her converts with righteousness." (Isaiah 1:27.) The sooner we face the issue the better it will be for us.

Those who make their inventories as the law requires, if they do it understandingly, do it with a willingness and a desire to be judged and to place the Bishop in a position to judge, and even to say and arrange in due time who shall be added to and who shall be taken from, or who has "part or lot in the matter." May the Lord inspire his servants upon whom responsibilities rest, and his people, that they may be willing to obey the law, and support those who are called to execute it.

This is our hope for Zion and salvation, and where we stand, believing that we are in the faith, or within its boundaries in our thoughts, which we offer for approval, or disapproval, if the "books" will disapprove or correct them.

With good will to all in the passing of the old year, and the incoming of the new, and better year, I trust, for all who read.

Yours in Christ,  
M. F. GOWELL.

WILLOUGHBY, OHIO.

*Editors Herald:* On Thursday evening, December 4, a goodly gathering of the Saints of the quiet village of Kirtland with stealthy step and hushed voices betook their way to the home of Brother and Sister John H. Lake and proceeded to surprise the dear old couple, the event being in honor of Brother Lake's eighty-fourth birthday. Our knock for admittance was answered by Brother Lake himself, and the pleasant greeting, happy smile, and hearty handshake tendered each one as they entered the rapidly filling rooms told us we were thrice welcome and our coming not in vain. Sister Lake, equally pleased, met us in her usual quiet, happy way. After much laughter and hearty congratulations that another birthday found them still in our midst, the evening was delightfully spent in the good, old-fashioned, Latter Day Saint way.

We sang a few of the new songs and many of the old ones, in which we were careful to include Brother Lake's favorites. Brother Lewis and family gave several Welsh selections. The local brethren gave short talks, some telling of their first experience in meeting Brother Lake, others paying tribute to his worthy life, his fitting example,—a man against whom the finger of scorn can not be pointed. To each of these Brother Lake responded in a happy way, sometimes with a hint to the young who were present in numbers, sometimes with a bit of advice to the older ones, or a personal experience in the gospel warfare, of which he never wearies. At a fitting interval refreshments were served.

On departing all united in repeating the Lord's prayer, at Brother Lake's request, he following with a most fervent prayer and blessing for all. After our good-night salutations, which included the hope to find him with us next year, we went away under the influence of the quiet strains of "Praise God, from whom all blessings flow," each one feeling it had been an evening never to be forgotten because of "that peace that passeth understanding" that had come into our midst.

Brother Lake is so well and favorably known to the church that we need not recite here a history of his work. He was baptized December 13, 1860, by John Shippy, and ordained a deacon the same day. From then on he occupied the offices of elder, seventy, apostle, and patriarch, giving his entire time to the church, freely, asking no recompense other than a clear conscience before God and man of duty well performed. For the past five years he has traveled little, owing to his advanced age.

To-day his step is not so firm as when the writer first knew him in her girlhood days. His eyes, a little faded, though unaided by glasses, still flash forth their old-time light. His voice, if sometimes a little faint, carries the same conviction that has led hundreds into the fold. His heart is filled with the glad thought of a life of loving service rendered. He anxiously awaits the hope of the great reward and feels that it can not be far distant. His faith is unshaken, his hope undimmed. While that untimely death in the far-off South Sea Islands has added its burden to the weight of years, his abiding faith in God did not for one moment forsake him, although Charles was the last of seven children. His greatest hope now of earthly things is for the safe return of "Bertie," Charles's wife. He hopes to remain until she comes, although he is ready for the call, come when it may.

"Father Lake," as he is known here, in and out of the

church, has been a resident of Kirtland for twenty-six years. We have no more honored citizen. He is quietly spending his last years in this the first place of the Lord's planting in these last days, under the shadow of the old temple, within whose walls he loves to worship. He loves to walk the quiet streets; the hills and the river are his friends. To all these he feels akin; all whisper to him of days past, wherein history was made, and the great work was started in which he feels he has aided a little, in which really he has done much. Here he waits, calm and serene, loved by all, both Saints and those not so classified. When the call comes no worthier pioneer, no braver soldier will have laid down his arms and answered, "Here."

Brother Lake wishes to send this message to his old friends in former fields of labor: Of his associates all along the line, dear friends all, none are forgotten. He can not hope to meet all again in this life. To such as he may not meet here he sends a cheerful, loving farewell, until they meet again on the other shore.

DORA MCFARLAND.

DERBY, INDIANA, December 19, 1913.

*Editors Herald:* Brother and Sister Pitt have come and are about ready to go. It is hardly necessary to say that wife and I and the Saints here have enjoyed their visit. Brother Pitt has preached for a week, and has also done considerable visiting. He has given fifteen or twenty patriarchal blessings. Sister Pitt has done good work as scribe, organist, and companion in visiting.

Brother Pitt was the second minister to occupy in the Saints' church here. I had the pleasure of preaching the first sermon. The building is now nearing completion, and, best of all, will be nearly paid for when it is done.

I have had the satisfaction of being a listener during the late meetings. Brother Pitt did all the preaching. I preferred this because he is new and I am old, so far as this point is concerned.

To-morrow morning Brother and Sister Pitt and Sister Barmore and I start up the Ohio River by boat to Louisville. From there the first two will go to Joliet, Illinois, for Christmas, while wife and I will go to Oakland City, Indiana, to enjoy the Yuletide with one of my sisters.

To-day is my spiritual birthday. Twenty-six years ago I became a member of the church.

A. C. BARMORE.

VALLEY CENTER, MICHIGAN, December 22, 1913.

*Editors Herald:* We are pleased to report that the work is progressing very favorably here. The old saying, "Every knock is a boost," is being verified at present. Early last fall Elder Grice preached in Brown City, considerable interest being aroused. The wrath of our local sectarian clergy was also aroused and developed into a flame of abusive slander, which was poured into the ears of a large congregation in the Methodist Episcopal church on the evenings of December 9, 10, and 11, by one Samuel Linge, pastor of said church.

True to the old style of attack by such men, he announced the first evening that he would not debate, giving as a reason that he only debated once in his life and that time his carnal nature caused him to say things that he would not care to repeat. Mr. Linge, filled with an inclination to persecute, but lacking in oratorical ability, read from a book which he claimed was written by one S. J. S. Davis, a local Methodist Episcopal preacher, adding a few "homemade" slurs. This book was couched in language so obscene that what little modesty Mr. Linge did possess led him to announce that he did not want any children under fourteen years of age to attend the second evening.

Elder Grice having left some time before, was sent for and came immediately, arriving in time to hear part of reading on the last night. Having other engagements, he could not stay to reply. However, we decided that such an outrageous attack should be replied to without delay, and putting our decision into action, we kept the wires hot in search of some one until we finally "landed" R. C. Russell. Although this is not his mission, yet he showed his old-time spirit of being "Johnnie on the spot" when occasion requires. He had to drive twenty-two miles after midnight in order to be here for action on Sunday.

After attending our prayer meeting at Valley Center at 10 a. m., he drove to Brown City and preached at 2.30 and 7.30 p. m., continuing to address a crowded house every evening until Sunday, the 21st. A question box was placed at the door each evening, which was highly appreciated by the congregation.

Owing to the approach of Christmas, Brother Russell left this morning for his home in Chatham, Ontario, taking with him the good wishes of the Saints as well as of a host of outsiders. We believe that his efforts here will be the means of doing much good, and that many have heard the gospel story who could not have been reached in any other way.

We would ask the prayers of the Saints, that we may live in such a manner as to invoke the Savior's blessings in such a degree that the world may see by our works that it is really good to be a Saint in latter days.

Yours in gospel bonds,

MORT MORTIMER.

## News from Missions

### Scandinavia.

[The following is handed the editors, same being a letter to Brother H. A. Stebbins, Lamoni, Iowa.—EDITORS.]

With us everything is as usual, excepting the sickness and death of my oldest sister's oldest child, a boy of nineteen years. I have needed to be at Porsgrund for some time in order to attend him while sick, and to conduct his funeral. At first he was said to have nerve rheumatism, but it afterwards proved to be a cancerous tumor, and no human help could avail. When the real trouble was found it had such an effect on him that there was a complete change in his life, and I had the privilege of baptizing him on August 21. He died on December 5. It was a hard blow for my sister. Her husband died thirteen years ago of a similar disease. In answer to prayer the Lord often eased the boy's pain and gave him rest.

The gospel work is not moving fast, but a few are interested and five persons have been baptized in Norway this year. Sometimes we become discouraged, yet we are trying to do the best we can. We need capable local workers to instruct and cheer the Saints when I am away in other parts. Also there are openings for preaching which can not be occupied until other ministers come.

I need to visit America to get encouraged and to learn more, but it can not be now. When we read of the good meetings had over there, we long to be among the American Saints, and wish we could have such meetings here. But I am thankful for the aid of the Holy Spirit received here in Norway and Denmark, and wish only to be faithful to the trust given me.

My family are well, and the children are growing finely. The two oldest boys are in school, and the next one, John, will commence, while Francis will go over to the high school, or what they call here the middle school. We have often thought of returning to America to live, but how can we?

No one is here to take my place, and we can not let the work go down. So I will have to stay here yet longer.

PETER MUCEUS.

PORSGRUND, NORWAY, December 11, 1913.

### Texas.

I arrived here in my old home town after an absence of nearly four months. My labors this year have included much of the territory of Texas. I was first appointed to Southwestern Texas, but by request of the missionary in charge, Brother Aylor, my labors have extended further.

Immediately after the conference at Lamoni, Iowa, I began my labors in northwestern Texas, in company with Brother S. W. Simmons, whom I found to be a very congenial companion. After preaching awhile at Odell, Texas, where I have a sister and family, my brother-in-law, M. Crowover, and a few others securing the schoolhouse there for us, in company with Brother S. W. Simmons I went to the extreme northwestern portion of Texas, into the Panhandle, Ochiltree County, where we lifted the gospel ensign. Brother Simmons has a brother and family living there who nobly supported us. The best people of the county were our friends.

Our Christian brethren were somewhat on the warpath, and began to call for a debate. So, after some correspondence with Brother Aylor, we signed up for a debate with them. At this juncture they suddenly run short of debaters who had time to do their work. So, after baptizing two nice young people there, one a nephew of Brother Simmons, and a little neighbor girl of Brother Simmons' relatives, we lingered for two weeks or more, preaching near there. As the debater failed to show up we left, Brother Simmons stopping in southern Oklahoma, while I made my way to southwestern Texas. The debate was finally held, Brethren Case and Simmons meeting the enemy.

After laboring some in southwestern Texas, I was again challenged for debate. My man again failed to meet me. I held a meeting at the place and time set for debate, causing much interest. I then left for Dallas, where for one week I labored before obtaining a place to preach. I finally secured a vacant place from the city, most favorably located, just west of the fair grounds, and right at the car line. I made three trips to see the mayor and commissioners of the city before I secured this place. We finally began open-air meetings.

In the meantime a lady, not a member of the church, who was going to leave for San Antonio, offered to give her house and lot, valued at about twelve hundred dollars, to some church. There were a number of applicants from different churches. One of our sisters, who was acquainted with the lady, also saw her, receiving some encouragement that we might secure the place. She then reported the same to myself and two other Saints. We had prayer, impugning our heavenly Father for divine favor in the matter, which we certainly obtained. In company with the sister already mentioned I later called on the lady, made arrangements, and on the following day went to a lawyer's office, where she made out the deed to the church. We accompanied her to the night train for San Antonio, where she called on my parents.

Needless to say, I put the house to immediate use. We tore down the partition between two rooms and at once began meetings there. It would require too much space to tell all that was accomplished there; suffice it to say, three fine young people were baptized, a number of outsiders were deeply interested, and the foundation was laid for the accomplishment of much good.

The Saints, including those at Vickery, seven miles from there on the interurban line, and also at Elam Station, a few miles the other way, most valiantly and loyally supported me; it was sad, indeed, to finally part from them. However, I promised them I would return again.

I then labored at Hearne, where I found more valiant Saints. It is always hard to tell such good-bye. I there baptized three more young ladies.

After laboring some not far from there, I went to Houston, where I found several more brethren. I was most royally entertained while among them. Here I met Brethren Maloney, Nunley and Jesse Simmons. While there I received a call from Odell, across the State. My brother-in-law desired me, in company with Brethren Aylor and S. W. Simmons, to hold a meeting. The other brethren failed to show up, so I held the meeting, assisted by my brother-in-law. We feel that much good was accomplished. We occupied in the Methodist Episcopal church. The town paper was very liberal with us, giving us a write-up during the meeting. To-day another clipping comes to us, which is very encouraging. The business men of the town attended well. The Dallas newspapers also gave us a good write-up.

I arrived here on the 23d of last month, and have been enjoying a few days with my parents in old San Antonio, in the meantime occupying the pulpits here.

With kind regards to all Saints and friends, I am,

Your brother,

GLAUD R. KUYKENDALL.

## News from Branches

### Omaha, Nebraska.

The following officers were elected at our recent branch business meeting: President, M. A. Peterson; priests, H. A. Scott, W. E. Stoff, A. E. Stoff, W. N. Hill, W. T. Lowe; teachers, C. M. Hollenbeck, R. W. Scott, J. C. Horne; deacons, S. E. Marmoy, T. A. Hicks and C. C. Coffeen; clerk, W. E. Stoff; chorister, Paul N. Craig; organist, Mrs. Paul N. Craig; member library board, David Lewis; book agent, T. A. Hicks.

We have recently been highly favored in having an opportunity to attend the Roberson Travelogues, and learn of the beauties and interesting facts regarding our own beloved America, as well as the foreign lands, by lecture, stationary and moving pictures. How our hearts should respond in gratitude to our Creator that we are permitted to live in this wonderful age of progress and invention, since the gospel has been restored to earth.

ALICE C. SCHWARTZ.

### Saint Louis, Missouri.

We are anticipating a feast of good things in the celebration of our fiftieth anniversary, or jubilee, which will take place February 4, continuing about fifteen days. Brethren Heman C. Smith, J. W. Rushton, and either Brother Fred M. or Brother Elbert A. Smith, or both, are expected to be here, and we hope for good results.

Our district conference was quite a success, both spiritually and socially, a large number being in attendance. The Spirit was manifested in the way of a song of encouragement and admonition to the Saints, coming through Brother Archibald. We felt indeed to rejoice when we realized that God was watching over us, and was mindful of our present condition. Our district president, Brother Archibald, spoke to the conference in the morning and Brother Guthrie in the evening. The ladies' aid society had a supper and bazaar the last

week in November, and, as is usual when they do anything, it was a success.

We have had six baptisms since last report, three by Brother Beaird. One promising young boy was baptized last Sunday, one of our little Sunday school workers; being the only one of his family in the church, he will need our prayers. Another young man was formerly of the Catholic faith. Thus the work moves on.

Your sister in Christ,  
ELIZABETH PATTERSON.

## Miscellaneous Department

### Communication from President of the Twelve.

I hereby give notice that per resolution adopted by the Quorum of Twelve at their last sitting the quorum will meet in the Order of Enoch building, per courtesy of the Board of the Order, Independence, Missouri, March 18, at 10 a. m.

Whoever may have business requiring the consideration and action of the quorum will please forward same to J. W. Rushton, 701 North Cottage Street, Independence, Missouri. (Let all communications be in ink.)

In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the church, such as appointing missionaries in all the world and many other items of equal interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all, that our Father will bestow upon these ministers his divine power to qualify them for the peculiar duty and arduous work that has been committed to them by God and the church.

#### SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church; and by reason of the many demands made upon us for preachers in all parts of the world the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why can not many of these young men who have gained valuable experience in the several branches of auxiliary work volunteer their services to the church for a period of two or three years in the active mission fields before they assume the responsibilities of family life?"

When we consider that young men in the world in many countries give several years in the army service it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity by consecrating two or three years of their life in the effort to save souls and seek to establish the kingdom of God.

Not only would such service be acceptable to God and of immeasurable benefit to the church, but such experience would be of great service to the men themselves in widening their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact, and at the same time very helpfully assist such men in finding their place in church service; it would, furthermore, develop good men as missionaries, and also executive and pastoral ministers.

We recommend the consideration of this matter to our young men, and pray God will arouse in them a great desire to respond to the church's need. This call of the Savior, viz: "The harvest is great and the laborers are few," was never truer than it is to-day.

Among the most desirable qualifications for such ministerial service as contemplated are the following: First, to have a passion for souls and the service of God; second, an upright life; third, humility and a disposition to learn; fourth, the cultivation of spirituality by constant prayer.

While we do not specialize on education, we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammar schools and the high schools, but by a careful and systematic course of reading at home.

Those who will respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, filling in and returning not later than March 31.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things, that God's will can be fulfilled in all things,

I am your brother and colaborer,

GOMER T. GRIFFITHS, *President of the Quorum of Twelve.*

2t3

### Financial Report of Elders for Year 1913.

Following is list of ministry whose reports have been received by Presiding Bishop's office to date, January 16, 1914:

A. D. Angus, Arthur Allen, William Anderson, Peter Anderson, Joseph Arber, William Aylor.  
J. B. Barrett, J. H. Baker, J. M. Baker, J. W. A. Bailey, Richard Baldwin, J. A. Becker, J. E. Bishop, C. E. Bozarth, N. L. Booker, Alma Booker, M. H. Bond, Samuel Brown, F. S. Brackenbury, W. A. Brooner, H. V. Braun, J. A. Bronson, Ernest N. Burt, George E. Burt, George W. Burt, Charles E. Butterworth, C. H. Burr, R. Bullard, Leon G. Burdick, A. E. Burr, W. P. Bootman.

Charles J. Cady, A. M. Chase, Hubert Case, Duncan Campbell, T. W. Chatburn, D. R. Chambers, A. H. Christensen, Ward L. Christy, W. W. Chrestensen, F. J. Chatburn, J. C. Chrestensen, A. V. Closson, S. D. Condit, Charles Cousins, J. C. Crabb, Paul Craig, C. E. Crumley, J. F. Curtis, J. D. Curtis, J. F. Cunningham.

E. A. Davis, H. J. Davison, William Davis, James Davis, J. Arthur Davis, J. T. Davis, John Davis, R. D. Davis, C. W. Deuel, Charles Derry, S. E. Dickson, J. E. Dowker, David E. Dowker, William Dowker, B. H. Doty, J. O. Dutton, J. W. Dubose.

R. C. Evans, F. J. Ebeling, George Edwards, R. M. Elvin, John Ely, W. D. Ellis, Clyde F. Ellis, A. R. Ellis, E. A. Erwin, R. Etzenhouser.

F. B. Farr, Otto Fetting, Lyman Fike, T. E. Fitzwater, B. C. Flint, P. A. Flinn, S. O. Foss, J. C. Foss, S. H. Fields, R. L. Fulk.

W. H. Garrett, Levi Gamet, J. A. Gillen, V. M. Goodrich, J. C. Goodman, E. J. Goodenough, M. F. Gowell, August Gratz, W. H. Greenwood, J. R. Grice, Fred Gregory, William Grice, G. T. Griffiths, J. F. Grimes.

G. E. Harrington, J. M. Hardin, Paul M. Hanson, John Harp, W. E. Haden, O. J. Hawn, Jacob Halb, E. L. Henson, W. C. Hidy, Amos T. Higdon, L. E. Hills, J. Holmes, L. G. Holloway, L. Houghton, J. E. Hughes, C. J. Hunt, E. B. Hull.

George Jenkins, Oscar Johnson, T. J. Jordan, C. C. Joehnk. W. R. Kapnick, F. C. Keck, James E. Kelley, T. C. Kelley, W. H. Kelley (Lamoni), W. H. Kelley, Alvin Knisley, J. A. Koehler, G. R. Kuykendall.

J. R. Lambert, B. S. Lambkin, A. J. Layland, Thomas Leitch, William Lewis, J. R. Lentell, E. E. Long, R. C. Longhurst.

M. A. McConley, W. A. McDowell, L. M. McFadden, James McKiernan, B. L. McKim, J. W. McKnight.

Daniel Macgregor, R. O. Mann, R.M. Maloney, W. H. Mannering, A. C. Martin, J. W. Metcalf, A. G. Miller, O. R. Miller, A. H. Mills, J. F. Mintun, H. E. Moler, James Moler, A. J. Moore, L. C. Moore, E. B. Morgan, Fred Moser, jr.

William Newton, C. A. Nolan, J. M. Nunley.

Oscar Okerlind, William Osler.  
J. C. Page, J. L. Parker, C. A. Parkin, J. W. Paxton, W. E. Peak, Samuel T. Pendleton, J. F. Petre, A. B. Phillips, W. P. Pickering, H. N. Pierce, F. G. Pitt, Parley Premo, C. W. Prettyman, F. O. Pritchett, J. Pycock.

Lee Quick.

E. Rannie, T. Reese, S. M. Reiste, W. E. Reynolds, B. F. Renfro, J. T. Riley, E. F. Robertson, I. N. Roberts, J. A. Roberts, G. W. Robley, J. S. Roth, H. L. Rushfelt, J. W. Rushton, F. A. Russell, R. C. Russell.

O. E. Sade, R. S. Salyards, B. J. Scott, C. Scott, S. W. L. Scott, R. O. Self, W. M. Self, W. E. Shakespeare, John Shields, G. M. Shippy, O. D. Shirk, J. D. Shower, W. S. Shupe, M. H. Siegfried, A. C. Silvers, S. W. Simmons, F. M. Slover, Roy F. Slye, W. H. Smart, F. A. Smith, Hale W. Smith, Heman C. Smith, H. O. Smith, I. M. Smith, J. M. Smith, John Smith, J. W. Smith, S. S. Smith, W. A. Smith, W. R. Smith, C. L. Snow, Henry Sparling, William Sparling, G. T. St. John, J. D. Stead, H. A. Stebbins, A. E. Stone, T. O. Strand, J. M. Stubbart, J. R. Sutton, Swen Swenson.

J. A. Tanner, O. B. Thomas, T. U. Thomas, G. W. Thorburn, G. C. Tomlinson, S. W. Tomlinson, D. E. Tucker, W. E. Turner, M. M. Turpen, Samuel Twombly.

J. E. Vanderwood, J. S. Wagner, R. T. Walters, R. D.

Weaver, Ammon White, I. N. White, A. L. Whiteaker, Birch Whiting, J. W. Wight, E. M. Wildermuth, J. E. Wildermuth, J. B. Wildermuth, Lester Wildermuth, C. E. Willey, David J. Williams, H. E. Winegar, J. E. Yates.  
 JANUARY 16, 1914.

### Church Secretary.

#### DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secretaries of the various stakes, districts, and branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their organization at the General Conference of 1914 to the Church Secretary, as soon as possible, that the report of the committee on credentials may be made up and *printed before the opening of the conference*, as required by conference action. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "Total membership" *in all cases*; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

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

Each district shall be entitled to one delegate for every one hundred members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled as members of other districts, may be included in the enrollment of membership.

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

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

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

Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts. But when the membership of such branch exceeds one hundred it shall be entitled to one delegate for each one hundred members.

Take notice, that fractions of one hundred, except in cases where branches not in districts number less than one hundred, are not to be enumerated in the appointment of delegates.

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

It should be remembered that the General Conference of 1913 amended the Rules of Representation to provide that the basis of representation shall be one delegate for every one hundred members. R. S. SALYARDS, *Church Secretary*.  
 LAMONI, IOWA, January 15, 1914.

### Quorum Notices.

#### NORTHERN ILLINOIS ELDERS.

Northern Illinois Quorum of Elders will meet during Northwestern Illinois conference, January 24 and 25, 4416 Gladys Avenue, Chicago, Illinois. P. G. Fairbanks, secretary.

#### SECOND SEVENTY.

Please send address to which you wish blank report sent to undersigned at Holden, Missouri, box 144. Also send any change in permanent address. Please attend to this at once. H. E. Moler, secretary.

#### ONTARIO PRIESTS.

Special meeting of Ontario Quorum of Priests, London, January 31 and February 1, to elect president and first counselor, both officers having been called to the Melchisedec priesthood. All are urgently requested to be present. All priests in London and Chatham districts, whether members or not, are invited. London Saints will look after visiting priests. L. B. Richardson, secretary, 552 York Street, London, Ontario.

### Conference Notices.

Winnipeg will convene with Winnipeg Branch, Winnipeg, February 21 and 22. Winnipeg church will be dedicated the 22d. Special rates, one first-class fare for round trip, purchasing dates 14th to 18th, return limit the 24th. We hope to have with us J. A. Gillen, E. L. Kelley, or Frederick M. Smith. Mrs. W. J. Pugsley, secretary.

Northeastern Kansas will convene with Topeka Branch, 10.30 a. m., February 7. Amending district rules, election of General Conference delegates, election of district officers. John W. Rushton and E. L. Kelley will be present, and on Sunday dedicate the Topeka chapel. Send reports to Mrs. Emma Hedrick, Fanning, Kansas. Frank G. Hedrick, president.

Portland will convene in the Montavilla church, February 14, 10 a. m. N. T. Chapman, president, 828 East Twentieth Street, South Portland, Oregon.

Southern Missouri will convene with Springfield Branch, February 28 and March 1, in the Saints' church, Kellet and Dale Streets, 10 a. m. Those coming on Saturday morning should take Boulevard car at depot for north side to Turner and Kellet, then walk three blocks south to church. Reports should be sent to undersigned by the 25th. Let branch clerks send or bring dues, \$1, for district expenses. This conference was to have been held at Dagonia, but that branch could not take care of a winter conference, hence the change. Benjamin Pearson, secretary, Tigris, Missouri.

Eastern Oklahoma conference which was to have been at Haileyville, February 7 and 8, will be at Wilburton, February 21 and 22. This change was made by order of W. M. Aylor, minister in charge, and John Harp, district president. Mrs. Nettie Bowers, clerk.

Gallands Grove will convene with Dow City Branch, February 14 and 15. Branch reports should be sent to A. H. Rudd, secretary, Dow City, Iowa.

Northeastern Illinois convenes with First Chicago Branch, 4416 Gladys Avenue, January 24 and 25. Take Madison or Harrison street cars to Kostner Avenue (formerly Forty-fourth Avenue), or Garfield Park Branch of Metropolitan Elevated to Kral Avenue, formerly Forty-fifth Avenue. Gladys Avenue is the third street north of Harrison, and fifth block south of Madison Street. J. F. Curtis, F. G. Pitt and others will be with us. James F. Keir, 4530 West Van Buren Street.

Western Oklahoma will convene at Eagle City, Oklahoma, February 14, 10 a. m., in the new church. Brother Aylor will be with us. Convention work will most likely be on Friday evening, the 13th. Hubert Case, associate minister in charge, Doctor T. P. Powell, district president.

Southwestern Oregon will convene at Myrtle Point, February 14. Branch secretaries should send reports. Election of officers, also delegates to General Conference. F. J. Chatburn, president.

Utah will convene February 7 and 8 at Salt Lake City, at the Saints' chapel, 336 South Fourth East, at 10 a. m. Take cars to Maine and transfer over Third or Fourth South East. Peter Anderson, minister in charge, is expected. Forward annual statistical reports, branch reports, ministerial district reports and delegate credentials to secretary. G. J. S. Abels, secretary, Ogden, Utah, 462 Twenty-fourth Street.

Little Sioux will meet at Moorhead, February 7 and 8. Send reports to me one week before conference. James D. Stuart, clerk, Magnolia, Iowa.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

**Convention Notices.**

Central Nebraska Sunday school will meet at Clearwater, February 5, 10 a. m. Clyde Patras.

Northern Wisconsin Sunday school and Religio will meet jointly February 6, 10 a. m., Appleton, Wisconsin. Program at night. Ivy Fisher, secretary Sunday school.

Chatham Sunday school will meet in Chatham, February 7 and 8. First meeting a prayer service, at 11 a. m. on Saturday. Have quarterly reports in hands of district secretary before above dates. All schools should send delegates as well as reports from officers. We invite all missionaries to be present with us. G. Orlow Coburn, secretary, Blenheim, Ontario.

Chatham Religio will meet at Chatham, February 7 and 8. See that credentials are sent to secretary, Anthony R. Hewitt, 38 Barth Street, Chatham, Ontario, by February 2, as per order of last convention. W. L. Moss, president, Anthony R. Hewitt, secretary.

Northern Wisconsin Sunday school and Religio will meet jointly February 6, at 10 a. m., at Appleton, Wisconsin. Program at night. Ivy Fisher, secretary Sunday school.

Central Texas Sunday school will meet with Cookes Point Branch, February 6, at early candle light. Election of officers. Sheldon Armstrong, secretary.

**Notice of Release.**

To whom it may concern: Brother J. F. Cunningham, of Thayer, Missouri, has requested release from missionary appointment, owing to the losses sustained by the severe drouth which has affected that part of the country. His request has been granted, and the brother is honorably released from his conference appointment.

JOHN W. RUSHTON, *Minister in Charge.*  
 FREDERICK M. SMITH, *Secretary Presidency.*

**Notice of Transfer.**

To all whom it may concern: Brother Lee Quick has been transferred from Spring River District to Clinton District, Mapleton objective point. This transfer will hold good for the rest of current conference year. In this the Presidency also agrees.

JOHN W. RUSHTON, *President of Mission Number Two.*  
 FREDERICK M. SMITH, *Secretary Presidency.*

**Notice of Appointment.**

To all whom it may concern: Brother W. R. Steele, of Independence, Missouri, has generously offered his services for missionary purpose for the rest of the conference year. This is to notify the Southern Missouri District particularly that Brother Steele is hereby appointed to labor in that part of the field, and we take pleasure in commending our brother to you for support and sympathy. In this the Presidency also agrees.

JOHN W. RUSHTON, *President of Mission Number Two.*  
 FREDERICK M. SMITH, *Secretary Presidency.*

**Eastern Iowa Sunday School.**

Sunday school workers of Eastern Iowa District, take notice that I am no longer district secretary. Send reports to Anna Lowe, Baldwin, Iowa. Cora E. Weir.

**Ministerial Report Blanks.**

The new ministerial report blanks, for use of all classes of the ministry, are now ready for mailing from Herald Publishing House. Order number 165, twelve cents per dozen.

**Notice Oklahoma and Arkansas Saints.**

We are informed that J. D. Erwin is continuing his activities as a minister, notwithstanding he has been personally notified of his silence and notice published to that effect. This is to again notify all concerned that J. D. Erwin is not authorized to act as a minister, and his work will not be recognized by this church. Branch presidents and other local authorities are especially requested to see that Brother Erwin is not afforded opportunity to perform ministerial work in their branches.

FREDERICK M. SMITH, *Secretary First Presidency.*  
 INDEPENDENCE, MISSOURI, January 9, 1914.

**"Journal of History."**

The January number of the *Journal* contains a descriptive and illustrated trip to Nauvoo, accompanied by a map and the location of the chief historical points noted. Autobiography of Charles Derry and the biographies of Alexander H. Smith and Joseph F. Burton are continued. The Histories of the Seventy, and Presidents of Seventy, by James F. Mintun, historian of the Seventy, are also continued.

The opening chapters of the work in the territory now contained in Lamoni Stake, dating back to 1846, by Duncan Campbell, Stake Historian, are in this number. This interesting history will be continued during the year.

New features will be presented, of which the following are a part: Account of the recent movements of the Indians in organizing a general "Society of American Indians," irrespective of tribal relations. This is one of the most important movements of the times, and one in which Latter Day Saints have much interest; an article by Professor Herbert S. Salisbury on genealogy, tracing several of the prominent families of the church to families of distinction and respectability in the Old World, thus disproving the allegation that this people were of low origin. This will be illustrated by coats of arms and portraits of persons. Every defender of the faith should read this article.

In addition to these, thrilling and instructive accounts of travels in foreign lands, and among historic scenes in America, including a descriptive and illustrated visit to Plymouth, the landing of the Pilgrim Fathers, will be a special feature. From the standpoint of instruction and entertainment no better investment of *one dollar* can be made than by sending it to the Board of Publication, Lamoni, Iowa, for the *Journal of History* for 1914.

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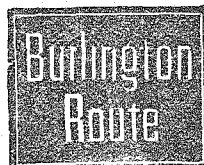
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JANUARY 28, 1914

NUMBER 4

## Editorial

### A GLIMPSE OF THE FIELD.

We are in receipt of that which gives us rather pleasing glimpses of the work in the field, having received letters from different parts and having conversed with traveling ministers both of the general and district fields, and all is very encouraging.

Meeting one of these on the 7th inst. we learned that he had in his restricted field baptized thirty-three thus far in the conference year. At one place, being shut out from the schoolhouses, a reaction had set in and the result is to be a church building in that locality. This is in western Iowa.

In conversation with another from the South we learn that there has been a personal activity among the local brethren; and quite a number of baptisms have been performed. From another from not so far away we learned that in a discussion the spirit of the attack made upon our faith evidenced such a distinct disregard for anything like true Christian courtesy and deportment that the supporters of those who procured the champion to attack us were disgusted, and our brother who defended the faith was permitted to show specifically that the champion was not only deficient in courtesy but convicted him of absolute falsity of statement in his attack.

By advices reaching us by letter we learn that Bishop R. C. Evans continues his services at the Princess Theater in Toronto, Ontario, under the administration of the branch at that point, and that these efforts are productive of good results. While perhaps a majority of the hearers are constant attendants, there is always a fair percentage of new hearers at each successive session. The meetings so far have proved to be a success, according to the purpose of their beginning.

Elder J. F. Curtis, of the Twelve, held a series of meetings at London, Ontario, resulting in a number of baptisms, the reviving of the work, and seemingly an infusion of a new spirit there. Another minister, in answer to a question by the senior editor, reported sixty-four baptisms in his district, and that was some weeks ago.

And so is the report all along the line. Let the good work go on, say we.

The advocacy of the gospel of the Son of God as held by us through the spirit of revelation does not give us the spirit of heresy hunting, but it does give to us as advocates of the true Christian philosophy of the gospel of the Son of God, as shown in the New Testament Scriptures, the disposition and spirit of proper defense, which disposition and spirit attended the administrations of the Apostle Paul when because of the influence of the falsity of the worship which he saw at Athens, where he found the altar erected to the unknown god he said, "I perceive that in all things ye are too superstitious. . . . Whom therefore ye ignorantly worship him declare I unto you."

### CHARACTER SKETCHES OF JESUS.

#### V.—HIS HUMAN SYMPATHY AND TENDERNESS.

Early in his career we find Jesus at Cana mingling with the guests at a wedding. He was no austere God who would refuse to weep with those who wept or smile with those who rejoiced. No doubt he rejoiced with the happy bride and bridegroom,—and later he borrowed a simile from that or some other like occasion, and compared himself to the bridegroom and his church to the bride. Perhaps his eyes moistened, observing the half-concealed distress of the parents whose children were about to enter upon new relationships that might eclipse the old. And here it was that he performed his first miracle.

We see him shortly thereafter entering the city of Nain. As he drew near the city his attention was attracted to that melancholy spectacle that with its black shadow so frequently subdues the spirit of man—a funeral procession. He learned that the dead man was an only son of his mother,—“and she was a widow.” His heart went out to that woman.

He saw her life's story: Her husband taken away by death, her affections concentrated upon that only son, while she watched him gradually grow into the beloved image of his father,—and then all ruined and lost, herself plunged into bitterest gloom by his untimely death.

Had Jesus passed by unmoved he would not have

been Jesus. With him was pity allied with power. We read, "He had compassion on her, and said unto her, Weep not."

He commanded the young man to arise, and he that was dead sat up and began to speak. The light of heaven broke in upon that city, and they all began to glorify God. But we imagine that the eyes of Jesus lingered most upon the reunited mother and son. Her radiant face to him typified the joy of humanity redeemed from death and sorrow by the message that he had come to bring and the sacrifice that he had come to make.

Almost immediately, as events are narrated by Luke, came the ambassadors from John, saying, "Art thou he that should come? or look we for another?"

Jesus did not reply, "I have one hundred thousand communicants, the finest church building in Jerusalem, and draw the largest salary of any living preacher."

Instead he pointed to those things that demonstrated the nature of his work, his deep sympathy with sickness and poverty and sorrow. "Tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Continuing his mission, he moved among the cities and villages, teaching in the synagogues, preaching the gospel of the kingdom, healing the sick and afflicted. His great heart opened more and more to human needs. The sorrows of man in the individual and in the mass aroused his tender sympathy. We are told: "But when he saw the multitudes, he was moved with *compassion* on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Thank God, it is written that he had compassion. The proud and the high passed by with averted faces; but Jesus had compassion. Ignorant, depraved, oppressed, ragged, dirty humanity in the mass may move us with contempt and loathing. And we murmur, "Poor fools!" But where we have *contempt*, Jesus had *compassion*.

In this way he came in contact with humanity. He was a guest at their weddings, he wept at their funerals, he sensed their oppression and their needs. He looked into the hearts of individuals and he comprehended the multitudes. He knew and understood the rabble, the publican, the Pharisee, the outcast woman, the loving John, the impetuous Peter,—he had no need that any should tell him what was in man.

Out of it was born his great invitation to the oppressed, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and

lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

His human sympathy and his tender heart are revealed in numberless ways, between Cana's wedding and the hour when he stood by the well and talked to the woman of Samaria. It was characteristic, too, that upon the cross, himself tormented by thirst and pain, he should find time and strength to console the dying and repentant thief. He who had gone about everywhere doing good found it in him to do one more individual act of love and kindness, even in the last extremity.

Well may humanity learn to repeat the words, "I've found a friend in Jesus." In times of trouble every man turns to some friend for sympathy. Strongest, wisest, most tender of friends is Jesus of Nazareth.

ELBERT A. SMITH.

Note.—The next number in this series will be, "Jesus as a friend."

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## CURRENT EVENTS.

### SECULAR AND RELIGIOUS.

**AFTER EFFECTS OF BALKAN WAR.**—In a pamphlet issued by the American Association for International Conciliation, Alfred H. Fried reviews the lessons taught by the Balkan War. In a recent issue we recounted the disastrous results in Bulgaria, famine, sickness, and poverty, as the after effects of that great conflict. Mr. Fried also recounts some effects it has had indirectly upon other nations. He reports that the Balkan War has induced Germany to raise the peace footing of her army to nine hundred thousand men, and to impose upon herself extraordinary expenditures to the amount of three hundred million dollars. It has caused France to make the extraordinary expenditure of a billion dollars to increase the army and navy, and to reestablish the two years' service period. The Austro-Hungarian war minister has asked for about two hundred forty million dollars for military expenditures made necessary by the Balkan War, and for a permanent increase of the budget and the increase of the peace footing of the standing army by eighty thousand men. All of this gives point to the pleadings of the commissions.

**PEACE TREATIES.**—In a recent issue we noted the proposition of Mr. Churchill before the British Commons that the various nations take a naval holiday, refraining from increasing their armament during one year, and the hearty acquiescence in this proposition by the United States Congress. In this connection we notice the efforts of Secretary Bryan, who is perfecting treaties with various nations designed to assure a period of investigation and inquiry into the nature of disputes before declaration of

war. In these treaties the contracting parties agree that all disputes between them of whatever nature which diplomacy shall fail to adjust shall be submitted to an international commission for investigation and report. They also agree not to declare war or begin hostilities during such an investigation and pending such report. The commission is to be a standing body, consisting in each instance of a member named by each of the two countries entering into the agreement, to be selected from its own citizens, and one from an outside country, the two governments to choose a fifth member by common agreement. This commission may occupy an entire year in the consideration of the difficulties, but not longer unless the two governments agree to an extension of time. It is then to report back to the two governments its findings as to the nature of the disagreement, and the justice of the contention, together with such recommendations as may be deemed wise. The design is to prevent hasty and ill-advised precipitation of armed conflict. The treaties are to be valid for a period of five years, after which they are to continue indefinitely in force unless one or the other of the contracting governments gives twelve months' notice. We understand that more than thirty governments have indicated their willingness to sign such agreements with the United States. Mr. Daniels, Secretary of the Navy, also supplements Mr. Churchill's proposition with one to the effect that the representatives of all nations be invited to hold a conference to discuss plans of agreement for a general lessening of the cost of preparation for war.

**ACTIVITY AMONG QUAKERS.**—The Quakers are objecting to the uses that are being made of their name in the trades, and are taking steps to secure the passage of state legislation intended to prohibit the employment of the name of any religious body to promote the sale of foods, drinks, or wearing apparel. They do not care to have the reputation for honesty which they have acquired exploited by the manufacturers of breakfast foods and other commodities. They are also reported as having entered upon an agitation which they term a "second abolition movement." They were prominent in the anti-slavery agitation of former days, and now they propose to attack white slavery and contract prison labor, which in some States is virtually slavery. It is said that both liberal and orthodox Friends have united in this crusade.

**PROSPERITY OF POSTAL DEPARTMENT.**—The post office department of the United States reports a surplus of nearly four million dollars. Under its management the parcel post is giving excellent satisfaction and is constantly increasing in usefulness. In

March the service will be extended to books and other publications not now included. The parcel post service is paying its way and yielding a profit. The postal savings bank is also successful. The number of depositors reported at the end of the last fiscal year was three hundred thirty-one thousand, the aggregate of the deposits being thirty-four million dollars. This amount represents many little private hoards that have in this way been restored to circulation, thus benefiting the general community, while encouraging thrift among those who can save only small amounts.

**JAPAN AMERICAN AFFAIRS.**—By statement made to the parliament in Japan and cabled to the Japanese embassy in Washington on January 21, Japan reopened the matter of difference between that country and the United States over the alien land ownership law of California. The statement rejects as unsatisfactory the efforts of this country to settle the controversy, and points out that Japan has decided to consider some new way out of the difficulty. The press states that it is the understanding at Washington that this Japanese proposition contemplates a new treaty, to permanently settle the issues between the two countries by defining precisely the rights of Japanese in America and of Americans in Japan.

**WORLD CONTROL BUSINESS.**—Stating that "private monopoly is indefensible and intolerable," in a personally delivered message, President Wilson on the 20th instant laid before the United States Congress recommendations for the regulation of what is known as big business. These recommendations include prohibition of interlocking directorates; conferring upon the Interstate Commerce Commission power to superintend and regulate the financing of railroads; defining "hurtful restraints of trade" by explicit legislation supplementary to the Sherman Law; the creation of a commission to aid the courts and to act as a clearing house of information in helping business to conform with law; punishment of individuals responsible for unlawful business practices; prohibition of holding companies; and the restriction of the voting power of individual stockholders. On the 22d instant the first measure to carry into effect the legislation suggested in the President's message was introduced in the House. This bill, approved by President Wilson, would carry out the plan for an interstate commerce commission. Further measures already prepared by the judiciary subcommittee for submission to the full committee are prohibition of interlocking directorates; definition of the terms of the Sherman antitrust act; and a trade relations measure designed to prohibit "cut-throat" competition.

**STRIKES, STRIFE, AND INVESTIGATION.**—The Houghton County, Michigan, grand jury has returned indictments against thirty-nine members of the Western Federation of Labor, including Charles H. Moyer, president. These men are charged with conspiring to prevent nonunion men working in the mines, during the strike at Calumet, Michigan, referred to in our issue of last week. No indictments were returned against anyone implicated in the deportation of Mr. Moyer. Seven members of the grand jury are said to be employees of mine companies or dependent concerns. The bitterness incident to this strike and the developments therefrom continues. A bitter strife has also arisen in connection with a strike in the Colorado coal fields, which reached its sharpest point on the 22d, when state cavalymen and strikers came together in a clash in which one striker was cut by a saber and one of the troopers suffered a broken rib. Members of the crowd threw bottles, stones, and other missiles at the soldiers before being dispersed. About twenty persons, including eight women, were arrested. Congressional investigation of these strikes was agreed to upon the 22d, by a caucus of House Democrats.

**FAMINE IN JAPAN.**—Already burdened to the limit by the cost of the Russo-Japanese War, crop failures have left millions of people in Japan at the point of starvation. This condition is aggravated by the horrors of volcanic eruptions, earthquakes, and tidal waves. For the relief of these sufferers President Wilson has issued the following appeal:

Our sister nation of Japan is suffering from two very serious disasters. The failure of crops in the northeastern part of that country has brought hundreds of thousands of persons face to face with the terrible misery of slow starvation, and in the southwestern island of Kyushu a sudden great volcanic eruption has carried death and desolation to large numbers in a thickly populated district. I appeal to the humanity of our American people that they may give expression of their sympathy for the suffering and distress of so many of their fellow men by generous contributions for their aid. Such contributions can be made to the local Red Cross treasurers or sent directly to the American Red Cross, Washington, District of Columbia.

**MEXICO AND UNITED STATES.**—President Huerta has repudiated the interest on the national debt of two hundred fifty million dollars for the past six months. The passing of the interest on this bonded debt, most of which is held abroad, has led some of the European governments to urge the United States to bring pressure to bear on the dictator. Huerta's reason for defaulting interest on the national debt is that it is better that the money be used for the pacification of the country. There are those who believe that the move also is taken with a view to compelling action by the United States.

**MEXICAN WAR.**—General Villa, at last report, was in the midst of preparations for an advance southward. He is said to have in his command fifteen thousand men and expects to unite these with ten thousand under General Carranza.

**SAFETY AT SEA.**—The revision committee of the international conference on safety at sea has practically concluded its labors. This conference comprises delegates from the United States, Great Britain, Belgium, France, the Netherlands, Russia, Denmark, Germany, Norway, Spain, Canada, and New Zealand. A universal signal of distress has been agreed upon, and America is to have control of wireless operators entering and leaving American ports. Ships must slow down during a fog or other dangerous conditions. A ship before sailing must have a certificate issued at the wharf showing that it is properly equipped for life saving. December 14 is the time limit set for the acceptance of the agreement by the various countries concerned. If approved this treaty will go into effect July 1, 1915.

#### NOTES AND COMMENTS.

**ELDER DAVIS SECURES HEARING.**—The Providence, Rhode Island, *Evening Bulletin*, January 7, contains an interesting account of the monthly meeting of the Men's Club of the Arlington Baptist Church, before which Elder James W. Davis, pastor of the Reorganized Church in Providence, appeared and gave an interesting talk on the subject of "Mormonism." He is reported as having given considerable historical information regarding the history of the church, beginning with the birth of Joseph Smith. He also set forth the division of the church into factions, and the true succession, together with the origin of polygamy. We congratulate Elder Davis on securing his hearing, and are pleased to learn that the Baptist people of Providence are sufficiently fair-minded and liberal to give our people such an opportunity to set forth our own position.

**NORTH DAKOTA AND PUBLICITY.**—By action of its recent convention the North Dakota District Sunday School Association undertakes to furnish each clergyman of North Dakota with a copy of An Open Letter to the Clergy. Notice elsewhere in this issue will acquaint members of the North Dakota District with the plan, and will inform them as to how they may help.

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.—Proverbs of Solomon.

## Original Articles

### CHOOSE YE WHOM YE WILL SERVE.

Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose lands ye dwell: but as for me and my house, we will serve the Lord.—Joshua 24: 14, 15.

Israel was prone to wander. As we look back upon their record, unconscious of the time covered by a few pages of the history, it seems that the people of Israel have scarcely been reconciled to God until their feet are turned away from the temple and they are in forbidden paths, bowing down to strange gods. Constantly had the old prophets to cry out warnings, recall the people from their errors, and destroy false gods and their shrines. Left only momentarily to themselves, the people wandered, like sheep, away from the fold. Moses, coming down from the mount where he communed with God, found his people bowing to a golden calf; and Joshua, despite the wondrous manifestations of God's protecting care for his people, found strange gods among the Israelites almost before the sounds of their last conquering battle had died away.

And so the vigorous old leader, calling his people together, had once more to recount before them the blessings of deliverance, and to call upon them to renew their covenant. Their hearts warmed once more by memory of God's blessings and their great deliverance, they will have none other God but him, so they declare. "Put away the strange gods which are among you," cried Joshua, "and incline your heart unto the Lord God of Israel."

If we are disposed to blame those people, let us be reminded how quickly we as individuals are prone to wander and how often we are under the necessity of choosing anew whom we will serve. Community characteristics are individual propensities written large. And though the Lord's supper in which we renew our covenant with God is celebrated among us once each month, yet few there are who do not find the month has been plenty long enough to discover byways diverging from the straight road, the existence of which we had not known; and we are glad that the divine meal calls us anew to renewed watchfulness and closer allegiance with the source of our spiritual strength.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.—Matthew 6: 24.

His servants ye are to whom ye obey.—Romans 6: 16.

As Jesus was going toward Jerusalem, near the

time when he made his triumphal entry into the Jewish capital, a woman came worshipping him, and indicating that she had a special favor to ask of him. With the woman were her two sons. Jesus saying, "What wilt thou?" turned to her to listen to her request. She would that her two sons might be promised seats of honor in Jesus' kingdom. Rank and honor in those days were frequently indicated by order of seating on festive occasions.

The form of the request put by her, taken with the answer by Jesus, "Ye know not what ye ask," indicates that the woman, who was undoubtedly one of his followers, had, in listening to his discourses about the kingdom he came to establish, formed the idea shared by many of his followers, some of his twelve disciples included, that the time of Israel's political deliverance drew near and that Jesus was the Prince of the house of David who would wrest Palestine from Rome and restore the Jewish throne to its former brilliant rank and power. Position in the new kingdom would then be by Jesus' appointment. The good woman, desiring the best for her sons, and having the usual mother's faith in their ability to fill worthily any position, would see them at Jesus' side in the chief places of honor in the new kingdom.

They were quite willing to go through the hardships of the struggle necessary to establish the kingdom. "Are ye able," said Jesus, "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able." Then, while he recognized their zeal, their willingness to serve him at the cost of suffering, and while promising them they should have ample opportunity to share his baptism of sorrow and agony, he gently but firmly called attention to their error of belief as to the form of his kingdom, by saying, "But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

How indignant the other apostles grew when they learned of the presumption of the mother of Zebedee's children in seeking for them preferment in the new kingdom. Such positions of honor should go to them. They had left all to follow their Master, had gone through trials and tribulations, had been scorned and rebuffed, had hungered and suffered in his service; and to think that this woman should ask for her sons the positions of honor and respect filled them "with indignation against the two brethren." But Jesus called the indignant disciples to him and said:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to

minister, and to give his life a ransom for many.—Matthew 20: 25-28.

Ah, once more Jesus tries to press the lesson into the minds and hearts of his disciples that not by position or authority is greatness to be measured in his kingdom, but by service. The one, therefore, who will seek honor for himself, must forget self in improving the thousands of opportunities to work for others. But how soon and completely this lesson was forgotten by the apostles can be seen by looking in upon them at their last supper with the Master, when we see them quarreling over who should be greatest in the kingdom.

The genealogy of Jesus as given in the Scriptures touching it indicates that he was of royal descent. We know, too, that he was entitled to rank among the priests or rabbis, that class who have been termed the religious syndicate of Palestine. Had he so chosen he could have lived a life of comparative ease among the men of the temple. But as a youth he had at the side of Joseph worked as a carpenter. Carpentry and masonry were two of the most respected and honorable of trades in his time. As a carpenter he was not of the proletariat, but rather of the middle classes. This work as a youth and the associate of Joseph was of distinct service. Had he chosen, as before stated, a life of comparative ease could have been his; but he chose rather to serve his fellow men.

At his baptism he chose to comply with the law and thus serve as an example to his followers. And when at John's hands he had received the ordinance of baptism, there followed his great triune temptation, the crowning feature and crucial test of which came when before his mental or physical vision (or both) there passed in review the principalities and powers of the world, and there came to him the knowledge that should he choose to bend his energies in this direction there should come to him great power and brilliant honor, his choice again lay on the side of service. He renounced the opportunity to become a great political reformer to whom great honor might attach, in order that he might become the great moral teacher, sacrificing apparent present good so far as he was concerned, that his fellow men might enjoy future better. True to his previous record, service was his guiding star.

And can it not be said that he chose his disciples from the bourgeoisie? From a life active in serving selfish interests, he called them to a life of service to others. To the sturdy and well-established fishermen he called, Follow me and become fishers of men. Imbued by his throbbing spirit of service they left their nets and boats and a comfortable business to engage in service to man, though they realized that the emoluments would be small.

Rulers came to him secretly. A revolution had long been expected. Were he the prince they expected, he would need men and means to overthrow Romish arms; and they wanted to know his plans. But he told them rather of a spiritual kingdom, whose bulwarks built up within the soul would become impregnable to even armed hosts.

When the hour of his entry into Jerusalem came, though seated on the beast of royalty there gleamed not in his hand the sword as emblematic of bloody power; but the palm of peace waved over the heads of his hosts, armed only with the word of God, and who shouted not battle cries but sang songs of peace.

His last meal with his disciples abounds in the lessons of service. By humble example was the power of service instilled into their hearts. His last instructions were of service; and with his dying breath, the people and the misguided ones constantly in his mind, he uttered a prayer for forgiveness.

Most men love wealth for the power it brings, some for the wealth itself. But it is wealth's power to serve selfish interests which makes it so desired. And this desire for wealth for selfish ends is so rampant that a man's success in life is too frequently measured by the wealth he has accumulated. But if Christ's life be the standard, then the criterion of wealth is erroneous. Christ died a poor man. He would be called a pauper to-day, a vagrant. He did not despise wealth, but he saw a higher standard. His teachings were not to shun wealth, but to shun the love of wealth per se. It is not people's wealth which is likely to hinder their spirituality, but their attitude towards it. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." When we seek first that kingdom, then our means as well as our powers are towards its establishment.

Service to God was the burden of Christ's message; but it is manifest by serving others,—summed up in one word, "Thou shalt love thy neighbor as thyself." Measured by such a standard Christ's life and work stand out with startling brilliance, and he is revealed as one of the most successful of men. Measured by the criterion of wealth he was a failure.

Are our lives squared by the false standard of wealth, or the Christly standard of service? Are we serving mammon or God?

FREDERICK M. SMITH.

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#### THE CHURCH IN THE WILDERNESS.

There are many subjects that we like to think and talk about, that are not clearly explained in the word of God. We may understand some things about those subjects, but it is well for us to remember that it is not best to be too positive, nor to criti-

cize too harshly those who differ with us. Considering the conclusions that other students have made, and their reasons for thus deciding, may be helpful to us.

#### CHURCH IN WILDERNESS.

The church has not yet decided many questions concerning this subject. Since we are interested in the matter, it may not be unprofitable for us to present, with others, a few thoughts in connection with the discussion incident to our efforts to come at a proper understanding of the Scriptures in this connection.

The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.—Revelation 12: 6.

In the seventh verse we are told that "the woman" "was the church of God." (Inspired Version.) The woman here symbolizes the church. What she did represents what the church would do. Her varied conditions represent the conditions through which the church would pass. It is not easy to understand just what each condition of the woman represents in the church. But it is clear that each change in the appearance of the woman or in her location means a change in the church. The woman did not cease to exist, nor did she die when she went into the wilderness, although her appearance and location were greatly changed. She had been delivered of "the man child," and "was given two wings of a great eagle," and had departed from the place where she stood when the "moon" was "under her feet." Yet with all these changes she lived and was "fed" and "nourished" for "a thousand and two hundred and threescore days" in "the wilderness."

#### CHURCH RETURNS FROM THE WILDERNESS.

As the "woman" lived, ate, and performed the functions of life, she represents the church, as a living, acting entity, performing the functions of such condition. The most important function of the church is to save souls. Although, as represented by the woman, the church would be greatly changed, there was "a place prepared of God" suitable for her changed condition, where she would "be nourished" and cared for, till the time should come for her return from "the wilderness." This time came in 1830 when she again made her appearance and soon reached the condition and position she occupied at first.

By reading the description or account of her coming out of "the wilderness," we may have a better understanding of what is meant by her journey "into the wilderness." In Doctrine and Covenants 5: 3 we find that:

To none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the

wilderness; clear as the moon and fair as the sun, and terrible as an army with banners.

\* This was given a short time before the church was organized. The Lord was preparing material for its organization, and some were about ready for baptism and ordination. So this condition of the church was referred to as "the beginning of the rising up and the coming forth of my church out of the wilderness." It had not yet risen up to come "out of the wilderness"; but it was "beginning" to do so. This simply means that the Lord was preparing to organize his church, which he did, April 6, 1830.

A short time after this the Lord said:

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.—Doctrine and Covenants 32: 2.

The church was in "the wilderness" before it was organized, and remained in this unorganized condition until it was organized in 1830. Then is the time it came out. The organizing of the church brought it out of the wilderness; therefore we conclude that the disorganizing of the church was the going into the wilderness. The going *into the wilderness* is a term used to describe the disorganization of the church, and the term *coming out of the wilderness* means the organization of the church. These two conditions of the church are thus described by these two terms.

#### CHURCH IN DISORGANIZED FORM.

This is the condition the church was in for "twelve hundred and sixty years." It was composed of all the honest and true of earth. They are the ones referred to in the above quotation as the "elect" that shall be "gathered" into the organized church. They are the "few" referred to when the Lord said:

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.—Doctrine and Covenants 32: 1.

These few "which doeth good," are accepted by the Lord (Acts 10: 35), although they are deceived "in many instances" by those who practice "priestcraft," for these "have corrupt minds."

This class which composes the church in its unorganized form is also referred to in 2 Nephi 12: 16, 17:

They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.

Although these "few" who "doeth good," and are considered by the Almighty as "the humble followers of Christ," are surrounded by wickedness, and taught

by men of "corrupt minds," so that "in many instances they do err," yet they have the light of Christ enlightening their minds, so that they can follow him to that extent that they are accepted by him.

These "humble followers of Christ" were in the "churches of men," where "priestcraft" ruled and men of "corrupt minds" taught "by the precepts of men." This does not describe the condition that "the humble followers of Christ" are in who have entered the church or kingdom (John 3:5) in its organized form, in which you will find the officers and teachers as described in 1 Corinthians 12:1-28; Ephesians 4:8-13.

Did you ever ask yourself the question, How much better am I doing with all the advantages of the organized church than these "followers of Christ" out of the organized church?

This class is referred to as "my sheep." Christ says, "My sheep hear my voice, and I know them, and they follow me." (John 13:27.) Again, Doctrine and Covenants 34:3, "And there are none that doeth good except those who are ready to receive the fullness of my gospel which I have sent forth unto this generation."

These are those who are called "Israel" (Doctrine and Covenants 34:6; 38:7), and "all Israel shall be saved," (Romans 11:26), whether they hear the fullness of the gospel and have the privilege of entering the church (John 3:5) in its organized form or not.

#### THE TWO CHURCHES.

All those "that doeth good," and "the humble followers of Christ," are in the church of Christ, that is referred to in the following:

Behold there are save two churches only: the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.—1 Nephi 3:220-223. See also Alma 3:64, 65; 2 Nephi 1:122-125.

The "two churches" here refer to the conditions that all mankind are in. Those who are one of "the few" "that doeth good" and are ready to obey "the fullness of the gospel" when they understand it, are in "the church of the Lamb of God," or his kingdom in its unorganized form. Or if they have heard the fullness of the gospel and obeyed it and are living as Saints should do, they are in the organized portion of the church, or kingdom, which includes only a part of "the church of the Lamb of God."

Those not in that class are in the "church of the Devil," whether their names are recorded on a church book or not; whether they belong to an organization or not. They may have their names

recorded as members in good standing, and be so reported, and yet be members of "the church of the Devil."

People may be of the "fold" of the Devil, with the Devil as their shepherd, (Book of Mormon 218:6), and belong to any organization on earth, or to no organization; or they may be in the "fold" or "church of the Lamb," and belong to any organization or to none.

#### CHURCH IN UNORGANIZED FORM.

The Lord tells us what will be the future condition of those who belong to "the church in the wilderness" or in its unorganized form:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I can not tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in the kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been *baptized* for the remission of sins.

Thus came the voice of the Lord unto me, saying: "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be *heirs* of the *celestial kingdom of God*; also all that shall die *henceforth* without a knowledge of it, who would have received it with all their hearts, shall be *heirs* of that kingdom, for I, the Lord, will judge all men according to their works, according to the *desires* of their hearts." (Italics mine)—Church History, vol. 2, p. 16.

I read the above quotation when I was a young man, and it brought satisfaction to my soul. I knew that the "desires" of my heart were to serve God before I understood the gospel. Had I been deprived of the privilege of hearing the gospel, as thousands are, I could not see the justice of God in depriving me of celestial glory. But this vision presents the justice of God in such a way that we feel to praise him. "All who" die "without a knowledge of" the gospel, "who would have received it," shall be saved in "the celestial kingdom of God," although they "had not been baptized for the remission of sins."

These are Christ's and are referred to as Saints in 1 Nephi 3:230. These "saints of the church of the Lamb . . . were scattered upon all the face of the earth." When the gospel was restored the cry went forth to those "saints" that "were scattered upon all the face of the earth." "Come out of her (churches of men and the world in general) my people." (Revelation 18:4.) And "my people" will hear and obey. Are we doing all we can to enable them to hear?



## CHURCH IN ORGANIZED FORM.

Those who hear the gospel in its fullness have an opportunity of reaching a spiritual development in this life that can not be obtained otherwise. They have the opportunity of being taught and assisted by the officers that God has placed in the church "for the perfecting of the Saints." These officers will be inspired or directed by the Lord to give such advice and instructions as may be needed. When we give heed to their decisions and directions, we show our faith in God's plan, and the Lord will direct us through them according to his plan. We will not be taught "by the precepts of men" nor be led into "error" by "priestcraft, all having corrupt minds." But if we reject his chosen officers (Doctrine and Covenants 120: 5) we reject him, whether we are members of his organized church or not. (Doctrine and Covenants 83: 16.)

The Lord refers to the organized church as "the only true and living church upon the face of the whole earth, with which I the Lord am *well* pleased, speaking unto the church collectively and not individually." (Doctrine and Covenants 1: 5.)

We wish to call special attention to the fact that this church is the only one that the Lord is "*well* pleased" with. If the qualifying word *well* were left out, the thought would be expressed that no other church on earth pleased the Lord. But with it included degree is expressed, which means that he may be pleased with other churches, but that this is the only one with which he is "well pleased."

It is hard to believe that God directed the organization of our Government, which we all accept, and not believe that he directed in the reformation which crystalized into the Lutheran, Presbyterian, Methodist, and other churches. We all recognize the great good these churches have done, and we believe that all good comes from God. In these various churches are found the "few humble followers of Christ"; that are heirs of "celestial glory," who are "doing good." Many of them are in the ministry, "sent forth" to do the work they are doing, just as Sidney Rigdon "was sent forth even as John, to prepare the way before me," (Doctrine and Covenants 34: 2), and "knew it not." God helped him and enabled him to teach much that was true, and to influence men to repent and live better lives. So the Lord has and does work with many other men. Millions have been helped by these churches, and they are advancing civilization and righteousness.

W. E. PEAK.

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## VOICES.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification."  
—1 Corinthians 14: 10.

A variety of voices, sounds, and combinations of

sounds greet the ear in this world. All signify something—each has its meaning. Becoming accustomed to these voices, we learn to interpret them with little difficulty, and readily distinguish the difference between the voice of moaning and the voice of glee, between the voices of love and the voices of hatred, between discord and harmony, between musical solemnity and tuneful hilarity.

But there are still other voices, and no less significant than these mentioned, which may be heard and understood, yet not by the hearing of the ear. There is a voice which speaks with such wonderful penetrating power that the ear with all its aptitude is not needed to receive the message; even though a man were deaf he can hear that voice without hindrance. It is not the perfection of the physical ear which qualifies one for hearing messages delivered by the most significant voice ever heard, for the Master said: *Some having ears to hear, hear not.*

This marvelous voice may speak even to the souls of those who hear during the quiet rest period which we call sleep; thus, while the ear with all its faculties is given to repose, holy voices may speak the marvels of eternity—and man may hear, *if he will.*

For God speaketh once, yea twice, yet man [some men] perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.—Job 33: 14-16.

We read that the voice of the Lord hath spoken to the prophets at various times. Some suppose that his voice was to these prophets like a man's voice which might be heard in the ear. And they think within themselves, How blessed to have lived in those days when God spake to men.

The instances where God has in person spoken to men as with a man's voice may be rare; but the instances when the no less instructive and altogether as accurate voice of God by his Holy Spirit has spoken are not rare, and this voice may be heard by us with as much assurance as when God spoke to Abraham.

"After these things the word of the Lord came to Abram in a vision. . . . And when the sun was going down, a deep sleep fell upon Abram."—Genesis 15:1, 12. It was then that the voice of the Lord spake to Abraham and said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs," etc.

How strange it seems that so many in seeking to know God chase after outward demonstrations, acclaiming throngs and the like, and refuse to believe that the quiet voice of inspiration which formerly revealed him, and which gave instruction to the prophets may also give as positive a revelation now.

The voice of God is indeed a "hidden manna" which the world hath not discovered.

Many religious demonstrations furnish "a great strong wind" similar to the wind mentioned in 1 Kings 19, but the book says: *The Lord was not in the wind.* Then, in the demonstrations calculated to arrest the attention and capture the senses, after the wind comes a great earthquake: *But the Lord was not in the earthquake.* Finally, with consummate audacity and with much smoke, these misled and misleading religious demonstrators proclaim a burning and claim it to be the fire of the Holy Ghost; but the book says: *After the earthquake a fire; but the Lord was not in the fire.* Then spake a still small voice, and this was the voice of the Lord.

Notice that it was a *still* voice; therefore, if heard at all, it must be heard by other means than through the ear. It was also a *small* voice—not by force or demonstration intruding itself upon the senses, but yet discoverable and important, for, "it was so, when Elijah *heard it*, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave"; and there the voice of the Lord God of hosts revealed his will to the prophet.

The same still small voice is spoken of again in the New Testament Scriptures, and in contrast with the demonstrations which were made before the gaze of ancient Israel when the mountain trembled at the personal presence of God, we read: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words." (Hebrews 12: 18, 19.) We then are not come unto a "*voice of words.*" No, it is the still small voice again speaking from heaven.

See that ye refuse not him that speaketh: For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven.—Hebrews 12: 25.

Ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.—Hebrews 12: 22.

Are all these voiceless? No; "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1: 14.)

Our greatest need from heavenly ministrations is revelation. This these heavenly messengers supply by taking the things of the Father and showing them unto us, and showing things to come. (John 16: 13.)

We are come, then, not to the "*voice of words,*" but to the voice that without so crude a vehicle as words maketh intelligence manifest. Contact and communion with angels! Audience with "spirits of just men made perfect"! Read Hebrews 12; and note a striking example in Revelation 22: 8, 9, of a Holy Spirit taking the things of the Father and showing them unto John.

This angel, this spirit of a just man made perfect, had communicated many things, a most wonderful

revelation of the will of God, and of things to come; this being strictly in the line of his work as an individual representative part of the great Holy Spirit forces, which constitute the third matchless and holy department of the heavenly Trinity. For it was the specific duty of that incomparable Holy Spirit, and of worthies made perfect to lead and guide into all truth, and to minister to heirs of salvation, and to show things to come.

When this Holy Spirit angel had made known the wonderful revelation recorded in the book, John fell down at the feet of the angel to worship. Then spake that angel spirit of a just man made perfect, and said to John: "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

The identity of that messenger would perhaps not have been established had it not been necessary in order to prevent John from worshipping him. The message from God is of greater importance than the messenger. God alone is worthy of worship.

The voices which God employs to instruct and plead with his people are: The still small voice which speaketh from heaven, either in waking hours or by visions of the night; angelic ministration; the voices of his preachers here on earth, for by the foolishness of preaching he has designed to save those who believe. The voice of the written word has also in every age been an important agent in making eternal truth manifest. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."—Psalm 103: 20.

Then last of all comes the voice of the tempest, of lightnings, earthquakes, and of woe unto all who will hearken unto no other kind of voice.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again. . . . And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. . . . How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not?—Doctrine and Covenants 43: 5, 6.

In perfect agreement with this testimony Paul testifies as we read in Hebrews 12, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

We conclude with the words of the Psalmist (Psalm 95: 6-8), and the Lord's invitation as found in Revelation 3: 20.

Oh come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Above every confusion of strange sounds in this world may we discern the loving *still small voice*, and make our happiness secure by opening the door to welcome the heavenly guest. JAMES E. YATES.

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## Of General Interest

### NEW WORKMEN'S COMPENSATION LAW.

AS EXPLAINED BY LIEUTENANT GOVERNOR WAGNER OF NEW YORK.

Much has already been said in a general way about our new Workmen's Compensation Law. The ordinary employee and the ordinary employer, however, have a few practical questions to ask.

What workmen will be insured?

What injuries will be compensated?

What amount will be paid in compensation?

How, when and where will the compensation be paid?

What assurance is provided that compensation will in fact be paid?

What must the employer do to comply with the law?

What must the employee do and how are his rights protected?

Section 2 of the new law names forty-two groups of occupations which are denominated as hazardous. As a general definition, employees in hazardous occupations are all manual laborers who are obliged to use some degree of physical strength in their employment, and who, according to common experience, are liable to meet with injuries in their work. The enumeration in the forty-two groups includes railway workers, machinists, telephone and telegraph linemen and other operators, builders and construction workers, dredgers, longshoremen, excavators, mill hands, miners, masons, iron and steel workers, painters, plumbers, carpenters, plasterers, engineers, and all ordinary members of the laboring community.

All such workmen must be insured by their employers.

Under the common law only such injuries as result from the negligence or willful act of the master could be the basis of a cause of action. If the employee was guilty of fault, contributing in the least degree to the injury, he could not recover; if the injury

happened by reason of a risk which was inherent in the business or obvious to the employee his recovery was also barred; if the injury was caused by the negligence of a fellow servant, the suit of the employee in that instance also was dismissed.

Under the compensation law these elements, which militated against the employee, are not now entertained to his disadvantage. Any injury resulting from violence or from disease or infection, resulting from an accident sustained by the workingman while he is engaged in the ordinary pursuit of his occupation, will be compensated, no matter whether caused by his own negligence or the negligence of the employer, unless due to the employee's willful intention or to intoxication. Provision is made for the immediate treatment and attendance, medical and otherwise, to the injured employee, and the supply to him of medicine, hospital service and the like. If the employer failed to provide the same, the injured employee may do so at the expense of the employer.

What amount of compensation will be paid?

To those who drafted the law the most practicable method of computing compensation seemed to be to strike an average weekly wage as the basis. Generally it may be said that the employee's annual wage is three hundred times the amount which he earned in a single day. Working on this basis, the law provides for a graduated scale of compensation, according to the nature and duration of the injuries sustained by the employee considered in conjunction with his weekly earning capacity. Thus, if a workingman has received a daily wage of \$4 his annual wage under the law is regarded as \$1,200, and his weekly earning would be one fifty-second of \$1,200, or \$23.08. Most compensation laws now in operation allow an award running from fifty per cent to sixty-six and two thirds per cent of the wages of the injured workman. This law is one of the most liberal. It allows two thirds of the average wage, computed as above, during a period of time dependent on the injury.

In case the employee sustains injuries which will incapacitate him totally and permanently, such as the loss of both hands or both feet or both eyes or any two of such members, he shall receive sixty-six and two-thirds per cent of his average weekly wages during the continuance of his disability.

The workman who received \$4 per day, and who is totally and permanently disabled, would, therefore, receive a compensation during the continuance of his disability of two thirds of \$23.08, or \$15.38 per week. In case the injury is total, but of limited duration, he shall receive the same sum as long as the disability endures in its totality. For partial disability there is a proportioned scale of compensation. For the loss of an index finger the injured employee

shall receive two thirds of his weekly wage for forty-six weeks. For the loss of a thumb, for sixty weeks; for the loss of a hand, two hundred and forty-four weeks; for the loss of a leg, two hundred and eighty-eight weeks. The word *loss* in this connection does not necessarily mean amputation, but the permanent loss of the use of any such member is construed as a loss thereof.

Where the disability incurred is merely partial in its extent and temporary in its duration, so that during the continuance of it the injured employee will be able to engage in work, he shall receive two thirds of the difference between his earning capacity, while suffering the disability, and his average weekly wage computed according to this law. In the illustration above mentioned, where the average wage was \$23.08 a week, an employee who after injury earned \$15 per week would be allowed as compensation two thirds of \$8.08 per week during the time of his disability. But there is a limitation of \$3,500 on the amount that he may receive.

If the injury sustained causes the death of the employee, his dependents receive a death benefit. The widow (or dependent husband) shall be entitled to thirty per cent of the average wages of the deceased, during the continuation of widowhood. But if she or he remarry, she or he shall be entitled to a gross sum equal to the amount of compensation which she or he would receive during a period of two years.

In addition there shall be allowed to each child of the deceased, under eighteen years of age, ten per cent of the average wages, until he reaches the age of eighteen years; if there be no widow or dependent widower, each child will be awarded fifteen per cent. Under the death benefit the total amount to be paid to the dependents of the deceased shall not exceed sixty-six and two thirds per cent. Among dependents are listed also parents, grandchildren, grandparents, brothers and sisters, if in the opinion of the commission they were actually dependent upon the deceased workman. The upper limit of wages to be used in computing death benefits shall be \$100 per month. In case of compensation for disability as distinguished from death benefits, no award shall exceed \$20 per week, if due to the loss of a hand, arm, foot, leg, or eye, and if due to any other cause not more than \$15.

As soon as an employee meets with injury he should, under the law, give notice to his employer, and to the Workmen's Compensation Commission. He is required to give this notice within ten days after the injury, and the right to compensation is absolutely barred unless a claim is filed within one year. Such notice, in case of his death, will contain in ordinary language the time, place, nature and cause of the injury. If any valid reason be shown,

the commission may excuse the failure of the employee to give notice.

After the giving of such notice the injured workman must, on the request of the commission, submit to a physical examination.

For the first fourteen days after the injuries are received no compensation other than medical aid shall be paid. This provision was made to prevent what has been termed "malingering," or the intentional injury of the workman to himself for the purpose of collecting compensation. After the expiration of this period of fourteen days the employee may present his claim for compensation to the commission, which has full power to determine all questions in connection with any claim. It may make necessary investigation and order hearings.

Within thirty days, however, the commission must either allow or reject the claim. If the award is made in favor of the employee, the insurer of the employer must transmit to the commission the sum allowed the employee, and the commission itself will pay directly to the employee the sum so received. In case the commission decides against the employee or the employer, either party is allowed an appeal to the Appellate Division of the Supreme Court in most cases.

Thus the employee is given almost immediate relief and spared the expense, delay, and annoyance of a common law litigation.

Every employer must insure by one of four methods. If he proves his financial ability to the satisfaction of the commission he may carry his own insurance; he may subscribe to a casualty company in much the same way as employers at present are insured; he may, with other employers, form a mutual insurance association or join such an association already formed; finally, he may insure in the new State Fund which is created by the law, the custodian of which fund is the State Treasurer. No matter what method of insurance the employer may adopt, the employee shall not be obliged to deal with the insurance company or with the employer, but with the commission directly and alone.

But suppose the employer refuses to insure? In the first place, if an employer failed to secure compensation for his employees, the employee may have recourse to the remedies of the common law in lieu of compensation if he chooses. This is not, by any means, relegating the workingman to his present position, for the employer will be deprived of the defenses by which, in my opinion, ninety per cent of accident cases are to-day determined in favor of the employer. The employer may not avail himself of the defense of contributory negligence, nor may he plead that the injury was caused by the fault of a fellow servant, nor that the employee assumed the risk which caused the injury. It is quite probable

that no employer will take the chances of facing litigation with such odds against him.

If the employer fails to pay within ten days after an award is made, the employee may have the commission, in the name of the people of the State, institute a suit to recover the compensation which he would be allowed under this law, together with an added penalty of fifty per cent of the accumulated amount due. The penalty goes into the State Fund.

—*Chicago Examiner, January 18, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### The Call to Action.

As we seat ourselves to the task of filling the Column for this issue, a feeling of helplessness almost appalls us, a feeling arising from the vast amount of material upon vital subjects which confronts us. The field in which women may legitimately occupy is very great, and sometimes there seems but little opportunity to qualify for it. It is to be hoped that the readers of our church literature read also some of the splendid literature of the outside world, and are at least observant of the great movements that are tending onward and upward to a better civilization.

We are aware that the wheat and the tares are growing together in the field, which is the world; that there is much in the world that is tending in a downward direction. Evidences of this are very pronounced. But there is also in the world much wheat, much golden grain, ripening for the Master's reaping. We see signs of his coming in the ripening harvest, both of good and of evil.

There are men and women in the world of the spirit of Edwin Markham, who calls to those of leisure to rouse themselves from their sheltered content by the warm hearth and go forth to some field of labor, to some battle in humanity's cause. He cries out:

"Are you sheltered, curled up and content by the world's warm fire?

Then I say that your soul is in danger!"

He points out to us that down in the mire are children of God, and that we are in danger of spiritual blight if we can permit them to remain there without effort on our part to lift them up. Knowing that every good cause meets opposition from the forces that would hold men down, the poet encourages us with the thought that if we peer into the past we shall find swinging on the gibbet of persecution the martyrs of the past who are the heroes of to-day. He closes the poem with this stanza:

"So rouse from your perilous ease: to your  
Sword and your shield;

Your ease is the ease of the cattle.

Hark, hark, where the bugles are calling!

Out to some field—

Out to some battle!"

### The Story of the Aigrette.

The *Ladies' Home Journal* has on one of the first pages of its latest issue an article above which there appear these headlines: "This is not a pretty story, but it should be read and remembered by every woman."

It is the story of the "aigrette," as it is called. The story, very interestingly and pathetically told, informs us that the

aigrette is the plumage of the white heron's mating time, that it appears at that season when she is most attractive to her mate and continues to grow while the eggs are laid and the young are hatched, reaching its greatest beauty about the time when the young come from the shells. It is at this time that the aigrette has its greatest commercial value, the live plumage, torn from the living bird being worth very much more than the dead feathers that are picked up from the ground in the vicinity of the nest.

We read: "It is the custom to shoot the mother birds while the young are in the nests. A few of the feathers of the American egret—or large white heron—can be picked up in the morning about the breeding places, but these 'dead feathers' are only worth three dollars an ounce, while the 'live feathers' are worth fifteen dollars an ounce. My work had led me into every part of Venezuela and Colombia where these birds are found, and I have never discovered or heard tell of any breeding places that were guarded simply for the purpose of gathering the feathers from the ground. The story is absolutely without foundation and has simply been put forth for commercial reasons. The natives of the country, who do virtually all the hunting for feathers, are most cruel and brutal. I have frequently seen them pull the plumes from the wounded birds, leaving the crippled creatures to die from starvation, unable to respond to the starving cries of their young. I have known them to tie and prop up wounded birds on the marsh where they would attract the attention of other birds flying by. These unfortunate decoys are kept in that position until they die of their wounds or from the attacks of insects. I have seen the terrible red ants of that country actually eating out the eyes of the mangled yet still living birds."

The article in the *Journal* gives us to understand that human murder has even been resorted to at times by those whose bird-butcher business was interfered with. It gives the names of two men, game wardens of certain districts on the coast of Florida, who lost their lives by assassination while in the pursuit of their duties, which called upon them to protect the birds of their territory.

Associated with the article is a statement of an act recently passed by the United States Government which prohibits the importation into the country from foreign lands of all "aigrettes, egret plumes, or so-called white osprey plumes, and the feathers, quills, heads, wings, tails, skins or parts of skins of wild birds, either raw or manufactured, and not for scientific or educational purposes." All such feathers are now seized at the United States port, whether imported for sale or worn. The following States, New York, New Jersey, Pennsylvania, Massachusetts, Vermont, Ohio, Louisiana, Washington, Oregon and California, prohibit the sale of aigrettes.

The *Journal* adds that it is now a singularly appropriate time for the women of America to make this prohibition universal throughout the country by their refusal to buy or wear these feathers, and to insist that the legislatures of their States shall join those of other States and pass prohibition laws stopping this cruel butchering of the beautiful mother birds.

In connection with the above, it may be well for us to remember that the Lord has said to us in latter-day revelation, "Woe unto him that wasteth flesh or that sheddeth blood and hath no need."

SUBJECTS FOR THE FIRST THURSDAY IN FEBRUARY.

Prayers for the church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the reve-

lations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as he regards his own. Pray that greater power may be had in the healing of the sick.

Lesson, Revelation 22: 12-17. Memory text, 2 Corinthians 11: 3.

### Prayer Union.

#### REQUESTS FOR PRAYERS.

Sister Stella Winslow writes from Claremore, Oklahoma, asking the prayers of the Union in behalf of her sister, Unice Winslow, who hurt her shoulder nearly three years ago and is still troubled by the injury received. At times she finds it difficult to do her housework. Her general health also is poor, and it is desired that she may improve so as to be able to perform her duties without suffering, which she has not been able to do for some time. The letter closes thus: "We have faith in the prayers of the Union, and desire to live worthy to receive the blessing."

Another letter is from Sister Rosalia Watwus, who desires to have her name placed before the Union, that the dear Lord may be besought to bless her with his Holy Spirit, and that he may take away the darkness which is troubling her, that she may be distressed no more by it. This letter contains the appeal: "Dear sisters, do not forget a sister in distress. My prayers are with you all for the upbuilding of the work of the Lord in all its different branches."

Another troubled sister who withholds her name asks the Prayer Union to pray for her boy, who has a good heart but has been led away from the path of right and right doing by the influence of evil companions. He is at an age past her control. She is greatly distressed over his future and the possible consequences of his reckless ways. She sincerely begs the interest of the sisters' prayers, that God in his mercy may rescue her boy. The three last words of this letter are italicized, and indicate the heavy burden upon the heart of the mother who makes the plea in his behalf. There is no question of her having prayed much. May the prayers of sympathetic Saints be added to hers, and may all the suffering ones who seek relief at the Father's hand be comforted and strengthened to finish the race and the labor of life in peace.

Sister J. R. Fry writes from Missouri Valley, asking the prayers of the Union in behalf of her sick companion, that the Lord may have mercy upon him and restore him to health and enable him to care for his family. There are five little ones in this home who greatly need their father's care. May God look upon them in tender mercy, and upon the mother upon whom heavy burdens of care are resting, and may our prayers be united in asking blessing upon them, that comfort and healing may be administered to them through the power of the heavenly Father.

Sister Dora Gore of Peryear, Tennessee, earnestly requests the prayers of the Saints that she may be relieved from an affliction which rests heavily upon her, and from which she has been suffering for three years. She is unable to do her work, or even to be up much of late. She desires to be restored that she may live to raise her two little ones "in the way the Lord would have them go."

Be sincere; others noting your sincerity will give their confidences and be likewise sincere with you.—Byron Williams.

Keep going—keep going—keep going. That is the voice of conscience in the souls of the truly great.—System.

## Letter Department

KINGFISHER, OKLAHOMA, December 31, 1913.

*Editors Herald:* I wish to thank those who so kindly assisted in the Christmas tree for the Lamanites at Calumet, by sending things to put on the tree. The tree was a success; it was simply beautiful. It stood near the center of the district tent, covered with beautiful decorations and laden with presents, surrounded by three hundred Indians, Brother and Sister Christensen, Brother and Sister Sanders, Brother Henry Hershey, Mr. and Mrs. Thomas Jarvil, Mrs. Wilcox (the field matron) and the writer. A very pleasant and profitable evening was spent. The weather was very bad, or we would have had many more Indians.

The work among them is moving along very well, though we have been too busy among the white people to do much for them; but Reuben and Philip have done some effectual work among them and they appreciate it.

Our new church at Eagle City is nearly completed, and we are proud of it and the work there, under the management of a number of earnest young people. We also have another good band of earnest workers who have taken courage after a good meeting we held at Reeding. We baptized four. They now have a splendid Sunday school and many friends, as well as some opposers of the work. We went from there to the first altar of prayer erected in the State, at old Matthewson, where Brother J. R. Lambert planted the work about twenty years ago and gathered the first fruits of mission work in Oklahoma, Brother and Sister Aylor and others being some of the first. That first branch is still in working order, under the leadership of Brother H. K. Rowland. The good Spirit is still there to encourage and bless. We have another good band of workers at Calumet under the leadership of Brother A. W. Sanders.

This is the last day of the old year. We hope to do more for the work in the coming year. We need the cooperation of the many instead of the few. If all would do their duty there would be no church debt, and the world would soon be warned. We have some noble, willing workers. We solicit all to take hold and work with a will the coming year.

As bishop's agent, I wish to call attention to the fact that my address is Kingfisher, Oklahoma.

HUBERT CASE.

NIAGARA FALLS, NEW YORK, December 31, 1913.

*Editors Herald:* Brethren Stone, McKim, and Ebeling were with us at our June conference, the last named on his way to the coast. Brother Chase with his wife and daughter arrived at Niagara Falls, June 12, leaving the twenty-fifth with Brother McKim to engage in tent work. After one or two trying setbacks, having one of their tents burned down, necessitating a new one, which was promptly purchased by first aid, they got to more satisfactory tent work, and finally, by permission of the chiefs who were friendly, in spite of strenuous objections on the part of their Baptist teachers, pitched their gospel tent on the Tuscarora Indian Reservation, near Lewiston. They were treated with the utmost kindness and hospitality. The Indian is a good friend if treated right, and likes to see fair play. They were attentive as an audience, and some of the brightest ones will undoubtedly some day submit to baptism. Brother Chase is wise in not urging it.

We took some trips by team to the reservation the fourteenth and twenty-first of September. The second time we stayed for the evening service and came home in the dark and rain.

Sister Chase and daughter Alice are settled in Ithaca for the winter, and Alice is hard at her books at Cornell, to

become a full-fledged "grad" next June. Just now they are spending the holidays with Brother Chase and the son who has been in Buffalo some weeks. Brother McKim is trying to do his part in this field. He is a studious chap, and will have plenty stored up none can take from him, except as he wishes to impart. Before Brother Booker left us in March, there was held a short series of meetings, which no doubt helped in encouraging the Saints.

In February we were favored by Brother R. Etzenhouser giving us some lectures with his lantern. In April Brother J. T. Thompson, while doing some revival work on the other side of the river, was invited to speak for us. He gave us a fine discourse on "God's plan of equality." The twenty-eighth of May our Ladies' Aid held a strawberry festival at our home and cleared a nice sum, the young ladies assisting.

On Halloween we held our first supper in the basement of the chapel. The men, whose chairman was Brother George Landes, worked faithfully to get the place in fit condition. It looked good to us. Since then the furnace committee have turned in their hard earned funds, and we have a nice new furnace installed. By the efforts of the branch improvement committee, we have a new walk laid in front of the church. The branch will to-morrow pay off one hundred dollars on the principal of our chapel debt, the amount paid every six months since the chapel was built. Our Ladies' Aid has done a good turn every time a payment was due.

In June the Oneida Community Limited, in whose employ are my husband and three more of our branch officers, gave their men a picnic to Oneida, New York, near Syracuse, by special train, meeting all expenses of the three hundred seventy-three men. They expect to move their plant from here to Oneida or thereabouts in about six months, where the rest of their interests and property are. My husband was on the grub committee, in fact almost the whole responsibility of it was left to him, so he awarded our Ladies' Aid the contract of putting up lunches, helping us by buying the necessities at wholesale. A nice crowd turned out to help us at the critical time; the boxes were on their way to the train by twelve o'clock the night before the boys left, and we thereby cleared over seventy-five dollars. How was that?

When Thanksgiving came we made another venture, not with an object of making money, though we came out ahead by one dollar, which we turned over to the missionary fund. The branch appointed a committee of four, who figured, consulted, and concluded about how much each family would need to be taxed, and all who could came to the church (our new basement) for a Thanksgiving reunion dinner; yes, and supper, too. A committee provided a program, which was rendered before supper. Then a nice, big crowd of Saints repaired to the upper auditorium and enjoyed a good spiritual prayer meeting.

Funds for advertising are being raised prior to special work to be done by Brother Chase during the month of January. He planned to help strengthen us on all lines rather than devote the whole week to preaching services, which plan we think a good and wise one.

Buffalo Branch is located in a more desirable place on Vermont Street, 373 we believe is the number. One drawback is the two flights of stairs. They still have building or buying in view as soon as expedient.

MARY LEWIS MESLE.

SCRANTON, PENNSYLVANIA, January 1, 1914.

*Editors Herald:* The HERALD is a welcome visitor to our home, coming as it does with precious truths and encouraging letters. We hardly know what we would do without it; many times our hearts have been cheered and comforted by reading its valuable pages.

This year just ended has been the greatest year in my life. Although baptized when a boy of about ten years, and being now nearly fifty years of age, I feel that this year I have done more than in any other for the Master who has done so much for me.

All of us as a family, with the exception of one boy, are striving to do our duty in the church. How our hearts have ached, how sad we have felt at times when we think of our wayward boy. How earnestly we have pleaded with him, but all seemingly to no avail. We have fasted and prayed on his behalf that God through his Spirit might strive with him that he may yet do what is right.

We have a nice little church building at Scranton, seating about one hundred and sixty-five. Some of the Saints are striving by sacrifice to pay for this church; and I notice that those who do so are the ones who are advancing, and seem to enjoy attending the meetings.

The preaching meetings are fairly well attended. We have some very spiritual sermons by our esteemed pastor, T. U. Thomas. He is doing a good work at Scranton. He is an all round worker, teaches in the Sunday school and Religio. attends the singing school, and helps in every way. We hope he may labor a few years at Scranton.

My desire is that the work of our Master may prosper and flourish, that the honest may be gathered in and that his Saints may come up higher until we all reach the mark of the high calling in Christ Jesus.

I often think of the sacrifice some of our missionaries are making for the spread of the gospel, leaving home and loved ones to carry the glad tidings and tell the joyful news.

I hope to remain faithful and true to that which God has committed to my trust, and when Christ comes to meet him with a smile and receive the reward of the faithful.

Ever praying for the welfare of Zion, I remain,

Yours in gospel bonds,

LOT BISHOP.

SARNIA, ONTARIO, January 1, 1914.

*Editors Herald:* As a few of God's creation we are striving to keep the camp fire blazing in this place. This is a very hard place for Latter Day Saints to work in. There is a church on almost every corner, and they preach, teach, and practice everything but the true gospel. There are about thirty Saints here. We hold Sunday school and preaching services and prayer meetings in a private house. We are so thankful we have the privilege to do so. We also hold our sacrament service the second Sunday in each month. God always blesses us when we do our part. He has never forsaken us in either sickness or health.

In the way of testimony, I must truthfully say that God has in the year just past and gone raised me from my bed of affliction when three doctors told me that I must go at once to the hospital and undergo an operation. I am thankful that we have a greater Physician, one who never fails us and one who is able to raise us as it were from the dead. My earnest desires are that God will give me strength to conquer every foe, that I may live in a manner which is pleasing to my heavenly Father.

We are thankful that God has never left us to fight the battle alone. He has sent assistance from Port Huron. Elder C. C. Whitford comes to help us. We have Elder Clatworthy, and many times Elder Johnston comes from Courtright. These servants are always welcome here.

Our hearts have been sad, as death has claimed one of our number, Ruth Isabell Darrack, Sister Darrack's oldest child. She was three years and five months old. She died on the third of December. We do not know why this little bud of

promise was taken from us, but this we do know, that God has taken only what he has given.

Wishing all a happy New Year, I am,

Your sister in the one gospel,

MRS. J. J. PARROTT.

ALTOONA, IOWA, January 1, 1914.

*Editors Herald:* I do not want to miss one number of the *HERALD* or *Ensign*. They contain all the preaching I have. I want to keep in line with those of like faith. There are no Saints near where I live, and I have no opportunity to attend the branch to which I belong.

My companion does not belong to any church, and does not think it necessary for me to attend, if it is, I can go to church (Christian) nearer home. But that does not satisfy me. I am too old to walk six miles, consequently have to remain at home. But I rejoice in this latter-day work, for I know it is of God. I strive to do my duty from day to day as I understand it. The Lord blesses me abundantly. I have trials that are hard to bear. I go to the Lord humbly and in fervent prayer, asking for blessings, and he never denies.

My husband was seriously injured yesterday, and was suffering severe pain, having had his foot crushed. It made my heart ache to see him in so much agony. I made it a subject of prayer, asking the Lord to ease the pain that he might have rest and ease to his shattered nerves. He rested after that, and his foot was much better. My heart went out to God in thankfulness. When I read the letters of my brothers and sisters telling of their blessings in answer to prayer I can believe that they are true.

I have been in this work over sixty-five years, and am still rejoicing in the truth, the gospel of the Son of God. I desire to live faithful the rest of my days, that I may receive the crown of righteousness.

Your sister,

ROUTE 3, box 28.

MRS. J. H. SCHEELER.

SCRANTON, PENNSYLVANIA, January 2, 1914.

*Editors Herald:* It affords me much joy to read the *HERALD*. I have been in the church about two years, and am very glad to live in these last days when the gospel of Jesus Christ has been brought to earth again. I was baptized by U. W. Greene in the River Manasquan, New Jersey, September 2, 1911, while at the reunion of the New York and Philadelphia District. I know I am in the work of God. He made it known unto me while there. I am nineteen years old.

I am the only one of our family in the church. I hope to live faithful to the end. I have been wonderfully blessed. Pray for me, dear Saints, that I may love my Father who is in heaven, and that I may be humble and keep his commandments.

Brother T. U. Thomas, of Sharon, Pennsylvania, is with us now, and is doing much good in the cause of the Master.

Your brother in Christ,

JOHN JENKINS.

SAN JOSE, CALIFORNIA, January 2, 1914.

*Editors Herald:* We sometimes hear it said that the whole church is sleeping. If this be the case, there are certainly some very busy somnambulists in it, who do not only walk in their sleep, but talk and work also. A church that is intelligent enough to receive revelations from the Lord, build publishing houses and college, old folks' homes, children's home, sanitarium, boarding houses, temples, church buildings, etc., in their sleep, ought certainly to be able to make things move when they wake up.

It will be a surprise to quite a number of the Saints, and especially the ministry who have imagined that they have left homes and families and loved ones, and traversed hills and vales, lakes and rivers, hot and burning desert sands, broad and briny deeps, suffered all kinds of hardships, and made all kinds of sacrifices, to wake up some time and find that they have only been dreaming. Oh, what a nightmare! But then they can draw some consolation from the remembrance of the many times that they were comforted and blessed by the holy and divine Spirit of God that came to them in their dreams, while they thought they were working for the Master.

We have a noble little band of sleepers or somnambulists, or Saints, or whatever you have a mind to call them, here in San Jose. They are working together in unity and harmony, and enjoy meeting in their new church, which they have erected for the service of God.

Sister Hattie Burgess, as superintendent of the Sunday school, and Sister Minnie Bates, as president of the Religio, with their noble bands of helpers are striving to make the work a success in this place. The branch officers, from deacon to president, are working harmoniously. I would not forget the choir. The pastor says he can not find words to express his appreciation of the help they are giving him in his work. They are trying to comply with the revelation to the church in regard to the song service.

Do we have any trials? Of course we have trials, plenty of them. There is where we get our experience; and the experience enables us to bear with one another, and feel for one another, and brings about that brotherly love, sociability and oneness that characterizes the true Saints of God. Trial is the furnace in which we are purified; and we all want to be purified so that we can dwell with the Saints in Zion.

There have been six baptized in our new church building in less than a year. Most of them are getting started on the right foot, keeping the whole law of liberty, paying their tithing from the start, helping with branch expenses, and paying on church and college debts. They are rejoicing in the Spirit and the light that has come to them through the gospel.

The Saints here are looking forward to and making preparations for the district conference that is to be held here in the spring. They are anticipating a joyous time.

Sister C. A. Beebe and daughter, and Sister F. W. Houghton, of Council Bluffs, Iowa, are spending the winter here in San Jose. Sister Houghton is also a daughter of Sister Beebe. They seem to be enjoying our climate. We are having a model winter. The mercury rose to sixty-four degrees above zero during the Christmas season.

Sister Peacock, also residing in the East, is spending the winter here. They were a little bit surprised to see ripe blackberries on the vines at Christmas time.

Let us not become discouraged and give up the fight, but let our watchword be, On to victory.

Your brother in the conflict, with the armor on,

C. W. HAWKINS.

WABASH, INDIANA, December 30, 1913.

*Editors Herald:* I wish to tell how the Lord remembers his children. There are only four isolated Saints here. Brother William Dowker and Brother Clyde Ellis came here four weeks ago and preached for us. Brother Ellis stayed three weeks. Oh, what good sermons! It encouraged us so much. We hope these brethren can come again soon, as some are eager to hear more.

I know this work is of God. While I have done many things that I should not have done, yet I hope the good Lord will



forgive me. I want to do more this new year than I ever did before. I ask an interest in your prayers that I may stand firm for the truth.

My husband was a member of the United Brethren Church here, and I was treasurer of the aid society for six years. When my husband wanted to introduce his preacher to Brethren Dowker and Ellis he wouldn't speak to them. Mr. Quinn says he is done with him.

Your sister in Christ,  
SUSAN QUINN.

HOOKER, OKLAHOMA, December 27, 1913.

*Editors Herald:* In reading the HERALD I find that very many are blessed in having a minister visit their isolated districts, and in hearing once more the dear old gospel of Christ. If any of the Saints should happen this way we wish them to stop and visit us. There are only a few Saints in this neighborhood. I am longing and patiently waiting, also trying to do what I can by letting neighbors read my Book of Mormon and Doctrine and Covenants and the few tracts I have. I am having some difficulty in bringing some to understand through my humble way of explaining, but have others thinking. I believe an elder could do good. Wish to add that Hooker is on the Rock Island, almost on a straight line from Kansas City to Dalhart, Texas.

Hoping and praying that the Lord will bless all his people and give the ministry added strength to do his work, I again ask that if any come this way they call, I am

Yours in truth,  
ROY COMYERS.

CRUMLYN HOUSE, LLANSAMLET, WALES, December 22, 1913.

*Editors Herald:* Your ever interesting pages come to greet and cheer many who through circumstances are debarred from associations such as are enjoyed by those who have the privilege of being near to a good live branch of Saints. We moved to this place two months ago, where many years ago there was a branch known as Morriston, or Llansamlet. Some of the then members emigrated to the United States, others moved elsewhere, and for a period of about ten years or more no meetings of any kind were held, the branch continuing in name only. Brother E. B. Morgan was the chief instrument in reviving the work, which continued with good interest for six years.

As several of our members were resident at a place called Skewen, I moved there with my family with a view to building up a good, strong branch, and we labored to that end. In a short time some moved away a distance, and the work failed to receive proper support, financially or otherwise. So, after continuing the burden of carrying on the work for some time, with the assistance Brother Fred Jones and one or two others were able to give, we were compelled to give up the place of worship the Saints had rented, and discontinue meetings there. The branch has now been further removed and the name changed to Neath, where the Saints resident have rented a small place of worship. The prospects are brightening, if the district can assist in retaining the Neath chapel.

I read with much interest Brother T. Jones's letter in the HERALD. I have no hesitation in asserting that Brother Thomas ought to have been retained on our field staff.

The work is low in Western Wales, with little real gospel life or energy left. The last conference of the district held at Aberaman was the best and most spiritual one that has convened in the district for some years, and was characterized by the absence of anyone or anything of a jarring nature. All was peace, harmony, and unity, and the few present partook of that Spirit which binds our hearts in Saintlike love.

Brother Meredith, of Birmingham, was present, and it was good to listen to his interesting and edifying talks. Brethren J. Evans, T. Jones, and A. Y. Jones were present from the Eastern District, and all were made to rejoice in a glorious outpouring of God's Spirit. The promises made to the Saints were all of a very encouraging nature.

It is pleasant and reviving to hear of the many testimonies and experiences of others through your pages, which to my mind are more interesting than ever. I was struck with the letter and testimony of Sister Pitt in the issue of December 3. I well remember when Brother F. G. Pitt was here on a mission in 1897 or 1898. I then told him he would have to return to this side again. The late Brother A. N. Bishop was about sailing to the United States and I predicted he would return here within two years, which prediction had a literal fulfillment.

In the years 1896 and 1897 we had the same experiences here which others had in some other parts of the church in regard to administrations, which experiences were in harmony with the word given through our beloved President, to the effect that prophesying, over the sick had been a source of trouble among the people.

The Open Letter to the Clergy by Brother E. A. Smith is fine, and all his editorials more than up-to-date. I do not say this flatteringly, but I do hope Brother Elbert will be kept humble to occupy the position he is so well qualified to fill. We recently had the pleasure of a visit from our mission president, Brother W. H. Greenwood. We are looking forward to having another district conference in February, when we trust it will be convenient for both him and Brother May to be present.

I trust that the way will open that we may again be able to revive the work in this place, and that meantime the scattered ones will be encouraged to continue battling on for the spread of truth. All the powers of men and devils have tried to prevail against the work here for the last few years, and there are few left with the gospel fire burning. May God speed the right, is my prayer.

Your brother in hope,  
HENRY ELLIS.

GEORGETOWN, INDIANA, December 23, 1913.

*Editors Herald:* In company with J. W. Metcalf we held a twelve-day meeting at the Routh Schoolhouse, near Corydon, where we had a good interest, notwithstanding several meetings were going on all around us. Four persons were baptized, and others no doubt will follow soon.

Brother Metcalf has gone to Louisville. I am now at Byrnsville, where I expect to remain over Christmas.

Conditions seem to be improving at Byrnsville. Three were baptized here during the summer by Brother E. O. Byrn.

H. E. MOLER.

STONINGTON, MAINE, December 24, 1913.

*Editors Herald:* After uniting with the church I saw wisdom in taking the HERALD to keep in touch with the movements of the church along all lines. I have read the many articles with interest; none have escaped my notice.

To-day, while reading Brother Savage's article, I wondered why the elders sent into that mid-pacific mission were not equipped with some of the instruments and articles used by mariners who sail the trackless sea with ease, knowing their position at all times. It is not necessary to have a chronometer to be nearly correct. The system of dead-reckoning can be easily acquired; this with some judgment will give a man nearly a correct position.

Again, our men might be equipped with a chart of the

Pacific Ocean, embracing the Island Mission, a sextant, and a nautical almanac, all of which could be bought for a small sum. With such an equipment a man could get his exact latitude any day when the heavens were clear. The longitude could be obtained by the dead-reckoning system, assisted by the latitude. These applied to the chart would give the position of the ship, and course and distance to the place of destination. If I am not able to make myself understood in writing, I could face to face, for I know whereof I speak, having been master of seagoing vessels for sixteen years.

One one of my passages from Gregorytown, West Indies Islands to Baltimore, Maryland, I paid strict attention to dead-reckoning. When arriving off the Virginia Capes the position by dead-reckoning and time sights were very near alike.

I can imagine the thoughts of Brother Savage and his crew of native braves, when that tempest came upon them with nothing but a chip compared with the very large ships that sail the broad expanse of the Pacific Ocean. What if they had been to windward of Hereheretue, not knowing their position or how to steer to avoid it. They would have landed ahead of time, but not in as healthy a condition as they did later on.

All the above articles could be purchased for a small sum of money, and they could be kept there for the missionaries. Or some man could be educated along nautical lines and in turn educate some of those natives, so that those passages could be made with less unnecessary worry of mind and loss of time.

I can imagine the difference between some of those passages, and those when Brother Burton was out there, because I know what he would do, with his practical knowledge, in determining his position, course, and distance by the various methods of navigation.

How nice it must have been before the earth was divided, and how nice it will be when this world will be blessed by and by. We are looking by the eye of faith, and see it not far in the future.

In gospel bonds,  
GEORGE H. KNOWLTON.

MOUNT PLEASANT, SOUTH BRISBANE,  
QUEENSLAND, December 12, 1913.

*Editors Herald:* I give my testimony with reference to being led into the church, thinking it might encourage some forlorn and shipwrecked wanderer.

In April I was seeking baptism of the Plymouth Brethren, but through some disagreement they refused me, the cause being about some one taking the sacrament, not being baptized. I fell in company with a young man, a son of one of the brethren,—who was preparing himself for baptism into the Baptist Church in Ipswich, and who wanted me to be baptized with him. I did not promise to do so, but told him I would wait till I saw the brethren. So on the night of April 18, 1913, the friend and I at parting for the night, made a promise that we would both pray God for guidance which way I should go, or into which church I should be baptized, and that we would meet on the next night.

I knelt down at my bedside and prayed to God to guide me into the fold whither he would have me go. I met my friend at the appointed place, and the first words he said were, "We won't go up there to-night," meaning the Baptist minister's house. He went across the street and he introduced me to Brother Frank Edgeworth, of Ipswich, a total stranger to me.

Brother Edgeworth and I conversed about the churches and their positions. He told me about the Reorganized Church, of

which I had never before heard. He told me of the doctrine and invited me to his home. I went. A few nights after he read to me from the Church History, and loaned me the Doctrine and Covenants. On May 3 we went to Brisbane and I was baptized on the 4th.

I knew my prayers had been answered. About a month after being baptized I prayed to God to take me into his service. This prayer has been answered. I was called and went to Brisbane, leaving work and all in Ipswich. I secured work in Brisbane in a few days. I was ordained a teacher on October 14, and was elected as presiding teacher there December 9.

I would like the Saints in Lamoni and elsewhere to pray that I may become strong in the faith.

Your brother in Christ,  
REINHOLD CARL THEODOR SCHULZE.

EAST PHARSALIA, NEW YORK, December 28, 1913.

*Editors Herald:* The celebration of the birth of Christ our Lord this Christmastide was a grand success, if it is followed by the Saints heaping coals of fire upon the heads of individuals about us. We helped the Congregational people with their Christmas program and they in turn helped us. They had a fine evening and a fair attendance; we had a very stormy evening and a good attendance—over sixty as against about twenty last year. How is that?

The Baptist people had their entertainment the next night, so certain of the Saints, including the writer, attended their exercises, which were not as good as usual. A man who resides near by was called upon for remarks. While going up on the rostrum he purposely fell headlong. Gathering himself up he took a brush broom from his pocket and brushed his clothing, making some remark about his apparel.

He told what he called a "love story," which was enough to make respectable people blush with shame. He then made remarks about the "Mormons," such as, "We don't need any Joe Smith or his followers around here." He gave the dates of birth and marriage of the Prophet, and undertook to represent that he walked the plank at Afton, cast out devils as big as woodchucks and that the people seeing them ran away, etc. Then more of his "love story." On the whole it was disgusting indeed. Several people left the room until he was through with his remarks.

When the entertainment was over the people seemed to be thinking of "home, sweet home" rather than visiting, save a few who came to the Saints to offer an apology. The next day one Baptist expressed himself thus, "I have been to their church and have been used well, and now to have them come to our church and be insulted that way is disgusting."

Disgusting as it was, I can only praise God that it was so, and that the Saints were there to hear it. I believe it has been the means of breaking down much prejudice; and that if the Saints are faithful they will see that God is able to make the wrath of man to praise him, and will see his promises fulfilled.

So as we strive to bear with patience the tongue of slander which is lashing the Saints from time to time, we take comfort in the thought that "it is darkest near to dawn." Paul started on his mission of imprisoning the Saints; God changed his mission. He is the same yesterday, to-day, and for ever.

There seems to be no work here for missionaries at present, except among the Saints. The Saints must do the work among the people. Will they do it? We trust they will, and that God will add his blessing.

Hoping for the welfare of the cause of Zion, I am  
Your brother in Christ,

F. H. RATHBUN.

LITTLE SIOUX, IOWA, December 28, 1913.

*Editors Herald:* Looking back over my past life, I can see where I have made many mistakes. I was baptized into the church when eight years old, but refused to move forward when the Spirit of God directed me. By refusing, the Spirit was withdrawn from me, and I was left alone in this wicked world. But in due time the Lord saw fit to put out his loving hand and to bestow his kind Spirit to lead and direct me back into the family and fold of God, for which I feel to thank and praise his holy name. I can truthfully say that I have seen more joy, peace, and comfort since renewing my covenant with my God than I ever saw in all the pleasures of the world. The reason why I write this is that others may profit by my experience.

I would say to the young in the church, when moved upon by the Spirit, Do not say no, but go forth and help do all you can to forward this great work, for it is the work of God. Pray for me that I may ever be found faithful, and always ready to lend a helping hand in this great and glorious work that we all love so much.

Your brother in Christ,  
CHARLES CRABB.

SCRANTON, KANSAS, December 30, 1913.

*Editors Herald:* I wish you a very happy New Year, and that our heavenly Father may bless you with greater blessings than ever before. This is wishing you much, for the HERALD comes laden with good things every week to feed the hungry souls of men. Editorials and articles give us food for thought, and make us glad when we peruse the pages.

We see the church is making headway in spite of all adverse powers that are contending against the principles of truth and righteousness. Progress is our watchword. If we want to gain the crown we must progress.

Our testimonies of twenty or thirty years' standing are not food for to-day. The same Spirit that bore us witness then must be revived all along our lives. It is that daily testimony that builds our characters, finally to be approved of God.

Love is the abiding principle of righteousness; and when moved by faith to establish love, then we place ourselves in condition for God to work with us, and not until then can our labor be accepted of God. God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life.

To believe in Christ we must believe in all the holy counsel he reveals to us. In this counsel he commands us to love one another. If ye love me ye will keep my commandments. The man that knows not love, knows not God, for God is love. Love is the abiding principle. Where should the love begin? In our homes. Home is not sweet home without love. Love brings contentment and happiness and make us a joyful class of people. And God only recognizes us as his people when we love one another. This is his commandment, and to keep his commandments is life everlasting.

As this is the beginning of another year, if possible let us strive to do more for the cause of truth than ever before. There is room for improvement. Then let us improve and use all the talents we have received, in the Spirit of love and wisdom, that we might be profitable servants, remembering at all times that the unprofitable are cast out into outer darkness.

May God bless you all this year, that it may be a profitable year to our God.

JAMES BAILLIE.

### Extracts from Letters.

Writing of a bazaar and dinner given by the Des Moines, Iowa, Ladies' Aid, Sister Mary Smith, Des Moines, says: "Our dining hall was filled with hungry guests. We had supper to finish up the food. After we had figured up the money we had made we found we had a hundred and fifty dollars."

W. G. Kimball, Toledo, Ohio: "The Toledo Saints held their two-day meeting November 8 and 9. An enjoyable time was had. A raging blizzard did not disturb us in our spiritual feast, nor hinder two precious souls from being buried in the waters of baptism. We look forward to other similar meetings in the near future, when we expect to entertain the district conference. The work is opening up here and quite a number are interested in the gospel message."

## News from Missions

### Australia.

We are just on the eve of departure for New South Wales, to attend their district conference at Christmas. This gathering is the largest of the kind in the southern hemisphere, and is the only one that has a mission session, which was introduced about three years ago with a view to paving the way for a mission conference.

The church work in Australia moves slowly onward. We have seemingly reached that period in our history when more permanent phases of the great movement are necessarily manifesting themselves. I refer to the teaching of the young in the auxiliary societies and aids, or helps of the church. There is also a movement on foot to establish libraries of all good books, with the literary works of the church as a kind of nucleus. These movements within the church can not be too highly commended, as they are in harmony with the Spirit's admonition, and, furthermore, with the consensus of human experience and testimony upon growth in all the past ages.

Interest amongst outsiders is hard to create; especially is it difficult to add membership to old branches, half of the membership of which are either scattered or dead spiritually. The city branches seem to need the assistance of a missionary all the time to keep them progressing. There being no high priests to do that work, the seventies are anchored and tied to these branches, thus preventing the prosecution of missionary work in new fields.

There seems to be a great need of high priests for this field, and also a few more seventies of our own people, who will not need to run to and fro to America at such expense to the church. There are numbers of young men now almost if not altogether fitted—saving in experience—for this work. We are expecting some benefit to come to the missionary work here through the efforts of Brethren Griffiths and Miller. The former, especially, in his capacity as president of that important quorum, the Twelve, should give us some eye openers in mission work in general, and in procedure along all lines.

We shall all be sorry to part with Brother C. A. Butterworth, if he departs for America as contemplated. He is quite an Australian now, in everything save the right of citizenship; and it will perhaps be difficult in the future for the church to find an apostle who will settle here and care for the work as assiduously as he has done. He has grown gray-headed in the mission, and has witnessed great development during his stewardship. I am sure all wish him well, wherever he may go.

Australia is a great field for mission activity, as it is a great and growing country, with no state church, and equality

for all creeds under the law. There is a great deal of prejudice against everything "Mormon," and that one word no doubt hinders our progress considerably. If we could suddenly wake up with a new name, and no history of the Brighamite order to eternally meet, the church would speed along as of yore; but as a consequence of the apostasy we have a seeming odium which is hard to remove. This absorbs too much of our time and effort to permit the necessary activity for rapid development.

However, there must be a stumblingstone in every age. It was the term *Christian* in early ages; in this age it is *Mormon*. Isaiah said they would make a man an offender for a word. Are we not seeing the fulfillment of this prophecy?

Hoping to be able through His grace, to continue faithful until the end, and to see Zion flourish on the hills in a redeemed condition, I am

Yours in gospel bonds,

J. H. N. JONES.

NORTH FITZROY, VICTORIA, AUSTRALIA, 214 Park Street.

## News from Branches

### Cleveland, Ohio.

Cleveland Branch has made a fresh start to forge ahead, with Elder T. A. McNeil, our newly-elected president, in the lead.

Arrangements are being made for taking care of the visitors at the district convention to be held here this spring.

Sunday evening a priesthood meeting was held, with seventeen in attendance. It was arranged to have regular and more frequent meetings of the priesthood for study and progress.

When you come to Cleveland, take Wade Park car and stop at seven hundred fifteen.

### Buffalo, New York.

At the annual business meeting of the branch the following officers were elected: William Brothers, president; Frederick Harper, priest; Charles Koehler, teacher; Daniel Joy, deacon; Anna Brothers, organist and secretary; Sister Georgia Spinnett, librarian and chorister; Frederick Harper, book agent; Lydia M. Weegar, correspondent. A fine spirit and harmony prevailed. We hope much good may be accomplished the coming year. We were pleased to have with us three of our missionaries, Brethren Hanson, Stone, and McKim.

The work in this city is moving along nicely. We have a good live Sunday school, under the supervision of Sister Spinnett, with a good working force of officers and teachers. We have also a splendid Religio, for which we feel indebted to the efforts of Brother Koehler, president, and his co-workers.

Quite a number of our active workers have moved elsewhere during the past year, but others have moved in; so we hope to go on accomplishing the work intrusted to our care.

It is with sadness that we record the death of one of our little Sunday school members, Marion Koehler, daughter of Charles and Charlotte Koehler. She passed away January 15, after a very short illness. Our hearts go out in love and sympathy to the bereaved family. CORRESPONDENT.

"Nothing great is lightly won;  
Nothing won is lost.  
Every good deed nobly done  
Will repay the cost."

## Miscellaneous Department

### Conference Minutes.

IDAHO.—Convened with Hagerman Branch, November 29, Peter Anderson presiding. Bishop's agent reported a marked improvement. Statistical reports: Hagerman 69; Weiser 60, gain 11; Boise 66, gain 9; Teton 42. Officers elected: George W. Winegar, president; William Glauner, vice president; Mrs. T. B. Jackson, secretary; E. A. Fletcher, treasurer; W. T. Ferguson, librarian. Delegates to General Conference: Peter Anderson, George W. Winegar, Lyman Fike, H. E. Winegar. District by-laws were abolished by unanimous vote. Attendance was good, preaching of a high order, speakers Brethren Anderson, Fike, George W. and H. E. Winegar. Mrs. T. B. Jackson, clerk.

EASTERN IOWA.—Convened with the Fulton Branch, Fulton, Iowa, October 4 and 5. Delegates to General Conference: A. Welch, L. G. Holloway, E. Welch, C. G. Dykes, C. C. Joehnk, instructed to cast full vote; in case of division majority and minority. Melvina Gray, secretary.

### Convention Minutes.

MINNESOTA.—Sunday school met in Minneapolis, October 8, R. D. Davis presiding. Delegates for General Conference: E. H. Bennett, T. J. Martin, Charles Lundeen, B. S. Lambkin, R. D. Davis, Penn Martin, Sister Charles Lundeen, empowered to cast full vote, in case of division, majority and minority. Adjourned to meet at Clitherall, Friday preceding next conference. R. J. Wildey, secretary pro tem.

NORTH DAKOTA.—Religio was in charge of district president, James C. Page. Delegates to General Conference: Thomas Leitch, J. E. Wildermuth, J. M. Higgins; to cast majority and minority vote. Adjourned subject to call of president. Bertha Graham, secretary.

NORTH DAKOTA.—Sunday school met at Minot, North Dakota, June 10. The general routine of business was transacted. Delegates to General Convention, empowered to cast full vote and in case of division majority and minority. Thomas Leitch, Sister J. C. Page, J. C. Page, William Sparling, Calvin Wager, J. E. Wildermuth. Motion carried for the Sunday school to furnish all ministers of the State with an Open Letter to the Clergy. Emilie McLeod, secretary.

### Conference Notices.

Mobile District will convene at Escatawpa, Mississippi, March 7 and 8. Oscar Tillman, president, Bayou La Batre, Alabama.

Kirtland District will convene with Cleveland Branch, Wade Park Avenue, near Seventy-first Street, February 28 and March 1. Branch reports should be in hands of secretary by February 15. Martin Ahlstrom, secretary, 90 North Oakland Avenue, Sharon, Pennsylvania.

New York and Philadelphia will meet at Saints' church, Park Place and Schenectady Avenue, Brooklyn, February 21, 4 p. m. Reports are due from all elders and priests of district. Visiting Saints cordially invited. Herman N. Schwartz, secretary.

Southern California will meet in the church in Los Angeles, 1114 Wall Street, 10 a. m., February 21. Sunday school and Religio will meet at 1 p. m., February 20, same place. R. T. Cooper, secretary.

### Convention Notices.

Nauvoo Sunday school will meet at Burlington, Iowa, February 6, prayer service at 9.30 a. m., business at 10. Mrs. John Laubscher, 336 Garnet Street, Burlington, Iowa.

Utah Sunday school will convene at 336 South Fourth East Street, Salt Lake City, February 6, 10 a. m. Reports and credentials should be in hands of Miss Pearl Wardle, Midvale, Utah, prior to that date. Election of officers, also delegates to General Convention. J. E. Vanderwood, assistant superintendent.

Portland Religio will convene at Portland, Oregon, February 13, 9.30 a. m. Lottie Gage, secretary.

Portland Sunday school will convene at Portland, Oregon, February 13, 2 p. m. Lottie Gage, secretary.

Northeastern Kansas Sunday school and Religio will convene at Topeka, February 6. Election of officers and delegates to General Convention. Mrs. Martha Cool, Sunday school secretary.

Little Sioux Sunday school will convene at Moorhead, February 5, 7.30 p. m. Annie Stuart, secretary.

Eastern Michigan Sunday school and Religio will meet in joint convention with Flint Saints, February 14 and 15. Religio session will be held the evening previous. An unusually good program is guaranteed. Secretaries should send credentials to district secretaries previous to convention. Henrietta Hodgins, Sunday school secretary, 233 Howard Street, Detroit, Michigan. Cora Anderson, Religio secretary, 909 Seventh Street, Saint Clair, Michigan.

Mobile Sunday school and Religio will meet in joint session at Escatawpa, Mississippi, March 6, 9 a. m., for an all-day session. Election of officers. A. E. Warr, superintendent.

Winnipeg Religio and Sunday school will meet at Winnipeg, February 19 and 20. Special rate of one first-class fare for the round trip, purchasing dates 14th to 18th, with return limit on the 24th. It is hoped that some one of the leading representatives of the church will be present. Mrs. W. J. Pugsley.

Spring River will meet February 14 and 15, at Scammon, Kansas. Election of delegates to General Conference, consideration of district by-laws. Priesthood will not be furnished blanks, but will be expected to report on note paper, using their pleasure as to form. Mollie Davis, secretary.

Utah Religio will convene at 343 South Fourth East Street, Salt Lake City, February 6. K. H. Rogers, secretary.

### Quorum Notices.

#### SPRING RIVER ELDERS.

First Quorum of Elders of Spring River District will meet at time of district conference in February, at Scammon, Kansas. W. H. Smart, president; S. G. Carrow, secretary.

#### THIRD SEVENTY.

Will those members of the Third Quorum of Seventy who have changed their addresses during the year kindly notify me and inform me where to send report blanks, as it is about time to send them out. I especially need the addresses of the following members: Joseph Arber, Wardell Christy, Alvin Knisley, James T. Davis, O. R. Miller, Lloyd C. Moore, T. C. Kelley, R. D. Davis, Myron McConley, and J. August Koehler.

I also need the items of birth, baptism, and ordination of Lloyd C. Moore, R. D. Davis, Myron McConley, and J. August Koehler, for the quorum register.

Address me 85 Maplewood Avenue, Arlington, Providence, Rhode Island.

J. W. DAVIS, *Secretary of Quorum.*

### Notice to North Dakota Saints.

We want to appeal to you to aid in getting the Open Letter to the Clergy in the hands of all ministers in the State. This is the way you can do it: Make out a list of all the ministers you know, their names and addresses, and forward same to Emilie McLeod, LaMoure, North Dakota, district secretary of the Sunday school, and if you feel able cast in your mite. Send the names anyway, and do it now, don't wait.

EMILIE McLEOD.

### Children's Home.

#### ARTICLES OF INCORPORATION.

The following Articles of Incorporation were adopted by the Board of Trustees of Children's Home, Lamoni, Iowa, January 22, 1914:

The Articles of Association and Incorporation are made pursuant to a resolution passed at the Annual Conference of

the Reorganized Church of Jesus Christ of Latter Day Saints, on the 11th day of April, A. D. 1912.

ARTICLE 1.—This corporation assumes to itself all the powers and privileges conferred by Chapter 2, Title 9, Code of Iowa, and such parts of Chapter 1, Title 9, as are applicable to associations of this character, and also those powers set forth in Section 3260-B of the Supplement of 1907 to the Code of Iowa.

ARTICLE 2.—The name of this corporation shall be, The Saints' Children's Home Association.

ARTICLE 3.—The principal place of business shall be in the town of Lamoni, County of Decatur, and State of Iowa.

ARTICLE 4.—This corporation shall begin its existence the 10th day of February, 1914, and have perpetual existence.

ARTICLE 5.—The purposes of this corporation shall be to receive, adopt, care for, place out for adoption, and improve the condition of destitute, abandoned, abused, ill-treated, friendless, and orphan children, to secure and own suitable ground and tracts of land, to erect and maintain suitable buildings, where such children may be provided for and educated.

ARTICLE 6.—The officers of the association shall consist of a committee of seven, known as the Board of Trustees, and shall be elected by the Reorganized Church of Jesus Christ of Latter Day Saints, at its General Conference, according to the order of classification herein set forth. The members of the said Board of Trustees shall hold office for the term of three years, unless removed for cause, or unless such election is to fill vacancy. All vacancies may be filled by the said General Conference, or until such conference shall meet, by a majority of trustees. The names of the present Board of Trustees, with the dates when their terms of office shall expire are as follows:

Third Tuesday in April, 1914. Heman C. Smith, Lamoni, Iowa; Lucy L. Resseguie, Lamoni, Iowa.

Third Tuesday in April, 1915. Richard Bullard, Independence, Missouri; Callie B. Stebbins, Lamoni, Iowa.

Third Tuesday in April, 1916. Joseph Roberts, Lamoni, Iowa; Oscar Anderson, Lamoni, Iowa; Minnie B. Nicholson, Lamoni, Iowa.

ARTICLE 7.—The Board of Trustees shall have power to elect its own officers and prescribe their duties, to make all necessary by-laws for the government and management of the association and home, not inconsistent with these articles of incorporation, or with the laws of the State of Iowa, and to do all things necessary to carry out the purposes of this incorporation.

ARTICLE 8.—The association shall not accumulate a debt, and shall have no power to execute a lien of any nature on any property of the association.

ARTICLE 9.—These articles may be amended at any General Conference of the said Reorganized Church, or at any meeting of the Board of Trustees herein named, providing sixty days published notice of the said amendment and the nature of same be given through the SAINTS' HERALD, prior to the time of such conference or meeting.

ARTICLE 10.—In case of dissolution for any reason, all the property of this association, whether real, personal, or mixed, shall revert to the Reorganized Church of Jesus Christ of Latter Day Saints, in fee simple absolute.

HEMAN C. SMITH, *President.*

### Died.

GILBERT.—Mary Bradbury was born April 21, 1834, at Staly Bridge, Lancashire, England. She emigrated to America in 1857; married Thomas Gilbert; was baptized and confirmed December 1, 1865, in Fall River, Massachusetts, by J. W. Gillen; died December 15, 1913, at the home of her daughter, Mrs. Sarah J. Blount, Providence. She leaves two sons, Thomas W. and John C. Gilbert, one daughter, two brothers, William and John C. Bradbury. Funeral from the home by J. W. Davis, interment at Fall River. Sister Gilbert was one of the first to unite with the Reorganization in New England. She remained true to the covenant.

MUSSELL.—Frederick John Mussell, sixth child and second son of Elder F. T. and Sarah Mussell, was born at Bevier, Missouri, October 11, 1904. He met with an accident while at play January 10 and died January 11. Funeral from the Saints' church, Bevier, in charge of W. B. Richards, sermon by J. A. Tanner. He leaves father, mother, four sisters, three brothers, and a number of relatives on both sides of the family.

J. A. TANNER.

GARRETT.—Clarence Eugene Garrett, jr., was born March

9, 1903, at Abbott, Alabama, died at Bay Minette, Alabama, December 29, from the effects of shotgun wounds received accidentally while hunting. He was baptized April 23, 1911, at Bay Minette, Alabama, by Albert Van Cleave. Funeral at home; sermon by A. E. Warr, charge of W. L. Booker. Interment at Dixonville, Alabama.

**LAMPERT.**—Nephi L. Lampert was born April 6, 1884, at Oshkosh, Wisconsin; died at Saint Joseph, Missouri, on December 25, 1913, at hospital number two. He was baptized March 5, 1893, at Stewartville, Missouri, by B. J. Dice. He leaves father, four brothers, two sisters. Funeral at Stewartville, December 28, charge of A. W. Head; sermon by I. N. Roberts. Interment in German Cemetery.

**SNIVELY.**—Sarah I. Snively was born at Port Richmond, Iowa, April 30, 1856; baptized by John Davis March 15, 1896; died at Portland, Oregon, January 3, 1914. Funeral in Finley undertaking parlors; sermon by G. M. Shippy.

**GILES.**—Ella N. Giles was born June 25, 1855, in Houston County, Minnesota; died January 7, 1914, at Council Bluffs, Iowa. She was baptized October 12, 1890, at Council Bluffs, Iowa, by Robert McKenzie, confirmed by Senterlow Butler and Daniel K. Dodson. She leaves husband and three children. Funeral in charge of F. A. Smith, sermon by Joshua Carlile.

**BEST.**—George Madison Best, son of Brother George W. and Sister Carrie L. Best, was born in Montrose, Iowa, June 25, 1880; died January 19, 1914. Saint Joseph, Missouri, has been his home since 1886. Taught the gospel in his youth, he obeyed the same, having been baptized when eight years of age by J. M. Terry. Funeral from the home, in charge of H. D. Ennis; sermon by B. J. Scott; dismissal at grave by W. S. Hodson.

**WILLIAMS.**—Sister Scena Conkey was born June 8, 1879; died at Kansas City, Kansas, January 12, 1914. She was baptized by I. N. White, June 10, 1894; married Edward Williams, June, 1903. She was a loving wife and mother, a devoted Saint. She leaves husband, three children, mother, three brothers, two sisters. Funeral in charge of E. Tucker; sermon by F. C. Warnky; interment in Mount Washington Cemetery.

**FARBER.**—Irwin Edward, son of Brother John E. and Mary A. Farber, was born June 20, 1912, at Madison, South Dakota; was blessed at Independence, Missouri, February 23, 1913, by W. H. Garrett and R. Bullard; passed from this life January 3, 1914, after an illness of three weeks. All that loving hands could do was done for the little sufferer by parents, physicians, and administration, but it pleased God to take him to himself. Services at Stone Church, in charge of T. W. Chatburn, sermon by W. H. Garrett.

**KOEHLER.**—Marion Koehler, aged eight years and four months, daughter of Brother Charles C. and Sister Lottie Koehler, passed from this life into that of the higher, January 15, 1914, of diphtheria. Interment in Forest Lawn Cemetery, Buffalo, New York. The nature of the disease permitted only prayer at the grave, by A. E. Stone. Sympathy goes out for the bereaved ones.

**JONES.**—Harry W. Jones was born August 22, 1875, at Osceola, Iowa; died January 5, 1914. He married Grace M. Heilebyer, near Imogene, Iowa, February 25, 1898. She died July 27, 1913. He failed to rally from the stroke of her death. He was baptized by W. E. Haden, December 16, 1913. Sermon by Columbus Scott, in the Methodist Episcopal church, Strahan, Iowa. He leaves four brothers, three sisters, many friends.

### February Century.

The midwinter fiction number is the February expression of "the new spirit of the century." This issue contains seven short stories, including "The temple of the countless gods," a modern Japanese romance by John Luther Long, author of "Madam Butterfly"; "The last war in the world," a story of the future by H. G. Wells. The latter is a flight of the imagination and a vigorous protest against war.

"The Mexican Menace," by W. Morgan Shuster, author of "The strangling of Persia"; and "Racial consequences of immigration," one of Professor Edward A. Ross's important series; and "The boy who goes wrong," by H. Addington Bruce, are among the more serious articles. Percy Mack-aye's bird masque "Sanctuary" is the leader of the poetic

contributions; and ten pages are devoted to the comic section, "In lighter vein."

### Book Reviews.

**HAZEL.**—This is the title of a recent juvenile by Mary White Ovington, author of *Half a Man*. In this work, published by Crisis Publishing Company, 26 Versey Street, New York, at one dollar, the author very cleverly presents the simple story of a little negro girl of the North who in a visit to Alabama in quest of health learns for the first time of the social disadvantages of her people. The story is written especially for negro children, out of the richness of the author's experience among them, though it can but appeal to every child. A touch of the South is given the simple story, together with a suggestion of the need of the patient teaching of the negro race. While the story deals almost exclusively with negro characters, yet these are portrayed in a manner so masterly, the characters being introduced so unintrusively that even the prejudices of the most fastidious in the matter of segregation can hardly be provoked. This little volume is invaluable as a means of touching the hearts of the children of both races, the one with the need of restraint and dignity under the chafings and disadvantages of a race, the other with a need of consideration and helpfulness for those who, if of a darker hue, yet with hearts of feeling and with ambitions for achievement and longings for place.

**PRAYER, WHAT IT IS AND WHAT IT DOES,** by Reverend Samuel McComb, D. D., offered by Harper Brothers, New York, at fifty cents, is a neat and attractive little volume of thirty-eight pages. In this little book Doctor McComb notes the passing of the past generation of deadening materialism and the revival of the belief in prayer. Prayer is defined as a communion with a Deity of personal attributes, operating in the world of facts as a patent force against sin and disease, calculated to develop a better self. To be effective, prayer must arise from a sincerity unfolding spiritual development, and must be positive in character.

**SOME FIRST STEPS IN HUMAN PROGRESS.**—This is the title of a book issued by the Chautauqua Press, written by Professor Frederick Starr of the University of Chicago. It recounts the first steps supposed to have been taken by men in fire-making, food-getting, hunting, cultivating plants, domesticating animals, metal working, manufacturing of weapons, basketry, pottery, ornaments, boats, sledges, etc.; also the origin of gesture, speech, writing, marriage, custom, and law, together with a treatise upon anthropology. There is an interesting chapter on customs and laws which gives an account of forms of government among the American Indians in both North and South America, which can not fail to be interesting to Latter Day Saints. And while they may not indorse the chapter on the origin of religion, (which traces the conception of the soul to ideas first dawning in the mind of man as the result of dreams in which he became convinced that he possessed a spirit, owing to the fact that in dream his personality seemed to leave the body) still the book as a whole will be valuable to those who want to get in touch with present-day ideas held by scientists along these lines. Chautauqua Press, Chautauqua, New York, cloth bound, \$1, postpaid.

**PEANUT.**—Albert Bigelow Paine, the biographer of Mark Twain understands boys is proved by his 'Hollow Tree' books by Harper Brothers, Franklin Square, New York. We quote the following review of this book: "Wholesomeness and vitality of sentiment are the qualities which Albert Bigelow Paine has put into his story of a boy's faithfulness, Peanut, in larger measure than most writers who keenly appreciate the child-spirit are able to do. That the biographer of Mark Twain understands boys is proved by his 'Hollow Tree' books—those sole rivals of Uncle Remus. This new book is the story of a boy, has, besides sympathy and story-telling skill, a sincerity and truth to nature that makes the appeal of the little story singularly sound and strong. It is not hard to believe that the events of the story really occurred. All the more appealing is the tale because it quite naturally contrasts real pathos with the kind one finds when one goes out to look for it. The mingling of good cheer and good sense in this story is eminently characteristic of the American Christmas spirit."

**THE MAN WITH THE IRON HAND.**—This is the title of a very interesting story by John Carl Parish, in which he pre-

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
 Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

sents the history of the advent of the white man into the great Mississippi Valley. He gives an account of the adventure of Father Marquette and Joliet, and of the explorer, LaSalle, and others, and their experiences among the Indian tribes along the entire course of the Mississippi River. This book is published by Houghton Mifflin Company, New York. From the title page of the book we quote the following from the pen of Benjamin F. Shambaugh. "Let us picture in imagination the history of the Great Valley of the Mississippi as a splendid drama enacted upon a giant stage which reaches from the Alleghanies to the Rockies and from the Great

Lakes to the Gulf of Mexico, and through which the Father of Waters sweeps majestically. Let us people this stage with real men and women—picturesque red men and no less interesting white men, Indians, Spaniards, Frenchmen, Englishmen, explorers, warriors, priests, voyageurs, *coureurs de bois*, fur traders, and settlers. Let the scenes be set about the lakes, along the rivers, among the hills, on the plains, and in the forests. Then, viewing this pageant of the past, let us write the true tales of the great valleys as we write romance—with life, action, and color—that this history of our great valley may live."



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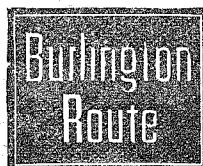
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, FEBRUARY 4, 1914

NUMBER 5

## Editorial

### CHARACTER SKETCHES OF JESUS.

#### VI. AS A FRIEND.

While the angels waited for the arrival of the exact hour of a certain great event, they busied themselves condensing the wisdom and poetry and love of the ages into a Christmas greeting, and this was the result, "Glory to God in the highest, and on earth peace, good will toward men." It is the best wish that can be uttered at any season. The man who glorifies God and has peace and cherishes good will toward men is fortunate, whatever else he may lack. This happy condition can follow only a very close intimacy with the One whose birth was celebrated by the utterance of the words quoted.

It has long been evident to us, as a church, that the religious world has made a mistake in its attitude toward Christ. Their mistake is this: they have fancied it possible to get close to him while ignoring parts of his gospel law. They have taken a certain statement that Paul made, "I am determined not to know anything among you, save Jesus Christ, and him crucified," to mean, "I am determined to know nothing but Christ and nothing about him save that he was crucified"; whereas, Paul was clearly determined to know all about Christ, and his doctrine, including the fact that he was crucified for all men.

No man can limit himself as some have done and get any meaning out of the life and death of Christ. The fact that men have died is not of itself important to us, but the thing they died for—that counts. The death of Christ has meaning as we learn what he died for. Whatever else it may have stood for, his death was the seal of his testimony. His testimony had been borne both in word and in deed, so that men seeing and hearing him, saw and heard the word of God manifest in the flesh.

To know Christ and him crucified does not preclude us from teaching, and so far as it is his will, practicing everything that he said and did from the

time of his baptism until the time when the clouds of glory received him. We are just as free to tell people that they must be baptized as Jesus was baptized, as we are to tell them that they must believe, because both were a part of his testimony, sealed by his blood.

But while many make this mistake, we fear that at times some make the opposite mistake, and set great store on certain important ordinances and doctrines, but do not at the same time get close enough to Christ himself. We need to realize Christ as a *personal* friend, one that is very close and dear.

Sometimes you have called on some elder to administer to you in time of sickness. While he was doing so you felt that he pitied you and wanted to help you. But unless you felt also that one stood by his side that loved you more than he, and pitied you more than he, and above all was more able than he to help you, you have not learned all that you should have learned from that administration.

In fact, if you have looked at any friend and prized his love and have not seen that he was but a type of your Great Friend, you did not get all that you should have gotten out of that splendid gift of friendship.

Jesus suffered for you and did for you more than any other friend can do. He fought your fight in the Garden of Gethsemane.

Do not think that he was less brave than other men who have faced death unmoved, simply because he shrank from it, and suffered, and sweat great drops of blood.

It was not death alone that he faced. But then every enemy that you have in all the realms of hell came against him and fought with him for your soul.

The Prince of the power of this world came: "that he might find something in him." Darkness settled over him and he was put to the rack and the torture, and the Devil searched him in every nerve and fiber that he might find something of his own there, that he might claim at least a partial dominion over the Savior.

As he hung upon the cross before helpless friends and among bitter enemies, he felt forsaken even of God; but he did not flinch—he died with forgiveness on his lips and in his heart.

Think what that meant! Had he railed upon his enemies and cursed them, every man from then till now might have said, "You may *preach* your gospel of love and forgiveness, but the Son of God himself could not *live* it."

But our great Friend did live it, and we can trust him, because he can feel for us in the hour of our deepest darkness, when the Devil is searching us and we need a friend to hold our hand.

Can you see him? Can you feel the tender gaze of his loving eyes? Can you discern the lineaments of his most beautiful face? God, quicken our vision, that we may know Christ!

There is an old song that many love, and it is not spoiled for us because some Salvation Army lassie has sung it by the wayside:

"I've found a friend in Jesus, he's everything to me,  
He's the fairest of ten thousand to my soul;  
The Lily of the Valley, in him alone I see  
All I need to cleanse and make me fully whole.  
In sorrow he's my comfort, in trouble he's my stay;  
He tells me every care on him to roll;  
He's the Lily of the Valley, the Bright and Morning Star,  
He's the fairest of ten thousand to my soul."

ELBERT A. SMITH.

#### A NOTE ON COSMOGONY.

From a letter received from Brother Ephraim A. Webb, of Birmingham, England, we excerpt the following concerning the creation and cosmogony of the world. It is evident that Brother Webb is not forgetting what the Apostle Paul has written concerning "science falsely so-called." His statement is clear and comprehensive, showing that from his reading after scientific writers as to the age of the world, he has not lost his faith in the simple statement of the genesis of the world, as stated in the first chapter of the history in the Mosaic relation, and is prepared to give due note to what he may study, believing that with his faith in Christ securely grounded he may "go in and out and find pasture."

Our history of the beginning of the world is by no means damaged or destroyed by the supposition of the wise men who translated under the ministration of King James, and those chronologists whose work appears in the margin of the Bible in Christendom. Our relation simply states: "In the beginning God created the world." The faith of the genuine believer in Christ as founded in the revelations which have come to us direct is not disturbed by the labored efforts of scientists who, as shown by their writings,

in many instances have accepted results as causes, and have industriously labored therefrom to build up a theory that the Mosaic relation is incorrect and misleading, as the age of the world is more than the six or seven thousand years supposed to be shown in the chronology of the Bible; for it is a matter of indifference whether it was four thousand, six thousand, or six hundred thousand years before Christ that the foundations of the world were laid and God spake into being all things which made the occupation of that created world a place for the habitation of man and the carrying on of the great divine work which deity had set for himself.

Brethren, let us not be shaken or disturbed in our faith in God, his Son Jesus Christ, and the Holy Spirit.

I have some relatives who are confirmed agnostics and evolutionists. I have given much study to that masterly delusion, viz, evolution. Yes, that marvelous accidental power "vidi law and design," that incomprehensible power that myriads of epochs ago turned a chaos into a cosmos.

A question was put to me the other day, viz, That during the twenty thousand years prior to the birth of Jesus Christ there had existed one billion five hundred million of human beings upon this earth; that the Christian God had neglected that great, great host, and during the last two thousand years had been looking up his favorites and publishing salvation.

My answer was that many of the important historical records were destroyed or lost in the destruction of the archives of King Solomon's temple; that many important records were destroyed by fire in the pagan persecutions under the Roman Cæsars; that the library of Alexandria in Egypt was burned; that I knew a translation containing the required information; that in the prehistoric antediluvian age, the gospel was preached, and practiced; and that in that long epoch the gospel was the ruling law of life, as well as the spirit and genius of evolution.

As a counter question I asked if he thought that the nebular or chaotic matter constituting our earth came into cosmic existence by accident a quintillion of ages ago, and was peculiarly formed by the energy of evolution. The answer was Yes, without doubt. I asked if he believed in science. He said that science was the only method of arriving at correct conclusions in all branches of knowledge. I answered that science was the generalized discovered laws of nature or of any branch of practical knowledge. Would he inform me by what means and when the physical laws commenced to rule and order the cosmos. Seeing that evolution ran the chaos epoch by accident, how was it that evolution took up method and adopted law to rule the cosmos in preference to accident. I said that a law was an attribute of intelligence, either human or physical, and that therein is displayed the power or wisdom of the Christian God.

I believe that law either revealed or manifest in matter and energy is the infallible power of truth ruling the universe. I am thankful that a good portion of my education consists in the knowledge of scientific experience which fortifies my judgment against infidelity and the delusion of unsound philosophy.

Added knowledge will harm no one. The more you are the more you get. In the words of David Harum, "Them as has, gets."—Backbone.

**CURRENT EVENTS.****SECULAR AND RELIGIOUS.**

**TWENTIETH CENTURY RELIGION.**—About five years ago Doctor Charles W. Eliot, president emeritus of Harvard College, published his views on the religion of the future, in which he took the position that the religion of the future, whatever it might be, would not be a religion of authority. Now he comes out with a new pronouncement entitled, "Twentieth Century Christianity." This is issued in pamphlet form by the American Unitarian Association, 25 Beacon Street, Boston, Massachusetts, for free distribution. In the opening paragraphs of this pamphlet Doctor Eliot arbitrarily consigns all believers in the biblical account of creation to the ranks of the ignorant, if not the imbecile. He says:

No thinking person now accepts as anything but primitive myth or fanciful poetry the story of the Garden of Eden, or the portrait of God in the second chapter of Genesis as a being who formed man out of the dust of the ground, as a child fashions an image out of snow or clay.

Perhaps, however, the last clause will still save those who believe in the opening chapters of Genesis, but do not necessarily think of God as molding man in exactly the same way as children would mold a snow man. Concerning the Deity himself he says: "The Creator is for modern man a sleepless, active energy and will." He tells us that God is no longer thought of as a ruler or leader or the Lord of hosts. Taken altogether the impression is left that God is a very impersonal force. Even more radical and possibly more interesting than these pronouncements by Doctor Eliot are the statements made by Doctor Thomas Van Ness, pastor of the second church, (Unitarian), Boston, as quoted in the *Literary Digest*, January 24, 1914. Doctor Van Ness says:

The story of Jesus arising from the dead is but one of the childlike conceptions which have no basis in fact. It is one of those beautiful ideas that have grown up like Santa Claus, that had a value once, but for which there is no longer need. Doctor Eliot is right when he says that men have no longer faith in miracles or magic.

Like Doctor Eliot he argues that there is a conflict between liberty and authority and that the church of the future will prefer liberty. It may be perfectly true that the churches of the future will prefer liberty to authority,—or rather liberty *without* authority. But liberty with authority is the true Christian ideal. There can be no question that Jesus gave to the priesthood and to the church very great authority in spiritual matters. But at the same time this authority was to be exercised under the gospel law, which is known as the "perfect law of liberty." The rights of the people are amply conserved under the gospel rules. There is no conflict between authority and liberty in the church of Christ, and no necessity to choose between the two;

because both are essential and vital parts of the gospel economy.

**FARMERS BANKS.**—Bills have been introduced in Congress providing for farmers banks and long term farm loans. This measure would establish in the treasury department a bureau of farm land banks under the direction of a commission, and make provision for the formation of such banks in any State, under federal charter and supervision. Any group of farmers within a State might organize cooperative farm land banks with power to issue bonds to raise funds from distant money markets for farm development. Operation of the individual banks would be confined within state lines. These banks would be strictly prohibited from doing "city business." Loans to farmers would not exceed fifty per cent of the value of improved land, nor extend more than thirty-five years. No institution could begin business without a foundation capital and double liability provided for national banks.

**ALASKA RAILROAD.**—The Senate on January 24, by a vote of forty-six to sixteen passed a bill for a one-thousand-mile, government-owned railway in Alaska. This bill appropriates one million dollars to begin the work and provides for an issue of forty million dollar bonds. The money may be used in purchasing existing as well as in constructing new lines. The President is empowered to select the route from tide water to any point in the interior. A redemption fund is to be provided either from the sale of public lands or from the sale of coal or other minerals. On completion of the road the Government may either operate or lease it to a private company.

**PANAMA GOVERNMENT.**—On January 27 President Wilson signed an executive order to put into operation on April 1 a permanent government for the Panama Canal zone, and naming Colonel George W. Goethals as the first civil governor. This permanent zone government eliminates the commission which is now in charge. Members of the commission are to be retained, however, until the opening of the canal, as a committee in charge of the arrangements for the celebration incident to said opening, though without administrative functions.

**STRIKE INVESTIGATION.**—The first steps in the congressional investigation of the Colorado and Michigan strikes were taken on January 28 when the House Mines Committee was called together to decide upon plans. Specifically, the investigation is to determine whether postal service has been interfered with, whether immigration laws have been violated, whether there are agreements in restraint of trade, and whether peonage exists.

**MEXICAN WAR.**—General Villa continues his preparations to invade the Huerta territory to the south. It seems, however, that he must first take Torreon, strongly garrisoned. His march upon the capital would then require the maintaining of a long line of communications through uncertain territory. These may be the reasons why he is cautious and slow in his advance.

**LABOR SUGGESTS LEGISLATION.**—The United Mine Workers Association in national convention at Indianapolis, Indiana, on January 22, passed resolutions favoring government ownership of coal mines and of all public utilities; urging the passage by Congress of an old age pension law; and recommending the formation of a political labor party. On the 26th resolutions were passed indorsing the initiative, referendum and recall, and the removal from judges of the power to declare legislative enactments unconstitutional.

**MEXICO AND UNITED STATES.**—Watchful waiting continues to be the attitude of the United States in the Mexican situation. General Huerta still urges his ability to maintain himself in power, but revenue is harder and harder to gather, and supporters are falling away from him. France has protested against the suspension of payment of interest on the Mexican national debt, at the same time making it plain that she will not exercise her privilege of forced collection from Mexican customs duties. This leaves the control of the Mexican situation entirely to the United States.

### NOTES AND COMMENTS.

**TOLERATION.**—We are in receipt of a copy of *Church and Home*, January 17, 1914, published at Omaha, Nebraska, edited by T. J. Mackay, All Saints' Directory, Omaha. We are pleased indeed to quote from this periodical the following:

By a curious coincidence the same mail last week brought to my desk an appeal for sympathy and toleration for the Jew, by Rabbi Mayer of Cincinnati, Ohio, and a like appeal from President Elbert A. Smith of the Reorganized Church of the Latter Day Saints, whose headquarters are in Lamoni, Iowa.

Rabbi Meyer eloquently pleads for his race. He proves from their history that they are truly a "world people," tolerant of other's creeds, and leaders in all the great moral and philanthropic movements of the day.

President Smith asks that their church be not confounded with the polygamous Mormon Church of Utah, which is known as the "Latter Day Saint Church of Utah." The latter is the old polygamous church of Brigham Young, the former the "Reorganized (anti-polygamous) Church of Latter Day Saints."

We have met many of these Latter Day Saints, some of them good friends and have always found them strictly

honest, and honorable in all their dealings. If the church which can produce such men as we have known is to be judged by its fruits, it certainly is entitled to respect.

**RETURNS FROM PUBLICITY WORK.**—The Bureau of Publicity is in receipt of a communication from the pastor of the First Congregational Church of one of our largest cities which contains the following sentiment: "Thank you for the Open Letter to the Clergy. It is certainly very fine in spirit and matter and confirms my convictions. Yours for increasing spirit of toleration and unity."

**OPEN LETTER TO JOSEPH F. SMITH.**—We are in receipt of an open letter written by Apostle Peter Anderson and addressed to Joseph F. Smith, president of the Utah Church. This letter deals with the question of the plans that Joseph Smith the Martyr and the Saints in general had in mind just prior to his death regarding the future location of the Saints. It shows that at that time and for some time after his death the Saints fully expected to remain in Nauvoo, and that when finally the exodus was taken up toward the west, their intention was to locate in California. This letter is marked number one, so we judge that there are others to follow, along other lines of disagreement between the Utah Church and the Reorganized Church.

**CHURCH WELCOMES.**—*To The Star*: A communication in the "Public Mind" from "W. H. G." tells of the welcome extended by the Hyde Park Christian Church to the lonely, the unfortunate, and all those in need of comfort. The members of that church certainly have cause to feel proud of its welcome to the outcast and the sinner. I want to tell "W. H. G." of another church near him that extends just such a welcome, where the moneyless man is just as well received as the millionaire. I refer to the Reorganized Church of Jesus Christ of Latter Day Saints, of Independence, Missouri. God bless this church and its practical Christians. Not a member but an Admirer.—From "Seeking the Public Mind" column of *Kansas City Star*, of January 25, 1914.

**NEWS FROM TAHITI.**—The editors are in receipt of letter from Brother J. Charles May, written from Tahiti, January 2, 1914. He is rejoicing in the bright prospects which seem to be opening up in that mission. He reports that the mission has been greatly benefited through the visits of Brethren Pitt, Griffiths, and Miller. Two hundred have been baptized during the past year, Brother May himself having baptized eighty. His letter is accompanied by a lengthy and extremely interesting report of mission news, which will appear in the next issue of the HERALD.

## Original Articles

### FAITH AND BELIEF SYNONYMOUS.

#### WHY MAKE A DISTINCTION WHERE THERE IS NO DIFFERENCE?—NUMBER 1.

I believe I am prepared to appreciate carefulness of thought and expression. I also admire true independence and originality. But it should be borne in mind that the only true purpose of all these efforts is to be right. The only proper end to be sought and secured is *truth*. The most important thing for us to do, as ministers for God, is to see to it that our teaching and practice are in harmony with God's *word* and *Spirit*. Without this harmony our apparent carefulness, independence, and originality in thought and expression, together with our nice efforts to discriminate, are vain. For, when we are in harmony with God we are right; but when in conflict with God we are wrong.

#### FAITH AND BELIEF.

From statements seen occasionally in the church papers, and from remarks made by some of our elders, when preaching, etc., we learn that some of our ministers (how many we can not tell) continue to affirm that *faith* is somewhat different from, and superior to, the principle of *belief*. Is this correct? We think not. Is there any proper ground upon which this oft-repeated claim can be founded? We think not.

#### DEFINITIONS.

Faith. *n* . . . (Latin *fides*, faith, belief from *fidery*, to trust).

1. Belief: the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity; reliance on testimony.

2. The assent of the mind to the statement or proposition of another, on the ground of the manifest truth of what he utters; firm and earnest belief on probable evidence of any kind, especially in regard to important moral truth.

"*Faith*, that is, fidelity,—the fealty of the finite will and understanding to the reason."—Coleridge.

3. (Theologically) (a) The belief in the historic truthfulness of the scripture narrative and the supernatural and *speculative* faith. (b) The belief in the facts and truth of the Scriptures, with a practical love of them; especially, that affectionate belief in the person and work of Christ which affects the character and life, and makes a man a true Christian, called a *practical*, evangelical, or saving faith.

Without faith it is impossible to please God.—Hebrews 11: 6.

The *faith* of the gospel is that emotion of the mind which is called "trust" or "confidence" exercised toward the moral character of God, and particularly of the Savior.—Dwight.

4. That which is believed on any subject, whether in science, politics, or religion; especially (theologically) a system of religious belief of any kind; as, the Jewish or Mohammedan faith; and especially the system of truth taught by

Christ; as, the Christian *faith*; also, the creed or belief of a Christian society or church.

Belief. *n* (From believe, *q. v.*)

1. Assent to a proposition or affirmation, or the acceptance of a fact as real or certain, without immediate personal knowledge; reliance upon word or testimony; partial assurance without positive knowledge or absolute certainty; persuasion; conviction; confidence; as, *belief* of a witness; the *belief* of our senses.

*Belief* admits of all degrees, from the slightest suspicion, to the fullest assurance.—Reid.

2. (Theologically) A firm persuasion of the truths of religion; faith.

No man can attain [to] *belief* by the bare contemplation of heaven and earth.—Hooker.

3. The thing believed; the object of belief.

Superstitious prophecies are not only the *belief* of fools, but the talk sometimes of wise men.—Bacon.

4. A tenet, or the body of tenets, held by the advocates of any class of views, doctrine; opinion.

In the heat of persecution to which Christian *belief* was subject upon its first promulgation.—Hooker.

5. Persuasion or assurance, on probable and not demonstrative evidence.—Webster.

Webster's first definition of *believe* is as follows:

To have a firm persuasion; to have a belief approaching to certainty; to exercise belief or faith;—often followed by *in* or *on*.

Ye *believe* in God, *believe* also in me.—John 14: 1.

With the heart man *believeth* unto righteousness.—Romans 10: 10.

I should have said of this last definition, it is Webster's first definition of the *intransitive* verb *believe*. The definition of the transitive makes the matter still plainer; but this is sufficient.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11: 1.

The marginal translation is, "The ground or confidence of things hoped for"; and the Inspired Version reads, "The assurance of things hoped for," etc.

From the above definitions, it may easily be seen that our contention, as herein set forth, is in complete harmony with Webster's definitions of *faith* and *belief*; and these definitions are in harmony with the one cited in Hebrews 11: 1.

In defining *faith*, Webster freely uses the word *belief*, and in defining *belief*, he uses the word *faith*, in the same effectual and unambiguous manner. Besides this, the definitions given, when reference is had to *faith* or *belief*, as a principle applied to God, Christ, or men; or to any system of doctrine, whether it be religion, politics, or science, as objects of our faith, or belief, plainly show that the principle is *one and the same*.

#### SYNONYMOUS AND INTERCHANGEABLE.

*Faith* and *belief*, as used in scripture parlance, are two different terms used to represent the same principle. Were it not so, and *faith* is *superior* to and *different* from *belief*, then, we ask, (considering the order of the gospel), Where shall we locate *belief*?

We are committed as to the order of the six principles enumerated in Hebrews 6: 1, 2; so the first possible place we can now find for *belief*, is that following "eternal judgment." It must have some place in the divine plan, for, surely, no one will be so rash as to deny that *belief* is an important principle of the gospel plan, in view of what is written in the sacred books of the church.

But if we place *belief* directly after eternal judgment, we shall have to do some revising of our faith, at least, which though not extensive, will be very important. In this case one part of our long stated belief must receive the addition of *belief* in something like the following wording:

We believe that these ordinances are: First, faith in God and the Lord Jesus Christ. Second, repentance. Third, baptism by immersion for the remission of sins. Fourth, laying on of hands for the gift of the Holy Ghost; Fifth, we believe in the resurrection of the body; that the dead in Christ will rise first, and that the rest of the dead will not live again until the thousand years are expired. Sixth, we believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good or evil they shall have done; Seventh, we also believe in the principle of *belief* in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

This is sufficiently absurd to carry with it its own refutation. Admit that *faith* and *belief* are synonymous and all is plain and easy; make them two distinct principles, and we are at once thrown into difficulties from which we will never be able to extricate ourselves.

But let us appeal directly to what is written in the sacred books of the church, for these are our standard. Do not forget that our leading contention is that the books use these terms, *faith* and *belief*, synonymously and interchangeably. We will place the quoted passages in parallel columns, so they may be more readily understood.

## FAITH.

And Jesus answering saith unto them, Have *faith* in God.—Mark 11: 22.

But without *faith* it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ by whom also we have access by *faith* into this grace wherein we stand, and

## BELIEF.

Let not your heart be troubled: ye believe in God, believe also in me.—John 14: 1.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that *believeth*; to the Jew first, and also to the Greek.—Romans 1: 16.

For with the heart man *believeth* unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever *believeth* on him shall

rejoice in hope of the glory of God.—Romans 5: 1, 2.

But to him that seeketh not to be justified by the law of works, but *believeth* on him who justifieth not the ungodly, his *faith* is counted for righteousness.—Romans 4: 5. Inspired Translation.

The above scriptures need no comment, for their meaning is so apparent that they may be easily understood by the intelligent reader. But what does the word of the restored gospel say to us? As from the Bible, so also will it be from the Book of Mormon and Doctrine and Covenants. We can give only a few of the many passages, equally plain on this point, which might be adduced.

And it came to pass that the Lord spake unto me, saying, Blessed art thou Nephi, because of thy *faith*, for thou hast sought me diligently, with lowliness of heart.—1 Nephi 1: 53.

And then Alma cried unto the Lord, saying, O Lord our God, have mercy on this man, and heal him according to his *faith* which is in Christ.—Alma 10: 99.

For we *believe* in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.—Mosiah 2: 4.

And it came to pass that Alma said unto him, taking him by the hand, *Believest* thou in the power of Christ unto salvation? And he answered and said, Yea, I *believe* all the words that thou hast taught. And Alma said, If thou *believest* in the redemption of Christ, thou canst be healed. And he said, Yea, I *believe* according to thy words.—Alma 2: 95-98.

The passages from the Doctrine and Covenants we will place under a different subheading. We might rest our case right here, for if the two terms are synonymous, they may properly be used interchangeably; but our position, as a whole, will appear to better advantage, and be more easily understood by all classes of readers, by an additional array of testimony from the sacred books of the church.

## BELIEF WILL SECURE THE FULL REWARD.

If, as we believe, by true *belief* we can secure all that can be acquired by true *faith*, then we must admit, either that the two terms are synonymous, or that we have on our hands a principle of the divine plan, which, up to the present date, we have utterly failed to recognize and enumerate as one of the fundamentals of the gospel. For if *belief* will do for us all that *faith* can do, it must be as fundamental as faith.

First, we will determine, if we can, what estimate the great and perfect teacher placed upon *belief*.

For God so loved the world, that he gave his only begot-

ten Son, that *whosoever believeth* in him should not perish, but have everlasting life.—John 3: 16.

Verily, verily, I say unto you, He that heareth my word, and *believeth* on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John 5: 24.

Jesus saith unto her, I am the resurrection, and the life: he that *believeth* in me, though he were dead, yet shall he live: And whosoever liveth and *believeth* in me shall never die. *Believest* thou this?—John 11: 25, 26.

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

It would seem that these strong, comprehensive, and grand statements of the Lord Jesus on the subject of *belief* would be enough to satisfy all parties concerned; but we are not yet through.

If it still be claimed, as it now is, that there is a fine and complete development of Christian character secured by *faith* that can not be had through *belief* alone, we ask, Where are the grounds for such a claim? Where can we find any scripture to support it? Do not the scriptures under this sub-heading directly promise, or imply, the fullest degree of gospel development to all who truly believe? We think so.

The restored gospel, as we have it in the Book of Mormon and the later revelations, is in complete harmony with the evidence we have presented from the Bible.

For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that *believeth* and is baptized shall be saved, but he that *believeth not* shall be damned. And these signs shall follow them that *believe*: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall *believe* in my name, doubting nothing, unto him will I confirm *all* my words, even unto the ends of the earth.—Mormon 4: 85-88.

In Doctrine and Covenants 83: 10, 11, we have a record of the same commission, given to the ministry of this church in 1832. Thus we have the greatest commission that was ever given to the sons of men, given in localities widely separated from each other; and in the case of the first and last, the dates are nearly two thousand years apart. More than this, in each case named, the commission was given by the "messenger of the covenant," even Jesus Christ, the Son of God. In each case, too, *belief*, not *faith* (if

the two are different), is the leading condition upon which all the precious promises are made.

In view of these facts and considerations, we do not wonder that Jesus, our best authority, once said: "If thou canst *believe*, *all things* are possible to him that *believeth*."—Mark 9: 23.

To tell us that these things are secured through *faith*, is simply and only conceding the correctness of our position, namely, that *faith* and *belief* are synonymous.

The apostles were repeatedly requested to answer the all-important question (put in different forms, and under different conditions), What must I do to be saved? Here is the answer given by Paul and Silas: "*Believe* on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16: 31.

#### FULLEST AND BEST DEVELOPMENT SECURED.

It will be admitted, we trust, that what God requires us to *believe* and *do*, will result in the best and fullest development of Christian character; hence the wonderful significance and pertinent application of the scriptures already presented; and there are many others like unto them.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye *believe* on him whom he hath sent.—John 6: 28, 29.

Important question, indeed, with an equally important, plain, and comprehensive reply.

Father, I pray thee that thou wilt give the Holy Ghost unto all them that shall *believe* on their words. Father, thou hast given them the Holy Ghost, because they *believe* in me, and thou seest that they believe in me, because thou hearest them, and they pray unto me; and they pray unto me because I am with them. And now Father, I pray thee for them, and also for all those who shall *believe* on their words, that they may *believe* in me, that I may be in them as thou, Father, art in me, that we may be one.—Book of Nephi 9: 21-23.

Is this the way of true and complete development? Can *faith* accomplish better results than what are herein indicated for all the true disciples of Christ, through *belief*? We think not.

In Doctrine and Covenants 46: 5, *belief* is given a place next to knowledge, and the promise of eternal life is based on *belief* in Christ. It reads as follows:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to *believe* on their words, that they also might have *eternal life*, if they continue faithful.

In Doctrine and Covenants 42: 12, a class of individuals is mentioned who "have not hope of a glorious resurrection." Now, in the light of the scriptures adduced, the reason why these have no hope of a glorious resurrection is because they do not believe in Christ. "All things are possible to him that *believeth*," said Jesus.

In Doctrine and Covenants 76:5, we read as follows:

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and *believed* on his name, and were baptized after the manner of his burial.

The persons herein described are said to be of "the church of the Firstborn," who in the presence of God and Christ are crowned with celestial glory. What is there that can be secured by faith, that is higher and better than this?

#### CONCLUSION.

*Belief* is a prerequisite to baptism. The eunuch requested baptism at the hands of Philip. Philip replied: "If thou *believest* with all thine heart thou mayest. And he answered and said, I *believe* that Jesus Christ is the Son of God." They both went down into the water, and Philip baptized him. (Acts 8:35-38.)

Through *belief* eternal life is secured—even celestial glory. "He that *believeth* and is baptized shall be saved," Jesus said. Again, "For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life."

If this is salvation, what is condemnation? Plainly, when the light of truth is made manifest, our condemnation is *not to believe*.

He that *believeth* on him is not condemned: but he that *believeth not* is condemned already, because he hath not *believed* in the name of the only begotten Son of God.—Jesus.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Paul.

Verily, verily, I say unto you, He that heareth my word, and *believeth* on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jesus.

Jesus said unto her, I am the resurrection and the life: he that *believeth* in me, though he were dead, yet shall he live: and whosoever liveth and *believeth* in me shall never die. *Believest* thou this?—Jesus.

Speaking of those who shall come forth "in the resurrection of the just," as recorded in Doctrine and Covenants 76:5, the Lord says:

They are they who received the testimony of Jesus, and *believed* on his name, and were baptized after the manner of his burial, . . . and who overcome by *faith*, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

In this article I have emphasized *faith* and *belief*, with some other words found in the quotations made, for the sole purpose of calling special attention to them.

Between the two terms *faith* and *belief*, we have found no proper grounds for discriminating against belief. Therefore we ask: *Why make a distinction where there is no difference?*

J. R. LAMBERT.

#### THE INNER LIFE.

Character must be grown; there is absolutely no other way to produce it. All growth is from within; so the exterior of man merely reveals that which is within. That which we think and meditate upon, inwardly, we become outwardly. We grow into the likeness of the things we contemplate. Thoughts are forces, and it is well to remember that all our actions are preceded by thoughts. We think a thing and that thought takes form, it crystallizes into action; that act repeated becomes a habit, and our habits aggregated become the sum total of our life, our character.

As plants grow from seeds, so do life and character grow from thoughts; in other words, our thoughts are the seeds, the causes, that grow, that bring about or develop our character and our destiny. Every seed must and does produce its own plant, and each plant in turn grows, produces its floescence and fruitage; so in like manner each thought will take form in our lives, and the floescence or fruitage of our lives will simply be the legitimate outgrowth of our thoughts.

#### LIKE ATTRACTS LIKE.

It is well to remember that like will attract like; that which is good attracts good to it, or, on the other hand, is attracted to that which is good. This law holds good in nature, since from the same flower from which the bee extracts the honey, the spider extracts his poison; each attracts to himself that which is suitable for him, or that which corresponds with his makeup. The lily draws its life, strength, beauty, and fragrance from the elements around it, the earth and air; it attracts to itself that which is pure because it is pure in itself. Alongside of this lily grows a poisonous, noxious weed; it, too, draws from the earth and air, the elements around it, its poisonous substance, because it draws only that from the elements which corresponds with its nature.

#### CHRIST THE HOPE OF GLORY.

Paul in writing to the saints of his time said: "Christ in you, the hope of glory." If we think thoughts that are foreign to Christ we will remain apart from Christ, worlds without end, no matter how much formality we may have gone through, or how many outward ordinances we may have observed. It is not that which we apply to the exterior that affects the life of man; it is that which enters into the inner recesses of the heart; it is that which is planted in the form of thought that shapes and molds the lives of men. Before Christ by his love can dwell in us we must have our thought forces arrested. We must think Christ; we must think love. As we think we are. As we continue to think, so



will we continue to remain. We sometimes sing the old familiar hymn:

Jesus thou art all compassion,  
Great and boundless love thou art.  
Fix in us thy humble dwelling,  
Enter every human heart.

I say, we sometimes sing this, and immediately we shut the door of our heart and prevent his entering. If we desire this prayer (for the verse is a prayer) to be realized there are at least a few things to be observed by us: We must learn to think compassionately and lovingly; we must make our hearts fit receptacles for the indwelling of the Christ Spirit. If we plant the kind of thought seeds that Christ planted we will draw from the elements that which will feed and stimulate them, and they will develop, grow, unfold, and bear fruit; and the fruit that is borne will be Christlike, because Christ will dwell within and the Spirit of Christ will actualize the life, it will become one with him.

So it may be seen readily that Paul was correct when he said: "Christ in you, the hope of glory." There can be no hope of glory without its proper prerequisites. If Christ be in us, glory one day will crown us; but if we are lacking the Christ within we may seek in vain the glory without.

#### CHRIST GLORIFIED IN US.

When we can say with Christ: "I seek not mine own glory, but the glory of him that sent me," then may we attain unto glory ourselves, but not before. When Christ said: "Cleanse first that which is within the cup and the platter, that the outside may be clean also," he uttered a divine truth, one suited to all time. Because as is the inner so is the outer.

If the thoughts of the heart be corrupt the outer life will be alike corrupt; but if the thoughts of the heart be pure and chaste, the life externally will approach nearer unto the divine ideal. If we expect to partake of the glory of God our inner life must be renovated, completely cleansed. We must purify our hearts by love and obedience to truth. We must meditate on that which is pure and true, think only on that which is ennobling and uplifting, and gradually, little by little, by slow degrees at first, we will grow, unfold, bloom, and ripen into the fruitage of good deeds. Our inner life will be reflected outwardly; it will crystallize in word and deed, and glory will crown the brow of him who has made conquest of self, and who has enthroned Christ in his life.

It is this inner life that Christ had in mind when he said to his disciples: "The life is more than meat, and the body is more than raiment." He then bade them consider the lilies how they grow, and here is a lesson for us: The lily, so pure, beautiful, and fra-

grant, does not partake of the evil around it; it draws from nature only that which is pure, beautiful, and fragrant. In like manner, if we grow as the lilies, we too will draw from without only that which is pure, beautiful, and fragrant, and thus we will unfold from within and our floescence or fruitage, as the case may be, will be the purity, beauty, and fragrance of Christ. Our glory will be the glory of Christ because we will have grown into his complete likeness, we will be one with him.

Is not this life worth while? Shall we, then, unitedly work to this end that Christ may be glorified in us? As for me I will be satisfied when I awake with his likeness.

J. E. VANDERWOOD.

## Of General Interest

### INTERNATIONAL PEACE CELEBRATION.

[The American committee for the celebration of the one hundredth anniversary of the signing of the Treaty of Ghent and the past century of peace between English speaking nations furnish the press with the following statement, signed by said committee, including Secretary Bryan, Ex-President Taft, and other leading citizens.—EDITORS.]

On Christmas Eve, 1814, Messieurs John Quincy Adams, James A. Bayard, Henry Clay, Albert Gallatin and Jonathan Russell, on behalf of the United States, and Lord Gambier, Doctor Adams and Henry Gouldburn, esquire, on behalf of Great Britain, signed the Treaty of Ghent, which ended the war between the two countries.

Shortly thereafter Mr. John Quincy Adams expressed the hope, so wonderfully realized, that the peace thus restored should be enduring, saying, "May the gates of the temple of Janus closed here never be opened during the century."

A few months later peace societies sprang into being in both America and England; and within three years, by formal agreement, the boundary line between the United States and Canada became a mere political limitation, like the peaceful boundaries that separate the States of the American Union, instead of a series of fortifications between two nations mutually distrustful of one another.

Believing that the blessings that have followed in the train of the peace thus established can not better be brought to the attention of the world at large than by a fitting celebration, the American Committee at its initial meeting, held four years ago, formulated a plan for this purpose. The proposal was soon thereafter laid before the peoples of Great Britain and the self-governing colonies of the British Empire.

The American Committee was animated by a patriotic impulse and the belief that through an adequate world-wide celebration of a century of

peace great good would be accomplished towards the rational settlement of international disputes. And it hoped and hopes to effect this through the creation of a sentiment which shall educate the peoples of the world to regard forbearance and mutual understanding as virtues to be cultivated by governments and nations, as well as by individuals.

The committee also considered that through the association of the peoples of many nationalities in a common commemoration necessarily there would result increased acquaintance, friendship, and mutual understanding which are essential to permanent peace.

Therefore, the undersigned, a special committee acting for the American Committee, a body whose many thousand members are representative of every section of the United States, of every walk in life, and of every profession and calling, and of the different elements from which our population is drawn, invite and urge cooperation throughout the United States, and the active, sympathetic interest of the citizens or subjects of all countries.

It is sincerely hoped that all will take part with the American Committee, or with similar committees in other lands in the preparation and execution of an adequate and fitting program that shall signalize, as no other occurrence in the past would enable us to do, the realization of Mr. Adams's prophetic wish that the twentieth century might find the peace still unbroken.

That our country has been such an active factor in this wonderful achievement prompts us to celebrate the event—for peace as well as war is an event between nations—and arouses the hope that the hundred years which have passed since the Treaty of Ghent was signed on Christmas Eve, 1814, may be not only the precursor of a perpetual peace between Great Britain and the United States, but the promise of a broadening era of enduring peace between all nations.

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#### EDUCATING THE PUBLIC ON FIRE PREVENTION.

In connection with the educational campaign I had some fifty thousand placards, containing "Fire Don'ts," distributed where they would do most good. Some of these fire-prevention "don'ts" read as follows:

Don't block the fire escapes; you may need them yourself to-night.

Don't leave everything to the landlord; inspect your own house from cellar to garret and locate all exits.

Don't throw cigars or cigarettes out of windows. They drop on awnings and set them afire.

Don't allow children to play with matches.

Don't use matches or candles in dark closets or cellars.

Don't keep matches except in a tin box with cover attached.

Don't toss away a match unless completely extinguished, and then toss it into a metal or porcelain receptacle.

Don't fill lamps or oil stoves while lighted.

Don't use kerosene oil in lighting fires.

Don't use naphtha or gasoline for cleaning purposes where there are open lights or fires.

Don't put hot ashes on a dumb-waiter.

Don't accumulate old beds and bedding or other trash in cellars.

Don't allow delivery boys to tie back the dumb-waiter door in cellars; by this means fires have spread throughout buildings.

Don't neglect to have the chimney flue cleaned once a year. You are responsible, not your landlord.

I frequently see these placards in service still. They have become a part of the household furniture.

Our educational campaign did not stop with the business men and the housewives. We sought out the children. We have been teaching children in the public schools that they must not regard fire as a plaything. Now and then I get a letter from a schoolboy telling me that he and his playmates have organized juvenile fire-prevention squads and asking what they can do to spread the fire-prevention propaganda. I invariably encourage such youthful enthusiasts. All these things are contributory factors in fire-proofing a city.—From "Fire-Proofing a City," by Joseph Johnson, Fire Commissioner of New York, in the *American Review of Reviews* for December.

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#### THE RELIGIOUS ATTITUDE TOWARD SOCIAL REFORM.

Much has been said and written in the last decade regarding the duties and opportunities of the churches in connection with the social and economic reform movements of the day. Efforts have been made to bring the churches and the working classes into more intimate and friendly relations. Earnest thinkers have sought to enlist the church organizations in certain definite reform campaigns.

Evidence of the success of these various efforts and discussions is by no means hard to find. We shall refer here to two remarkable and significant documents that have come from the religious world with reference to the great social reform movements of our period. The Episcopal General Convention which met in New York City recently, adopted the following resolutions:

Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more humane forms of organization as will genuinely elicit the personal initiative and self-respect of the workman and give him a personal definite stake at the system of production to which his life is given, and,

Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as be-

tween employer and employee are widespread in our social and industrial life to-day:

Therefore, be it resolved that we, the members of the general convention of the Protestant Episcopal Church, do hereby affirm that the church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated, and in which every member shall have a just return for what he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the efforts of men and women who in the spirit of Christ put the common welfare above private gain, the church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealing, and the ideal of a thoroughgoing democracy may be fully realized in our land.

In Great Britain the religious organization called the Counsel for Christian Witness on Social Questions put forth a manifesto marked by deep spiritual fervor and firm grasp of principle. The manifesto is signed by the bishops of London, Oxford, Lincoln, and other cities, by eminent non-conformist ministers and a large number of devout and eminent lay workers in the religious field. Its central proposition is that "the first charge upon industry is adequate remuneration for the worker." This is an indorsement of the modern living wage principle. Charity, the manifesto, says, at its best is no substitute for justice, and the world is full of injustice and inequality that result from a neglect of the principle just formulated. The evils of white slavery and undeserved poverty are vividly sketched, and Christian churches are urged to use their power and influence on the side of economic and social reform that aims at equal opportunity, equity and industrial justice. Men and women are warned in the document "against maxims and standards that are really due to selfishness and ignorance."

There has been considerable comment in England on this manifesto. Some pronounce it a little vague and too general to be of practical importance to religious men who wish to live in accordance with their duty. Others, more sympathetic, point out that, after all, the spirit is everything, and that the manifesto is designed to repudiate an attitude and encourage a noble and better one, rather than to lay down specific rules as to wage paying or business management. The *London Nation*, the leading liberal weekly in England, says this of the manifesto:

It is not only of great importance in the history of the development of opinion, it is of great practical importance as well. As industry is conducted to-day, a vast number of Christians have the power of displaying their Christianity. The Limited Liability Acts, in destroying the old patriarchal employer, have brought in the rank and file of Chris-

tian investors as employers, and this appeal to them to accept the sacrifices involved as a principle based on their religion is therefore a very real and direct invitation to all the Christians among the shareholders of railway companies, industrial and commercial companies, cooperative societies, and the other businesses that employ the wage earners of the country.—*The Chautauquan*, January 10, 1914.

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### SEA ROUTES TO SIBERIA.

From time to time the *Scientific American* has recorded the attempts that are being made to establish regular sea routes to the Arctic coast of Siberia from the European side and also by way of Bering Strait. On August 6 Doctor Nansen left Vardo, Norway, in the steamer *Korrek*, for the mouth of the Yenisei River. A Russian government cargo is to be carried to the Yenisei and a private mercantile cargo on the return voyage.

As we have previously reported, the Russian authorities recently established wireless stations on the Yugor and Kara Straits to notify vessels whenever these entrances to Kara Sea are free from ice. According to the reports thus received, the *Korrek* will pass through one of the straits mentioned, or through Matyushin Strait, or will circumnavigate Nova Zembla. It is hoped that Doctor Nansen will obtain some tidings of the missing Bruisloff expedition, which undertook last year to make the north-east passage by way of Bering Strait.—*Scientific American*, November 29, 1913.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Commonplace Things.

A commonplace life, we say and we sigh;  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
And the moon and the stars are commonplace things,  
And the flower that blooms and the bird that sings.  
But dark were the world and sad our lot  
If the flowers failed and the sun shone not;  
And God who studies each separate soul,  
Of the commonplace lives makes his beautiful whole.  
—Susan Coolidge.

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### The Everyday Woman.

Katharine Kirkwood, writing in the *Mother's Magazine*, remarks that it is a very commonplace thing to be a mother, but that it is also a very great privilege for God to allow mother-women to work with him, shaping, developing, educating the little ones into quickening, thinking, reasoning men and women.

She contrasts the everyday woman, busy with her commonplace work, who sometimes forgets her many blessings and opportunities as she reads of the accomplishments of women in the big, outside world and fails to realize that brilliancy and praise and world-glory are no rivals in the heart of a true woman in contrast with the sweet appeal of

helpless infancy with its possibility of development into strong, wholesome, good manhood or womanhood.

She tells of a conversation in which three women figured, one a childless woman who was a well-known educator, foremost in all movements for the betterment of childlife, the other, the mother of an only daughter. They were speaking of a third woman, a mutual friend, the mother of six fine children.

The woman with the only daughter exclaimed, "Oh, how wonderful to be a mother of such a family! How I have longed for more than the one!" Then the childless woman, possessed of beauty, personal charm, brilliance, and fame, laid a hand on her friend's shoulder and said: "But just think! What if you didn't have any?"

The article from which we have quoted closes: "Oh, little mother-woman in your humble home, surrounded by your healthy, happy children, be glad you are as God made you, for you have found the ideal. We need the rare, orchid people to lighten up the world's highways, but think how many dismal places there would be if there were no modest-violet, everyday people to brighten and make sweet the byways of life's garden."

### The Childless Ones.

There is a poem which opens with the line,

"Let me come in where you sit weeping."

Then follows in verse the pathetic picture of the parents of a little child weeping together over their loss. The closing lines are:

"How sadder than yourselves am I  
Who have no little child to die."

We join with this bit of pathos the statement of an astounding fact that "most of the great educators have been by no means parents of large families, and a large proportion of them have been childless. . . . It was not an inhabitant of a malarial district, driven to desperation by the state of things, who discovered the crime of the mosquito. That discovery was made by men working in laboratories not in the least incommoded by malaria. Hundreds of generations of devoted mothers, ready and willing to give the last drop of their blood for their children's welfare, never discovered that unscalded milk-bottles are like prussic acid to babies. Childless workers in white laboratory aprons, standing over test-tubes, have revolutionized the physical hygiene of infancy and brought down the death rate of babies beyond anything ever dreamed of by our parents."

The woman of scientific preparation who to-day stands in the public mind as "the greatest woman educator of history," is childless, but with a heart full of love for childhood and with a great conception of its infinite possibilities. At the head of the United States Bureau of Childhood is a childless woman whose influence is reaching out over the Nation in the interests of childhood in general. Judge Ben Lindsey, the noted friend of childhood and youth, has only recently married and says the "newsies" have two champions now where before they had one. Jane Addams, the settlement worker of Chicago, whose activities have made her a national figure, is a childless woman. So is Ida Tarbell, who tells us in her book, *The Business of Being a Woman*, that woman's natural place is in the home, and her natural work the rearing of her children.

But the people we have referred to, though childless, are active in the interest of the children of other people, God's children, and so the children of us all. The only people really childless are those who have no children in their hearts, and such truly are to be pitied.

So we should give honor to the mother, obscure in her home though she may be, but blessed in her children of whom the Psalmist said, "Lo, children are a heritage of the Lord"; and we should not withhold our approbation from those other workers who toil in the interest of childhood, be it in the chemical laboratory, in the schoolroom, in the settlement work of our cities, or on the judicial bench; and one of the latest developments of one of our large cities is the appointment of a childless woman as judge of the girls' court.

Honor and approbation to the lover of childhood, who labors to foster and develop its possibilities, be she whom she may, and let her work where she may.

### The Silver Crown.

How sweet, comforting, and encouraging an influence a mother may be in her home, and how great a work she may do to set the little feet in the paths of peace is well illustrated in the *Golden Now* in an incident that evidently is from real life.

The little ones of a certain family were recovering from whooping cough and were inclined to be cross and fretful. One evening, after they were all in bed, the mother sat wondering what she could do to help the children and to influence them to control their tendency to peevishness.

As her eyes cast about her, they fell upon a bright bit of tin foil which suggested an idea to her upon which she quickly acted. She made of it a little silver crown left open at the back so that it might admit of adjustment to any little head of her flock.

Next morning she showed it to them, promising that each little child who had been good all day should have his turn in wearing the lovely crown before going to bed. It was hung up where all could see it and mother and auntie placed themselves under the same test and open to the same privilege of wearing the crown.

The narrator states that the plan was a great success, and that the interest in wearing the little crown was so great that the children were loath to give it up even when they had fully recovered from their illness. They still loved the ceremony of wearing the little crown at night.

The mother used the fact that her children loved her as an incentive to be good. She would not wear the crown when her children had been naughty, saying, "No, mother can't wear the crown because one of her children has been naughty."

How great a principle is expressed in this simple illustration, for a mother is honored and her motherhood is glorified by children whose conduct crowns her with renown!

### In the Girls' Court.

In contrast to the home-picture, in which a gentle mother led her children along with loving earnestness in those ways of goodness which shall bring them at last to the time when they shall wear the crown which the righteous Judge shall give, we have another and very different picture in which there presides one of those childless women who are giving their womanliness with all the earnestness of motherliness to delinquent girls who have never had the chance to be good, whose young feet have gone early in the ways that lead downward.

A visitor to the Girls' Court tells us that when she entered the room she was impressed with a certain brightness which was not sunshine itself, for it was in the heart of a great city where sunshine is scarce. But there was a happy simulation of sunshine, resulting from a combination of the soft tinting of the walls, a rug spread before the judge's desk

"to soften the way for young feet already bruised on the highway of life," a fern stirring softly in the window, and a "winsome, brown-eyed woman" in the judge's seat.

Before this kind and sympathetic woman were brought the girls whose cases were to be disposed of that day. There was Nellie, not naturally bad but easily led, whose little, bent mother sat near. Nellie was her mother's only support, a fact of which the gentle judge reminded her as she offered her another chance before sending her to an institution of correction, as she would be compelled to do, should Nellie continue to disobey her mother and go out at night with vicious company.

There was the little colored girl who had been repeatedly before the court and who must finally be remanded to the industrial school. There was Marie, dainty and attractive, a girl of the middle class, brought in by a weeping father, a girl without a mother or young companions in the home, whose love of pleasure was leading her into the dangerous resorts of a city, a girl already guilty of serious departures from rectitude.

There was Kathryn who would be a mother at fourteen, who had run away from the institution to which the court had assigned her. She was not sent back with rigid severity, but was transferred to another with special equipment where she would have the care she needed, and be happy, too. "For," said the judge, "it is very important that things be made bright and pleasant for her."

There was Florence, quick-tempered, headstrong, unwilling to be "bossed," who was disobedient to her profligate mother, stayed out at night, ran about with bad company; a girl whose father was dead and who worked in a factory so she "could be with other girls and have some fun." After a first impulsive outburst of rebellion, the patient judge succeeded in gaining this girl's consent to be placed in a good home to do housework.

And there was Elsie, mentally deficient, whose mother's blows and harshness, were driving her to the streets and their allurements. The judge must deal with this mother as well as with the girl she sought to reclaim, reminding her that the law demands that parents shall treat their children kindly.

This is a glimpse at the work of a childless woman, appointed to the work of mothering hundreds of girls who need more than anything else the loving and intelligent counsel of a mother. We hear her saying out of the depths of her womanly charity: "Most of them have never had a chance, poor little things. . . . They're not *really* bad, only ignorant and untaught. They're just like all other children, except that their environment is different. The girl who is innately vicious is very rare in my experience."

May we not say with all reverence of this woman with her great heart of kindness, "More are the children of her that was desolate than the children of the married wife"? Is not her work as great and as good?

### Prayer Union.

SUBJECTS FOR THE SECOND THURSDAY IN FEBRUARY.

Parents' Day.—Pray for our families and for the families of each other; for the conversion of kindred; for a greater sense of parental responsibility; and pray that we may all have a greater growth in spirituality; that the homes of Saints may be model Christian homes. Prayers for the sick.

Memory text, 2 Corinthians 9: 14.

The easiest and best way to expand the chest is to have a large heart in it.—Backbone.

## Letter Department

CROSS TIMBERS, MISSOURI, December 30, 1913.

*Editors Herald:* I heard of this work first through a family of Saints who moved here several years ago. After they had been here some time elders would come occasionally and hold meetings. Only a few would come and listen, as they were only known as "Mormons."

This family and my own were always friends. We began attending the meetings. We gave strict attention. In the year 1911 Brother A. T. Higdon, of Fort Scott, Kansas was holding a meeting and we attended. Many times during these meetings I was made to tremble under the influence of the Spirit. Five were baptized. I was present at the confirmation meeting, at which time the Spirit rested upon me in power, urging me to obey. The Spirit was with all, the whole audience being in tears.

When I returned home at night during these meetings I would lie awake and study, hoping sometime I would have the opportunity to show my willingness to obey. I had consulted with mother and she had said that I would be thought less of if I joined the church, as many had spoken evil against this work. This made no difference to me, as all followers of Christ were persecuted.

Last February Brother Higdon and Brother O. D. Shirk, of Independence, Missouri, were holding a meeting at Mulberry. One night a sister gave her hand for baptism. As I stood there I softly repeated to myself, "I have grieved the Spirit long enough; I will from henceforth serve my Lord." I went forward. I was only fifteen years of age, and not a one of the family belonged to any church. I knew it would be a trial for one so young as I. But God has told us we would not be tempted above what we could bear, and I have found his words true.

The next evening a small crowd gathered at the water, where the ordinance of baptism was to be administered. I was accompanied by two of my sisters. When I had reached the place a few soft voices sang, "Jesus I my cross have taken, all to leave and follow thee." How sweet that song sounded to me. Brother Higdon had cut the ice. Sister and I were buried with Christ in baptism. The confirmation meeting was held that same evening at Mulberry. There we received the Comforter, which will ever guide the true and faithful.

The elders stayed for some time, helping in every way they could on a new church, hauling logs and working on the house. Brother Higdon was appointed one of the committee. By the help of the few Saints and three who did not belong to the church, my father included, this church was completed. They all worked hard. During this time services were held. Four more were baptized on March 23, one being my sister. This was a great comfort to me. My father believes, but has not yet obeyed. I am rejoicing in this great latter-day work.

We have prayer meeting at the new church each Wednesday night, and Sunday school on Sunday. Will the Saints remember this little band. We are few in number, but strong in faith. My prayers are always for those who are earnest workers, and striving to gain life everlasting.

In consideration of the trials and temptations we are to endure in this life, let us live so that when no earthly power can assist us we may be worthy to ask of God a blessing. Let us all be faithful and prayerful, so that when stones are cast in our pathway they may prove only stepping-stones to a more spiritual life.

Few visitors come to our Sunday school, and the people

do not seem to care about coming to our house of worship, or to associate with us. But we love one another, and try to do as our Lord Jesus Christ has commanded: Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you. Let us ask God to give us strength to go on in his way, do his will and keep his commandments. Thus may we be arrayed in a robe of righteousness. Then when time is no longer we may hear that voice, Well done thou good and faithful servant. I want to be among the many to hear these words.

We have service each third Sunday, conducted by Brother Harry Parton, of Wheatland, Missouri. We have rejoiced in the Spirit with him. Again I ask that you remember me in your prayers. My love be with you all.

Your sister in the one true church,

OTHELLA O'BRYAN.

SANTA ANA, CALIFORNIA, January 3, 1914.

*Editors Herald:* I am always more than glad when I see a letter from the Islands in either of our publications. I read each one as a hungry person would devour a good meal, and am reluctant to stop when the writer of it does. I want to read more; for I still have a lively interest in that mission, it having been our home for nine years. My love for that people does not wane, no more than does my desire for the return of those who had been severed from the church.

You can imagine, therefore, with what interest I read Bro. Griffiths's letter containing the joyful news of their return. I assure you it was with heartfelt gratitude. Much labor and many prayers have been offered for them, and for their return. The waiting has not been in vain. God has wrought in it his own purpose, and when the time was fully ripe for their return he sent the right man to reclaim them, one holding the proper office and authority for dealing with the natives—who have a reverential awe for an apostle—and clothed upon with the Spirit and power of his high calling. I with all others do exceedingly rejoice in the great work accomplished. The Lord having told him before the very words to say to that people is evidence that he was sent to do that work.

It may not be known to the readers in general that these people seceded from the church while there was no American missionary with them. This departure took place between May, 1905, and July, 1906. They did not sever themselves from the church because they thought the church was wrong, or not of God, but because they believed that they had received greater light in spiritual things, and had reached a place in advance of the church, at least in the Islands.

Upon the return of the missionaries, Elders Burton and Lake, in July, 1906, they found them so far separated from the church that they did not occupy the same house of worship. The seceding brethren had built for themselves houses in several of the islands and held their meetings by themselves. This was not so, however, in Papeete. The missionaries labored with the erring ones from the time of their arrival in the mission in July until the ensuing April with little success, but their timely arrival prevented a larger number from joining with them.

It was at conference of 1907 that action was taken. Oh, how reluctant was the missionary in charge, Elder Burton, to take that action. At two different times during the conference time the missionaries were closeted in a room in the missionary house with a few of the leaders of the "pupu," pleading and praying with them to give up the "pupu" and take their places in the branch again. Both times they were almost persuaded to return. They would not promise, but

said they would talk with the others. Both times the others, their wives included, won them back again. Then after all had given their names to be severed from the church, Joseph adjourned conference till the next day to give them time to repent of their decision and return if they would. One brother and his wife withdrew their names, and even then not one was cut off until he or she stood up in conference and publicly confessed his allegiance to the "pupu" and asked to be severed from the church. Their names were then taken up and dealt with individually.

I assure you it was a sad day. Many of them were of our best members, being most alive in the work, and were our best friends also. When it was all over the writer went to Teuira, a good man, one whom we had great hopes for in the work. We clasped hands while the tears streamed down both faces. After remaining thus for a few moments weeping, I said, "Teuira, I know you have not gone from us because of any ill will, but because you think you have received greater light." He bowed his head while I continued, "But some spirit has deceived you." He shook his head. I said, "You can not see it now, but I hope and pray that you will some time, and I want you to promise me that when you find that you have been mistaken, you will come back to the church again."

To this he said he would if ever he saw that they were not right, but that he never expected to see that time. Now, after these years of waiting and praying, the time has come, and I thank God that I have lived to learn of it, and that none strayed away to other organizations. Teueterau once said to Joseph when talking of the matter, "Yes, they are all after us. But, Joseph, don't you be afraid, we are not going with any of them. We are going to stay right where we are."

While thinking of the matter a few days ago a gleam of light came to me, in which I could see that the departure from the church and the return again has brought to pass what seemed almost a necessity for the good of the work among them. It has broken down a strong wall of what we might call pride, but with them it was a national attribute, as near as I can word the thought, and has put them on what they would call a level with the white man.

To illustrate: Elder Burton was talking with one of our brethren regarding their return by rebaptism. The brother looked up at him in a very peculiar way and replied, "To be rebaptized might do for a white man, but a native, never!"

But the grace of God has been sufficient to accomplish that work; a work that will be a lasting benefit to coming generations. As Brother Griffiths has said, the work will be on a better foundation than ever before. What a joy it would be to me to clasp their dark, friendly hands in a warm welcome home.

I was glad, too, to read Brother Miller's letter. Glad that he wrote up things as they were, and gave a view of the dark side of the mission as well as of the bright.

I think sometimes of the missionary women who went to the islands resolving that whatever the conditions might be there should be no complaints written home. I did not have to endure anything like what those other sisters have had to go through who were so dreadfully seasick, yet all have suffered some; and have been nearly starved while traveling on those small boats. No matter what should be written, it but poorly conveys the situation, since the force of foul odors on an empty stomach in a little, overheated den where there is no ventilation can not be expressed, any more than can the aching of bones when lying for days on boards with a piece of canvas stretched across them.

It was absolutely necessary upon one occasion for Brother and Sister Lake to stop short of their journey's end to save

their lives. Brother Charles in writing of it to Joseph spoke of their escape from that dreadful vessel as "getting out of hell."

All have been a brave band of missionary workers. Each, when hearing of what her predecessors suffered and endured, was determined not to be outdone in bravery (I am speaking of others, not myself), but I think Sister Savage is the bravest of all, to voluntarily persist in the endeavor to find Hereheretua in that little boat at the risk of being lost at sea as so many are, or engulfed in the angry waves.

It is not so very unusual for boats to be upset. The islanders are such good swimmers they swim around gathering up what they can of their floating property while others right the boat. They climb in again without any ado. At one time when a boat was upset there were, besides the men, several women and children and a pig aboard. A shark immediately made his appearance among them, and, fortunately for the people, poor piggy was the victim.

It is good to remember that in all the terrifying experiences and narrow escapes, the loving Father has always cared for and preserved his missionaries, so that none have been lost by what is called accident, which is a comforting thought for all future missionaries to lay hold upon. E. B. BURTON.

TOPEKA, KANSAS, January 4, 1914.

*Editors Herald:* I came here December 27 by invitation of E. T. Lucas to hold a week's meetings. Although the house has not been filled with people, yet all present have felt the good Spirit of the Master. I have been wonderfully blessed in setting forth the claims of the restored gospel. Brother Lucas has nobly met the Utah elders on the streets of this city, and thousands here know the difference between the two churches. We have several attending our meetings who are near the kingdom.

I go home on Monday morning, leaving all feeling much better than I found them. I labored hard a few years ago to build up this branch. Some who were active then are now sleeping beneath the sod; others have moved away.

I am yours truly,

J. C. FOSS.

COUNCIL BLUFFS, IOWA, January 5, 1914.

*Editors Herald:* On the first Sunday in the new year we had a good attendance at both morning and evening services. Brother W. M. Self occupied in the evening, after nine precious souls had been confirmed, the baptisms having occurred at 3 p. m. These are the first to come in by baptism since we moved into our new building. Next Sunday Brethren F. A. Smith and J. W. Wight will begin a series of meetings, which we hope and trust may be the means of bringing more precious souls to see the glorious light of this everlasting gospel.

May the Lord bless all efforts to spread the truth is my desire. My heart goes out especially to the young of God's children, that they may not be overcome nor shirk from letting their lights shine out before the world. Oh, may they be faithful and loyal to the cause which they have espoused.

Your humble coworker,

A. A. GAYLORD.

CHATHAM, ONTARIO, January 7, 1914.

*Editors Herald:* For the benefit of those who might be interested, I will say that I wrote to the secretary of State of Ohio relative to the law bearing upon the use of public schools for religious purposes. He forwarded my correspondence to the Honorable Frank W. Miller, Superintendent of Public Instruction, who very courteously answered, inclos-

ing certain clippings from the statutes governing, a verbatim copy of which is as follows:

"House Bill No. 41.

"To provide for, aid, and encourage the civic, social and moral development of the local communities throughout the State.

"Section 1. That upon application of any responsible organization, or of a group of at least seven citizens, all school grounds and schoolhouses, as well as all other buildings under the supervision and control of the State, or buildings maintained by taxation under the laws of Ohio, shall be available for use as social centers for the entertainment and education of the people, including the adult and youthful population, and for the discussion of all topics tending to the development of personal character and of civic welfare. Such occupation, however, should not seriously infringe upon the original and necessary uses of such properties. Those in charge of such buildings shall prescribe such rules and regulations for their occupancy and use as herein provided as will secure a fair, reasonable and impartial use of the same."

By acquainting our people with the law as herein set forth, many schoolhouses throughout the State may be secured for religious purposes which have hitherto been closed against us because of a lack of knowledge of the law governing.

Mr. Miller underscored all from and including the words *entertainment to welfare*.

Respectfully submitted,

R. C. RUSSELL.

BIGELOW, MISSOURI.

I baptized six at this place about ten days ago, and I expect to baptize that many more this afternoon. Two weeks ago we organized a Sunday school here. The enrollment is sixty-four. These people are all young in the work, but are making a fine start. I always try to place the books and papers in the homes; in that way they may keep in touch with the church.

Ever praying for the success of the work of God, I am as ever,

Yours in gospel bonds,

J. W. A. BAILEY.

JANESVILLE, WISCONSIN, January 8, 1914.

*Editors Herald:* The HERALD has been in our home ever since I can remember. It was first taken by Grandmother Gibbs, then by my mother, Martha Carrington, and since she has been called home we have continued to take it. We gain much strength and spiritual help from its pages. We also take other church publications. We have enjoyed much the autobiographies of Brother A. H. Smith and Brother Joseph Burton, and have felt as we read of their noble, generous, loving personalities, a desire to have known them personally. We hope to so live that we may meet them in the better world, together with the many others of whom we read and have known. Brother W. S. Pender was surely one of God's faithful workers. We would like to correspond with his wife.

The work here seems to be moving slowly, though we have an earnest little band of workers. We can report no great addition in numbers, but those who have covenanted seem most faithful.

Your sister in the faith,

MRS. C. C. HOAGUE.

ONAWAY, MICHIGAN, January 8, 1914.

*Editors Herald:* In perusing the pages of the HERALD at different times I have become interested in the news from the Swedish mission. I have been touched by the severe trials that the ministry are called to pass through, and have thought a word from even a weak Saint might strengthen them.

In reading Brother Okerlind's letter in the HERALD of De-

ember 31, I longed to help them financially. Not being able to do so at present, I took the matter to the Lord in prayer. As I prayed the Spirit rested upon me, and I remember what God had done for Elijah, and how when the brook dried up he led him to the home of the poor widow, who when she divided with him her small store came not to want and hunger as many of her neighbors did.

So will it ever be with the true followers of Christ, for his hand is not shortened; he is waiting to pour out blessings upon his people so soon as they will prepare themselves to receive.

May great faith be given God's missionaries wherever they are sent, is my prayer.

Your sister,  
C. J. L.

VANCOUVER, WASHINGTON, January 8, 1914.

*Editors Herald:* I enjoy reading the letters, articles, sermons, etc., in the HERALD. I have been in Vancouver four years. The Saints who are regular attendants are very spiritual, and we receive many blessings. Brother I. McMullen is our elder. He is a good, faithful servant of the Master, always on duty. The Lord blesses him many times with the gifts of the Spirit.

About a year ago Sister Quigley was not able to come to prayer meeting, so we took the meeting to her place. She had been in doubt for many years because she had not seen any great miracles. She was spoken to through Brother McMullen and was told that before she died the Lord would show to her what she so long desired, and that she would be shown the true church. Some months later she was taken very sick. The Lord had not yet revealed anything to her. Her demise was expected, and one night the family thought she had passed away. She rallied, however, and manifested surprise in that the Lord had sent her back again. She had been seemingly in the other world, and was shown that the Reorganized Church was the Church of Christ. She passed away the second and again the third time and saw the same thing. She then died, knowing that she died in the faith, and was accepted by Christ.

Six months ago we held our reunion sacrament meeting in New Westminster, at which time I was called to the office of priest.

A dear sister is leaving Vancouver. She came and asked me to pray for her husband that the Lord would bring him to accept the truth. She is worthy of our prayers. I ask you all to pray for them.

Your brother in Christ,  
W. J. C. REED.

NINETTE, MANITOBA, January 9, 1914.

*Editors Herald:* I would like to know if there are any Saints in this part of the country. My husband does not belong to the church. He is not opposed, however, and makes the elders at home at our house. If any happen this way we will be glad to entertain them.

My maiden name was Didama Sellers. My first husband was W. F. Fry. After he died I married James W. Brown.

MRS. J. W. BROWN.

MARSHALL, MISSOURI, January 10, 1914.

*Editors Herald:* I am here holding meetings in Brother George Thayer's house. This part of the stake is a hard place to work in, especially at this time of year. But I believe this would be a good place for tent work. We have no church building to hold services in, and there are only a few Saints here. It would be too burdensome on them to hire a hall in which to preach. The missionary who goes without purse or scrip can not rent one either. So we have

to be content to preach to the few who can get in a small cottage. The house in which we are holding forth is packed every night with attentive listeners, and we have been blessed with good liberty in presenting the word. I am pleased to say that I find Brother George Thayer and his two married sons and their families good, upright, honorable Latter Day Saints, such as are an honor to the cause of Christ. May the Lord bless and prosper them.

Dear Saints, let me ask you, Are you satisfied with yourselves? Are you satisfied you are doing the best you can in your work, that you are making the most of your time? Are you confident that your conduct toward your family, your friends, your neighbors, your employer, can not be improved upon? Look yourselves straight in the eye in your mind's looking glass, and ask yourselves whether it is what people say about you or what you are that hurts. Analyze your own conduct in all matters. Put yourselves in the place of others and try to see your actions through their eyes. Imagine that you are your employer instead of yourselves. Answer honestly whether if he knew as much about you as you know about yourselves he would discharge you or would raise your wages. If you do this conscientiously perhaps there are many things you would do differently.

Remember this, too, that the opinion others have of you is based to an extent upon your opinion of yourself. Are you self-respecting? Others will respect you. Are you truthful? The world will believe you. Are you honest? Everyone will trust you. But weigh yourselves frequently. Be certain that your own opinion of yourselves is justified. Be satisfied with yourselves.

If you knew the great need of volunteers to carry this work on to victory; if you knew the thousands of honest people not only in foreign lands but also here in our own country, who have never heard the angel's message, whose souls are just as precious in the sight of God as our own, you certainly would make a stronger effort along temporal lines.

Dear Saints, let us work while it is called to-day, for the night will come when no man can work. Time is rolling on, night will soon close in upon those who are found unworthy, while those who have kept the faith will inherit that city where neither the light of sun nor moon will be necessary, for the glory of God will lighten it, and the Lamb will be the light thereof.

Hopefully, your brother in Christ,  
J. E. BOZARTH.

KIDDER, MISSOURI, January 11, 1914.

*Editors Herald:* Besides my father's family and myself there are no other Saints here. I am trying to remain true to the faith. My husband does not belong to our church. I hope and pray that he will yet be one of the children of God. I have been blessed many times and my prayers have been answered.

May God's blessings rest on all the Saints everywhere. I ask the prayers of all that I may remain faithful. My prayers are for the Saints of God.

Your sister in Christ,  
MRS. JOHN DILLENAN.

YOUNGSTOWN, OHIO, January 11, 1914.

*Editors Herald:* I am a boy thirteen years of age. I belong to the church. I was baptized August 4, 1913, by Brother Hardin, while he and Brother Brown were here last summer. I go to school every day, and am in the sixth grade. I like to go to Sunday school, though we have none here. I hope some day we will, for I know we could all be better boys if we had the Sunday school to help us along. I



am going to try to be as good as I can, so God will take care of me, and so that I may have a nice home with him when he comes again.

I hope Brother Brown and Brother Hardin will see my letter, for I always had a warm spot for them, and missed them greatly after they left here. I hope they will visit us again.

I wish the Saints to pray for me that I may be a good boy, and do the Master's will; I remember them all in my prayers.

In gospel bonds,

823½ TOD AVENUE.

MYRON GRAHAM.

WELLAND, ONTARIO, January 12, 1914.

*Editors Herald:* I have very much enjoyed the letters in the HERALD since obeying the gospel some fifteen months ago. I wish in turn to write for others of the good work going on in Welland. Some work was done here a few years ago, but for some reason it died out. The work was started here again, through the efforts of our late Brother T. J. Robbins. Brother Robbins came to Welland the last of May, 1912, and at once began looking for Saints. He found one, Sister Maginnis. He then met and became acquainted with me, and presented the gospel to me. After thorough investigation I obeyed, being baptized and confirmed by Elder F. C. Mesle, November 17, 1912.

When Brother Robbins began talking to me about the gospel I wondered when I had heard it before, and one morning it came to me that thirteen years before this Sister Dellas Perry had told me about it. I also heard two sermons by William Place. I did not meet with another Saint until I met Brother Robbins. These were both present at my baptism.

My blessing tells me I have enjoyed a measure of the Spirit and have been sustained through various trials, temptations, and afflictions. My blessing also tells me that if faithful I shall forget the sorrows of the past because of the glorious anticipations of the future, and that my testimony shall be, I know I shall have part with Christ in the first resurrection.

Since this blessing I have met with the deepest affliction of my life, one which at times has almost overwhelmed me, but praise be to God, by whose divine aid I have been able as promised to hold on to the rod of iron. When my sorrow came upon me, only for this blessed gospel I could not have borne it.

After my baptism I opened my home for the elders to come at any time to hold meetings. For some time the meetings were all held there, but as we advanced other places were found more central, and Brother and Sister Taylor gave their house for the services. The first sermon was preached by Elder F. C. Mesle at my home December 17, 1912. By this time we had found three more Saints, Elder Alma Booker visited us to administer to Sister Maginnis who had been given up by the doctor because of heart trouble. She was healed at once, and has been well ever since, and attending the meetings. Our next visit was from Brother J. Thompson; he held two meetings. His sermons were very helpful, and we were very sorry to part with him. In June we had our first sacrament service. Some time before this we heard of Brother and Sister Baldwin and family of four, all in the church, adding six more Saints to our circle. We felt to rejoice, for they are all good singers, and Brother Baldwin presides at the organ. In the early part of June, Brother and Sister Taylor with their family of little ones moved here from Fonthill. We were glad to welcome them, and they have proved to be good workers. Their little daughter was one of the eight precious souls whom Brother Place has led into the waters of baptism here.

In June Elder Place organized a Sunday school and Religio. We are very much encouraged by the work being done by both of these bodies. We have been somewhat handicapped for a regular place to hold our preaching service, but the Lord has been mindful of us, so that we have never lacked for a place. We are thankful now to have a fine hall which we have rented for a year. It is all we could wish for. Elder Place comes to us every Sunday. We hold our prayer service at the different homes on Sunday evening, and enjoy the sweet influence of the Spirit.

Elder Arthur Leverton was with us for two weeks in August. We had three services a week and two on Sunday. We all secured our blessings, according to which if faithful our people here are to be heard from in the future. It seems that the Adversary is on our track, for as soon as we get a place for service and outsiders begin to come in we have to move. But we hope now to occupy our present hall for a long time, or until we become strong enough to build. We are looking forward to being organized in the near future.

In the death of our Brother T. J. Robbins we lost a faithful worker, one who was always ready to do his part to advance the cause. Brother Robbins was called home on November 2, in Winnipeg, where he had gone for a few weeks on important business. After reaching Winnipeg it became necessary for him to undergo a very critical operation. A special prayer meeting was called, and he was administered to by Elder Ward Christy, who was with him a great deal of the time during his illness. Brother Robbins recovered so far as to be able to leave the hospital and expected to return to Welland in a very short time; but, alas, severe hemorrhages set in and the Lord mercifully relieved him. It was said of him by the people who were with him during the last days of his life that he left a living testimony. May it bear fruit. We feel that Brother Robbins was used of the Lord to start the work here, and was then called up higher. May we as a monument to his memory and in gratitude to our Lord for his life among us, continue to build up the work here.

May God keep us all strong for the battle, as a united family ever ready to testify of his goodness. The most of us here are only babes as yet, and need nourishing.

Your sister in the one faith,

CAPITOLA B. AUSTIN.

#### Extracts from Letters.

J. C. Crabb, South Edmonton, Alberta: "Church work here is moving along smoothly. The Saints are well, and feel well spiritually. Fine winter weather, with three inches of snow, and running from two to thirty degrees above zero. Expect to stay here until further orders from headquarters."

L. G. Holloway, Macgregor, Iowa: "Am preaching every evening to fine audiences of interested listeners in a school-house five miles out in the country. Drive out each evening. Nearly all the people located in the immediate vicinity of the schoolhouse are our friends, but here in town the 'heathen rage and the people imagine a vain thing.' The preachers are up in arms, and doing all they can to kill our interest. There is strong talk of debate. There have been threats already of a mob, but I am losing no sleep over the matter. Everything seems to be at fever heat, and I do not know what the outcome will be. This is a new opening, and those who are coming out are loyal friends."

Keep your head cool and your heart warm. The one who lets his head get hot and his feet cold is in a bad way.—Backbone.

## News from Missions

### Sweden.

I am trying to raise the gospel standard here. Since I last wrote I have labored in this city mostly, yet I have done some labor at three other places. I preached out in the woods all summer, and succeeded in interesting some in that way, who could not be reached otherwise.

I am now preaching in a little hall belonging to the temperance people, in one end of the town. Some few are yet interested, and no doubt will accept the work in the spring-time. I have sold four Books of Mormon lately and loaned several. I have also distributed a good many tracts, and am loaning and selling the Voice of Warning to many. I hope the results will be good.

We have a very nice Sunday school at this place, with sometimes twenty or more in attendance. During my mission work here I have endeavored to instruct the children in Sunday school; as a result I have baptized four children of the Saints, two boys and two girls, who will soon be growing into men and women.

Here, as well as at all other places where the message of light is making its way, the enemy of all righteousness is making a desperate fight. The divines in the State Church and others are diligently warning the people under their control not to attend our meetings and to have nothing whatever to do with us. Their influence is felt all over the country, yet some few dare to come out anyway.

The authorities in the State Church have, with the sanction of the "riksdag," employed a man to rout out the "Mormons." This same body appropriated ten thousand crowns last year and eight thousand crowns the year before to enlighten (?) the people all over the country by way of lectures, articles in the daily papers, etc. A man by the name of Aslev, who has resided in Utah for some time, is, of course, just the man, and knows all about the "Mormons."

The last great act of the State Church was to get a very slanderous and malicious article in the almanac that goes into every home and is read by everybody. While the article in question tells some things about the Utah people which are true and very offensive, yet it attacks the character of Joseph Smith, and ridicules the Book of Mormon. For this reason it seems to be necessary to make reply, that we may have something to place in the hands of those with whom we come in contact.

I have also had in my mind for some time to open up the work in Malmo, the third city in the State, with ninety-three thousand inhabitants. But it takes money to pay hall rent, advertise, pay for room and board, and the Bishop can not very well supply us with this extra amount.

In this connection I desire to remind our Scandinavian Saints and others who are interested in this mission of the opportunity that is before us. The Lord has said that we are laborers together with him in saving souls; he also says that one human soul is worth as much as the whole world, or words to that effect, and the opportunity is extended to all to work out our salvation. We missionaries are doing all we can, offering all our time and as much means as we can spare. Each one may receive for himself a reward, when the sure rewards are meted out to the faithful ones, by doing a part of the Lord's work here in this life. If you can not preach, you can sacrifice a few cents, a dollar, or more for this mission, so that we can be able to open up the work in Malmo, and also make reply to those who try to slander the man that gave his life for the work we all love.

Sister Hanna Lawrence, Bjorneborg, Worml, Sweden, is bishop's agent here, and all money should be sent to her.

With love and best wishes to all, I remain

Your brother in gospel bonds,

C. A. SWENSON.

HELSINGBORG, FURNTORPSGATAN, 63, SWEDEN, Jan. 13, 1914.

### Des Moines, Iowa.

We have been over most of the district (so far as branches are concerned) and find that the work is moving along nicely. One new branch has been organized at Nevada, Iowa.

In company with Brother David J. Williams we pitched the gospel tent at Boone on June 14 and commenced our first united effort in the district, which was a success in most every way. We baptized three. On July 21 we shipped the tent to Nevada, where we held forth for two weeks, baptizing four. We were compelled to leave a fine interest there in order to get the district tent to Rhodes for reunion work, where a pleasant time was had by the little band of Saints who camped there, August 15 to 24. After the reunion we conducted tent services in Des Moines in company with Brethren D. J. Williams and J. M. Baker until October 7, with just fair attendance and interest.

On November 16 the Nevada Saints held their opening day services in their new church. Saints gathered in from all parts of the district. Brother J. W. Wight came from Lamoni and delivered the opening address.

On December 30 we started a series of meetings at Rhodes, in the opera house. Brother Williams came in a few days, and on January 4 Brother L. G. Holloway stopped on his way to eastern Iowa, preaching for us one week. Brother Williams and the writer closed the meetings there January 15 after baptizing five. We feel exceptionally good over our last effort, as we baptized some of the best people in the town, one of them ex-mayor and a lawyer. We do not wish to take all the credit of converting him, however, as he has listened to the gospel story for years. So the old saying is true, one sows, another waters, and another comes along and reaps. The Saints of Rhodes have secured a public place for worship, and are thinking of building a church. I might add that this little town is the old home of Brethren I. N. and D. C. White.

On August 24 the young people of the district were organized into a society called the Des Moines District Doers. They are doing in various ways, furnishing programs for special services throughout the district, helping at conventions, etc. To say they are enthusiastic is putting it mildly. As a result of this organization considerable musical talent is being developed. They are boosting for the next district reunion, which is to be held at Rhodes, August 21 to 30. We feel sure that by organizing the young will be brought closer together and will furnish their own entertainment instead of going into the world for it. If this is done we shall feel that our work is not in vain, as we realize that the young of to-day will be the backbone of the work of to-morrow.

Brother Williams and the writer have made a special effort in all our meetings during the past year to reach the young, and we feel to thank God that he has blessed us in doing this very thing. There is a noble band of young people in this district, and we feel quite sure they will be heard from in years to come.

May God help us in all our battles for truth.

Your brother in the gospel;

J. L. PARKER.

DES MOINES, IOWA, 1307 Maple Street.

## News from Branches

### Los Angeles, California.

A series of special meetings is in progress at the church. It was decided by unanimous vote of the branch to invite Evangelist McDowell to hold meetings for ten days, beginning Wednesday January 7, and closing Sunday, January 18. Brother McDowell spoke the first five days, and this week is alternating with Brother V. M. Goodrich. Excellent interest is evident. We have a good attendance, with a number of nonmembers. The preaching has been of a very high order, lucid, powerful presentations of the gospel and its adaptation to humanity, in a logical, convincing, and persuasive manner. Much good will undoubtedly ensue. A number are ready for patriarchal blessings, but difficulty is had in finding a stenographer. Probably Sister Bessie Bemis of San Bernardino will solve the difficulty by coming over in the near future.

Brother George H. Wixom was a visitor last Sunday, attending the meetings at Long Beach with Pastor Goodrich and the writer, where he formally organized the home class Sunday school into a regular school with a membership of about twenty-five and a full corps of officers, with Sister Mary C. Packard as superintendent.

Brother Ray T. Knowlton has been placed in charge of the mission at Hermosa Beach, and Brother Peter Kaufman in charge of the mission recently organized at Montebello. Election at Santa Ana resulted in the choice of F. W. Burton as president. At Garden Grove, Nathaniel Carmichael was elected president. San Diego reelected the former president.

An extremely enjoyable session of the priesthood was held at the regular meeting, January 5. The local ranks were swelled by the presence of Nathaniel Carmichael, F. W. Burton, H. C. Powell, J. W. Inman, and Brother Dickey from Garden Grove and Santa Ana. A paper was read giving quite a complete history of the School of the Prophets. The good influence of the Holy Spirit was present and seemed to manifest the pleasure of the Father in the efforts. The subject for next meeting is an address by Brother McDowell on the Order of Patriarchs. All the priesthood in the district, resident and visiting, are invited to attend these meetings.

Apropos of the marine disturbances which have been so widely noted in the press lately and attributed to causes within the earth, an occurrence was noted at the baptisms at Long Beach last Sunday which evidenced a power that did not come from "within" the earth, and exerted a comforting influence on the little body of Saints gathered at the ocean's edge.

Although not perceived at the time by the actual participants in the ordinance, it is vouched for by the pastor, Brother V. M. Goodrich, and others whose testimony is not to be impeached, that as the elder and candidate approached the line of breakers seeking the proper depth for immersion, the breakers ceased entirely, so that only beautiful, smooth, gentle undulations were on the bosom of the deep until the baptism was accomplished, when the breakers resumed and the resultant waves followed the parties to the shore. The phenomenon was remarked by the brethren, and more particularly so when the second candidate, a little girl, was led out. It is recorded in the pastor's diary that their hearts were thrilled to the point of exclamation at the love of God when the very same action of the waves was witnessed, as an evidence that God is the same as of old.

The ocean never did look so beautifully peaceful, and the

pure, clear sheen of the water purling up on the sands did seem most like the entrance to a new and celestial world. To God be the thanks and praise.

R. T. COOPER.

1700 TRINITY STREET.

### Lamoni, Iowa.

On Sunday, the twenty-fifth, the morning and evening services, usually occupied with preaching, were devoted to Sunday school and Religio work, the former occupying the eleven o'clock hour, and the latter at half past seven.

Even though these societies are quite prosperous, especially the Sunday school, the officers felt that a feature of this kind might prove of educational interest and be inspirational in effect. Their surmise seems to have been a good one.

Those who work in these branches of church work know how difficult it is to properly present working plans and ideals, discuss ways and means—in short, to reach the heart of the general public in the ordinary, crowded-for-time session at the regular hours. Even on occasions like this, only a few departments can be represented, but it is an improvement.

The work of the school in its general aspects was presented in a very brief way by Superintendent George W. Blair, the service having been opened with congregational singing, led by the young people's chorus, in charge of Mrs. W. J. Mather the Sunday school chorister. This feature was made still stronger by the accompaniment of the Sunday school orchestra, a sixteen-piece band under the leadership of J. H. Anthony. The opening prayer was by First Assistant Superintendent W. B. Paul. Another appreciated musical number was a vocal solo by Aileen Brackenbury, one of the intermediates.

Mrs. Anna Salyards, superintendent of the primary department, represented both that department and the beginner, giving definite suggestions whereby mothers could cooperate with officers and teachers in the momentous field of child training. We shall likely hear more of this later.

Mrs. Nellie Prall, superintendent of the junior department, told how that and the intermediate department were conducted, weaving interesting details into her narrative.

The library interests of the community, especially the Sunday school, were briefly touched on by E. D. Moore, the local librarian. He sought to show the necessity for cooperation of parents and library workers, giving as one reason the tendency of writers and publishers to cater to a morbid public taste for the suggestive or profane in literature.

At the evening session there were speeches by S. A. Burgess and J. A. Gunsolley. The former touched rather briefly on the object and benefits of the Religio, speaking from some twenty years of active experience. J. A. Gunsolley outlined some of the points urged for and against the merging of the Sunday school and Religio. We mention in his behalf that he did not take sides on the question. We were promised that the question would be discussed in a debate at the Religio the following Friday evening.

Here again the Sunday school orchestra did excellent work and more of it than in the morning. Miss Laura B. Kelley and Miss Anna May Morgan, both of Graceland's musical faculty, rendered a piano and vocal solo, respectively. Other features of the program were in charge of local Religio workers.

In spite of the heavy fall of snow in the forenoon, the attendance was excellent at both meetings. Many commendatory comments have been heard, and the plan seemed to meet with general favor, as it has always done in the past.

E. D. MOORE.

### Rhodes, Iowa.

The little branch at this place has been kept alive by a few faithful Saints who have not neglected the assembling of themselves together from time to time; who in the face of discouragements and opposing forces have kept up a little Sunday school and Religio at a private house. We are glad to say that recently our little branch has taken on new life. We have great hopes of better and brighter days in the future.

The Saints here procured the use of the opera hall, and on December 30 Elder J. L. Parker began a series of meetings, being joined by Elder D. J. Williams the following Thursday. We had expected Elder J. W. Wight also, but owing to physical disability he did not come, but sent Elder L. G. Holloway, who arrived Saturday night and remained over two Sundays, rendering valuable assistance. The attendance and interest were good. The preaching was of a high order, devoid of criticism upon the faith of any, and appealing strongly to the intelligent, thinking mind.

At the close of two weeks five precious souls were buried with Christ in the watery grave. Four of these we had invited to assist us in the music during the meetings.

Some of the Saints who once resided at this place will be pleased to learn that H. M. Weeks and daughter were among the number baptized. Brother Weeks is an old resident of this place, and quite a prominent man, having been justice of the peace and notary public for years. Both he and his daughter were prominent workers in the Methodist Episcopal Church. The other three are fine young people. Cora and Roy Shevill, brother and sister, were workers in the Protestant Episcopal Church, but not members. The other, Otto Richeson, is a young married man, son-in-law of Brother R. M. Sanders.

We can only feel sympathy for those who are losing these noble workers from their ranks, yet at the same time our hearts are lifted to God in thanksgiving to see them take this advance step. We feel that their usefulness has just begun in the true sense of the term, for they have now entered upon that straight and narrow way that will bring to them clearer vision, and broader and grander conceptions of God and his work than they otherwise could have had. And by making use of the means before them and preparing themselves for active service they may bring many precious sheaves with them when they enter the celestial glory of God.

The Saints have rented a hall for a year and will fit it up for services; so we will not be so handicapped in the future. We hope to have a church to worship in soon.

We believe there are others here near the kingdom. May God help them to make a wise decision.

In gospel bonds,

MATTIE HUGHES.

### Independence, Missouri.

SECOND BRANCH.

Independence Second Branch numbers about three hundred, and is noted for its zeal and faithful living. Though poor in this world's goods, yet rich in faith, it never loses sight of the prize of the high calling in Christ.

The branch is the proud owner of a very comfortable place of worship, a brick building, with a seating capacity of about five hundred in the auditorium, and about three hundred fifty in the basement. This building is paid for, and has been dedicated for some time. While only a child, this branch leads some older ones in securing a place of worship. The success of the building of the church was largely due to the efforts of Brother J. T. Curtis, and many others.

W. S. LOAR.

INDEPENDENCE, MISSOURI, January 26, 1914.

## Miscellaneous Department

### Conference Minutes.

SASKATCHEWAN.—District convened at Vanscoy, January 17 and 18. Statistical reports: Zion's Hill, Iowa, Sunny Vale, Artland, Disley. Preaching by Joshua Dobson, J. J. Cornish, T. J. Jordan, Fred Gregory. Next conference will meet with Iowa Branch, second Saturday and Sunday of July.

### Convention Minutes.

SASKATCHEWAN.—District Sunday school convened at Vanscoy, January 16. Officers elected: Superintendent, Leslie Mogg; assistant superintendent, Louis Anderson; secretary, C. R. Bowerman; treasurer, E. L. Bowerman; librarian, Mrs. A. E. Nunn; home department superintendent, Mrs. Grace Diggle. Afternoon was devoted to preaching by W. J. Cornish and Joshua Dobson, and to priesthood meeting, Birch Whiting and J. J. Cornish speaking. C. R. Bowerman, secretary.

SASKATCHEWAN.—Religio met January 15, with Minnesota Branch, near Vanscoy, E. L. Bowerman and T. J. Jordan presiding. Locals reported: North Star 48, Rabbit Foot Lake 19, Iowa 15, Viceroy 31. Resolution passed unfavorable to merging of Religio and Sunday school, and delegates to General Convention were so instructed. Petition to amend article 3, section 3, local societies, presented by North Star Local was appointed and convention voted to present said amendments to General Convention. Petition was read from Artland Local, convention resolving that Artland Local be enrolled on district record and be granted charter. Delegates to General Convention: J. A. Gillen, T. J. Jordan and wife, B. Whiting and wife, Joshua Dobson, M. Anderson, J. J. Cornish, W. J. Cornish, empowered to cast majority and minority vote. Preaching at 3.15 by B. Whiting. Adjourned to meet July 9, with the Iowa Branch. Joseph Bates, R. Bowerman, press committee.

NORTHEASTERN ILLINOIS.—Sunday school convention convened at 4416 Gladys Avenue, Chicago, Illinois, January 23. Calumet Sunday school, Hammond, Indiana, by permission of Southern Michigan and Northern Indiana District was added to the Northeastern Illinois District. Twenty-five dollars was appropriated for officers' traveling expenses. Schools having names different than the nearest town or city were asked to change same to agree with name of town or city. Officers elected: Mrs. F. M. Cooper, superintendent; C. B. Harts-horn, assistant superintendent; La June Howard, secretary and treasurer; J. A. Daer, home department superintendent; Jennie M. Johnson, member library board. Speeches on Sunday school work were made by J. B. Curtis and J. O. Dutton. Delegates to General Convention: George Worrell, Sister George Worrell, J. A. Daer, F. M. Cooper, Sister F. M. Cooper, Fred Wright, Sister Fred Wright, Marion Wright, Abe Rogers, Sister Abe Rogers, Mary Worrell, David Dowker, Sister David Dowker, J. O. Dutton, F. E. Bone, Sister F. E. Bone, La June Howard, James F. Keir, Lottie Keir, Stella Sloan, May Horton, sr., H. P. W. Keir, Sister H. P. W. Keir, Lester Wildermuth, Mary Townsend, Grace Wallace, J. A. Bronson, J. B. Curtis, Arthur Shreffler, Charles Burr, W. I. Cochran, Sister W. I. Cochran, Charles Atkins, James E. Smith, Sister James E. Smith, Earl Rogers, Sister Earl Rogers, William Sloan, W. A. McDowell, Sister W. A. McDowell, F. G. Pitt, Sister F. G. Pitt, Sister F. E. Frederick, P. Pement, Sister P. Pement, Jennie Bolander, Mrs. Stumbaugh, Clarence Wainwright, Elias Hayer, Sister Elias Hayer, Elsie Vowels, authorized to cast majority and minority vote. Adjourned to meet at 2.30 p. m. Friday preceding the next district conference and at same place. La June Howard, secretary.

### First Presidency.

NOTICE OF RELEASE.

The First Presidency and missionary in charge concurring, Elder W. C. Hidy has been released from his appointment to Ohio owing to adverse effect of climatic conditions upon his health.

FREDERICK M. SMITH,  
Secretary First Presidency.

INDEPENDENCE, MISSOURI, January 28, 1914.

## The Bishopric.

### AGENT'S NOTICE.

To the Saints of the Spokane District: We wish to thank all who have done their part in helping to pay off the general church debt. We ask all others to consider their duty in order to be in favor with the Lord. Let all respond quickly and gladly with the amount allotted to each, \$1.50. Perchance there are some who can not give their portion; let others, therefore, give larger amounts to make up. I am thankful for the generous support in the past, and trust that the Lord will bless you in basket and store.

Yours for Zion's aid,

W. W. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street.

## Christmas Offerings.

Please take notice that in order to get out publication of Christmas offering at an early time, it is necessary that reports be forwarded to reach this office by the 8th of February. We especially urge upon those interested in this that they take the matter up at once so as not to disappoint any of the schools or little folks in not being represented in the published list.

Very respectfully and hastily submitted,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, January 31, 1914.

## Conference Notices.

Clinton District will convene with Nevada Branch, March 7 and 8. Prayer meeting at 9 a. m., business 10. Selection of delegates to General Conference, and providing for reunion. Branch and ministerial reports should be in hands of secretary by March 1. All reports as well as collections for expense of conference should be sent to Roy S. Budd, Eldorado Springs, Missouri. Roy S. Budd, secretary.

Northeastern Missouri will convene at Bevier, February 21, 10 a. m. J. W. Rushton has promised to be with us. Business: Delegates to General Conference; question of operating tent the coming season; holding of a reunion this coming fall. Send reports to William C. Chapman, secretary, Higbee, Missouri, Route 3.

Kentucky and Tennessee will convene at Foundry Hill, near Whitlock, Tennessee, February 28. Send reports to secretary on or before February 26. S. E. Dickson, secretary.

Fremont District will convene at Hamburg, Iowa, March 7, at 11 a. m. Joint session of Religio and Sunday school will open with the evening session preceding, and will conclude the business Saturday morning. Selection of delegates to General Conventions and General Conference. We have hope that Brother J. A. Gillen will be able to be with us. T. A. Hougas, president.

## Convention Notices.

Kentucky and Tennessee Sunday school will convene February 28, at 7 p. m., with Foundry Hill Branch, near Peryear, Tennessee. Send reports to undersigned by February 25. Louise A. Wall, superintendent, Peryear, Tennessee.

Gallands Grove Sunday school will meet at Dow City, February 13, at 10.30 a. m. Religio will convene at 2.30 p. m. At 7.30 p. m. J. B. Wildermuth will give a talk to the young people. Send credentials at once. Floy Holcomb, secretary, Dunlap, Iowa.

Nodaway Sunday school will convene February 6, at 1.30 p. m., at Union Church, near Bedison, Missouri. Alma Nelson, secretary.

Northeastern Missouri Sunday school will meet with Bevier Branch, February 20. Election of officers. Vivian Chapman, secretary.

## Good Business for Sale.

Upon the public square near courthouse, in fine storeroom, a good, well stocked store. Merchant wishes to retire because of ill health and advanced age. Particulars furnished

upon application to E. L. Kelley, box 125, Independence, Missouri.

## Notice to Kirtland Auxiliary.

Woman's Auxiliary for Social Service of Kirtland District will meet in convention during district conference which convenes at Cleveland, Ohio, February 21 and 22. We trust all sisters who are privileged to attend will manifest a deep interest in this auxiliary of the Master's cause, by doing what they can to help and encourage those who are bearing the burden of this work.

MRS. F. J. EBELING.

WILLOUGHBY, OHIO, Route 2.

## Notice, Absent Members.

SPOKANE, WASHINGTON.

We wish to locate the following members belonging to the Spokane, Washington, Branch: Elizabeth Story, Hoerle Vera, Erma E. Turner, Frank Greenwood, David B. Crockett, Tolef Tollekson, Minnie Quinn, Laura C. Nelson, Thomas Tyler, William C. Smith, Sarah A. Johnston, James E. and Jennie Turner, Bruce and Mabel Mathewson, Helena Roble, Emma J. Dopp, Ila Lillian Closson, Susie Strong, Unarella Wolf, Charles and Zelpha Ziglu, William A. Borton.

W. W. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street.

FARMINGTON, IOWA.

Information is wanted with reference to the following members of the Farmington Branch: Elizabeth M. Bekrns, Walter, Robert, and Mary Dorothy, Emma F. Dalilman, Amanda Heinburg, Henry Harris, Sarah Rebecca Kay, Stephen and Naimie More, James F. Nelson, Caroline Rowley.

FARMINGTON, IOWA.

C. C. JOEHNK.

## Address.

J. C. Chrestensen, 366 South Fourth East Street, Salt Lake City, Utah.

## Died.

HATCHER.—Elder John Hatcher died at Lamoni, Iowa, January 19, 1914, aged 78 years, 8 months and 13 days. He was born in Stark County, Ohio. In 1858 he married Miss Columbia O'Neal. Of eleven children seven survive him, three sons, four daughters, of whom six were at his deathbed. The aged wife is feeble. Brother and Sister Hatcher obeyed the gospel in 1873, in Green County, Iowa. They moved to Lamoni in 1891. His death followed some months of decline. Sermon by H. A. Stebbins, assisted by John Smith.

NEWKIRK.—William Newkirk was born in Fairfield County, Ohio, November 16, 1830, died at the home of his niece, Mrs. Lottie Matthews, near Loyd, Wisconsin, January 15, 1914. He was ordained an elder early in the work of the Reorganization. He lived a consistent Christian life. He leaves one sister, many nieces and nephews. Brother Newkirk had the respect of all who knew him. He died strong in the hope of a glorious resurrection.

MCMAMARA.—Dorothy L., daughter of Brother and Sister Thomas McNamara, was born August 29, 1910, at Cadillac, Michigan; died December 1, 1913, at Flint, Michigan. She was blessed by W. D. Ellis, September, 1910. Dorothy was a granddaughter of Squire Tarbell, the man who married Joseph Smith to Emma Hale. Services at the church in charge of William Collins, assisted by R. A. Harder; interment in Adventist Cemetery.

LAKE.—Martha Gordon Lake was born in Scotland, August 22, 1836; died at Kirtland, Ohio, January 18, 1914. With her parents she came to this country when quite young, settling in Allegheny, Pennsylvania. She married Thomas Woods, at Allegheny, Pennsylvania, July 26, 1854. To them were born four children who died in infancy. Thomas Woods was killed during the Civil War in the Battle of the Wilderness. She was baptized into the Reorganized Church in Allegheny, Pennsylvania, October 9, 1864, by W. W. Blair, by whom she was confirmed. She was married to John H. Lake in the Temple at Kirtland, by W. H. Kelley, April 10, 1887. She moved to Kirtland in 1889, where she continued to reside until her death. Sister Lake's parents were bap-

tized in Scotland by the first elders sent to Europe by the early church. They died in the faith, her mother having died at Kirtland. The wealthy McCutcheon of Allegheny was her uncle. With other wealthy relatives she was offered place and social position if she would renounce her religion. But she esteemed her faith of greater value to her than the riches of this world. The wife of Doctor Talmage, the famous English preacher, was a first cousin.

**PIEPERGERDES.**—Sister Amanda, wife of Brother John Piepergerdes, passed peacefully away January 21, 1914, at Stewartville, Missouri. They were married January 15, 1891, near Mount Union, Iowa. Her maiden name was Ramford. To them were born five daughters, who with the father are left to mourn. She was baptized at Mulhall, Oklahoma, May 25, 1893, by T. J. Smith. She was a good wife and mother and a faithful Saint, always at her post of duty. Funeral at Dekalb church, in charge of A. W. Head, sermon by I. N. Roberts, interment in Dekalb Cemetery.

**EMMETT.**—Frances M. Emmett was born September 15, 1855, at Buckhorn, Kent County, Ontario; died at the South Side Hospital, Kansas City, Missouri, January 3, 1914. She married Elder Joseph J. Emmett, December 23, 1875. She was the mother of eleven children, five of whom preceded her. The remaining six were present at the funeral. They, with the husband, three brothers and two sisters are left to mourn. She was baptized November 21, 1869, by her uncle, John Shippy. Services from Stone Church, Independence, Missouri, T. W. Chatburn in charge; sermon by Joseph Luff; burial in Mound Grove Cemetery.

**SUMPTION.**—Benjamin Sumption was born January 2, 1830, in Wilkshire, England; died December 12, 1914, at Lamoni, Iowa. He married in Dudley, England, September 10, 1859; came to Kewanee, Illinois, in 1861, and to Lamoni, Iowa, in 1902. Wife, two sons, one daughter survive him. He was buried from the Latter Day Saint church, January 14, 1914; sermon by Heman C. Smith, John Smith and Amos Berve assisting. Brother Sumption was baptized at Kewanee, May 4, 1875, by Thomas W. Smith; was ordained a teacher July 14, 1875, and a priest December 24, 1876. He served faithfully.

**FORSQREN.**—Martha May Forsgren was born in Indiana, February 7, 1880; died at her home in Raglan Township, Harrison County, Iowa, January 13, 1914. Married Olof Forsgren March 2, 1898. She was baptized by J. F. Mintun in 1901. She was highly esteemed for her kindly, helpful ways. Funeral at Saints' church, Magnolia, Iowa, January 18, Alma M. Fyrando and R. C. Chambers officiating. A large, sympathetic assembly bespoke their regard.

**RAMSEY.**—David James Ramsey was born March 8, 1854; died of pneumonia January 13, 1914. He married Delila E. Miller, February 16, 1880. To them were born ten children, Leora Tate, William C., Floey G. Groves, Annie May Champion, James Henry, Gus, Delila E.; three died in infancy, Susannah L., David J. and George. He was baptized August 4, 1913, near Derby, Indiana, by J. R. McLain. Funeral by D. H. Baggerly.

**CUMMINGS.**—Elizabeth Cummings was born November 25, 1839; died January 12, 1914. She married Francis Marion Cummings in 1858. She leaves three sons, Hiram, Edward and Samuel, two daughters, Harriet Isabel and Mrs. Joseph R. Connor. She was baptized August 29, 1901, by M. R. Scott, jr., near Derby, Indiana. Funeral by D. H. Baggerly.

### "Miracles of Science."

Doctor Henry Smith Williams's new book, *Miracles of Science*, offers a collection of facts and ideas that will convey a new conception of what scientific endeavor has accomplished within the last decade. The book has just been published by the Harpers.

As a popular work *Miracles of Science*, which takes up the record where Doctor Williams's *Story of the Nineteenth Century Science* left it, has the eminent virtue of inclusiveness, giving an impressive general view of the whole period with which it deals. Astronomy, medicine, eugenics, gyroscopic appliances, and hydroaeroplanes all fall within the scope of

the book. And the author's exposition is equally clear, whether he is explaining the newest conception of the luminiferous ether or describing the workings of the new Diesel engine. A highly readable style, excellent judgment as to the amount of detail or illustration that will best serve the ends of lucidity, and finally an evident distaste for superficiality, are characteristics that lift his book above the common level. In it freedom from the least suspicion of crankiness, or even that of preoccupation with one science or with one point of view which sometimes results in over-emphasis, coexists with an enthusiasm equal to that of the specialist or the doctrinaire.

Doctor Williams explains the new "planetesimal" hypothesis fully, according to the present state of knowledge, and shows how the new theory does away with many difficulties of the old. He next surveys the progress that has been made in charting the universe and in determining the "proper motions" of even the most distant stars. Then follows the fascinating story of those experiments involving radioactivity which have led to a complete revision of the whole theory of atoms, suggesting new views regarding even the nature of gravitation; and this leads up to the strange yet probable theory of Reynolds and others, that matter is really made up of "holes in the ether," and that the earth and all material bodies moving through space are like bubbles in a stream of water.

In the chapter called "Juggling with life," the seemingly miraculous exploits in the biological field of such men as Jacques Loeb are described—how an unfertilized egg has been made to develop; how an individual organism has been split into several parts which went on living independently, and many other matters of like nature, including the process, as practical as it is theoretically interesting, by which Professor Nuttall is able to identify the blood of man and of the different species of animals. In the chapter on "The creation of species," Professor William Patten's theory of the descent of man—a theory that is generally recognized as a most important contribution to the science of evolution—is plainly and persuasively set forth.

Mendelism and the laws of heredity are explained; and one may learn just what practical rules the eugenists have been able to lay down. Similarly in the part of the book devoted to microbes, "vaccine therapy," and the banishing of the great plagues, one may learn just what has, and what has not been accomplished in combating such diseases as cancer and tuberculosis. Other subjects taken up are the gyroscope-compass, photographs by wires and by wireless, "audible light," airships, and aeroplanes. Even if one were more or less familiar with all the facts one would enjoy reading and would want to possess an epitome so full and so entertaining as this by Doctor Williams.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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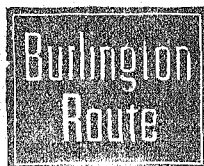
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, FEBRUARY 11, 1914

NUMBER 6

## Editorial

### SCIENCE AND MIRACLES.

Under the caption, "The church and miracles," and over the signature of one J. G. Schwalm, the following, appearing in the *Rock Mountain News* for December 10, 1913, is strikingly suggestive of the influence of science so-called and higher criticism upon religious thought in certain quarters:

It is a question of considerable interest and wide discussion as to what position the modern man should take with regard to the miracles of the Bible. Recently there have been reported in *The News* various sermons dealing with this question. The Reverend Doctor Morse of the First Baptist Church pointed out the shady side of the story of the flood, and asked whether there ever was a real ark. The Reverend Doctor Tanner explained away all miracles in connection with the feeding of the five thousand; and Doctor Law said that belief in the miraculous birth of Jesus was not essential to being a Christian.

Lyman Abbott, the reverend and exceptionally learned and popular editor of the *Outlook* in an article headed, "Democracy around the world," makes the following statements: "I do not believe in natural depravity. . . . Our common language repudiates the notion that depravity is natural. . . . I am an evolutionist. I believe that creation is growth, not manufacture. The worlds are made out of star-dust; the animal creation out of protoplasm; man out of the animal creation. The tigerish temper, the hoggish greed, the rhinoceros' insensibility are rags of the cast off garments of man's rudimentary condition. They were natural to him before he was a man. They are unnatural to him now that he has become a man. . . . With the scientist, I think highly of the present dignity and future destiny of man."

In our physical geographies we explain the origin of the seas, mountains, rivers, soils, continents and oceans on a basis that is entirely natural. In geology we explain the development of rocky layers of sedimentation and their fossil contents without so much as thinking of a miracle. Astronomy takes the star dust and by the simplest process—the process by which a drop of rain is formed, makes worlds out of it. We insist on scientific farming and never think of praying for rain. All of which is a very good reason why intelligent ministers and people class the Bible traditions with other literature of the same time and nature, which no one pretends is anything but the doll and toy play of the childhood of the race.

It took two hundred years to convince the church that Copernicus had discovered something. Perhaps it will not take quite so long for the church to discover that Darwin discovered something.

Only the other evening I heard the names of Darwin, Huxley, Spencer, Wallace and Tyndal mentioned very favorably from a Methodist pulpit. It was the first time in my life and it was a great sermon. There was a spirit of pride and satisfaction in that meeting that was as different from the ordinary "salvation" meeting as a school is from a prison. If ministers would preach more science and less faith much good could be accomplished. Religious faith may consist of the most horrible falsehoods, but scientific knowledge is an ever-present help.

This failure to harmonize the conclusions of science with the miracles of the Bible story of the creation and subsequent events results in discrediting the Bible narrative. Accepting the conclusions of science as final and unalterable and considering themselves possessed of all light and truth as represented by the Bible, these critics set aside the God of miracles to accept—if they accept one at all—a god determined by the limitations of finite research and comprehension.

It is well to remember that it took scientists a long time to learn that the earth is round; that yellow fever is carried by the mosquito; that bleeding patients already weakened from a lack of red blood is an improper treatment, and a hundred other things understood by the ordinary schoolboy of today. It is well to remember also that man yet comprehends only in the most limited sense the great forces of nature, to say nothing of the infinite power which sets them in operation. When we know all about these forces and this power then and not till then will we be in a position to set out conclusions final and definite with reference to science and the miracles of the God of the Bible.

It does not become churchmen to disregard the truths that scientists have demonstrated. It is not fitting for scientists to ridicule the faith of churchmen. Science and the church are both indispensable. The church can not successfully cope with social disorder—poverty and filth and disease and sin—without the cooperation of science. Science can not make of degenerate manhood a thing of beauty and society a wholesome order without the vitalizing and moralizing influences of the faith of the church—a faith deep-seated in a God of power and of potent influence in the affairs of men and of the physical universe.

Scientists who ridicule the faith of the church assume to know all, and therefore to know that the miracles of the Bible exist in tradition only and not of a fact. Reached from this assumption their conclusions are as valueless as their assumption is baseless. Churchmen who from their lack of comprehending God can not answer the criticisms of science and who seek to discredit the Bible narrative make impossible their further development toward God and the broadening of their conceptions with reference to his miraculous power. Churchmen or scientists who hold their minds open to truth and light from whatever source will come eventually to the facts with reference to science and God. And when they do they will have discovered that true science is none other than a great force at work carrying forward the purposes of an infinite order, directed from the beginning by a divine Being of all power.

The sane and safe course for Latter Day Saints is couched in the instruction:

Wisdom is the principal thing; therefore get wisdom.—Proverbs 4: 7.

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith.—Doctrine and Covenants 85: 36.

Science as well as all other legitimate fields of human thought and experience are open to us. If we enter this field and seek diligently both by study and by faith we may advance in learning. And during the days of our research we may possess our souls with wisdom. As we learn wisdom we align ourselves with neither the scientist who ridicules the faith or belittles the brains of the churchman, nor with the churchman who looks upon science as a field foreign and opposed to the church; but moving along under the serenity of our profession we "go in and out and find pasture," finally coming to learning, approximating God.

J. F. GARVER.

#### LECTURES AT CONFERENCE.

Two of the brethren have consented to deliver courses of lectures, with suggestive readings, at the coming General Conference. These lectures are for those holding the priesthood only, and will be given each morning at eight o'clock in the basement of the church, the lectures to alternate, the first one being given on Tuesday, April 7. It is requested that all those of the ministry attending conference make special efforts to attend these lectures, as we hope to make this a permanent feature of the conference if the results of the present courses indicate the demand exists for others. The courses offered will be in Homiletics and Comparative Religions, the former being given by Brother Walter W. Smith, the latter

by Brother S. A. Burgess. Further announcements will be made concerning the courses on the first day of conference.

FREDERICK M. SMITH,  
*Secretary First Presidency.*

#### CURRENT EVENTS.

##### SECULAR AND RELIGIOUS.

GOVERNMENT OWNERSHIP OF LINES.—A committee appointed by Postmaster General Burleson has reported to the United States Senate strongly in favor of government ownership and control of telephone and telegraph lines, and wireless systems. Under their proposal the Government would not purchase real estate owned by the various companies, but would find room for switchboards and accessories in post offices or in buildings leased for that purpose. This is designed to reduce the cost of purchasing telephone properties, which was originally estimated at about nine hundred million dollars. The following are the suggestions offered by the committee:

1. That Congress declare a government monopoly over all telegraph, telephone and radio communication and such other means for the transmission of intelligence as may hereafter develop.

2. That Congress acquire by purchase at appraised value the commercial telephone network, except the farmer lines.

3. That Congress authorize the Postmaster General to issue, in his discretion and under such regulations as he may prescribe, revocable licenses for the operation by private individuals, associations, companies and corporations of the telegraph service and such parts of the telephone service as may not be acquired by the Government.

The committee further suggests that the service be extended to obscure localities not now served, and that rates be equalized.

CONFUCIANISM CHINA STATE RELIGION.—A bill prescribing Confucianism as the state religion of the Chinese Republic has been passed by the administrative council which takes the place of the parliament recently dissolved by President Yuan Shi-Kai. It is said that religious tolerance will be extended toward professors of other religions, in harmony with existing treaties with other nations. Representatives of Christianity, Mohammedanism, and Buddhism opposed the adoption of this order, but were not successful in their opposition. Confucianism is more a system of ethics and morals than a religion. It enjoins reverence for parents, and by merging the individual in the family and the family in the state makes the state the supreme object of consideration. Confucius taught many of the virtues but abstained from any extended consideration of such questions as the immortality of the soul, the existence and nature of deity. Concerning the latter question it is said that one of his maxims was, "Re-

spect the gods, but have as little as possible to do with them." He taught the golden rule in a negative form, "What ye would not that others should do unto you, do ye not unto them." The action of the administrative council was taken on the recommendation of the president; and it is thought that the whole move is of purely political significance and indicates the desire of the president to strengthen his position with the masses of the Chinese people.

**IMMACULATE CONCEPTION.**—Reverend Charles F. Aked has by the Presbyterian Ministerial Association of San Francisco been asked to resign as president of the Church Federation of that city, and chairman of the executive committee. This action by the Presbyterian ministry is provoked by the position taken by Reverend Aked with reference to the immaculate conception, and set forth in a sermon delivered by him at the First Congregational Church of San Francisco. The expression complained of is as follows:

My conclusion upon this question is that the faith of Mark and John and James and Paul is good enough for me. It is good enough for any Christian. These men say nothing about Jesus having come into the world in a miraculous way. I prefer to stand with them. What do we mean by saying he was divine? It is a question of quantity and not of quality. There is divinity in us, but so much more in him that I prefer to call him divine. Perhaps it would be better to speak of the divineness of man and the divinity of Christ.

Reverend Aked came into prominence on resigning some time ago the pastorate of the Fifth Avenue Church in New York City, attended by the Rockefellers and other millionaires, because said church refused to meet his request for a \$500,000 edifice to which the poor of New York might be welcomed. He has expressed his intention to resign the presidency of the San Francisco federation.

**BOTTLE VERSUS BOOK.**—Two parliamentary commissions recently met in Saint Petersburg, one dealing with the printing and publishing of books and newspapers, the other with the production and sale of vodka. The deliberations of these commissions revealed the fact that in Russia every facility is furnished by law for the sale and distribution of vodka, a government monopoly, while at the same time crippling restrictions are placed upon the public sale and circulation of literature of every kind, from the daily paper to the bound volume of fiction, history, or science. Printing shops may be opened only in towns of five thousand inhabitants and upwards, and may be closed on the slightest provocation, or at the whim of some petty authority, the property being confiscated and publications discontinued. On the other hand, wine shops may be opened anywhere, and their closing is all but impos-

sible. The Duma undertook to regulate the sale of vodka, but these efforts were obstructed by the Council of State. The Duma took the position that wine shops might be closed by a board of aldermen; the Council said no. The Duma contended that they might be closed by a majority of the inhabitants; the Council insisted upon a two thirds majority, the vote to be restricted to men. The Duma then endeavored to confine wine selling to villages having a self-government; the Council authorizes its sale anywhere. It is of interest to note that nineteen of the Council of State are distillers. Discussing the situation in the *Kievskaja Mysl*, Alexander Yablonsky says:

Vodka and literary products both need a market. But, unfortunately, the bottle has a great advantage over the book in this respect also. The Commission on the Press prohibits boys under seventeen from selling newspapers; while the clerks in wine shops are informed that no excuses for a lack of supply of vodka will be accepted, not even storms, inundations, or earthquakes. Vodka must be on hand everywhere, and woe to the man who is found without a supply. In a word, the press is prosecuted for being distributed, while the distribution of vodka is made compulsory.

It is no doubt the purpose of the Russian Government in the one instance to realize a revenue from the sale of vodka, and in the other to keep the people in ignorance in order to prevent democratic institutions and democratic forms of government. Their course certainly makes for ignorance; whether it will succeed in holding the people under the present monarchical government time will tell.

**MESSAGE ACROSS ATLANTIC.**—The first wireless message to cross the Atlantic was recently sent by Emperor William, of Germany, to President Wilson, covering a distance of 4,062 miles, from Hanover to the New Jersey coast. This marks a signal triumph in the progress of the wireless method of communication.

**ADMINISTRATION AND SUFFRAGE.**—The present administration at Washington has declared itself upon the question of woman's suffrage by taking the position that the franchise should be controlled by the several States, in harmony with the principal of local self-government as held to by the party now in power. President Wilson in addressing a committee of working women who visited the White House last week declined to commit his party, since woman suffrage had not been championed in the party platform. Both in caucus and by its leaders upon the floor of the House this party has declared itself as indicated.

**UNITED STATES AND MEXICO.**—The embargo on munitions of war has been lifted. It is urged by the administration that this action is taken not to favor

the Constitutionals, but rather because of changed conditions. The embargo was placed upon arms and ammunition in March, 1912, during the revolution against President Madero, and with the idea of aiding in the suppression of said revolution and helping to maintain constitutional government in Mexico. The situation now is reversed, according to the viewpoint of the Washington administration, and there is no constitutional government in Mexico. By lifting the embargo it is maintained that Mexico is left free to settle her own affairs, which condition it is hoped will bring about soon a constitutional administration in the city of Mexico. Many arms and much ammunition stored along the border are being hurriedly carried to the constitutional forces in northern Mexico. This will strengthen their hands for the attack upon Torreon and Mexico City.

**REBELLION IN PERU.**—Guillermo Billinghurst, president of Peru, was taken prisoner on the 4th inst. as the result of a military revolution. He was removed to Callao, from which port he will be sent into exile in a foreign country. General Enrique Varela, premier and minister of war, was killed. The revolt is due principally to dissatisfaction over President Billinghurst's efforts to place the finances of the country on a sound basis. To do this the president urged the strictest economy throughout the public service, particularly with reference to the salaries of office holders and to estimates. This pruning of salaries and estimates proved unpopular, and to overcome it the rebellion was instigated.

**MEXICAN WAR.**—Mazatlan, an important seacoast town on the western coast of Mexico, is reported to have been captured by the Constitutionalist forces. Mazatlan is the home of many rich Spaniards and Mexicans, who it is thought will be forced to contribute to the Constitutionalist cause. It is a port from which much shipping is done. This is the first seaport to come into possession of the Constitutionals. Its possession will no doubt be decidedly to their advantage.

#### BUREAU OF PUBLICITY.

Starr Corless, Coldwater, Michigan: "The Open Letter to the Clergy I am sure will be productive of much good. It is right to the point. We will do all we can to help the good work along."

C. W. Hawkins, San Jose, California: "I think this a grand move."

Stewart Lamont, Chatham, Ontario: "Two of these letters are for the editors of our daily papers, who have promised to publish same. The movement is a good one, and all should help in it."

E. O. Clark, Des Moines, Iowa: "Inclosed please

find money order to amount of \$5.65, sent me as the contribution of the Boone Branch of the Saints for mailing out Open Letter. With best wishes for the bureau and all connected with it."

A minister of the Congregational Church having a pastorate in California, writes as follows: "Yours of the 14th instant with Open Letter to the Clergy is at hand. I have read it with interest, and am glad to get light upon the work of the Reorganized Church of Jesus Christ of Latter Day Saints. If you are ever in these parts, I shall be glad to see you."

W. N. Robinson, Tulsa, Oklahoma: "I note with pleasure the information of the letters being sent out by the Bureau of Publicity. I take pleasure in appending herewith a list of names of all the pastors of the city and those in charge of religious work."

#### NOTES AND COMMENTS.

**BUTTERWORTH TO CONFERENCE.**—Letter from Brother C. A. Butterworth, of Australia, informs us that he is making preparations to be in attendance at the coming General Conference. This letter indicates the present hopeful condition of the Australian Mission. It will appear next week.

**SUGGESTION FOR QUORUMS.**—We are in receipt of circular number one from Brother E. A. Thomas, secretary of the Kirtland Quorum of Priests, in which is set forth a plan by which the quorum is to furnish its members with information with reference to various features of church work. Loose leaf binders are supplied the members. When one desires information on any given point he may write the quorum editor who has access to several libraries. Securing the facts or data requested, the editor furnishes them not only to the one inquiring, but also to each member of the quorum, in a form to be inserted in the binder. We call attention to this method for the benefit of other quorums who might adapt it to their work.

#### EDITORIAL SELECTION.

##### THE TWO DYINGS.

I can remember, once ere I was dead,  
The sorrow and the prayer and bitter cry  
When they that loved me stood around the bed,  
Knowing that I should die.

They need not so have grieved their souls for me,  
Grouped statue-like to count my failing breath;  
Only one thought strove faintly, bitterly,  
With the kind drug of Death:

How once upon a time, unwept, unknown,  
Unhelped by pitying sigh or murmured prayer,  
My youth died in slow agony alone,  
With none to watch or care.

—Margaret Widdemer in *Everybody's*, June, 1913.

## Original Articles

### KINGDOM OF GOD, KINGDOM OF HEAVEN, CHURCH OF GOD SYNONYMOUS.

#### WHY MAKE A DISTINCTION WHEN THERE IS NO DIFFERENCE?—NUMBER 2.

In number 1 it was our effort to show that the standard books of the church use the terms *faith* and *belief* synonymously and interchangeably. In number 2 we will make the same claim for the phrases *kingdom of God*, *kingdom of heaven*, and *church of God*, with all the different phrases used to designate the church.

#### WHAT IS THE CORRECT POSITION?

There are some who claim that there is a marked distinction between the kingdom of God and the kingdom of heaven. Others think they see a clear distinction between the kingdom of God (represented by the two phrases, we presume,) and the church of God.

Our position may be stated as follows: The kingdom of God, in its imperfect condition, was located on the earth in the days of Jesus Christ and his apostles. By imperfect we mean in the sense of the moral and spiritual condition of its citizens, and because of its incompleteness. In one sense, the kingdom can never be perfect until it is complete. In another and very important sense, it can never become perfect until all its citizens become *righteous*, in a gospel sense. We believe that this same kingdom is now located on the earth, by virtue of the *beginning* of the great restoration which was to precede the second advent of the Lord Jesus, in power and glory.

The kingdom of God or kingdom of heaven, also exists in heaven, incomplete, but perfect in the moral and spiritual condition of its inmates. Either one of these two phrases, *kingdom of God* and *kingdom of heaven*, properly apply to the kingdom on the earth, or in heaven, or to both, when they shall have been united in one. They are so used in the Bible and Doctrine and Covenants. If we use the phrases, *church of God* or *church of Jesus Christ*, they refer to the same divine institution, whether it is located on earth or in heaven.

When reference is had to the kingdom of heaven, located on the earth, it is, in fact, the kingdom or church *militant*; but when reference is had to the kingdom in heaven, it is the kingdom *triumphant*. And when the two shall have been united in one, it will be not only the kingdom triumphant, in a limited sense, (that is, for those who have actually secured a glorious triumph) but the kingdom *triumphant* and *complete*. Precisely the same is true of a proper application of these terms to the church.

#### SYNONYMOUS AND INTERCHANGEABLE.

From a comprehensive examination of Bible statements, made by those who were properly authorized and qualified to represent the church and kingdom of God, together with later statements found in the revelations of Jesus Christ concerning the restored church and gospel, we reach the conclusion that the expressions *kingdom of God*, *kingdom of heaven*, and the different phrases applied to the church of God, are synonymous, and may be properly used interchangeably. Indeed, *they are so used*.

Matthew, in recording the parables of Jesus, uses the expression, *kingdom of heaven*, at least ten times: In chapter thirteen, seven times; chapter twenty-five, twice; and in chapter nineteen, once. From this last citation I quote as follows:

Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Verses 23, 24.

We quote this for the purpose of showing that Matthew understood the two phrases (kingdom of God and kingdom of heaven) to mean the same thing; for, as these verses show, he uses them interchangeably.

Mark, Luke, and John use *kingdom of God*. Paul, too, seems to have preferred this manner of expression. But I call special attention to the fact that Mark and Luke apply the phrase to the very same parables where Matthew uses the *kingdom of heaven*.

What should be our conclusion on this testimony? Did Jesus use one of these expressions only? If so, either these two writers, or Matthew, was guilty of ignoring the language of Jesus. It can not be that they forgot it, for the phrase is a short one, and was repeated many times. And, by the way, we can not accuse Matthew of ignoring the language of Jesus, for he uses the *kingdom of God* at least three times.

The proper conclusion, therefore, is easily reached. Jesus evidently used both phrases, and because of this the sacred writers understood the two phrases to be synonymous and interchangeable, hence each one used them, or one of them, according to his taste or preference.

#### THE KINGDOM OF GOD IS THE CHURCH.

The *kingdom of heaven* or the *kingdom of God*, whichever you prefer, is *God's church*, whether located on earth or in heaven; whether existing in its imperfect condition (that is, in part), or in its completeness and perfection. Why not, since the church is a divine institution, the purpose of which is the salvation of God's people?

"And the Lord added to the church daily such as should be saved."—Acts 2: 47.

We are not at liberty to presume that the Lord

would place men and women in a church that was human in its origin and character in order that they might be saved! Further, God places the people in his church because of their belief in him and in his Son, Jesus Christ, and their obedience to the gospel. And the gospel (please note it well) is the law of the church, and the law of the kingdom of God.

In Doctrine and Covenants, section 42, we have a record of the law given for the government of the church till Christ shall come in glory. In paragraph 5, the "elders, priests, and teachers" are commanded to preach the principles of Christ's gospel "which are in the Bible and Book of Mormon." And in 58: 5, we read, "Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."

This shows, without further reference, that the law of the church is the gospel law, referred to by James as "the perfect law of liberty." (James 1: 25.) This is the law which governs the kingdom of God, therefore the kingdom of God and the church are synonymous.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4: 23.

Mark gives it as follows: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."—Mark 1: 14.

The same law, we discover, belongs to the kingdom of heaven, kingdom of God, and the church.

But to return to the church as a divine institution.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5: 25-27.

And upon this rock I will build *my* church; and the gates of hell shall not prevail against it.—Matthew 16: 18.

We purposely emphasize *my* because it shows that the church belongs to the Son of God; and if so, it is in fact the church of Jesus Christ. If Jesus Christ was the builder of the primitive church, and if he died for it, that it might become a pure church, "without spot, or wrinkle, or any such thing," then surely the church he built and for which he died is divine. And if, as we believe, the church has been restored to earth in these last days, it is still as divine as it ever was.

The writer believes that "the church of God," (*eklesia*, that which is called out"), has existed, and may exist, either in an organized or unorganized condition. In its broadest sense it embraces all the forces of righteousness and truth which, when received and properly used, never fail to improve the condition of those who receive them. So, men and

women who believe in God, love the truth, and diligently seek after righteousness are a portion of God's church, and in all the ages of the past he has not failed to extend to them his special watchcare and love.

These forces of *righteousness* and *truth* referred to constitute a part, yes, an important part of the divine plan, called the gospel. And while we may be in advance of them, if equally faithful and diligent, because we have come in contact with a greater light, and although they may yet be in "the wilderness," they do, nevertheless, constitute a part of God's church and kingdom.

Another reason for believing that the kingdom of God is the church, is seen in the fact that a large number of the parables of Jesus given to illustrate the true character of the kingdom of heaven describe the work and condition of the church from its incipency till it reaches perfection. It has a small beginning here on the earth, but grows or develops into a condition of magnitude and perfection. For a time the elements of wickedness and imperfection are in the kingdom, and are quite prominent; but at the time of the end these are all eliminated and the righteous are left in peaceable possession.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Jesus.

In proof of this position read all the parables of Matthew 13, and a number of the same as given by Mark and Luke. For instance, we take the parable of the mustard seed. From such a small beginning we have the mustard tree, in which the fowls of heaven find a place to lodge. Again, we notice the parable of the net cast into the sea, which gathers of all kinds, but when drawn to shore the good are put into vessels, while the bad are cast away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Jesus.

This growth of the kingdom of God, which finds its explanation in the development of the church of God on earth, is made very plain by another parable of Jesus:

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4: 26-29.

This is so plain that it requires no comment; and is a hard hit on the theory that the kingdom of God will have no existence on earth till established by Jesus Christ when he shall come in power and great glory.

Without reasonable doubt, this is the kingdom

(church) for which Jesus lived and died; the one which he said he would build on the true foundation. But it should be borne in mind that he builds through human instrumentalities of his own choice, who are required to follow closely the directions which he shall and will give, as the great Master Builder. Hence the following plain and precious instruction:

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things (temporal blessing) shall be added unto you.—Matthew 6: 38, Inspired Version.

#### CHURCH OF GOD IN HEAVEN.

Just as the kingdom of God is now located on earth and in heaven, and will remain there till the time of perfection and triumph, so it is with the church; for the terms of designation are identical.

It will be admitted, we believe, that the family of God are those who obey the gospel and become his church. The faithful ones, who have finished their work of preparation and scored a victory, become members of the church *triumphant*, while those who remain here are members of the church militant. The connection is so close between the two parts of the one church that the perfect record of our work and standing, while here, is kept in heaven.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Hebrews 12: 22-24.

By reference to Doctrine and Covenants 76: 7 we learn that Joseph Smith and Sidney Rigdon saw the church of the Firstborn located in heaven. The passage reads as follows:

And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion.

Thus we still further prove the synonymous and interchangeable meaning of the different phrases, used to designate that divine institution ordained (together with its divine law) for the salvation of God's children. So it is evident, we think, that when we become members of "the church of God," we become members of "the kingdom of God"; and when we become members of the kingdom of God we become members of his church.

#### GOD'S PLAN.

We are mortal, weak, and, sometimes, quite easily discouraged. All this and much more concerning

our limited and needy condition God knows. For this reason, and because of his love for man, his wisdom and power, it is his plan to bring his children in as close and direct contact as is practicable with all that he has ordained for their timely and eternal good. In this wondrous effort God manifests his great condescension.

At the very foundation of this work lies the atonement of Christ. Christ does not remain in heaven, but God sends him down here among us, to be one of us, to meet the ills and trials of life *as we have to meet them*, that he may demonstrate how the battles of life should be fought, and what may be secured through a childlike and perfect obedience to the divine plan. God was willing to send Christ because of his love for us, and Christ was willing to come because of the same love. (John 3: 16-19; 2 John 4: 9, 10; John 10: 11, 17, 18.)

The gospel is God's plan for the salvation of the human family, and it is, as we have already seen, the law of the church and kingdom of God. (1 Corinthians 15: 1, 2; Romans 1: 16; 2 Corinthians 4: 3, 4.) This gospel, "the gospel of our salvation," "the perfect law of liberty," together with the kingdom or church to which it belongs, are not kept in heaven, but are brought right here, where men are commissioned to preach the gospel to all people, and build up the kingdom of God among men. Note it carefully that the authoritative declaration of the gospel is closely connected with the building up of the church and kingdom of God on earth.

Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even unto John, have foretold of these days. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.—Luke 16: 17, 18, Inspired Version.

Herein is described the contact that God intended between the divine plan and the people. Hence we read: "The beginning of the gospel of Jesus Christ the Son of God" (Mark 1: 1); and Matthew tells us that when John began to preach, he said to the people, "Repent ye; for the kingdom of heaven is at hand." (Matthew 3: 2.)

At one time Jesus answered this question:

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here; or, Lo there! for, behold, the kingdom of God is within you.—Luke 17: 20, 21.

The marginal translation is, "among you," and the Inspired Version, "For behold, the kingdom of God has already come unto you." (Luke 17: 20, 21.)

Jesus, "the messenger of the covenant," commenced his ministry in this way:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1: 14, 15.

So we can not wonder that Paul wrote to the Colossian saints, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Colossians 1:13.) Nor can we wonder that Jesus should say to Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3:5.) We are further instructed by reading in Acts 8 that "Philip went down to the city of Samaria, and preached Christ unto them"; that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"; that when the apostles heard of the work being done at Samaria, they sent Peter and John down there to assist Philip in his work. They prayed for these new converts, and they laid on hands for the giving of the Holy Ghost. (Verses 5, 12-17.)

Under the restored gospel and church the same plan of the unchangeable God is made manifest. God does not take us to heaven that we may be made acquainted with his gospel, church, and kingdom, but he brings them from heaven to earth. After all, the kingdom of God on earth is a transfer of authority, power, righteousness and peace, from heaven to earth. It is, therefore, perfectly consistent that we should pray and work in harmony with our prayer, "Thy kingdom come; thy will be done on earth as it is in heaven"; for the transfer will not have been fully accomplished until the kingdom above shall have been fully united with the kingdom below. When this has been fully accomplished, and not till then, will God's will be fully done on earth as it is now done in heaven.

But to return:

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice; yea, verily, verily I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you; yea, open your mouths and they shall be filled, saying, Repent, repent and prepare ye the way of the Lord, and make his paths straight, *for the kingdom of heaven is at hand*; [italics mine] yea, repent and be baptized everyone of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost.—Doctrine and Covenants 32:2.

In Doctrine and Covenants 39:5, we have the following: "Wherefore, go forth, crying with a loud voice, saying, The kingdom of heaven is at hand." This "kingdom of heaven," which was "*at hand*," in the days of John, Jesus, and in our own day, will finally be united with that part of the kingdom which

is now in heaven. Then will the kingdom be established on earth, in its completeness, no more to be thrown down. I quote again:

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen.—Doctrine and Covenants 65.

Then will be fulfilled the statement of Daniel:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Daniel 7:27.

J. R. LAMBERT.

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### A CONVERTED JEW.

JEWISH IDEAS ON HELL, BAPTISM, GATHERING, ETC.

A few weeks ago while I was at Hood River, Oregon, a converted Jew was advertised to hold special services there. I attended two of these services. There were several things he said about his people, the Jews, that interested me. I introduced myself to him, and requested an interview. He willingly consented, so with Brother H. W. Chapman I called on him the next day. We were kindly received. During the interview some things were brought out that I believe will be of interest to many of the Saints.

I asked him as to the Jewish idea of hell; as to the prophecies in Deuteronomy 30:1-5; Jeremiah 16:14-17; Jeremiah 23:7, 8; Jeremiah 30:11-18; Jeremiah 31:35, 36; Isaiah 32; Ezekiel 38 and 39, and other texts. I asked if the Jews believed these were yet to be literally fulfilled. I asked what they understood Gog and Magog of Ezekiel 38 to mean. I asked what he knew of baptism and when it originated. We also talked about the gathering of the Jews and many other things that I can not here write fully.

As to the Jewish idea of hell, he answered that the word rendered *hell* in the King James version and *hades* in the Revised Version was *sheol* in He-



brew, and was understood to be the place where the spirits or souls of the dead were kept between death and the resurrection; that the Jews believed that there were two compartments, one for the good, the other for the bad; that the word rendered variously as *pit*, *prison*, and *hell* was in the Hebrew scriptures rendered *sheol*. As to the position taken by soul sleepers and some others that the word *hell* meant grave, he said that the word for grave in Hebrew could only properly mean grave.

As to the prophecies referred to and the gathering of the Jews, he said in part that the Jews accepted only a literal rendering of those prophecies; that they looked forward to the time when they would be the leading nation of the world. He believed that that time would come. He said that the Jews believed that a Messiah would be raised up, and that they would be gathered to their home land. Reference was made to Isaiah 11:15 where in connection with the gathering of Israel we read, "And the Lord shall utterly destroy the tongue of the Egyptian Sea." He said that this was now being fulfilled; that by a gradual rising of the ground in that region the tongue of the Egyptian Sea was disappearing, and was now so shallow that it could be waded.

What most interested us in this connection was what he said about the present condition of doubt in the minds of the orthodox Jews with reference to Jesus, that is, whether or not he was the Messiah. He said that after Jesus was crucified the high priest Caiaphas investigated the matter, and was convinced of his resurrection; that at that time he wrote to the Sanhedrin as follows: Sanhedrin 89 by Saphu 2-7: To you masters of Israel, etc. If this strange personage is from God and should prove to be the Savior we have looked for so long and I have been the means of crucifying him, I have no further offerings to make for sin. If he proves to be the ruler that we are looking for his glory will increase, such are the teachings of the prophets.

The above is taken from the Jerusalem Talmud. He says that this with their sufferings and persecutions is causing the Jews to wonder if their fathers did not make a mistake when they crucified Jesus; and that of late when the orthodox Jews meet in their synagogues on Friday evenings, with their faces turned toward Jerusalem and their hats on their heads, they offer the following prayer: Jehovah, turn again our captivity, remember our sorrows and gather us again to the home land which thou didst give unto our Father Abraham. For our sins we are scattered and punished. Pardon our iniquity. If he who came were the ruler promised, and we in blindness rejected him, pardon our iniquity and send the Messiah to restore the kingdom to Israel, to reign

on the throne of David, that we may accept him and be delivered from our sorrows. Hear us, oh thou holy and just One.

As I heard him repeat this prayer I thought of Zechariah 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced," etc. It seemed to me that another link was being added to the chain of evidence supporting the latter-day prophecies; that the time was nearing when their prayers would be answered; that when fully realizing their mistake they would mourn for him as one mourneth for his only son; that those who are to-day rejecting him by accepting false teachings would have their time of sorrow. I felt to pray that we of latter-day Israel would be prepared for the events that seem to be hastening, even nearer than we realize.

With regard to Gog and Magog, he said that Ezekiel 38 and 39 to be understood should be read in connection with Zechariah 12:1-4, Zechariah 14:1-9, Matthew 24:14-30, Revelation 14:14-20, Revelation 19:17-21; that Gog meant the chief or ruling prince, Magog his land; that the chief prince of Meshech and Tubal could be positively indentified as the ruler of Russia; that Moscow, the former capital of European Russia, is taken from Meshech, Tobolask in Asiatic Russia from Tubal; that the chief prince of those places could be no other than the ruler of Russia; and that as the Russians were the last to persecute Israel it was consistent with divine justice as well as prophecy that they would be the leaders in the last mad attempt to exterminate Israel after they were gathered to the home land.

With regard to the origin of baptism he said that so far back as they have Jewish history baptism was practiced by immersion only, that at the coming of John the Baptist he only practiced what was well known to the Jews. He referred to a book containing the letters of Herod to the emperor of Rome, in one of which he gives his reasons for beheading John the Baptist. In this letter he claims that John the Baptist was trying to do away with circumcision, and had baptism answer for it.

This man was Doctor Elwood Lyon, educated in medicine, law, and theology.

MARCUS H. COOK.

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Some people are always grumbling because roses have thorns. I am thankful that thorns have roses. Alphonse Karr.

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Courtesy and composure are mighty weapons in life; they make us superior to our opponents when they storm upon us.—Robert Gersuny.

## Of General Interest

### A WARNING.

A New York paper one morning last week reported (in two cases with names and places) three cases of attempted drugging of young women by the use of the hypodermic needle. In one case the girl, who had been married only a week, was watching moving pictures in a well-known theater. The seat next her was vacant, and presently it was taken by a young man. In picking up a wrap which she had dropped to the floor the young woman felt a sharp sting in her right hand. She presently began to feel faint and went to the retiring-room, which she was fortunate enough to reach before fainting. In another and precisely similar case the young woman got up to go out, and the man beside her told the usher that she was his wife and that he would look out for her. Fortunately the helpless girl's sister came down the aisle at the same moment. *The Outlook* has no opportunity of verifying these stories. They may be mere pieces of fiction in which too many American newspapers indulge; but they are in line with similar stories from many sources.

Things have come to such a pass, owing to the devices of the infamous scoundrels, men and women, who are engaged in the white slave traffic, that a young woman can trust no one whom she does not know. These horrible creatures assume all sorts of guises. They even wear the robes of nuns and Sisters of Charity; they feign illness; they ask to be taken to houses in cabs and helped up the steps, and then, when the door closes, the unfortunate, kind-hearted girl who has helped is in the worst of all traps and exposed to a peril infinitely more dreadful than death.

Not long ago a young woman traveling on a train was spoken to by an elderly man. She refused to answer him, but he persisted. Presently he went away, and then, rejoining her, said: "You will get off with me at the next station. I have explained to the conductor that you are my daughter, and that you are out of your mind. Any resistance you make will confirm the statement." The girl fortunately had a clear head. She made no reply, but presently left her seat, went to an old gentleman in the car, explained the circumstances to him, and found that he had already heard the statement of the man who had insulted her. She then asked if he would do her the kindness to get off at the next station and stand by her until she could telephone to her father and get his answer. Fortunately this request was granted; and the girl was saved by her clearness of mind.

As things now are a young woman can accept no advances, can enter no carriage with any woman,

however the woman may appear to be suffering, can not for a moment go inside the door of any strange house. The infamous creatures who prey on young women have made it dangerous for girls and women to be helpful to strangers. All that a woman can do under such circumstances is to summon a policeman. —*The Outlook, December 13, 1914.*

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### PROTECTING BIRDS FROM MILLINERY TRADE.

A remarkable victory for the cause of wild-life conservation is that which was won last summer by the inclusion in Schedule N of the new tariff bill of what has been quite properly called the "Hornaday Bill," which now prohibits the importation into this country of all foreign wild birds' plumage except for scientific or educational purposes,—or, in other words, excludes such plumage for use in millinery. As far as I am aware, the first serious proposal ever made in this country to protect the birds of the world from the feather trade was put forth by Doctor Hornaday in November, 1911, in his printed "Program," and in the following words: "Stop all killing of insectivorous birds for food, and of all birds for millinery purposes."

The section of the tariff bill which has this purpose was written by Doctor Hornaday, acting for the New York Zoological Society, but in the very aggressive campaign in support of it, particularly during June, July, and August, 1913, Doctor Hornaday and Mr. T. Gilbert Pearson, secretary of the National Association of Audubon Societies, worked in close cooperation. The plumage importers and milliners opposed this measure in the Senate with the utmost stubbornness, and also with alarming success, right up to the very eleventh hour of their opportunity. Doctor Hornaday's measure was passed by the House without change and without opposition, but in the Senate, as the result of pressure brought to bear upon the "Subcommittee on Schedule N" of the Senate Finance Committee, it was almost completely emasculated.

Meanwhile Doctor Hornaday and Mr. Pearson had flooded the country with detailed information and appeals for support; and in consequence of this all Senators were deluged by letters from constituents who demanded the passage of the measure. Probably the most effective appeals in support of the measure were those which came from the women of the country, whom Doctor Hornaday and Mr. Pearson reached directly through their various clubs and societies. The upshot of it all was that on September 2, after a three-hour fight, the Senate Democratic caucus reversed the action of the Finance Committee, and restored to the bill the clause which

the Zoological Society had submitted.—From "A champion of wild life," by George Gladden, in the *American Review of Reviews for December*.

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### ANCIENT NAVAHO RECORDS.

PHILADELPHIA, December 12.—Records which it is claimed upset all the theories of government experts regarding the origin of the Navaho Indians and show a complete diary of the leading events in the life of that tribe for one thousand nine hundred years are on the way from Arizona to the University of Pennsylvania museum, according to an announcement made here to-night.

The discovery was due to children of Shewank, present chief of the Navahos, who persuaded their father to allow the records to be made public for the benefit of science, the announcement stated. Anemone Shewank, a graduate of the Indian school at Carlisle, is now in Philadelphia arranging with Professor G. B. Gordon, of the university museum, for the compilation and translation of the records. Her brother, to whom the leadership of her tribe will descend upon the death of her father, is also a graduate of an eastern university.

The knowledge of the futile attempts made by ethnologists to trace the origin of the American Indian, it is said, prompted the Shewanks to intercede with their people for the publication of the Navaho records, which have been secretly preserved in prehistoric structures in the West for generations.

The records are carved on stone, burned on bark, molded in pottery and drawn on the skins and parchments with human blood, Indian inks and charcoal.

One of the remarkable features of the records is the reference to three distinct races on the continent of North America one thousand years or more ago. These people, according to the characters with which they are perpetuated, were of entirely different blood and antecedents, and their customs and habits of life were at great variance. Just where the three peoples were, and their possible origin is expected to be discovered by the experts who are to examine the records.—*Kansas City Journal, December 13, 1913.*

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### PLUNDER IN HIGH SALARIES.

Graft is not confined to politics. There is graft in business, especially in corporate business. One of the dangerous and demoralizing forms of this graft is the unearned fancy salary. The Hughes insurance investigation, among other things, brought about a drastic reduction of salaries in the insurance field, and yet there is more efficiency or method in life insurance to-day than there was formerly. The Panama Canal has also furnished proof of the truth

that genius and ability are not monopolized by those who are willing to pay tremendous salaries out of the pockets of consumers or stockholders.

According to Mr. Mellen, the former head of the much-manipulated and exploited New Haven and Hartford Railroad, no corporation should pay more than twenty-five thousand dollars a year to any officer, as no man is worth more, and no one will work harder for twice or thrice that amount. Mr. Mellen's statements have, of course, been attacked by men who receive fancy salaries and have persuaded themselves that they are worthy of their hire, if not indispensable. But while here and there an exceptional man may be worth more, the simple truth is that high salaries are generally fixed without reference to merits or needs. They are fixed by friendly directors, who often expect favors in return—especially if they are dummy directors who fail to direct—while the real owners of the great corporations, the stockholders, have no control and no veto power.

It is refreshing to find that the leading newspapers are in sympathy with the demand for some control of corporate salaries and disposed to ridicule the pretensions of the self-styled Napoleons of industry and commerce. We quote an editorial from a conservative paper, the *New York Tribune*:

Mr. Mellen has put his finger on one of the great abuses of corporation development in this country. Railroads, insurance companies and other great corporations have set the precedent of overpaying the men at the top, giving them in many instances salaries entirely out of keeping with the value of their work.

Few salaries beyond twenty-five thousand dollars represent work done or expected to be done. Officials with enormous salaries quickly come to believe in the fictitious value put on their services, and then their usefulness is over. Spending a salary of fifty to one hundred thousand dollars engrosses so much of a man's time and interest that he is likely to turn more and more into a figurehead, living on the work of his subordinates.

The fact that a corporation's income is large does not justify it in wasting money in excessive merely-for-show salaries. Overpay takes away the incentive to do genuine work, and in the end hurts the corporation instead of benefiting it. It would probably be a good thing if as Mr. Mellen suggests, some reasonable limit were to be put on the compensation which custom has foolishly approved for the heads of the larger corporations.

Several editorials of similar tenor and tone from other great papers might be reproduced did not space limits forbid. Graft in salaries is as pernicious as graft in another form. To pay without reference to the actual value of services, or to the supply of skill and ability, is to plunder the owners and the public. To plunder the public is to encourage plunder in other forms—within or without the law. Bad examples are more potent than good preaching of honesty and thrift and social service.

Unearned salaries cause many envious men to get rich by trickery, cunning, sharp practice, fraud.

Nothing is more imperatively needed in the United States than a movement for plain living and high thinking, for reward on the basis of strict merit, for healthy idealism in business and professional life. A reduction of unearned salaries at the top would tend to produce a better feeling in the lower strata. Nothing is so bad for a society as a sense of injustice, of special privilege successfully defended by cant and sophistry, of plunder under forms of law and business ethics.—*The Chautauquan*, January 10, 1914.

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### THE PROGRESS OF EUGENICS.

During the past twenty-seven months more than two thousand four hundred persons have exchanged letters with the Eugenics Record Office of Cold Spring Harbor, New York, on matters concerning some phase of eugenical studies. Up to January 20, 1913, there were ten thousand and fifty surname trait cards in the files of the office. These are for use in locating all persons of the same surname with the same trait—as for example, all the Smiths with Huntington's Chorea. There were also ten thousand fifty trait surname cards in the files. These enabled the students to find all the data in the office on a given trait, classified according to surnames (the maiden names of married women are always used when available.)

There are now eight thousand six hundred fifty-five trait-locality cards. These enable one to locate readily all the data in the files of the office on mechanical geniuses in Connecticut, or any town or city of that State, or on feeble-mindedness in Rockland County, New York, and so on. There are also eight thousand six hundred fifty-five locality-trait cards, which collection performs, as its name indicates, the function of tracing the history of traits possessed by the families of a given locality. It is a sort of inventory of the blood of the community. Then there are the surname locality cards, and the locality-surname cards both numbering eight thousand one hundred fifty. The first constitutes a directory of the geographical distribution of a given family, and the second serves as a directory of family names of a given community.

On January 22, 1913, there were on file in the Eugenics Record Office seventy-seven requests in which intelligent persons asked for instructions for making a study of the eugenical fitness of a contemplated marriage, all of which letters were received within a space of four months.

Of late the subject of eugenics has become a popular one for newspaper discussion. Unfortunately the American reporter does not trouble himself to

find out the truth concerning the aims and methods of eugenical study. Anything even remotely related to sex hygiene, infant mortality, birthmarks, baby culture, sex control, prenatal influence, or to the care, "cure" or treatment of defectives, is given a heading entitled "eugenics"—this or that. Some day they will learn that it is only one of the sciences devoted to the promotion of human welfare.

Eugenics is no more concerned with defectives than with genius. Both are legitimate objects of eugenical study. Eugenics does not seek to undo or to modify one's traits—that is a task for the educator—but it does seek to prevent in the future eugenically unfit matings. It is not—as one paper recently called it—"the latest social upheaval." It does not propose to undermine the existing social and moral order, or to destroy love; but its program does call for the eugenical education of the intelligent classes, and for the intelligent management of defectives.—*Scientific American*, December 13, 1913.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Saint Valentine's Day.

"The custom of sending valentines can, without doubt, be traced, in origin, to a practice among the ancient Romans. At the feast of Lupercalia, which was held on the 15th of February, in honor of the great god Pan, the names of all the virgin daughters of Rome were put in a box and drawn therefrom by the young men, and each youth was bound to offer a gift to the maiden who fell to his lot, and to make her his partner during the time of the feast. This custom became allied to the name of Saint Valentine, probably, only through a coincidence in dates.

"Saint Valentine was a bishop of Rome during the third century. He was of a most amiable nature and possessed remarkable gifts of eloquence, and was so very successful in converting the pagan Romans to Christianity that he incurred the displeasure of the emperor and was martyred by his order February 14, A. D. 270. When the saint came to be placed in the calendar, his name was given to the day of his death and this was made a festival to offset that of the Lupercalia, and an effort was made to substitute the names of saints for those of girls in the lottery but, naturally, without success.

History tells us that the pagan festival of Lupercalia was suppressed in 496 A. D., on account of the gross excesses it gave rise to during its celebrations.

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### The Gift of True Love.

It was Valentine's Day, the schoolroom had just been emptied of its fifty little occupants, and the young teacher had turned back to the desk when a little boy climbed to the platform and, clinging with one hand to the edge of the desk, shoved a little card valentine forward, at the same time looking up with his beautiful, shining brown eyes, up into a face that smiled down upon him in appreciation of his gift of love. A few months later and the little form of the child lay cold and still, the brown eyes closed for ever, and the young teacher dropped her tears beside him; but the little valentine was one of her treasures for more than thirty

years. On the back of it was written "Sacred to the memory of Bertie Long. 'To live in hearts we leave behind is not to die.'" The child and his gift of love live still in memory, imperishable.

A busy mother was interrupted at her work by the abrupt entrance of her young son, who came to her with impetuous haste, asking if she had been to the post office that day. When she answered that she had not, he inquired with evident solicitude if she intended to go. The walk was a long one and the mother was so busy she thought she could not go that day, but the boy was urgent and finally told her he thought he had seen a letter in the box. Thinking it might be from her husband who was far from home on a prolonged absence, the mother finally pacified the child by telling him she would go down town in the afternoon and would call at the post office.

When she neared the office, she found her little boy expectant and eager, apparently waiting for her. With difficulty they made their way into the crowded office and took their place in the waiting line of people. To the impatient child the time seemed very long before his mother could stand at the delivery window and receive the letter he had said he believed to be in the box. Once he left her side and making his way through the crowd, as only a little boy could, he stood on tiptoe and looked into the box; then he returned and announced in a stage whisper, "Yes, mother; it's there." And mother smiled and nodded, thinking it was from father.

But it wasn't, and though it was not, mother continued to smile, and the glow of joy that thrilled her heart when she looked on the childish scrawl upon the envelope and again when she looked within and found a little white valentine, with a few little touches of gold and pretty color, and in the center a little scroll with the simple words, "Think of me still"—the joy that thrilled her at that moment never died away till her faithful heart ceased to beat. When she was gone, they found the valentine in her Bible. Upon it was written, "Eddie's valentine to his mother," and upon the inside, "From my dear little boy."

You may send a valentine to a girl of your acquaintance and she may receive it in one of various ways; but, if you send a valentine to your mother, there is but one way in which she will receive it. The girl may give it a passing smile, even a disdainful smile, but your mother will smile the happy smile of love that is glad in your love.

But sometimes the girl to whom you send your valentine smiles that way, too. It was in the early dusk of the evening of Saint Valentine's Day years ago when a youth might have been seen wending his way along a hedge-lined road of the country. He carried in his hand a small parcel evidently dainty and precious in his estimation, should one judge from the careful manner in which he handled it. It was his first and only love valentine. He had sent many a comic valentine in jest, but this was very different. He was carrying it in person to a girl who was enshrined in his heart, a girl to whom he gave reverence, a girl to whom he would give his most faithful love and sturdy loyalty if she would receive it. And she did, prizing devotion, and loyalty, and honest and kind love above the more showy external attractions of others who sought her.

### Take a Second Look.

"I am not one of those who do not believe in love at first sight, but I believe in taking a second look."

Thus writes a wise man. In contrast to his sentiment we offer the following:

"I did but see thee passing by,  
And lo! I'll love thee till I die."

This inscription is from a valentine and is characteristic of the sentiments often expressed upon those purported messengers of love. When we look into it, we find something of a similarity between the principle involved here and that involved in the selection of partners in the celebration of the ancient festival in honor of Pan. Both savor strongly of chance mating, an error to be avoided.

In the feast of Lupercalia, the young man drew a young woman's name from a box, and she became his partner throughout the feast, throughout its riotous orgies and its degenerating rites. Should one act upon the principle expressed in the rhyme: "I did but see thee passing by, and lo! I'll love thee till I die," would he not be perilously near the danger of chance mating?

Can one know from a first meeting that there is a reasonable basis for love? For love, to be a successful venture, must have a good foundation. Acquaintance must reveal traits, qualities, and powers that are not to be seen at a single glance or at a first meeting. Too often have young people, both young men and young women, found that marriage had taken place without sufficient acquaintance, that concealed faults lay beneath a pleasing exterior, as cruel and destructive rocks or shoals may lie beneath a smooth surface of water. Too often has the marriage bark been wrecked on the hidden objectionable things that hasty courtship did not discover.

Young people will do well to take the advice of the wise man and "take a second look."

### What Is Love?

The question is a very old one, and one very often propounded. It is also answered in many different ways.

One writer tells us that it is a beautiful necessity of our nature to love something good. Another asks, "If a man loves a woman for her beauty, does he love her?" Then, answering his own question, he reasons that this is not love; for, if the woman's beauty should be destroyed by smallpox, the man's love, based upon her beauty, would cease. He reasons likewise that, if a man loves a woman for her intellect, that also might cease, should her intellect be destroyed. Might the reasoning be carried farther and it be concluded that, if a man loved a woman for her virtue and goodness, his love might cease, should she cease to be virtuous and good?

Love must have a good foundation, and that foundation must maintain its integrity. The man and the woman who unite their fortunes must be virtuous and worthy in the beginning and that virtue and worth must continue after marriage in order to result in success.

Another writer says: "The desire to be beloved is ever restless and unsatisfied; but the love that flows out upon others is a perpetual wellspring from on high." True love seeks ways in which to express its love. It desires to give joy; it wishes to serve; it lays down its life for others.

In a well-known publication recently there appeared a story from real life in which there were two suitors for the hand of a young lady who could not decide which one she loved or whether she loved either of them. So long as they lavished attentions upon her, she could not decide, and it was only when one of them suffered an injury that threatened to cripple him for life that she discovered within herself a desire to spend her life with him and serve him. She discovered in her own heart that "wellspring" of love that flowed out to him in the wish to comfort, to help, to serve.

Love should be based upon something deeper than external

charms. Love believes it is more blessed to give than to receive.

MINDEN CITY, MICHIGAN, December 22, 1913.

*Dear Sisters of the Church:* I hope all have read the letter written by Sister Emma L. Anderson in the Home Column of HERALD of October 15 and that it did each one as much good as it did me. I read it with tears of joy, glad that there was one sister who believes as I do in regard to dress.

The question has been many, many times in my mind, How plain and inexpensive should our garments be? I have studied much over it and have also prayed, but as yet have not reached the understanding I would like to have. I like plain, neat garments. I sew for myself and two little girls and find it a great task and trial to study out so many styles. I always look for something plain, and at the same time it worries me to think that perhaps I make them too plain.

I always want to do the right and hope you will all pray for me that the dear Lord will direct me in proper channels in all things and give me strength to do as he would have me do. I am doing all I can at the present. I have a great desire to overcome my weaknesses and do more for the great cause of Christ. I hope the day is not far distant when we shall understand more clearly whatever is not now plain to us. I am longing for the day when peace like a river shall flow, and love and unity shall abound. The gospel grows dearer to me each day.

The Lord has done much for me and mine. He has heard our prayers, and we are thankful for his Spirit from time to time, which causes us to rejoice. Since beginning this letter, I have read Ethel I. Skank's letter, and it truly seems good. I hope the Lord may direct others to write on similar subjects, which will be food for those who are seeking to know and do right in the matter of our attire.

I love the Home Column. Your sister,  
LENA HENRY.

### Prayer Union.

SUBJECTS FOR THE THIRD THURSDAY IN FEBRUARY.

Pray for our missions and missionaries in all places, that the preaching of the gospel may be with conviction that will lead them to obedience and that thereafter their lives may demonstrate its purifying, uplifting power.

Remember the mission at Jerusalem and those missionaries there, that they may be protected and be successful in winning many converts to the truth, and that the Spirit may abide with the converts.

Lesson, Hosea 6:1-3. Memory text, Zephaniah 3:13.

REQUESTS FOR PRAYERS.

We are requested to present for prayers the names of Sister Ella G. Carpenter and her daughter, Mrs. Mabel Ard, of Mulhall, Oklahoma. They are both widows and very feeble and needy.

Mrs. Ard is recovering from a bad fall in which she suffered broken bones. She is still on crutches and can work but little, though we are assured she is ambitious to do what she can. It is a pitiable condition when one afflicted is not able through adverse circumstances to give nature full opportunity to do the work of healing. May the Lord bless these needy sisters.

Prayers are also asked for Miss Madge Rudeck and her father and mother. Miss Rudeck is suffering from rheumatic fever and heart weakness. Her father suffers much pain and

many sleepless nights from rheumatism and other ailments. The mother needs special strength to enable her to bear up under the burdens occasioned by this sickness in her family. May this family receive the blessings of health and comfort.

Sister Lilian M. Tailleir requests prayers for Sister Roberts, of Dayton, Nevada. This sister with other infirmities has poor eyesight.

Brother H. M. Aebli, of Richville, Minnesota, asks prayers in behalf of his companion who is in poor health and who seems to have a cancer of the breast. This sister is undertaking a fast of fifteen days, at the end of which time she is to make special prayer for her deliverance.

## Letter Department

GRANNIS, ARKANSAS, January 19, 1914.

*Editors Herald:* The Grannis Branch was organized some time in November, 1900, if memory serves me correctly, at which time Elder Earl D. Bailey was appointed as president and Brother P. D. Batson, now deceased, as teacher. The work progressed nicely for a time, and soon others were called to the priesthood and chosen by the branch to assist in carrying on the work, which for a time bade fair to become firmly established. It was soon manifested by the Spirit, however, that all the Saints would be called upon to undergo severe trials, and that many would be scattered, but few remaining; that the branch would pass through many dark and cloudy days. But that if the Saints were faithful the Lord would in his own due time revive his work, and we should yet be comforted.

The writer has been privileged to be associated with the branch during all these years, and has witnessed the many struggles through which it has passed. At present wife and I are the only ones of the original number who still remain in the immediate vicinity of the branch. Many of the most trying times of our life have been passed through at Grannis, but through it all we have never lost sight of the precious promise that we should yet be comforted. Our faith in the ultimate triumph of the Lord's work has never wavered; and even now we fancy we can see the dawning of a better day.

Apparently the tide has changed, and though we see many dangerous rocks ahead, we are pleased to say that there is a better spirit prevailing now than there has been for a number of years. The first Sunday after Thanksgiving Brethren Ellis Short, W. M. Aylor, and J. T. Riley were with us, at which time the new church house was dedicated, Brethren Aylor and Riley remaining to hold services the following week. Brother Aylor did most of the preaching. His efforts were well received. We did not hear a single criticism. Though none were apparently fully persuaded as a result of the meetings, we were pleased to witness the baptism by Brother Aylor of nine of those who were already believing. Since that, Elder James Smith held a series of meetings, closing last Wednesday, and four more were added to the church, being baptized by Brother Smith.

We must not forget to mention also that Elder John Harp and wife were with us for a few days last September. Brother Harp retains his old-time zeal for the work, and has an efficient helper in the person of Sister Harp. He did some fine preaching, and we feel that the work was benefited by their coming. All the above-named brethren are efficient laborers, and we were pleased to have them with us.

The writer has been the presiding officer of the Grannis Branch for some years, and our experience has been that as

a rule the standing ministry are loyal and self-sacrificing men, doing all they can for the work, consistent with the surrounding circumstances and their temporal conditions. Whenever circumstances would admit of it we have had regular meetings. The Sunday school has been well supported. For years the writer and family have been in regular attendance at all the services, the Sunday school included, save the last two years, during which time we have been privileged to attend the Sunday school but little, owing to conditions that we could not overcome, which are well known to the Saints.

We are endeavoring to hold ourselves in readiness to do all the work for the branch that we can, all that the Saints desire at our hands, so far as may be consistent with our temporal condition, and we presume that this sentiment is pretty generally voiced by the standing ministry in all the world. Some local men are in a position to devote a goodly portion of their time to the work, and where this is the case the work is generally well taken care of; while others who are just as willing, perhaps, are not financially able to make the necessary sacrifice that is required by the branch, hence the work suffers to that extent.

Hopefully yours,

E. YOUMANS.

SALT LAKE CITY, UTAH, January 14, 1914.

*Editors Herald:* To say we are busy is to put it mildly, since every moment of our time is occupied, and still work to be done had we more time. However, there is nothing more enjoyable to the writer than real work.

We are hopeful of being able to accomplish more in the way of good in getting the real vital truths of the restored gospel before the people in the near future than we have heretofore been able to do. We sense the fact that the present, the eternal now is the only time we have; that it is in the now that we must accomplish if we accomplish at all. "Now is the accepted time, now is the day of salvation." And sensing the importance of the present, we are endeavoring to utilize it in the best possible way.

At the beginning of another year we are encouraged; we breathe deeply the spirit of optimism, and therefore have no reason to feel depressed, knowing well that nothing but success can follow true, earnest labor and Christlike service. We also feel assured that no harm can befall those who are followers of and who are practicing that which is good.

We are endeavoring to enable the people to see that Christianity, sainthood, means ultimately more than mere external show, or formality; that all growth must necessarily be from within, out; and that we can never evolve that which has not first been involved; that, therefore, before we can grow into a saintly character we must first have the seeds of divine love implanted within our hearts and minds. In the language of another: "To be a Christian is to be a follower of the teachings of Jesus, the Christ; to live in harmony with the same laws he lived in harmony with: in brief, to live his life." And that life is the complete life, wherein there is true joy, true happiness, and true blessedness. Eternal and perpetual peace is the legitimate outgrowth of such a life; and it is only by acquiring the Christ character here that we may be permitted to dwell with him hereafter.

We have some noble young people here in the city who stand as a beacon light, whose lives are living epistles, declaring silently the life of the divine Master. We are made glad at heart to see our young in tune with the higher laws of life, reflecting in example and conversation the powers of the gospel of peace.

We believe we can see a brighter day dawning for this field, and are frank to confess that we are of the opinion

that if those who are sent to labor here will do so in the spirit of the Master, doing all in meekness and love, the time will not be far distant when the message will reach the better class of people here and draw them towards God.

So we stand confronting the problems of to-day. The failures of yesterday are past; why longer grieve over them? The possibilities of to-morrow may never come; why worry about them? The duties of the now, the opportunities and possibilities of to-day are ours. Let us utilize the time; let us improve the golden moments of to-day; let us purge away the sin and dross of to-day; let us put on the life of Christ to-day, and let the sunlight of God's love illuminate our entire being, soul and body, to-day.

If we will do this, each succeeding day will bring to us new joys, new possibilities, and new life. If we fail to live and be to-day, we will also fail to be to-morrow. So, as we enter upon the duties of the new year, the best year of our life, let us be wise stewards, utilizing the things at hand, making the best possible use of the now, and giving our all for the needs of to-day, that our profession of sainthood may be founded in fact and not in theory only.

J. E. VANDERWOOD.

336 SOUTH FOURTH EAST STREET.

CALDWELL, TEXAS, January 12, 1914.

*Editor Herald:* I just read an article in the HERALD of the 7th inst., upon the subject of cleanliness in the administration of the sacrament, or the Lord's supper. I offer a few thoughts along the same line.

Cleanliness is a part of godliness, therefore we, as God's servants, ought by all means to be clean, inside and outside. I, too, believe that the wine and bread used should be clean, and should be put in, and on clean vessels, covered with a clean towel until used or until it is blessed. I believe the bread should be checked, as Brother Miller said; that the elder or priest who administers it should have a pair of clean linen gloves on his hands when he breaks the bread; that each participant should provide himself with a small, clean glass vessel; that will hold about one ounce; that the priest or elder should carry the wine that has been blessed in a vessel and fill each participant's vessel.

In this way there would be little or no danger of any of the members eating or drinking microbes, or filth of any kind. It seems to me that no member of the church should object to these ideas.

I am yours for cleanliness on both the inside and outside.  
ROUTE 3, BOX 61. E. W. NUNLEY.

TWINING, MICHIGAN, January 13, 1914.

*Editors Herald:* Since last writing the HERALD, about three months ago, I have moved from Alpena to Whittemore. Truly the hand of God has been with us. I have been laboring in Whittemore and Twining. In the latter place I have had good interest.

I have been holding meetings in a private house, Brother Morgan's, and have had a good attendance. I have had the pleasure of leading twenty-two precious souls into the waters of baptism. Others are ready for baptism next Sunday, with more honest souls investigating. Elder Somerfield is working with me, confirming those whom I baptize. Truly God has a people in this place. We have now about forty members here. We have no church or branch organized as yet; but we hope for these soon.

The most of our membership here are young men and women. It does my heart good to see the young taking hold

of the gospel work, as I am young myself. Of course we meet opposition, even in this place, but it only strengthens us in our fight for eternal salvation. I want to live in such a way that I may be able to say like one of old, I have fought a good fight, I have kept the faith, and now is there laid up for me a crown of righteousness.

Hoping you will remember us in your prayers that we may continue in the good work for our heavenly Father, I am as ever,  
E. M. ORTON.

RIGHTON, MISSISSIPPI, January 18, 1914.

*Editors Herald:* So far as I have any knowledge, last Sunday was the first time we have had an opportunity to publicly present our position to the people of this thriving little sawmill town. Brother Albert E. Warr came over and spoke twice, afternoon and evening, to one hundred or more attentive listeners, some taking notes.

We had our meeting well advertised. The writer succeeded in getting announcements of our services in the local paper; handbills were distributed freely. In view of the fact that we are so much misunderstood and so generally confused with the Mormons of Utah, we feel very much encouraged with the attendance, and feel sure that much misunderstanding has been cleared up and some prejudice removed. Brother Warr showed some of the leading differences, using his chart. His remarks were very instructive and to the point.

This place has a population of some two thousand people. The writer feels sure that if this opening is followed up it will be a good field for tent work. There is no building available for our use except the moving picture theater, and it is occupied nightly except on Sundays. As long as it remains under the present management it is open for our use on Sundays; I have been assured of this by the manager since our meeting last Sunday.

Ever praying for the success of this great latter-day work,  
I remain,  
Hopefully,

J. A. VICKREY.

LOS ANGELES, CALIFORNIA, January 19, 1914.

*Editors Herald:* The Los Angeles Saints have just closed a series of meetings, Brother McDowell having ministered the precious words, the bread of life. It was indeed food for the souls there to receive it. Although we had almost continuous rain for five days, still a goodly number were in attendance each evening. A feeling of good fellowship prevailed.

Yesterday, the 18th, we had a family reunion, a family table being spread. Unity prevailed. In spite of the rain that kept those who desired baptism away, the day was enjoyed by all present. At prayer we were all especially blessed by the Spirit of prophecy, through Brother McDowell. All seemed to receive the message, and expressed a desire to come up higher. Some felt that which they could not express. While told by the Spirit of the Lord that some would go into darkness, each prayed in his heart that it might not be him. God hears the silent prayer and oftentimes answers openly.

Saints, God is not willing that one soul shall be lost, but it is only by constant prayer and the keeping of all the commandments that we can be saved. We must love our neighbors as ourselves. Who are our neighbors? Those we love the best and not our enemies? No, for Jesus said, Love your enemies, do good to those who hate you and pray for those who despitefully use you and persecute you. I am trying to do this. It is hard sometimes, yet we must all learn to do these things if we hope to receive salvation.

I thank God for this plan of salvation, and that through it I am learning to be a true Saint. I do love those who hate me and despitefully use me more than others, for the pity of the Lord comes over me; through my own faults, also I can see and pity others. I know that all need to receive the Spirit. Revelation impressed me greatly when coming into this faith. The gifts of God given severally as he sees fit have always been a delight to me. I realize the need of them in the church.

Saints, receive ye the prophets. For has not God told you that in the last days he would pour out his Spirit upon all flesh? That your sons and your daughters should prophesy, your old men dream dreams, your young men see visions? Did he not say that upon his servants and upon his handmaidens he would pour out of his Spirit and that they should prophesy?

Let us all faithfully watch and pray that we may not be found outside of the fold, for some there are who shall see the handwriting on the wall if they are not watchful and prayerful. The time is nearer perhaps than some may think for the coming of the Son of God. We must be ready to crown him our king, at the time appointed.

We rejoice in the interest the young of this branch are taking, especially the young men. The young shall be among those who stand shoulder to shoulder with the servants of God who bear the banner of the Lord. Some will come with the Lord, when the Saints shall arise and meet the Lord in his glory.

My prayer is that we may all be found ready at the call of the Master. Pray for me that I may diligently continue to perform the duties that my Lord has given me.

Your sister in truth,

MINNIE ROCKHOLD.

234 EAST TWENTY-THIRD STREET.

SAN ANTONIO, TEXAS, January 19, 1914.

*Editors Herald:* Elder John Harp has just returned to his field of labor after an absence of two months on account of sickness. He contracted malaria in Oklahoma last summer and has never gotten it out of his system.

August 7 I left San Antonio for Avery, Texas, where I was met by Elder Harp. From there we went to Dalby Springs to attend a reunion which lasted ten days.

The next place we visited was a ranch about ten miles north of Avery. We went by invitation of Brother Akins who was then a Brighamite. He had attended the reunion where he had heard the difference explained and he saw that he had gotten into the wrong church. Being anxious to hear more of our teachings and also desiring that his family hear he invited us to go out and spend a few days, which we did, enjoying our visit with them very much. They had an organ and quite a number of young people who took part in the singing, the writer acting as organist. Notwithstanding Elder Harp had a hot fever every day, he preached every night and twice on Sunday. The result was that six were baptized. He also organized a Sunday school. I forgot to say that he baptized three at Avery the day before he went out there.

We then went to Grannis, Arkansas, where we found some noble Saints who were doing all they could to keep the camp fire blazing. We remained in Arkansas about six weeks, visiting different points. We found many good Saints. We held a week's meeting at a place called Davis Mines. There are only a few Saints there with Brother and Sister Lee Davis. They are fine people.

We went from there to a place called Galena, where we



stopped for a few days with Brother and Sister Noah Fish, holding services for a few nights. We were met there by Brother J. W. Jackson and conducted to his home, where we remained about two weeks. Elder Harp preached until he was taken so seriously ill that he had to desist for about four nights. During that time he was delirious most of the time. We shall ever remember the kind hospitality shown us by Brother and Sister Jackson. They not only cared for us while we were there, but Brother Jackson conveyed us with his wagon and team back to Grannis, Arkansas, a distance of twenty miles, but which seemed a great deal farther, as we were all day making the trip on account of the rough country. We were pretty well jolted up when we reached our destination, but I felt worse on Brother Jackson's account than I did on our own, as he had to make the trip back again the next day.

We only remained a few days at Grannis this time, as Elder Harp was still feeling poorly. We came back to Avery, stopping only one night, then on home.

Our branch at San Antonio seems to be left pretty much to itself. Some Sundays we do not even have a preacher. I hope the appointing authorities will take pity on us this year and send us a high priest or some one who can be stationed here. Our Sunday school under the leadership of Sister Elma Neal is getting along nicely. We also have a good Religio. So you see that we are not all dead.

Ever praying for the final redemption of Zion, I am,  
Your sister in the one faith,

RUTH HARP.

KALAMAZOO, MICHIGAN, January 21, 1914.

*Editors Herald:* I came here Wednesday, January 7, in company with Brother Clyde Ellis. We held meeting that night and there has been something doing every night since then but one. Sunday, January 11, we organized a Sunday school with eighteen live members. On Sunday the 18th I had the privilege of leading five little boys into the icy waters of the Kalamazoo River. Courage was displayed on the part of the boys, the youngest one eight and the oldest eleven. Others are near the kingdom, and we trust ere we leave we will be able to open the door for them.

Brother Ellis left me Saturday, the 17th, for points south. I expect to leave here the first of the week for Coloma, where some are waiting to hear the angel message. There is no branch here now, but everything points that way for the future if all are faithful.

Trusting and praying for the welfare of Zion and the accomplishment of God's work, I am,

Your humble servant and brother,

B. H. DOTY.

KANSAS CITY, MISSOURI, January 21, 1914.

*Editors Herald:* In reading the HERALD each week I derive much benefit. It is indeed food to the soul.

I never read a request for prayers, and especially from the afflicted ones, without immediately getting down on my knees and asking the Lord's divine help. My heart goes out to the sick and afflicted, the troubled and tried, the wayward and indifferent.

I have also been greatly benefited by the home prayer meeting, and am confident that if the Saints who have the opportunity would just set apart one hour each Thursday they would receive great blessings, not only for themselves but for others, and the work in general.

My heart is grieved many times, to see the condition in

which some of God's people are living. They are losing sight of the golden opportunities which confront them. We have enlisted in the Lord's army, and should all be valiant soldiers. I love this work with all my heart, and there is nothing I would not do for its advancement. I am determined by the help of God to be a zealous worker in the great cause in which I am engaged. While I have lived in Kansas City only ten months I have observed a great change here in several ways, the greatest improvement being more spiritual mindedness. We, of course, must give our loyal pastor, Brother J. A. Tanner, a great deal of credit for his hard and faithful labors.

My earnest prayer to the heavenly Father is that we may all improve, intellectually and spiritually and not let any idle moments pass by unnoticed.

Yours in the one faith,

MRS. GLENN A. SCOTT.

2827 EAST EIGHTH STREET.

CAINSVILLE, MISSOURI, January 21, 1914.

*Editors Herald:* We have been here a little over three months. We have tried to locate members of the church, but have failed thus far to find any. There was a branch here some years ago, but the members have died or left the place. There being a coal mine here I thought perhaps some of the brethren might locate at this place. If any can I would like to meet them.

I have tried to secure one of the churches but have failed. Some thought it would not do to let me use their church. I suppose they fear that they might lose some of their flock. The Christian church is unoccupied every other Sunday, yet they will not let us use it when they do not.

The greater part of the people have already learned my belief. A member of the Christian Church has tried hard to convince me that I am wrong, and that the Book of Mormon is not divine. He says that the 29th chapter of Isaiah reads that the words of the book should be taken by men to one learned, and that Martin Harris was only one, therefore this could not have fulfilled the prophecy. He further stated that in Matthew 15: 7-9 Christ was referring to Isaiah 29, and that the prophecy was fulfilled in his day. I showed that the Book of Mormon came in fulfillment of prophecy, that if it were not true the King James Bible was not true. I further urged that if the Latter Day Saint Church was not the true church it was not on the earth.

I shall have to wait till spring opens so some of the elders from Lamoni may bring the tent, as this in in the Lamoni Stake. I feel that there is a work to be done here, and that there are people to be gathered into the fold. There will have to be more persecution than there has been to discourage wife and myself with this latter-day work.

We have our regular family prayer every day, and feel that God blesses us with his Holy Spirit. One night last week after having our family worship and retiring for the night I fell into a sound slumber. The Spirit enraptured me. I was in a social meeting in a large room where there was a large gathering of Saints. As each one took their part in the services the Spirit was poured out on the assembly in such abundance that every one was weeping. Brother Cyril E. Wight arose behind me and sang in the Spirit a verse of a beautiful hymn in a sweet, melodious voice. His wife took up the tune and sang another verse under the sweet, calm Spirit. I cried out, "O Lord, it is enough, it is enough," and awoke. I told my wife of the vision with tears of joy coursing down my cheeks.

I wish some of the good brethren could come here and help get the work started. Houses are scarce and rent high. One should write and get work before coming here. I hope to see my dream fulfilled. May God bless his people. Saints, when it goes well with you remember us at the throne of grace.

Your brother in gospel bonds,  
JACOB WALTENBAUGH.

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## News from Missions

### South Sea Islands.

Many things have transpired in this mission since the last mission conference in April, which have brought both tears of sorrow and rejoicing.

During the month following conference the writer baptized eighteen men, women, and children. Brother and Sister Frederick G. Pitt, and his wife, who had been with us since February 7, left us on May 3, on their way to America. Our brother and his wife labored diligently while in this mission. The natives will ever remember them, and their minds will oft reflect to our patriarch's visit here. Many of the natives who failed to get their blessings when Brother Alexander Smith was here availed themselves of the opportunity of receiving them from Brother Pitt, and they seem to appreciate them to a great extent.

When we left the island of Hao the latter part of April, we left Brother and Sister Charles H. Lake there. They intended to remain in that part of the mission for a few months. The latter part of July news reached us that Brother Lake had died June 15 upon the island of Amanu.

Brother Lake, mission president, was greatly respected and loved by all in this mission. Because of untiring efforts put forth to elevate the native Saints to a higher spiritual standing, he stands high in the estimation of the whole mission. He was diligent to the end. He was very weak several weeks before he died, and could not speak very loud or stand long. Notwithstanding this, however, he preached from his chair while a native elder acted as spokesman for him. This is an evidence of his great desire to labor diligently in the service of the Master. In his death, the mission has lost one who was congenial and agreeable with all with whom he labored, for which reason his loss is severely felt. His wife still remains in the mission. Although she has met with many trials since returning to this mission, she is as yet laboring actively in the interests of the great latter-day work, in the sister's Prayer Union, the Religio, and the Sunday school work. She may leave for America some time in February. The natives greatly desire that she remain in the mission.

The island mission is greatly rejoicing over the visit of our brethren, Gomer T. Griffiths and C. Ed Miller, who arrived here the last day of August, and remained until October 27. Though their stay was for only eight weeks, they saw a great deal of the mission, not only visiting the Saints in Tahiti, but in the diving islands as well, where our brethren from all over the islands had gathered to dive for pearl shells. The Saints greatly rejoiced in meeting with Brother Griffiths, who was the first apostle they had seen since T. W. Smith was here in the eighties. Brother Smith and Brother Griffiths are the only apostles of the restored church who have visited these islands.

Our trip to the diving islands was not so bad, but we were almost refused a passage back, and had to put up with many inconveniences, sleeping upon the hatch at night, with no place to rest in daytime; and when it rained we slept among the freight below. We were treated like anything but human

beings. The bunks were all filled up with French passengers. This same boat has now been out of commission for several weeks, and is in harbor under repairs at the present time.

Upon our return from the islands we were greeted by many of the native Saints from several of the upper islands, Kaukura, Rairoa, Niau, Makatea, and Tikahau. Those who had gathered from Kaukura were mainly of the pupu people; that is, those who were cut off from the church in the time of Brother Burton. Through Brother Griffiths' request they had gathered here to meet with us, the object on our part being to admonish them to heed the action of the church and return through repentance and baptism.

After meeting with them several times, upon our return from the islands, they seemed to hesitate somewhat in receiving the admonition of Brother Griffiths until one Sunday he felt impressed to call four of their leaders, one by one, into the missionary house, at which he gave them timely advice as directed by the Spirit, giving them a message to carry to their people, which they agreed to present to them the following day. The Wednesday following their leaders came to the missionary house with the news that they had decided to receive the admonition.

They delivered their message with the spirit of humility, and with tears streaming down their faces. The Spirit of the Master, the spirit of unity, melted our hearts, and we, like our brethren, could hardly speak, we were so full of rejoicing. This was evidence to us that our brother had truly been directed to journey Tahiti-wards on his way to Australia. We thought of the many years this trouble had been pending, with our brethren still outside the fold, and how long Brethren Burton and Lake had labored prayerfully and patiently with these wayward brethren, who finally accepted the admonition of the Saints to them.

Brethren Burton and Lake, who have gone to their rest, deserve great credit for their patience and labors with these people. The writer has also striven to soften their hearts by carrying the gospel message to them at their branch, with the thought that the time would come when they would return. Brother Savage has also labored with them, and Brother Pitt visited them while here and admonished them, and is deserving of great credit for his untiring efforts with them.

The Sunday following was set apart for the baptisms. The district of Tahiti met at Taronia that day. Words fail me in expressing the great scene which took place as Brother Griffiths led thirty souls into the waters of baptism. It was a beautiful and an eventful day, truly an eventful day for this mission. The beach was lined with natives. The Spirit of the Master was there to bless. It was a great feast. From the beginning to the end it seemed to the writer more like a vision. The Saints wept upon the return of the "prodigals," and they fell upon one another's necks. In short, it was a day we shall not soon forget.

The mission which in a sense had so long been divided against itself, had this day been brought into unity through the one Spirit. Until late at night, when the Saints departed for their several branches, we were reminded continuously of the statement of David, Behold, how good and how pleasant it is for brethren to dwell together in unity! We also thought, Could our Brethren Burton and Lake have only been with us to share in this great feast, how great their rejoicing would have been.

One week following, the branch where our brethren lived was reorganized, which we believe was directed by the Master, after which sacrament was observed. We left them re-

joicing greatly as we journeyed homeward along the beautiful beach road.

December 28, Brethren Griffiths and Miller left us at the wharf on the voyage to Australia. A farewell meeting had been held at the branch in Tarona. A number of the Saints also assembled at the wharf to bid our brethren godspeed. We waved our handkerchiefs until we lost sight of each other, with the sad thought that it might be years before we should again see the cheerful countenances of our brethren. The natives often express their great joy because of the visit of our brethren to this mission, and refer frequently to their admonitions, also texts and illustrations used by them, and many remember them verbatim as delivered.

I was advised by Brother Griffiths to take a trip throughout the various islands upon which the remaining members of the pupu people live, to labor with them, carrying with me an epistle he had written before he left. So I left Papeete with Tapu, one of the pupu leaders, who had been baptized and reordained by Brother Griffiths. We left for Tikahau November 6, where eleven of the pupu people lived, including one of their leaders. We arrived at the pass into the lagoon of said island on the evening of the 7th, anchoring at the pass until morning. Several small boats were anchored at the pass waiting for favorable winds for sailing to Tahiti. Upon one of the boats were two of the pupu people bound for Tahiti. After meeting them they agreed to sail back to the city inside of the lagoon for the Sunday services. We reached said city at ten o'clock, and found the Saints busy making dried cocoanuts. They were pleasantly surprised in learning that we had arrived.

We were informed by the men in charge of the schooner that it would leave at five o'clock that evening, Saturday. It would have been impossible to have finished our work before Sunday noon, for which reason I and the native elder with me trusted that the Lord would open up some way by which the boat would remain there until Sunday noon at least. It was a trading schooner with a gasoline engine. A middle-aged white man was in charge, an unbeliever.

At four o'clock the flag for departure was hoisted. The writer felt greatly discouraged, as did the native missionary, because of the fact that this boat was to visit all of the islands upon which the pupu people were located; also other islands where we would meet with the Saints. I met the man in charge of the schooner and told him that I was sorry that he was going to leave so soon, and that I had hoped they would remain until the next day (Sunday) noon, so that I could continue with them to the end of their voyage. He said that so far as he was concerned he would like to accommodate me, but that a representative of the firm was aboard and was very anxious to spend Sunday in Rairoa, the next island. I then saw the man referred to. He would not agree to hold the schooner. As I was commencing to unload my baggage this man called me and told me that he had decided to accommodate me, and would hold the boat until I was done with my work. I thanked him and praised the Lord for this blessing.

That night I met with the pupu people, and presented the epistle of Brother Griffiths to them, and all except two of the eleven accepted the same. After requesting the Saints to pray for the two remaining ones, we retired for the night. Baptism had been appointed for 7.30 o'clock in the morning. I made it a point to meet with the two parties who had refused to receive the message to them, at which time one consented. The other, Teuira, who was one of the real leaders of that trouble, would not give me any satisfaction. We assembled at the assembly house built of cocoanut branches and leaves, and I asked all of those who desired to be baptized to

arise. The whole assembly was greatly and pleasantly surprised and wept with joy as the leader who had refused the night before was the first to arise to his feet. Others followed, until the entire eleven arose. These eleven souls were planted beneath the waters of the lagoon. The Spirit of the Master was again with us in great power, and we had a glorious season throughout the confirmations and reordinations, after which I told them that I felt that we should praise the Lord and rejoice exceedingly, and that I thought it wisdom to devote the hour to a season of prayer and thanksgiving and testimony.

The Saints, little expecting that I would be there, had been preparing to have a feast among themselves that Sunday, and at eleven o'clock we were pleasantly surprised with the announcement that the feast was ready. The writer was reminded of the great feast prepared for the prodigal son upon his return. The white men in charge of the schooner were invited to the feast, and we sat down to a table spread with roast pig, roast beef, chicken roasted and fried, bacon and eggs, fish, crab, canned peas, corn, other canned foods, water-cocoanut, cocoa, pickles, bananas, etc. The Tikahau Saints stretched a large canvas overhead just outside our native feast-house, and sang songs of rejoicing while we partook of the great feast spread before us. Our friends from the schooner enjoyed it very much; they told me that they had never enjoyed a native feast as they had this one, and expressed their pleasure for having remained there until Sunday noon.

We bade the Saints farewell at one o'clock the same day, and left for Rairoa, where we arrived that evening. Tuesday morning we left the island of Rairoa for Manihi, where I met with the Saints and held meetings two evenings. We were here presented with some money which they said was a token of their love for us; also received six dollars to assist in paying traveling expenses. Our newly returned brother of the pupu people who accompanied me was received with outstretched arms in all branches which we visited.

At this island we met a sailboat on its way to Tahiti, the captain of which handed me a letter from the island which we were bound for, which stated that the Saints there were anxiously waiting for me, and that the following Saturday there was to be a great marriage ceremony observed in the afternoon at which twenty people were to be married. This letter also informed me that the Saints were in hopes that I would reach their island for that Sunday. The Saints from three islands had gathered there for that day. It was early Saturday morning when we left Manihi, and we were headed for Apataki. It was the supercargo's intention to go into the harbor at Apataki and spend Sunday there, and leave there for Kaukura, Monday. The native missionary who accompanied me said, "If we could only be in Kaukura tomorrow!" While it seemed very improbable, I told him that I felt confident that we would be there; that it was the Lord's desire, but that I knew not how we would get there.

I immediately thought of the Savior's admonition, "Ask and ye shall receive," and with it came a great desire to make a proposition to the supercargo. I told him that I was greatly desirous of reaching Kaukura for the Sunday services; that I was sure that the parties which he desired to meet in Apataki were at the island attending the big marriage feast; that if he would consent to pass Apataki and go direct to Kaukura we would arrive there by four o'clock; and that if he found that his parties were in Apataki that I would agree to pay for the benzine consumed in returning to Apataki, which would have amounted to several dollars. He said that he had intended to remain in Apataki over Sunday on busi-

ness, and for the reason that it was a good place to anchor, but that on my own terms he would agree to accommodate me, and he informed me to instruct the captain to change our course for Kaukura. Our native missionary waited patiently to hear the news, and when he saw that the vessel's course had been changed and we were heading for Kaukura he said, as far as I can remember, "*O te maitai rahi o te Atua; ua pahonohia tataua pure,*" which means, "How merciful is God; he hath answered our prayers." At four o'clock that evening (Saturday) we arrived at the island of Kaukura, and found that the people of the island of Apataki whom the supercargo wanted to see at the island we had passed were all in Kaukura, so the schooner did not return to that island, and the boat had saved one or two day's time by accommodating us.

I had arrived just in time to see the windup of the marriage ceremony. It was a beautiful and a unique sight, and the writer will not soon forget their costumes. The men all had on black frock-tail coats, and the women all had on white dresses, neatly made. They all wore shoes, which is not a native custom. This was the greatest marriage feast I have ever witnessed. As I entered the large assembly house the Saints, including the ten brides and the ten grooms, arose and greeted us with a song of welcome, prayer, and an address, to which the writer responded with a short address. On Sunday I preached at the morning hour, after which I and Pori, a native elder, led twenty-eight souls into the great Pacific.

Twelve of those were from among the pupu people, and sixteen were men, women, and children who requested baptism. Twenty-five of the number asked me to baptize them; the native elder baptized three. The Saints of Kaukura also rejoiced upon the return of our brethren and because of the new members which had been added to the church.

Three days later, three natives, Pori, Tapu, and Taihia, and I left the island of Kaukura upon a small sailboat about twenty-five feet long, and set sail for the islands of Arutua and Apataki. We arrived in Arutua, Thursday, and the next day the writer led six of the pupu people into the lagoon, where they were baptized into the church. At night I preached to the Saints.

It had been over ten years since any of the American missionaries had visited this branch. Our native brother, Tapu, in showing me around the island pointed out the house where Brother and Sister Devore lived when they were there over fifteen years ago. They often refer to the good work done by Brother and Sister Devore. Our brother also pointed to the place where the church formerly stood and said, That is the place where Brother Joseph Burton was blessed upon one occasion when he spoke the Tahitian language perfectly, as though with the tongue of a native. He said that it occurred just a few years after Brother Burton first arrived here, and that he had never heard Brother Burton speak the native language so fluently and beautifully before or since.

The next morning we set sail for Apataki. Reaching there in the evening (Saturday), we held services then and in the morning, at which time six parties gave their names for baptism and were baptized. There are no pupu people on this island. The next day we left for Kaukura. In all our travels from Tahiti to Kaukura, also to the other small islands, the wind was fair and it was not necessary to tack.

From this account of our trip there are many evidences of the Lord's assistance. The schooner was held over until our work was finished at one island; the ship's course was changed at another time; favorable winds were given us while upon the small sailboat; and thus did the Lord assist his servants

in straightening up the difficulties which had long been a hindrance to this mission.

Upon returning to Kaukura we baptized thirteen more, all adults. A small boat came and carried me to the island of Niau. While waiting there for a boat to return to Tahiti, I again immersed eight souls in the waters of the lagoon, and tried to build up the branch there to the best of my ability. Upon awakening one morning I heard the natives calling out, "*E aahi! E aahi!*" "*A boat! A boat!*" upon which I was permitted to return to Tahiti in good time to spend Christmas with my wife and children, also the Saints of the district in Tahiti, who gathered at the branch in Taronā.

The Saints are rejoicing very much because of the success of my trip, which lasted one month and a half, during which time seventy-four people were baptized, thirty-one of whom were of the pupu people. Of the forty-three others, several were Protestants, Catholics, and Mormons. We are pleased to report that during this year there have been over two hundred baptisms. The writer has been privileged to lead eighty souls into the waters of baptism since the April mission conference.

One day while baptizing some of the pupu people I was forcibly reminded of a prophecy delivered to me through Brother B. J. Scott, of Independence, one Wednesday evening shortly before entering into the missionary field. At this time I was greatly troubled, whether to enter into the missionary work or not. I was admonished to enter the field, and was told that the Lord would bless me and that I would be an instrument in his hands in bringing many back into the church who had gone astray in a dark and cloudy day. I had thought that this had reference to the Utah people, which may be, but it has occurred to me that it could well apply to the work I have done during the past two months. These native Saints who have recently returned into the fold were overcome in a dark and cloudy day, and the Lord has used the writer as an instrument in his hands in assisting our apostle in his labors with them in Tahiti, and in carrying his message to the remaining ones of the Tuamotuan Islands, where the writer baptized over thirty of them.

There have been sixty of the pupu people baptized to date, and the seven remaining ones will follow as soon as we meet them, for which reason the native Saints are greatly rejoicing and for which the name of Brother Griffiths will be handed down from year to year in honor and respect by the natives in the history of this mission, even as has the name of Brother Thomas W. Smith for years past.

The native brethren who have been rebaptized and reordained during the past few months are laboring diligently, which assures us that the coming year will be one of activity throughout the island mission.

Brother Hinman W. Savage, wife and baby have returned to Tahiti after a long sojourn upon the isolated island of Hereheretue. They are enjoying good health. We trust the Lord's blessings unto us both physically and spiritually may continue. We rejoice daily in the service of the Master.

I was pleased to be permitted to spend Christmas with wife and family, who were much surprised upon my return from the upper islands about one week before Christmas.

May the Lord bless this mission, that it may enjoy spiritual growth; that spiritual advancement may accompany the present growth numerically; and may he so bless his church throughout the earth that Zion's redemption may speedily come to pass, is the sincere prayer of

Your brother and Christ's servant,

J. CHARLES MAY.

PAPEETE, TAHITI, December 18, 1913.

## Miscellaneous Department

### Conference Minutes.

**DES MOINES.**—Convened at Des Moines, Iowa, January 17 and 18. Branches reported: Des Moines 426, gain 13; Des Moines Valley 118, gain 1; Boone 103, loss 7; Rhodes 70, gain 1; Oskaloosa 58, loss 1; Perry 46, gain 5; Fraser 40; Clear Creek 36. Delegates to General Conference: J. M. Baker, O. Salisbury, Jennie Baker, Hattie Clark, H. H. Hand, J. L. Parker, D. J. Williams, Bessie Laughlin, J. F. Mintun, Mattie Hughes, empowered to cast full vote, majority and minority. John Thornton, of Nevada, was ordained a teacher. The sessions were peaceful and spiritual. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

**KEWANEE.**—Convened at Kewanee, Illinois, November 1 and 2, O. E. Sade and Charles L. Holmes presiding. Branch reports: Kewanee 135; Joy 94; Millersburg 93; Twin City 105; Dahinda 72; Buffalo Prairie 71; Peoria 53; Matherville 46; Canton 65. Bishop's agent reported: Receipts \$1,281.64; expenditures \$1,018.52. Collections to apply on church debt, \$354.75. O. E. Sade and Charles L. Holmes were chosen as a committee to advise with Canton and Media branches with a view to disorganizing them. Delegates to Conference: O. E. Sade, J. R. Grice, Brother and Sister George Pine, C. E. Willey, Charles L. Holmes, Mary E. Gillin, empowered to cast full vote, majority and minority. A quiet, peaceful time was enjoyed. Adjourned to meet June 6 and 7, at Peoria, Illinois. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

**NORTHEASTERN ILLINOIS.**—Met with First Chicago Branch, January 24 and 25, J. F. Curtis, J. O. Dutton and J. A. Bronson in charge. Statistical reports: Mission 114; Plano 163; First Chicago 175; Sandwich 75; Deselm 77; Central Chicago 163; West Pullman 51. Bishop's agent reported: Receipts, tithes and offerings, \$2,006.14; general church debt, \$712.83; Graceland, \$19; Children's Home, \$10; expenditures, \$2,251.13. District treasurer reported: Collections \$26.08; expenditures \$20. Delegates chosen to General Conference: F. G. Pitt, Sister F. G. Pitt, F. M. Cooper, J. O. Dutton, David Dowker, Sister F. M. Cooper, LaJune Howard, Earl D. Roberts and Frank F. Wipper were ordained to the office of elder. The Spirit called William Darmon to the office of priest and Edward Darmon to the office of deacon. Preaching by John R. Grice, J. F. Curtis, F. G. Pitt, F. M. Cooper. The Sunday afternoon club had charge of the catering. They rendered excellent service. Adjourned to meet at Mission Branch. F. E. Bone, secretary.

**NORTH DAKOTA.**—Convened at Minot, January 10, J. E. Wildermuth and district presidency presiding. Branches reported: Fargo, Lansford, Minot, Union. Bishop's agent's report referred to auditors, same being reported correct. Request of Fargo Branch for a reunion at Fargo the coming summer was by motion referred to reunion committee. J. W. Darling was ordained a priest by James C. Page and William Sparling. Delegates to General Conference: Sister James C. Page, James C. Page, J. E. Wildermuth, William Sparling. Time and place of next conference left to district presidency. J. W. Darling, secretary.

### Convention Minutes.

**SOUTHERN NEBRASKA.**—Sunday school met January 8 at Nebraska City, Superintendent Jessie Wyckoff in the chair. Officers were all reelected. Delegates to General Convention: Brother and Sister W. M. Self, Martha Dunlavy, E. F. Robertson, J. R. Jones, Brother and Sister Lee Faunce, Brother and Sister H. A. Higgins, Jessie Wyckoff, Blanche I. Andrews, J. G. Munsell, Alice Cox, Samuel Broliar, C. H. Porter, Brother and Sister George Johnson, A. J. Layland. Adjourned to meet at call of executive officers, prior to next conference and at same place. Blanche I. Andrews, Bethany, Nebraska, secretary.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of Northern Wisconsin District:* As bishop's agent of this district I feel impressed to write a few lines to let you know of the financial condition of the district. At

the end of this month we are behind \$176.32. So far this month I have only received \$1 tithing. We are trying to support two families, Brother Flint's family receiving \$38, and Brother Whiteaker's \$27, a total of \$65 per month.

Are any of us to be held accountable for the neglect of these families? Is our conscience clear? Are we doing the Lord's will along this line? In John 3:20 we read: For if our hearts condemn us, God is greater than our hearts, and knoweth all things. This money should be paid each month, that these families stand not in need.

There are many who intend to pay their tithing, but they are putting it off for a more convenient time. Isn't that about the same as the person who understands the necessity of baptism but puts it off till a more convenient time? How many of us can say with a clear heart, I have paid my all? Can we say we have kept the law by paying a few dollars and one tenth of our belongings in order to comply with the law. I think that is the only way the Lord would accept us. Doctrine and Covenants 64:5. "Behold now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

Now, dear Saints, let us examine ourselves and see if we are living in harmony with the law. Let us do our part, so that those who are depending on us will not suffer. Let us do our part to supply their needs.

Your brother in Christ,

NALMER JOHNSON.

CHETEK, WISCONSIN, January 28, 1914.

### Ministerial Report Blanks.

Through an error in printing the catalog the price of ministerial report blanks, number 165, appears as twelve cents per dozen; the correct price is eight cents. By ordering in larger quantities prices are as follows: two hundred fifty, \$1.75; five hundred, \$2.50; one thousand, \$3.50.

### Notice to Oklahoma Elders.

We wish to organize you into a quorum, to be known as the Oklahoma Quorum. All who can please attend the conference to be held at Wilburton, Oklahoma, February 21. Those who can not attend please send name and address to me at that place at least three days before date of conference. Remember this is for all local elders of the State. W. M. Aylor, minister in charge.

### Notice to Michigan Saints.

Those attending the convention at Flint will be entertained free. All trains will be met by committee wearing white badges. Beatrice McKenzie, secretary.

### Conference Notices.

Pittsburg will convene at Pittsburg, February 28 and March 1. Election of officers and General Conference delegates. Take Beachview car, get off at Coast Avenue, walk up one block to church. For further information apply to John Raisbeck, secretary, 132 Boggs Avenue, Pittsburg, Pennsylvania.

Pottawattamie will convene at Council Bluffs, February 28, at 10.30 a. m. Election of officers, and delegates to General Conference. Send papers and reports before February 22 to J. Charles Jensen, secretary.

Ohio will meet at Columbus, February 21 and 22, at south church, Sixth and Innes Avenue. Election of officers, and delegates to General Conference. All priests of the district are especially invited to be present, as a quorum of priests for Ohio District will be organized. Send reports to D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio. D. R. Winn.

Alabama will convene at Pleasant Hill, near McKenzie, March 7 and 8. Report of work done in the district is desired. Send reports by the 6th. G. W. Miniard, secretary.

Far West will convene March 7 and 8 in the Saints' church, corner Farron and Seventeenth Streets, Saint Joseph, Missouri. J. W. Rushton will be with us. Delegates to General Conference will be chosen. Resolution for governing future

conferences, of which a copy has been sent the presidents of branches, will be considered for final disposition. Send branch and ministerial reports not later than March 1. T. T. Hinderks, president, Charles P. Faul, secretary.

Central Illinois will convene at Taylorville, March 7 and 8. Walter Daykin, secretary.

### Convention Notices.

Northern California Religio will meet at San Jose, February 27, at 10 a. m., in Saints' chapel, corner Grant and Spencer. Election of officers and delegates to General Convention. Joint entertainment in the evening. Pauline O. Napier, 910 1/2 Twenty-second Street, Sacramento, California, secretary.

Ohio Sunday school will meet at Columbus, February 20, at the south church, Sixth and Innes Avenue, at 10 a. m. Send reports to D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio. Religio will also meet at same place and time, in conjunction with Sunday school. Business sessions will be separate, but institute and educational work will be done in connection. D. R. Winn.

Northern California Sunday school will convene at San Jose, February 27, at 2 p. m. Election of officers. Local home class superintendents should report to Mrs. George Sykes before convention. Secretaries should send credentials to Mrs. L. Day, 1028 D Street, Marysville, California.

Eastern Colorado Sunday school will convene in Denver, Speer Boulevard and Logan Street, at 2 p. m., March 6. Election of officers. Interesting and instructive program. Mrs. M. E. Everett, secretary, 129 South Logan Street, Denver, Colorado.

### Died.

HENDERSON.—Addie Gordon, wife of Elder A. F. Henderson, was born August 7, 1854, at Knox, Maine; died January 28, 1914, at Balmoral, Manitoba, of pneumonia. She married January 24, 1876. The family lived at Pipestone, Minnesota. Eight years ago they moved to Winnipeg, four years later to their farm near Balmoral. She was baptized in the fall of 1893, continuing earnest and faithful until death. She leaves companion and an adopted daughter. Services at the home; sermon by Ward L. Christy.

WOOD.—Sarah Amanda Wood was born October 16, 1847, at Dawsonburgh, Fremont County, Iowa. She suffered long from sickness and died January 27, 1914, from the effect of an attack of paralysis at her home in Woodbine, Harrison County, Iowa. She was united in marriage with Samuel O. Wood, October 1, 1865. Eight children were the fruits of this union. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by David Gamet, March 22, 1863. Her husband and seven children mourn her departure, one child having died many years ago. She was a faithful wife, a tender mother, and a consistent child of God. From a life of suffering she has passed to an eternal life of joy and peace. Funeral sermon by Charles Derry.

SMITH.—After an illness of five days with pneumonia, teething and flux, and in the absence of her father in his mission field, Catherine Aurilee, youngest daughter of Elder S. S. and Emma M. Smith, passed away January 25. She was born February 17, 1912. She was a member of the Cradle Roll of the Mount Zion Sunday School. Funeral at the Stone Church, Independence, Missouri, in charge of W. H. Garrett; sermon by J. W. Rushton; interment in Mound Grove Cemetery.

BURGESS.—Henry Burgess was born in Orcheston, England, January 20, 1834. He joined the church under the leadership of Brigham Young, when a boy, and came to Salt Lake City, Utah, when about nineteen years of age. Not being able to accept the false doctrines there promulgated, he went to Los Angeles. Here he married, moving to San Francisco, where he was baptized into the Reorganized Church, April 11, 1865, by E. C. Briggs. He moved to San Jose in 1866, where he died January 11, 1914. Services in charge of C. W. Hawkins.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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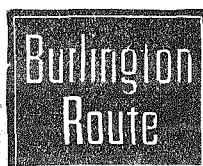
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, FEBRUARY 18, 1914

NUMBER 7

## Editorial

### JESUS ON THE KINGDOM OF HEAVEN. PART I.

*The kingdom of God cometh not with observation (marginal rendition: "The kingdom of God cometh not with outward show").—Luke 17:20.*

In speaking of the kingdom of God, Jesus at one time said:

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4:26-29.

#### FIRST THE BLADE AND THEN THE EAR.

This expression, first the blade, then the ear, after that the full corn in the ear, suggests a solution to an apparent conflict in the biblical use of the terms kingdom of heaven, or kingdom of God.

To some it appears that these terms are always synonymous with the church, and they are inclined to limit them in application to the church as it has its organic form on earth. To others it does not appear that these terms are synonymous with the church, and they apply them to something yet future and much larger than the church as it is at present constituted.

It is apparent that Jesus at times used the expression, the kingdom, in reference to his church as it existed in its organic form on earth and among men. At other times he used it apparently in reference to something yet future, something greater than the world had ever yet seen. The key is found in this expression, First the blade, then the ear, after that the full corn in the ear.

Jesus said, plainly, "The kingdom of God *has already come unto you.*" (Inspired Translation.) And yet he taught his disciples to pray, "Thy kingdom *come.*" The solution is found in this expression, "First the blade, then the ear, after that the full corn in the ear."

The blade of corn just breaking through the soil is *corn*, in one stage of development; but it is *not*

the corn that it will be when the ear sets, or when finally the full corn is matured and the harvest is at hand. Thus a farmer though fully conscious that he has a splendid crop of corn just breaking through the soil, from the seed, may yet pray for a good crop of corn to come, having in mind the time of harvest,—the time of full fruition.

The kingdom was among the people when Christ was here, but only in one stage of its development, and not in the stage that he had in mind, when he prayed, "Thy kingdom come"; not by any means in the stage of development that it will reach in the time of perfect fruition, just before the harvest of the world, when it will be like the full corn in the ear, and the will of God will be done on earth as it is now done in heaven.

So far as we can judge, if the kingdom had an objective presentation on earth in the time of Christ, that presentation was found in the church. Probably all will concede that the kingdom had at least a partial presentation in the organic form of the church. And the same will hold good to-day. But the church is not and was not by any means *all* that the kingdom will be by and by when the period of the full corn in the ear arrives.

Thus we can see that one not enrolled as a member of the church, perhaps not aware of its existence, might be helping to bring about conditions favorable to the coming of the kingdom in its perfection. In that work he might enjoy a great degree of the Spirit of Him who lighteneth every man that cometh into the world. Indeed, we believe that there are institutions and forces, as well as many individuals, engaged in such a work at the present time. Such a conception of God's universal work in the world does not rob the church of her dignity and power in her own field of service, as the direct representative of God in the work of salvation.

Thus it appears to the writer that one man may speak of the kingdom, having in mind the perfect stage toward which many forces are working but which is yet to appear, typified by the full corn in the ear, and in doing so refer to something vastly greater than is yet in sight in the church. Another man may use the term, having in mind some stage

of development in the period of growth and development typified by the blade, and refer to the church in its organic form, as it exists now. There is not *necessarily* a conflict between the two; but a conflict may *appear* to exist if they do not pause to explain their conception of the kingdom. On the other hand, there may be those whose conception of the kingdom would not even include the church, and others whose conception would be limited to the comparatively small organization and the comparatively few members constituting the organized church as it exists on earth at the present moment. Between these two conceptions of course there could be no agreement. In any event any study of the question is incomplete that omits Christ's presentation of the ideal of growth from small and unobserved beginnings to a splendid, world-embracing kingdom of peace, order, righteousness, and equity.

#### LIFE AND GROWTH.

In this comparison of the blade of corn two great characteristics of the kingdom of God are indicated—life and growth. The kingdom is not manufactured; it grows. It does not come into the world a completed institution. It has a very small beginning and then develops until the complete fruition comes.

This has been strikingly true in the history of God's work among men. The little blade of corn growing up out of the soil is not observed by the world. No one can see it grow. It is of no apparent consequence. Thus comes the kingdom—"without observation," or "outward show." Jesus called around him twelve men, obscure men, some of them uneducated men. With the exception of a few jealous Jewish priests, the great world at large gave no attention to this beginning. A legion of Roman soldiers marching down the streets of Jerusalem would probably have attracted more attention than Jesus and the Twelve apostles, excepting perhaps at those rare intervals when the multitude thronged him, attracted by some miracles. But even then the multitude were Jews, parts of a little obscure nation subjugated by Rome. The great world of Rome, Greece, Egypt, Assyria, gave him no heed. This was just the blade springing up.

So far as this has application to the church, history repeats itself in this age. The world gave little heed to six people meeting in this New World in the nineteenth century under divine direction to organize the church, nor did the world pay great heed to the restored gospel.

But a characteristic of the kingdom is growth. Remember that. The church is alive. All branches of the church should remember that. Let every little branch remember it—in Denver, Omaha, Boston, San Francisco, London, everywhere. If the members of a branch grow discouraged and sit down and say,

"The work is going all to pieces. The branch is dying," of course it will die.

Any institution that affirms that it is dying will die.

But any institution that is conscious of life, and affirms life, will live and grow.

If the members of any branch will get to work and cooperate they will grow, and nothing in the world can stop them. If they are members of the true vine, they will grow, for growth is a characteristic of the true vine, as of the blade of corn. Both illustrations suggest life and growth. Only as they sever themselves from the vine can they wither and die. If they maintain their connection with Christ and do their part they will grow. Every branch that does its part will grow, surely in spirituality, possibly in numbers.

Church members should be optimistic and affirm growth and improvement to themselves and among themselves. For the kingdom will surely grow.

The full culmination of this growth will come when Jesus returns to earth bringing the redeemed of all ages with him; the kingdom of God on earth is small compared to the kingdom of God in heaven. But when the two come together in that blessed time the fullness of the kingdom on earth that started out so unpretentiously and without outward show will be realized. In that day, as suggested by our text, the Lord will put in his sickle, for the harvest time will be at hand; "When the fruit is brought forth, immediately he putteth in his sickle, because the harvest is come." Thus Jesus says it is with the kingdom of God: First the blade, then the ear, after that the full corn in the ear, and then the harvest.

#### THE MUSTARD SEED.

Jesus uses another comparison:

Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.—Mark 4: 31, 32.

Here are the same characteristics of life and growth; the same small beginnings; the same lack of outward show; the same unobserved advent. For the kingdom of God "cometh without observation."

There are many seeds more pretentious than the little mustard seed. Melon seeds and pumpkin seeds are hundreds of times larger and more puffed up. But when the mustard plant is grown, as it developed in the land where Jesus lived, it is a great tree. Thus there are many organizations of men in the world much larger than the church of Jesus Christ—churches, parties, orders, institutions, and leagues. They make more outward demonstration and show;

but in the end it will be the kingdom of God that will grow and fill the whole earth.

#### THE LEAVEN.

Still another comparison is made:

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—Matthew 13: 33.

Here we have the same qualities of life and growth. But as before, they are hidden, unobserved, without ostentation or outward display.

Leaven (yeast) is a living growth. It can propagate and reproduce itself indefinitely, and has done so in the world for centuries past, yet mostly while hidden.

We will not discuss the nature of the three measures of meal. The character of the leaven is what concerns us, for Jesus said that the kingdom of heaven was like this leaven hidden in the meal. People do not see the leaven, it is hidden in the meal or flour. It is not observed. But it is at work, imparting life, so that the loaf is leavened, and rises, as we express it. Thus it is with the kingdom. Its workings are hidden from the world. They do not observe it. Their eyes are on other things. If it were dynamite, rending things to pieces, and making a loud report, they would take notice; but it is like the leaven, more beneficent, and more powerful in its way than dynamite, because it is alive, but working silently, yet always working until it leavens the whole lump.

These parables should be of a nature to encourage the Saints when some one may point the finger of scorn at them and say that their work is insignificant; that they are not doing anything. They should remember that Jesus said that the kingdom should appear in just that way to the world.

Take courage and cooperate with God and progress will be inevitable. Cast out all pessimism. Cease to be despondent. Let cheer and activity take the place of lethargy and inactivity. Growth naturally follows activity. Cease to deny and negate; learn to affirm. The church is growing; it will continue to grow. It is advancing; it will continue to advance. Shall we remain with it and grow? Or shall we permit ourselves to become separated, and wither and die?

E. A. S.

#### CURRENT EVENTS.

##### SECULAR AND RELIGIOUS.

**WIRELESS LIGHTING.**—The latest in wireless operation is wireless lighting, due to the tireless efforts of Marconi, who announces that he is able to light a lamp by wireless power at a distance of six miles. He hopes that this successful experiment will prove the forerunner of the use of wireless for lighting streets and lighting and heating houses.

**COSTLY SPOILS.**—Greece is putting out a one hundred million dollar five per cent loan at eighty-seven and three fourths. The spoils of the late war were costly even to the Balkan state securing the lion's share.

**IRISH HOME RULE.**—The gravity of conditions in the United Kingdom incident to the Irish home rule policy of the government and the party in power were emphasized at the opening of Parliament on the 10th. In a speech from the throne King George recognized the seriousness of the situation; Premier Asquith in a conciliatory speech admitted the possibility of "rebellion and bloodshed"; Tory leaders talked of civil war, of drilling and arming in Ulster, and of defiance of the Imperial Government. It is reported that in Ulster one hundred thousand men have been enrolled and are prepared for war; that volunteer nursing corps have been organized; and that a pension fund has been provided for the families of men who may fall in the possible conflict. Recognizing the seriousness of the situation, the government on December 5 prohibited the importation of arms and ammunition into Ireland. It will be remembered that Ulster, Protestant, objects to home rule in connection with the balance of Ireland, Catholic. King George in his remarks expressed the hope of Americans with reference to the situation when he said:

I regret that the efforts which have been made to arrive at a solution by agreement of the problems connected with the government of Ireland have so far not succeeded. In a matter in which the hopes and fears of so many of my subjects are keenly concerned, and which, unless handled now with foresight and judgment and in a spirit of mutual concession, threatens grave future difficulties, it is my most earnest wish that the good will and cooperation of men of all parties and creeds may heal the dissension and lay the foundations of a lasting settlement.

**NEW ENGLAND EARTHQUAKE.**—The most severe New England earthquake on record centered in New York State on the 10th, and was felt generally throughout New England, lower eastern Canada, parts of New Jersey, and eastern Pennsylvania. At Albany pictures were shaken from the walls and at Binghamton a laborer was killed by the caving in of a trench in which he was working. In other parts of the state the falling of chimneys, the swaying of houses, and the destruction of fragile objects are reported.

**PANAMA TOLLS.**—President Wilson has come out emphatically against the Panama toll exemption for American coastwise shipping as provided in the action of Congress, and in favor of a bill now before Congress to repeal the former action. This position on the exemption seems to have brought out a cor-

dial and general response. President Wilson's attitude in the matter is presented in a letter to William L. Marbury, in which he is reported as having said:

With regard to the question of canal tolls my opinion is very clear. The exemption constitutes a mistaken policy from every point of view. It is economically unjust; as a matter of fact, it benefits for the present, at any rate, only a monopoly; and it seems to me in clear violation of the Hay-Pauncefote treaty.

**MEXICAN AFFAIRS.**—General Villa declares that he has no ambition to become president; that he has never been in anything but the fullest accord with General Carranza; that he is a fighting man only, and is fighting for the liberation of his country, not to elevate himself. He has strenuously endeavored to restore business in Chihuahua. The Constitutionalists claim to have plenty of money. Chihuahua, a city of thirty-five thousand, is assuming the dignity of a capital. One of the actions of the new government is a decree declaring counterfeit after February 10 the currency issued under the Diaz regime. The free and unlimited coinage of silver is offered as a means of providing money. A mint has been established to coin money bearing the Constitutionalist stamp. The new government will exact a percentage of the output of the ore that has been mined at the Chihuahua mines during the military operations.

**SCIENCE AND PREHISTORIC AMERICANS.**—A recent expedition from the Smithsonian Institution to Eastern Siberia has confirmed among scientists the results of the Morris K. Jessup expedition as to the resemblance between the natives of Siberia and the American Indians. There seems now to be practical unanimity among scientists that America was peopled from Asia by way of Bering Strait. As to the time there is no definite criterion. It is held to be likely that it was following or at least in the decline of the glacial period from the northern part of the continent.

**TRANSPORTATION ABUSES.**—Indictments for rebating were found by the Federal Grand Jury at Chicago on January 31 against the Pennsylvania, the Panhandle, or Pittsburg, Chicago and Saint Louis, and the Chicago and Northwestern Railroad companies, and Swift and Company. The indictment charges Swift and Company with having obtained concessions from the Ann Arbor Railroad Company. The Pennsylvania Railroad is charged with granting rebates of two dollars a car on grain shipments to a grain company and flour mill concern, the Chicago Northwestern with favoring a coal concern.

## NOTES AND COMMENTS.

**CHURCH OPENING AT DES MOINES.**—The Saints of Des Moines, Iowa, have disposed of their church building, Fourteenth and Lyon, and have purchased the Pilgrim Congregational Church, 717 East Twelfth Street. This latter site is an excellent location, within two blocks of the State Capitol building. The church is a frame building, commodious and well equipped. It has been redecorated. With some other improvements it will be in first-class condition, and will furnish the Des Moines Branch a delightful home. The formal opening occurred on February 8, the assistant editor of the HERALD being present to give the address at 11 o'clock, and to participate in the other services of the day. A goodly number of the Saints were in attendance, and a most excellent spirit characterized the various services. Those present seemed united in the determination to press onward in the work of the Master.

**LIBERAL MENTION.**—The conventions and conference of the Eastern Michigan District received very liberal mention in the *Flint Daily Journal* of February 7. The entire program of the conventions appeared, together with a full statement of the services. In many localities where our people are awake to the advantages of publicity, newspaper men are willing to furnish space for the same.

**OPPOSED TO PERSECUTION.**—The pastor of the First Baptist Church in one of the large cities of California, on receipt of the Open Letter to the Clergy, writes the Publicity Bureau as follows:

I thank you for the letter and pamphlet, An Open Letter to the Clergy. I will give the pamphlet careful and candid reading, and can assure you that I am wholly opposed to anything like religious persecution or oppression.

**GROSS MISREPRESENTATION.**—We are informed of the work of one Miss Schwartz, lecturer on "Mormonism" for the Methodist Episcopal Church, Ida Grove (Iowa) District, in which the church is grossly misrepresented. At Anthon, Iowa, she is said to have stated that the Reorganized Church was the same as the Utah Church, only the meanness of the Reorganization was covered up. When asked for evidence to sustain this accusation, after the close of the lecture, as we understand, she said that one H. O. Hayer, a member of the church and the husband of two wives, was now at Lamoni attending Graceland College and studying for the ministry. This woman's accusation concerning the "meanness" of the Reorganization is as groundless as is her statement with reference to H. O. Hayer. No such man is now at Lamoni, nor has he ever been at Lamoni, to say nothing of his preparation for the ministry and his two wives. Such work shows either crass ignorance, or malicious misrepresentation, or both.

# Hymns and Poems

## Selected and Original

### Forward.

Come, come ye loyal children,  
Gird on your conquering sword!  
March boldly unto battle,  
Fight manfully for our Lord.  
Christ hath his orders given,  
Let us faithful be.  
Soon our reward we'll enter,  
Glory eternally.

### CHORUS:

Sabbath school go forward,  
Saints of latter days,  
Shout aloud his praises.  
Glory to his name!

See the church of Zion,  
Beautiful she stands,  
God her great commander,  
Christ with outstretched hands.  
Holy Spirit guide us  
Unto Zion's land!  
Glory! Hallelujah!  
Marching hand in hand.

### CHORUS.

Children bear your burdens,  
Watch and fight and pray,  
Victory shines before us,  
We must not delay.  
With our strong commander,  
Boldly meet our foes,  
Onward, forward, upward,  
Hand in hand we go.

### CHORUS.

LONDON, CANADA.

O. W. CAMBRIDGE.

### Supplication.

Now, oh Lord, our gracious Father,  
I do humbly seek thy face;  
And in Jesus' name I ask thee,  
May I supplicate thy grace?  
I am weak, and prone to wander;  
From thy precepts often stray;  
And I feel that I'm unworthy  
Even now to kneel and pray.

Righteous Father, may I ask thee  
For a token of thy love?  
Oh, do thou be pleased to answer,  
From thy heav'nly courts above.  
Only wilt thou deign to tell me,  
In thine own appointed way,  
Am I worthy of thy blessing?  
Dost thou hear me while I pray?

Lord, remember thy weak servant;  
Help me to my mission fill.  
Give me grace that I may serve thee,  
And perform thy righteous will.  
May thy blessed Spirit guide me  
In the straight and narrow way,  
And its ever hallowed presence  
All my doubts and fears allay.

Oh, do thou be pleased to pardon  
All my errors, day by day;  
And from worldly, vain ambition,  
Help me now to turn away.  
And that I may keep thy precepts,  
And be loyal, just, and true,  
Give me, then, thy grace sufficient,  
And my labors I'll pursue.

I have called thee into service,  
Be thou faithful to thy trust;  
I will give thee thy due portion  
With the ransomed and the just.  
Look ye now upon the harvest,  
See the lab'ers but a few;  
Thrust ye in thy trusted sickle,  
And thy diligence renew.

I have called my many servants  
In this wicked latter day.  
Many now are standing idle;  
Some have fallen by the way.  
Be ye steadfast in my service;  
Leave thy worldly cares to me;  
I will multiply thy blessings,  
And my glory thou shalt see.

E. E. LONG.

### If I Should Die To-night.

If I should die to-night,  
My friends would look upon my quiet face  
Before they laid it in its resting place,  
And deem that death had left it almost fair;  
And laying snow-white flowers against my hair,  
Would soothe it down with tearful tenderness,  
And fold my hands with lingering caress,  
Poor hands, so empty and so cold to-night.

If I should die to-night,  
My friends would call to mind, with loving thought  
Some kindly deed the icy hands had wrought;  
Some gentle word the frozen lips had said,  
Errands on which the willing feet had sped,  
The memory of my selfishness and pride,  
My hasty words would all be put aside,  
And so, I should be loved and mourned to-night.

If I should die to-night,  
Even hearts estranged would turn once to me,  
Recalling other days remorsefully;  
The eyes that chilled me with averted glance  
Would look upon me as of yore, perchance,  
And soften in the old, familiar way;  
For who could war with dumb, unconscious clay?  
So I might rest, forgiven of all, to-night.

Oh, friend, I pray to-night,  
Keep not your kisses for my dead, cold brow—  
The way is lonely; let me feel them now,  
Think gently of me; I am travel worn;  
My faltering feet are pierced with many a thorn,  
Forgive, oh hearts estranged, forgive, I plead,  
When dreamless rest is mine I shall not need  
The tenderness for which I long to-night.

—Belle Eugenia Smith.

## Original Articles

### THE BIBLE.

#### THE NAME.

The word *Bible* comes to us from the Greek. The original word was *biblos*, which meant literally bark of papyrus, or paper. *Biblia* is the plural of the diminutive *biblion*, and means literally little books. It was the ordinary word for book, whether a distinct treatise, or a subdivision of a treatise was meant, and was so used long before its application to the Jewish Scriptures. In fact, the term used by the early church in referring to our present Bible had more of the significance of "The Old Covenant" and "The New Covenant." *Testamentum* and *Instrumentum* were most frequently used in Latin, hence the Old and New Testament. Later the neuter plural, *Biblia*, came to be considered and treated as a feminine singular, so that *ta biblia* meant *the Book*, or the Bible; but this was not the case until near the time of the Reformation. The word is found in practically all the languages of western Europe. It was often referred to as "*ta biblia ta agia*," literally "*The Holy Books*," and it is in this sense that the word *Bible* is now most generally used, not only as referring to our book, but also to the sacred writings of other nations.

The Old Testament was divided into the "*Law*" or "*Torah*," referring to the first five books; the Prophets, and the Psalms. The word *scripture*, a term of less general use, was applied to the whole of the Old Testament. Considering its composition and the literal significance of *biblia*, it can readily be seen how the word *Bible* came to be used in referring to the book, as a collection of smaller tracts or booklets.

#### THE CANON; OLD TESTAMENT.

We have no authentic history of the Old Testament canon. The popular idea has been that Ezra practically closed the canon and rewrote the books. But this tradition seems to have no foundation in antiquity. According to 2 Esdras 14:20-26 and 38:48, Ezra wrote the twenty-four books of the Old Testament, but he also wrote seventy apocryphal books, which were esoteric and which he placed on a higher basis than the twenty-four of the Old Testament. This assumption has not been justified by either ancient or modern criticism and analysis. The first trace of the idea that Ezra closed the canon appears about the thirteenth century A. D., though by the middle of the sixteenth century the legend had become fairly established. But in the light of present criticism it appears as only a legend.

The ancient classification gave twenty-four books to the Old Testament.

1. The Law of Torah, consisting of the five books in the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

2. The Prophets: a. Joshua, Judges, Samuel and Kings—four books. b. Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets—four books.

3. The "Writings" or "Hagiographa": a. The poetical books, Psalms, Proverbs, and Job—three books. b. The *Megilloth* (rolls) to be read at the sacred services; Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther—five books. c. Daniel, Ezra and Nehemiah (as one book), Chronicles—three books.

Samuel, Chronicles, Kings and Ezra and Nehemiah were not divided until the sixteenth century A. D. These twenty-four books were the recognized Hebrew canon, except that the latter prophets and Hagiographa were not always arranged in the same order. But books were never transferred from one group to another, and the canon always included the books given. In the third to the first century B. C. the Hebrew arrangement was disregarded by the Septuagint, which rearranged the historical books, Genesis to Esther, then the poetical books, Job to the Psalm of Psalms, then the prophetic books from Isaiah to Malachi. The Apocrypha was interspersed throughout and was classified within this arrangement, which latter arrangement is also followed in the Vulgate. The reformers separated the books, those for which there was no Hebrew original (that is the Apocrypha) from the rest of the books, and placed them at the end of the Old Testament, but retained the same order as they occupied in the Septuagint, and that they now occupy in English. Luke 24:44 refers to the old classification in "the law, the prophets, and the Psalms."

#### WHY CANONICAL.

It is certain that the Old Testament canon could not have taken its present form until after the last of the canon was fixed, i. e., until a late century B. C. However that may be, it is generally considered and recognized that those books having the greatest inspirational force were the ones which were retained in the canon. While there may be a few included which some critics do not consider superior to some books omitted, there is nothing omitted to compare with far the greater part of that which has been included. The test of the Old Testament canon was the inspirational or "God power" back of it. (Encyclopedia of Religion and Ethics, 2:569-588.) "Canon" really means simply those that have come up to the test, or mark. The other books simply do not measure up to the standard.

## TEXTS.

So far as the Hebrew texts of Old Testament are concerned, we have none at present which date back prior to the ninth century A. D. Still, critical students are practically agreed that this text has not been changed since the second century A. D. It is significant that all the texts which we possess are Masoretic. Ancient Hebrew formerly was in round characters, not the square letters, which are now used, and had no vowel signs, but was purely consonantal. Furthermore, the characters were written, one after another, without intermission. The Masoretic text consists therefore of at least two parts, the consonants of the ancient text and the vowel signs and diacritical marks, which have been added. The consonantal part is complete, but ambiguous. The secondary part is not complete, and standing alone is without meaning, but gives significance to the ancient characters. The Masora includes also notes in the nature of an index.

The Septuagint text in Greek was originally prepared in the second century B. C., and students of to-day contend that if we could restore the ancient text of the Septuagint we could from this secure the ancient Hebrew of the second century B. C. The manuscripts we have now date back, as stated, to the ninth century A. D., but the text was fixed about 132 A. D., and very few changes have been made since then.

There are many versions in Samaritan, Arabic, Greek, Syrian, and Latin, and these are also of very great value in attempting to ascertain the original text.

Critics and students are agreed that considerable modifications were made from time to time in the first few centuries before and after the Christian era, and some even change the sense. We find in the Old Testament itself, reference to quite a number of books which we have not at present. We can not be sure as to the value of books which are now entirely lost, but it seems remarkable, considering all the circumstances, that the books of the Bible should have been as well preserved as they have been; and with as few serious alterations, so far as students generally have been able to discover. That is, the Bible can not safely be thrown away as a whole merely because these changes have been made, as the body and essentials have been largely preserved and handed down to this age.

## NEW TESTAMENT.

After the death of Christ the early Christians were looking so anxiously and so earnestly for his coming, that no thought was given at first to the preparation of a definite literature. In fact, we may say of the New Testament that it was not produced in an effort to prepare a Christian literature, but de-

veloped as the needs of the times required. If anything, this should rather add to its value.

The earliest of the gospels is usually referred to as a Hebrew text called "Q" and accredited to Matthew; this has now been lost, but is considered to have been the foundation of the Greek text of the gospel according to Matthew, and also of Luke. Mark is the oldest of the texts of the gospel which we now possess. Tradition states that it was written by Mark largely from the dictation of the Apostle Peter, though it was not written or presented to the world until after the death of Peter. It is dated about 60 or 70 A. D. That Luke wrote both the gospel of Saint Luke and the Acts is the opinion of English scholars and many others.

Other gospels besides those which have come down were written, but those which we have were considered, both by the early scholars and by modern critics, to be the most worthy of preservation. They include the sayings of our Lord rather than an effort to historically set forth his life, so that they reveal rather his character and moral and religious ideals than the mere facts of history. John's gospel was written much later and because of a contest with certain of the Greek Christians.

The Pauline epistles were the earliest of the Christian writings; earlier, in fact, than any of the gospels. Although there is criticism as to a few of the Pauline epistles, it is directed to the matter of authorship, not to that of value. While some of the German scholars are exceedingly critical, those of the English school, who are men of equal ability, consider that the differences in style and in manner of treatment may safely be referred to the wide scholarship of the Apostle Paul and his ability to treat different situations and circumstances in a radically different manner.

The catholic epistles or general epistles, include those by Peter, James, John and Jude, (although Second and Third John are not general epistles, and Second Peter is of questionable authenticity). The writings of John form practically one roll and are the latest writings now included in the New Testament, with the exception of Second Peter.

As to authenticity, most of the letters of Saint Paul are considered authentic by all. It is rather surprising that so many of them should have been preserved. Copies were made, and first one church and then another accumulated quite a number of his epistles. As early as 140 A. D. ten of the Pauline epistles were held by Marcion. Polycarp and Ignatius had all thirteen, though we can safely date the collection of the epistles a generation earlier, that is, about 100 A. D. Irenæus assumed that there were four authentic gospels and no more. A few rejected the gospel according to Saint John,

but long before 185 A. D. the four gospels were accepted.

The discrimination as to what books should be admitted was based on the idea that they were received by supernatural power, that the books were written by men inspired by the Holy Spirit and were consciously the word of God. This is also plainly marked in the epistles. Paul recognized that he was not always in the Spirit, yet wrote directly by the Spirit and made the affirmative claim of inspiration for much of his writings. Later writers do not claim to have the inspiration that the apostles had. Critics to-day consider that Second Peter and Jude are not quite up to the standard in real religious value, and question if they are really superior to First Clement and Ignatius; but broadly speaking the judgment of the early church has been indorsed by the opinion of students to-day, that those books which are of true inspirational value have been included, and others omitted.

The process of development of the New Testament was, first the individual writings, then the collection of writings, and finally the sacred volume. The collection was substantially complete at a very early date, and it is rather significant that the text of both the New Testament and the Old Testament should show, *first* inspirational value, and *then* acceptance by the church. Distinctly it is a revelation received by one having authority, received from a divine source, presented to the church, and by the church adopted as the word of God, and so placed in the sacred volume. This is significant, as it shows emphatically that the canon neither of the Old Testament nor of the New Testament was ever closed by divine authority, but was only closed by the church, and was so closed because the church received no other inspirational writings of equal value.

If we wish a parallel to-day, we might remark that when in Utah in 1903 an aged member of that church who had resided in Nauvoo during the life of Joseph Smith, jr., remarked, "Strange, strange, how the church needed so many revelations for fourteen years and now hasn't needed any revelations for more than sixty years." When a body of people does not receive anything else of equal inspirational value, they have nothing more to include, and automatically the canon closes. It was so with the Jewish church; it was so with the early Christian church; and it is so to-day in Utah. There appears no evidence but that the Jewish church still looked for further revelation. The early Christian church still believed in the possibility of revelation, and did not close the canon till 399 A. D.; but nothing more was received because the church had placed itself beyond the pale, and not because the Father was unwilling or unable to speak to his children. So in

Utah to-day they still believe in the possibility of revelations, but for more than sixty years nothing has been received.

The fixing of the text gradually proceeded. The Apocalypse of John was one of the latest of the books to be included. By the end of the second century there was a list of the sacred books of the New Covenant, including the four gospels, the Acts, thirteen epistles of Saint Paul, and two epistles of John, Jude, and the Apocalypse of John and of Peter. Hebrew, John III, and Peter I and II were accepted by some. That the list was nearly universal is shown by the fragrant of Muraton, by Tatius, Theophilus, Irenæus, Clement, Alexander, Tertullian, and others. The gospels, Acts and thirteen epistles of Saint Paul all had. First Peter and First John nearly all the churches possessed. The Apocalypse of John was received in the west and Hebrew and James in the east. The list is not infallible, but the mistakes have been unimportant. (William Sunday—article on the Bible, Eleventh Edition—Britannica, p. 877.)

It was not until much later that the Apocalypse of Saint John was received in the east and was universally received in the west, so the present arrangement of the books is usually dated from the Council of Carthage A. D. 399. Even when the Apocalypse had been included, it was not placed universally at the end of the book until the date last given. This is important as showing how accidental indeed is the position of Revelation 22: 18 and 19. As has long been pointed out, these verses refer and can only refer to the book of Revelation alone; since that book was not placed in its present position till the close of the fourth century. Second, it denies to *man* the right to add to or take from the word of God. Other scriptures show that it can not refer to the godhead. Third, historically there was no such idea in the early church that the canon of scripture would be closed for ever. In the light of Bible analysis, in the light of history, and in the light of modern criticism, to attempt to apply these verses so as to deny present revelation, or any further word from God, would appear to show one either grossly ignorant or deliberately misleading.

#### THE TEXT OF THE NEW TESTAMENT.

The earliest text we have of the New Testament is a fragment of the fourth gospel, reaching back to the third century. Of the fourth century we have two manuscripts of the New Testament and four other fragments of the gospels; of the fifth century, we have two of the New Testament and fifteen incomplete manuscripts; and of the sixth century, one manuscript of the New Testament and thirty-four fragments. The total number of manuscripts up to the sixteenth century is something like seven-



teen or eighteen hundred. The older manuscripts, those before the thirteenth century, are on parchment, while the later manuscripts, those after the fourteenth century, are on papyrus. Those before the ninth century are uncial, those later than the tenth are minuscule. There are said to be one hundred and twenty-nine uncial manuscripts of the New Testament; but to make that number fragments are probably included. In the uncial manuscripts, THE LETTERS ARE WRITTEN CLOSE TOGETHER WITHOUT ANY SPACE FOR WORDS, (as in the foregoing):

The uncial "manuscript" refers only to those written in the Greek language. The most important are:

(a) The Codex Vaticanus, which is an uncial of the fourth century, and originally included the whole Bible, (now parts of Hebrew, all of Timothy I and II, Titus, Philemon, and the Apocalypse are missing). The text has been "corrected" by two scribes, one of the fourth and the other probably of the eleventh century, and was re-inked probably in the fifteenth century, as it was not publicly known until later than that date.

(b) The Codex Sinaiticus, which also belongs to the fourth century. It originally contained the whole Bible and still contains the complete New Testament. It was corrected in the tenth century, and was found in the eighteenth century in the monastery of Saint Catherine on Mount Sinai.

(c) The Codex Alexandria, which belongs to the fifth century, as does also Codex Ephraem. The former is the earliest edition of the western text. Of the latter, only two thirds of the New Testament and a small part of the Old Testament remain.

(d) Codex Beza belongs to the fourth century, and is probably found in an earlier Greek or Latin text. There are many old versions in Syrian, Egyptian, and Latin, but they present quite a number of variations and no conclusive work has yet been done to secure the original text. They are, however, of great value in criticizing the manuscripts, though some of the versions, which means all copies in any other language than that of the original author, are more ancient than the manuscripts.

#### FURTHER OF CANON.

Not only was the Old Testament accepted by the Jews, and the New Testament as a whole accepted by the early Christian church, but the separate portions of the Old Testament were accepted by the Israelites, by that people to whom they were given as being inspired, before they were accepted and considered law. The same is true of the New Testament, though we may not in each case be able to show the formal vote in the same sense as to-day.

And Moses came and told the people all the words of the

Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel, and he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.—Exodus 24: 3-8.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book: and all the people stood to the covenant.—2 Kings 23: 1-3.

The law was promulgated by the people, and by the king for the people, as binding on themselves, hence it was canonical, that is, authoritative; and it was so because its divine origin was recognized and had been accepted by the people.

The laws of Moses were issued in the name of God. The lawgiver spoke as the oracle of God and was accepted by the people. It is true, we find Hammurabi affirming that he also receives his laws from God; but, nevertheless, does that destroy the substantial truth? Does it not rather *confirm* the tradition, that the first great law was so given and should always be so given? The Spirit both in prophecy and the law was recognized as being the creative force, and other works were less authoritative, as not so obviously spiritual and divine. Prophecy was the test of canonical quality. Spiritual experience was the proof not merely subjective psychological phenomena, but the real, mighty influence from the living God. Paul did not imagine nor claim his power as his own, but from above. The fire that was in the mother church was borne to Antioch, and to Damascus by the missionary labors of Paul. He did not create the enthusiasm, but the necessity was upon him, and, like the prophets of old, he spoke as the Spirit of Christ moved him. (1 Corinthians 9: 16.)

He does not undervalue, but speaks as the expression of a mighty force, which possessed his whole soul and body. (Encyclopedia of Religion and Ethics, p. 572.)

Inspiration was recognized as the evidence of the indwelling deity in man. We no longer suppose or

impart infallibility to every chance utterance, for we know the divine impulse and human expression are so inextricably fused that we can rarely if ever arrive at infallibility in the absolute sense. But it was the recognition of this quality of inspiration in those earlier writings made the test between what was canonical and what was not. Even if the early church should have erred in including one or two books not possessing that high quality, we have nothing at present of equal merit which should have been included and is not.

#### THE MODERNIST CHALLENGE.

And so the *Encyclopedia of Religion and Ethics*, volume 2, page 576 replies to the Modernist's challenge.

Why should our science, (that is, the science of the New Testament theology) deal with these writings, and only with these? Answer is, Because they alone belong to Canon. But that answer is not satisfactory. When we strike out the doctrine of inspiration, the dogmatic conception of the canon can no longer be maintained. No New Testament writing was born with the predicate "canonical." The proposition, "a writing is canonical," only means that after the fact it was so declared to be by the leading authorities of the church between the second and fourth centuries in the first instance—perhaps after all kinds of vacillations in their decision. Whoever then accepts the conception of the canon as valid, thereby submits to the authority of the bishops and theologians of those centuries. We do not so bow in other matters. One is not, therefore, called upon to deny that the ancient church in its New Testament brought together on the whole, that which was also the oldest, and, therefore, in a documentary sense, the most important, not only of the literature that is known to us, but of all that was in circulation at the time, and that it formed a collection that is deserving of all praise. Hence we make the test literary instead of religious.—W. Wrede, *Work and Method of So-called New Testament Theology*.

#### REPLY TO MODERNIST'S CHALLENGE.

It is true that no book of the New Testament or of the Old was born with the predicate "canonical," but we are prepared to maintain that all the books, both of the Old and New Testament, no doubt with considerable differences of degree, were born with qualities which caused them to be labeled "canonical," in other words, with the marks that are summoned up under the word *inspiration*. We have shown the sacred character, and this is the common principle through the whole Bible, different from all other literature of the kind,—the peculiar energy and intensity of the *God consciousness* of its writers. We do not claim that the judgment of the Jewish or Christian churches was infallible, but sufficiently nearly so for practical purposes. In the Prophets we can see the mind of the prophet working back of the writing. Not so with Moses, as with him it went deeper. The Psalms are exceptionally fine in their God consciousness, the unwavering consciousness with which they assume their own commission from God.—Davidson, *Old Testament Prophecy*, p. 11. *Encyclopedia of Religion and Ethics*, pp. 577, 578.

Is it credible that God has held communication with men? Is this true, that God speaks to and through men? So far as biblical criticism is concerned, the Israelites so affirmed, the Jewish nations

so declared, the early church so claimed, and modern criticism confirms.

#### AS LITERATURE.

If space permitted, we might discuss at considerable length modern criticism of both the Old and New Testaments as literature, but at present we are more concerned with giving the results of research in a concise way. It is significant how generally the inspirational value is recognized, and also the value of the Bible as a "World book."

A world book is one which can be read and enjoyed by persons of uncultivated and immature mind, and grows in meaning and power with the growing mind. Such a statement is preeminently true of our Bible, a book which even the unlearned may learn to love, and yet the most learned find it ever full of new and hidden mysteries.—*Educational Review*, November, 1893.

The Bible is remarkable not only from the manner in which it has been received by Christians, but also because agnostics have been compelled to acknowledge its literary worth. There is but little in English literature which is not concerned to a greater or less extent with the Bible. Among the great books of the world, even such works as *Sakuntala*, the *Iliad*, *Odyssey*, *Inferno*, and those of Shakespeare, and Goethe are considered not alone by pious ministers of the gospel or devout Christian scholars, but also by atheists as inferior to the Bible.

What a book! Great and wide like the world, rooted in the abyss of creation and rising into the blue mysteries of heaven . . . sunrise and sunset, promise and fulfillment, birth and death, the whole drama of mankind, all that is in this book . . . it is the book of books, *Biblia*. . . What a great book! Stranger still than its contents is for me this style, in which every word is, so to say, a product of nature, like a tree, a flower, like the sea, the stars, like man himself. That sprouts, that flows, that sparkles, that smiles, one does not know how, one does not know why, one finds it altogether quite natural. In Homer, the other great book, the style is a product of art, and the material always, as in the Bible, is taken from reality, yet it shapes itself into a poetic form, as though recast in the melting pot of the human spirit; it is refined by a spiritual process which we call art. In the Bible there is not the least trace of art; that is the style of a memorandum book into which the absolute spirit, as if without any individual assistance, entered the daily incidents with the same actual truthfulness with which we write our washing list. This style admits no criticism whatever, one can only state its effects on our heart and soul.—Heinrich Heine.

Heinrich Heine was not a Christian in any sense of the word, but rather an infidel whose satire and wit spared nothing, but before this book of books even his wit was silent.

The Bible, then, as literature, stands in a class of its own. As a religious book it also is easily of first rank among the religious writings of the world, and the religious writings of the world have been the books that live. It is so because of the inspiration or divine consciousness. It can in no sense,

then, be a bar to the reception as from God of other writings by men similarly inspired, but such writings must of necessity expect to stand or fall by the test.

The simple language of the Bible can not be improved upon. It is such a kind as to approve itself to rational beings. The answer is affirmative. The assumption of divinity is reasonable. In the Bible there is a variety, intensity and purity of religious life without a parallel in other literatures of the world. It bears its own eternal evidence to the student be he theologian or atheist. That is why we say inspiration. We know no other explanation for it than the special action of this Spirit of God. It is the same Spirit, but diversity of workings. Not confined to one channel, but permeating all the forces of life. We classify the kinds of working, but that in the Bible is the highest and most powerful we know. . . . Our attitude should not be that of doubt, but that of a more scientific, that is of a more accurate apprehension and assimilation of the divine truth as set forth in the Bible.—*Encyclopedia of Religion and Ethics*, vol. 2, p. 578.

So it is truly said:

The chief enemy of the Bible is ignorance of it. Doubts and suspicion do not arise from people reading this book. But they are communicated from outside to those who are not acquainted with the Bible. Had they ever experienced any of the comfort and gladness which the pious reader can draw from its pages they would be of a different opinion.

Some, to rob the Bible of value, point out other religious books, but that is true only in a limited extent. "The Bible does not need to dispute its position with the book of any other religion." (*The Bible in the Church*, by Professor Dobschütz; *Encyclopedia of Religion and Ethics*, vol. 2, p. 615.) The above is rather strong language, and yet it is that of all scholars and students. With its principles we can most heartily agree. "It is the high inspiration enjoyed by its writers, which gives it its value." The logic of the situation points most strongly to the possibility of men being so inspired in other ages and other times, and in this age and this time, and if so, that such inspired writings created through the power of that "God consciousness" in man may safely and should be associated with the sacred word. Gulicar said, "This portion of universal literature (i. e., the Bible) is the most influential book that ever existed."

Professor Harnock says:

It is enough to reflect upon the Bible as the book of the ancient world, the book of the Middle Ages, and though not perhaps in the market-place . . . the book of modern times. . . . Where does Homer stand compared with the Bible? Where Vedas or Quar'an? The Bible is inexhaustible, each succeeding period has viewed some new aspect of it. . . . Whenever a single individual, . . . layman or theologian has been able to draw fresh and full out of the Bible, and present to others what he has thus obtained, the inward life of Christendom has been raised to a higher level.—Harnock *Reden und Aufsätze*.

*Encyclopedia, Britannica*, III: 823, Eleventh Edition.

*Jewish Encyclopedia.*

*Dictionary of Christ and the Gospels.*

*Encyclopedia of Religion and Ethics.*

*Dictionary of the Bible.*

S. A. BURGESS.

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### CHURCH AND GOSPEL UNCHANGEABLE.

Christ does not change, neither does the plan of salvation instituted for the redemption of mankind. This plan is unchangeable. The Scriptures teach that God's ways are equal, that he changes not. (Ezekiel 18: 25-29; Malachi 3: 6.) This being true, if he has ordained a plan and system, and an order for its administration at any time, then that is his plan to-day. Otherwise he has changed his once declared system. Furthermore, we have no indication in the revealed law of any such change.

Are there different plans formulated to-day? Did Christ introduce these? If he did not, who did? These are legitimate questions that naturally arise in a reflecting mind. They are entitled to answer. Can it be truthfully said that the plan has been changed? No. Faith has ceased among the children of men. Unshaken faith in the divine plan of salvation as taught by the Savior himself when here in the flesh has ceased to be. If the same system taught by Christ were taught to-day, would it save the souls of men? We answer yes; the same law, if kept now, will produce the same results as if kept then. For the best results we must teach and obey that perfect law.

James said that faith without works is dead, being alone. Works, or obedience, must accompany the teaching of the law and faith. We will find in the true church all the miraculous power and all the spiritual blessings (the sick healed, the blind made to see, the lame made to walk) enjoyed by the primitive church. Do we find such in the popular churches of to-day? If not, can we call them the true church of Christ? If we find only deacons and elders as church officers to officiate in the ordinances of the gospel, and carry on the ministry, have we found the church of Christ? This was not Paul's idea; he says (1 Corinthians 12): "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This was the church of Jesus Christ in Paul's day.

This is still the church. If you find a church without the Spirit the body is dead. The church is the body of Christ. The Scriptures teach that Christ is unchangeable, man is the one who is subject to change. God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken and shall

he not make it good? Every word God has spoken is true and must be obeyed. When you find the true church you will find a living body, with a full set of officers, working under the authority of the priesthood of God. Beware of man-made churches.

W. R. RUSH.

## Of General Interest

### LIQUOR DEALERS SEEK PROTECTION.

CINCINNATI, OHIO, December 15.—The National Wholesale Liquor Dealers' Association which has its headquarters in the United Bank Building in this city is now engaged in raising an enormous slush fund to be used to stem the tide of prohibition which is sweeping all over the country.

The liquor dealers, driven to bay, evidently propose to literally buy their way out of the situation, for the sums of money that they propose to raise will aggregate something like five million dollars per year.

George F. Ditereale, chairman of the executive committee of the Wholesale Liquor Dealers' Association and J. Walter Frieburg, chairman of the executive committee of the Committee Protective Bureau, have just issued a joint circular to the trade appealing for signatures to an ironclad agreement of which the following is the text:

On December 1, 1913, and on the first day of each month thereafter, we hereby agree to pay unto the National Wholesale Liquor Dealers' Association, for use of its Protective Bureau, on all goods manufactured or sold by us during the previous month according to the following schedule:

1. Distillers shall pay one cent per bushel on every bushel mashed for the production of spirits, alcohol, high wines, corn whisky and gin, and an equivalent if produced from molasses.
2. Distillers shall pay five cents per barrel on withdrawals of rye whisky, bourbon whisky and rum, and ten cents per barrel on brandies.
3. Manufacturers of cordials and wines shall pay five cents per barrel—case goods in proportion.
4. Wholesale liquor dealers and importers of wine and liquors shall pay one tenth of one per cent on their sales. In case of distillers who are also distributors, sales of double stamp goods produced in distilleries owned exclusively by them, and which are assessed under sections 1 and 2 are excluded.
5. Brokers shall pay one cent per barrel on sales of goods in bond and two cents per barrel on sales of tax-paid goods.
6. Allied trades shall pay according to a schedule to be established by the executive committee of the Protective Bureau.

Date.....

Sign firm name here.....

A very little mathematical calculation shows the enormous proportions of the funds which would be accumulated under the plan if the greater proportion of the members of the trade should sign up. The funds accumulated in such a case could not be less

than five million dollars per year. What a lot of newspapers, broken-down politicians and the like such a fund could purchase.

In sending out these circular appeals, lists of subscribers are also sent out and "corrected lists will be issued from time to time." The accompanying veiled threat closes the appeal:

If your name is not on this list, by signing it now it will appear in the next one. In addition to this, the national office will be able to answer affirmatively the questions received by letter and telephone from various firms as to whether or not you are contributors.

Wholesalers are asked to use their traveling men as recruiting agents for signatures to the compact that they "may bear their just proportion of the burden."—*The New Republic, December 26, 1913.*

## The Staff

EDITED BY AUDENTIA ANDERSON.

### The Conference.

The first month of the new year already passed into history! Already gone beyond our control or improvement! But we have the *now*—and indeed *now* is a day of preparation—to us "Zionites," at any rate.

One note in the great symphony about us is being struck more and more frequently—more and more insistently. It is the word *Conference!* We hear it in the Sunday school music, in the prayer and preaching service. The business meetings this week were full of it. We even hear it in our homes, in the activity of the wall paper dealers, and house furnishings in general. Soon we shall see it in the air, being beaten out of rugs, shaken out of curtains, rubbed into shining windows, or brushed over fresh surfaces in the form of transforming color! But most of all for the singers, is it heard on Sunday afternoons when they gather together and sing and plan for the *big music* of April!

The choirs of the two cities rally once each month for united effort, the local choir pegging away faithfully in the interims. Here's all success and encouragement! Things are in preparation, the paths are being made smooth, difficulties are vanishing before the persistent efforts of our courageous. So make your own preparations for coming to conference, you singers of Israel. Plan for it; bend your will steadily to that end, and be here to answer when the roll is called.

By the way, our general director will be making his announcement concerning the uniform wearing of white by the ladies of the big chorus for the evening when the Holy City will be given, and possibly for all the Sunday services also. So, while planning your conference sewing don't fail to figure on a white dress. It will be an asset later on in the warm weather, and will aid materially in April to give a distinct value to our work.

AUDENTIA ANDERSON.

### Conference Choir Outlook.

Our recent western trip was filled with joyous experiences. Passing through Saint Louis, en route for Independence, we found Brother Ed C. Bell awaiting our arrival. A hurried chat revealed his continued activities in the musical department of our work. Our Saint Louis choir has long enjoyed a well-earned reputation for good work, and we hope to see

all of these trained singers in the big conference choir this year.

At Independence, we had real song-fests. The enthusiasm and deep desire for perfect work were good to behold, and enabled us to do more than merely superficial work, which latter is the case where attention is not fully given. We dug deep and had a good time in the digging. Kansas City responded to the rally call, as also did the Independence South Side, and our forces were much augmented by their attendance.

So, with these three combined choirs, the big choruses of the Holy City were inspiring, and the "Amens," and "Allelujahs" began to carry real victory in their tones as each difficult passage was mastered by these tireless workers.

At Lamoni, in spite of vacations, fine skating, and New Year's parties, the singers turned out in goodly numbers. Their effort showed a worthy desire not to lower the standard of efficiency so gloriously earned and maintained throughout the last General Conference. In the two rehearsals held we nearly covered the 1914 series of anthems, which was good work. We had a good time together, and found the relations so pleasantly established last April still warm and friendly.

The meeting with so many of our noble workers gives us a world of new incentive to plan other things, things out of the ordinary, and we rejoice that so many are realizing and improving the opportunities to be found in this department. The interest seems to be growing by leaps and bounds.

Now let each and all make an effort to come to General Conference, and taste the joy of consecrated service. In the meantime, fill out the remainder of the conference year with one continuous round of helpfulness.

#### ANNOUNCEMENTS.

District and stake choristers, will you kindly send to me at once, brief, snappy accounts of your work for the past year? I desire to embody the same in my annual report to the conference.

To all the ladies who will sing in the conference choir: Please arrange to wear white dresses on special occasions. Announcements as to these affairs will be made later.

Watch for the next issue of the Staff. It will contain final and important instructions relative to the conference choir work.

ALBERT N. HOXIE, JR.

#### Anthem Series.

We hardly anticipated that the 1914 anthem series would meet with such hearty and general approval. The expressions of good will that have been our lot to receive give us added encouragement, and we are beginning to feel that we are in real touch with the needs of most of the choirs throughout the country. We are but waiting to learn the needs of an even more simple anthem book for small choirs, at which time it will be published. We will attend to this as well as other matters that are just as pressing so soon as we can get the necessary statistics for a sure foundation to build upon.

The list of subscribers for 1914 series to date is so large that we can not publish it, but, for your encouragement, we are going to mention the largest users of our work for this year: Independence, Missouri, Kansas City, Missouri, Lamoni, Iowa, Omaha, Nebraska, Council Bluffs, Iowa, Philadelphia, Pennsylvania, Brooklyn, New York, Saint Louis, Missouri, are among our very largest users, having ordered fifteen copies or over, while Los Angeles, California, Ottumwa, Iowa, Troy, Kansas, Magnolia, Iowa, Berkeley, California, New Philadelphia, Barbortown, Willoughby, and Cleveland, Ohio, have ordered from six to fourteen copies. The orders from the last four towns are mainly due to the splendid activity of District Chorister Bishop Becker, whose enthusiastic

letters and generous orders denote the kind of activity that tends toward success. We could mention many more, who have been workers from the beginning, and whose interest in the work is manifested in more ways than one.

We do not anticipate issuing a second edition of the 1914 series, as we could not do so for less than eighty-five cents per copy. If you intend to use more of these books in the near future we would suggest that you send us your order at once, as the supply is becoming rapidly exhausted.

ALBERT N. HOXIE, JR.

NORTH PHILADELPHIA, PENNSYLVANIA, 3119 North 16th St.

#### The Power of Music.

(Read by Miss Florence Burgess before joint convention of Zion's Religio-Literary Society and Sunday School, at Saint Louis, Missouri, December 13, 1913.)

Of what good to talk of the power of music? A succession of tones, making an air or tune; other tones to chord with these, producing harmony; the whole rendered in a certain time or rhythm. How can this simple combination of three things, air, harmony, and rhythm, have any special power? Yet they say that it has.

The classical myth has it that Orpheus, with his lyre, moved men and beasts, trees and rocks. "He accompanies the Argonauts in their expedition, and the power of his music wards off all mishaps and disasters, rocking monsters to sleep and stopping cliffs in their downward rush." Some of those ancients must have sensed its power, or such a myth would never have originated. We have the word of the poet Congreve for it that "Music has charms to soothe the savage breast." And we all know Shakespeare's very stern opinion of

"The man that hath no music in himself,

Nor is not moved with concord of sweet sounds."

But if you have not felt it, their words or my words are of small avail.

You may have heard musicians who could play the most majestic composition ever written (play the notes, I mean) with about as much breadth and power as they would feel in embroidering a piece of fancy work. Oh, we would not be too harsh with them. We would not quite agree with the man who was asked, after a showy number at a concert, "What do you think of his execution?" and replied, "I'm in favor of it." No, we would let them live, but we do hold a distinct grievance against those players, however brilliant technically, who somehow fail to "touch the spot."

So, if you have not felt it, words can not explain. But if you have felt it, you will know that music means expression, outlet, for emotion. It expresses the vague longings which one hardly could express in words. I like the sentiment of the heroine of "The Rosary," when she says, "I do hate singing before that sort of audience. It is like giving them your soul to look at, and you don't want them to see it. To my mind, music is the most revealing thing in the world."

Second, music means cheerfulness. You know how people, sometimes, when worried or fearful, whistle or sing to keep up their courage. Some say, "I am saddest when I sing," and Bill Nye adds, "So are those who hear me; they are sadder even than I am." But you must not be too sad when you sing. If you are entirely grief-stricken, you are apt to break down; and even if only depressed, or tired, you are apt to sing flat. If, however, you can overcome your sadness enough to make the attempt, then singing will increase your cheerfulness, for it has been said, "Singing directly develops those qualities that lift the mind and heart up from the ground."

Again, music means youth. Some years ago I heard a man

who was getting old in years, and who had long been a devotee of this art, say that music had kept him young. He is still living. He still loves music. I hope he still feels young.

Also, music means health. Take singing, for instance. Did you ever hear of a vocal teacher who did not harp upon deep breathing and breath control? And is not deep breathing the very foundation of health?

I once read of the idea of a hospital where certain ailments were to be treated by music. Nervous patients would be treated by "the loud, compelling strains of Wagner." It would be worth trying. I should like to be carried completely out of myself by those "compelling strains." I should like to be lifted on the wings of Verdi's exquisite tunefulness; or sung to sleep by the sweet gentle airs of Mendelssohn; or stimulated by the delicate, capricious playfulness of Madame Chaminade.

Then, too, music means gracefulness. I read of a photographer who always had music going on during sittings. He found that in this way the usual stiffness is eliminated; that in the atmosphere of music people unconsciously fall into graceful positions. Would that more photographers would try this plan, instead of *telling* us to "look pleasant"!

We have seen, then, that music means expression, means cheerfulness, means youth, health, and bodily grace. But best of all—or perhaps including all these others—some one has said, "Music washes away from the soul the dust of everyday life." There has been much said about music. There was never anything better said than that. It refreshes the soul!

I once heard of a busy mother, who, at the end of her active day, after the last child was put to bed, would sit down at the organ to play a few hymns. Her own mother would remonstrate, saying, "Aren't you tired?" And she would answer, "Oh, mother, this rests me."

Ah, *she* knew! Far better than the frivolous, fashionable one who goes to the concert or opera because it is the correct thing to be seen there, and her name will be in the paper among those present. If that other should attend these events, and hear grand orchestral effect and beautiful voice, how her being would respond! After the endless succession of household tasks, so valuable for developing patience—after "the dust of everyday life"—"This rests me." This refreshes me." Yes, *she* understood. *She* knew, in some degree, the power of music.

### Work Brings Success.

To-day, perhaps, more than at any other time in the history of the world, do the people realize that music is one of the great essentials, not alone because of its magnitude in a commercial sense (and when we consider the thousands spent annually for buildings, operas, concerts, etc., we realize that it is one of the great interests of to-day) but as one of the most intellectual and uplifting forces of civilization.

We have had, at certain periods of history, during the development of music, a renaissance, an awakening; for music, like all other material forces, has been influenced by the political and social conditions of the country.

So we are awakening to the realization that an education along musical lines is absolutely indispensable. Even parents, who, during their generation, had no knowledge whatever of that art, deem it very necessary that their children have every advantage which they were not so fortunate as to possess.

We, as progressive members of an organization, must have (making them for ourselves if necessary) opportunities to develop in our knowledge of music. In view of the fact that the general choir movement is so vitally in existence, we

should realize more than ever the importance of a musical education for our young people, that they may have the same opportunities to progress along this line that the many other boys and girls of our age have.

Always those of the vocal profession have been studying the science of the voice, in order to improve and perfect it; and, to-day, they realize that the singer must be developed, not alone in the range and power of his voice, but in every way—from the physical, mental, and emotional standpoints.

The question has often been asked—and more insistently of late, "Can anything be done with one who is not naturally a singer, by way of improvement, as well as developing natural gifts?" Decidedly yes! The old theory that only those possessing marked "talent" might hope to succeed in their study of music is long since relegated to the past, with all such old-fashioned, unprogressive notions. Many instances may be cited where students with a mediocre amount of so-called "talent," but a grim determination to work, have made for themselves a name in the world of music.

Some of our students at Graceland were very much amused and greatly encouraged when Mr. Edward Baxter Perry was with us, by his relating a little incident of the "Master" L'Abbe Liszt, who when questioned on the subject of only "talented" pupils succeeding in their work, replied angrily: "Talent! Away with talent! Work! Work hard! and you are bound to succeed."

ANNA MAE MORGAN.

### Notes of the Staff.

From January 18 to February 1, inclusive, special services were held in Independence, by Brethren J. W. Rushton and F. A. Smith. The local choir responded nobly to the extra duties imposed upon it, giving a fine anthem number every evening, and furnishing special music throughout, in the form of solo, duets, quartets, etc. The Sunday school orchestra assisted on occasions, as well as did some outside talent. At the 7.15 song service large crowds would be present, joining in the singing with an enthusiasm which gave a splendid dominating note to each service.

The Independence Sunday school orchestra, under the direction of Brother Charles Eaton, gave a concert at Central Church in Kansas City, on January 27. They gave some fine numbers, which were well received. They were assisted by Sister Pearl Crick and Sister Doris Anderson, each of whom appeared in double number solos.

We are very glad to extend a hearty welcome to "The F Clef," the new music column in the *Glad Tidings*, published at Grand Rapids, Michigan. The department is edited by Brother S. W. L. Scott, whose salutatory appears in the November issue. The column is very bright and sparkling, and contains a joyous note of life and enthusiasm which is contagious and which will not fail to prove an uplift and inspiration to all who read. Here's unbounded success to you, Brother Leonard! May your fine ability but increase with each opportunity, so well improved, until the note of your personality and influence be heard most triumphantly in the grand symphony from Israel's united singers!

First, the type of music popular with the opera goers of to-day is fundamentally inimical to all repose, elegance, and real beauty of style. It can only be sung explosively, rudely, and indeed almost brutally. Every number in it contains phrases calling for violent attack and forced production. This music makes no appeal to the esthetic perception. It reaches out no communication to the finer emotions. Its chief purpose is an unhealthy excitement of the nerve-centers, a swift and violent assault upon the sensuous organism of

the hearer. Its effect upon men and women is not unlike that produced by pouring raw whisky into the throat. One would hardly expect an epicure to fine wines to enjoy such a sensation.— *Literary Digest, January 10, 1914.*

In the HERALD for September 17, 1913, appears in the Staff column, a "Song of Gladness," which we had believed was written by President Joseph Smith. We learn, however, that it came from the pen of Brother Joseph Luff, and we take pleasure in making this correction of our error.

#### A RESOLUTION.

I am only one  
But still I *am* one.  
I can not do everything,  
But still I *can* do something.  
And because I can not do everything  
I will not refuse to do something  
That I can do!—Edward Everett Hale.

A. A.

#### Musical Notes.

A prize of one hundred dollars is offered for the best organ composition by an American composer, through the American Guild of Organists. Particulars of the contest may be obtained from Mr. J. H. Brewer, 88 South Oxford Street, Brooklyn, New York. The inquirer should inclose a stamped envelope. Contest closes March 15.

A prize of fifty dollars is also offered for the best musical setting to a new Bowdoin College song. Those interested may write Professor E. H. Trass, Bowdoin College, Brunswick, Maine. Manuscripts must be submitted by April 1.

The three things to be mastered in interpreting music are lucidly set forth in a late number of the *Etude*, as follows: (1) Comparative length of notes. (2) Comparative degrees of power. (3) Comparative degrees of speed. Not all notes should be played exactly as they are written. By observing these three principles, the most attractive rendition results.

Boston has just completed her first series of the Annual Winter Musical Concerts with splendid success; and another is expected to be commenced soon, which will complete the season. These are all free to residents, but tickets must be obtained for admission.

The contest over the will of the late Joseph Pulitzer resulted in an award of \$700,000 to the Philharmonic Orchestra, as he designed, for the benefit of popular concerts in New York.

It is claimed that radium is effecting wonderful cures in certain cases of vocal difficulty. In several instances abnormal growths have entirely disappeared, after a brief treatment, so that the vocal chords were restored to their proper condition.

What is the difference between sacred and secular music? is just now the subject of considerable discussion in English musical circles, particularly in the English Church. It is thought that a more definite distinction should be made. It is charged in one of the leading English musical monthlies that some of the smaller churches there render many a composition, "whose tinsel vulgarity hardly entitles it to a

category with the rag-time scraps of the pantomime and music halls." For this the clergy is being blamed, in that they crave "bright" music. It is suggested that a collection of sacred music should be made and edited by a musician thoroughly competent for such work, and published in a convenient form, as a corrective of the evil. Incidentally, it is charged that the American standard is many degrees lower than is that of the English. If their music is not fit to be listed with "rag-time scraps," we are wondering what classification they consider ours should have. We should probably not agree with the English judgment of American music, if this is representative of it, but the principle involved in the discussion is worthy our serious thought. It will not be questioned by our most competent musicians that some of the compositions we have been using in our church services are not altogether appropriate for such occasions, and should be excluded from our repertoire of distinctive church music. A. B. P.

#### Our Correspondence.

*Editor Staff:* The Staff does not seem to be in need of any word of encouragement, yet I will say I like it. I have read it with interest, and from the first thought it a pleasing addition to the HERALD, something the same as a solo, or duet in the midst of a business meeting.

To my mind, it is a good idea to let all the readers know what efforts are being put forth in the line of music, the interest taken in that line, and the success that is crowning those efforts. Activity is contagious. The knowledge of the efforts of one or more for the uplifting of humanity will stimulate another to a greater diligence in his own line.

Besides, if there could be any greater incentive to attend General Conference than conference itself, it is the desire to hear the swelling tones of that grand choir as they fill the house and thrill the hearts of those present. And what could be more appropriate in connection with the sacred occasion where the business of the kingdom of God is being transacted, and Jesus the Master is the invisible head, than music, rich, deep, and sweet, wafting the thoughts and drawing the feelings upward, and peradventure bringing the angels nearer. E. B.

OMAHA, NEBRASKA, February 1, 1914.

*Sister Anderson:* I wish to subscribe myself to be in hearty accord with the systematic movement that is now in progress to develop latent musical talent, which we have in the church, and to promulgate greater efficiency of music and song in its relation to church service.

Since the church has seen fit to dignify this branch of the service by appointing a general chorister much progress has been made, and under the splendid management of Brother Hoxie we can look for a continued enthusiastic upbuilding. As I come to realize more and more the value of a well-drilled choir in this great work, in the support that it gives the pulpit by "calling in" the mind of the congregation from the cares and distraction of the world, and so attuning it to the great Master Mind, that the congregation as well as the preacher may be inspired, I, and my associates as well, feel spurred on to greater efforts along musical lines.

In the building up of a choir, one of the main essentials is a high degree of spirituality or individual consecration. The voices may be of just ordinary timbre, and even be few in number, but if they sing with the Spirit of God in their hearts, wonderful results will be obtained. The reason is found in the fact that God says, "The song of the righteous is a prayer unto me;" and to sing with his Spirit as the interpreting power is to sing the religion of Jesus Christ into the souls of those who hear.

Under the able leadership of Brother Paul Craig, the Omaha choir is progressing rapidly. A splendid interest is manifested, which is enlivened by the fact that a musical concert is to be given here about the 1st. of April.

Again assuring you of my interest in the welfare of this department, and praying that all those who are musically inclined will unselfishly put their shoulder to the wheel, and with an eye single to the glory of God help roll along this department of the work, I am,

Yours very truly,  
ROLAND W. SCOTT.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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Young Woman's Department, Mrs. Pearl Gardner, 707 South Fuller Street, Independence, Missouri.  
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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department.

MARCH READING—The Development of Independence.

#### UNFOLDING LIFE.

*"Be you young or be you old, there's nothin' sets you thinkin' like a seed."*

How may a seed set us thinking on the subject of unfolding life and the development of independence? Mrs. William Starr Dana, in a book called *Plants and Their Children*, writes instructively of the unfolding of plant life. We glean from the book the introduction of this reading.

All seeds need care and wrapping up till they are ripe. A bright, smooth apple may be compared to a jewel case, and what precious jewels could be laid away more carefully than these apple seeds? What jewel case could boast a more beautiful outside than the red-cheeked apple? These ripe, brown seeds are precious because in each of them lies locked up the germ of life, which, loosed from its prison, may grow, an independent being in the sphere of plant life.

"Seeds, like birds and babies, outgrow their surroundings, and need more room." In an effort to give to young plants the fullest opportunity to develop the life within them, nature makes use of various agencies to distribute seeds. People, animals, birds, winds, and waters are carriers of seeds. Some seeds are winged, some have sails, and some, when fully matured, are expelled from the pod with a snap that carries them some distance from home. They are really shot out into the world to begin their independent existence. "This habit may at first seem to you somewhat unmotherly, but if you stop to think about it, you will see that really the

parent plant is doing its best for its little ones. If they should fall directly upon the ground beneath, their chances in life would be few." The soil would not furnish the necessary support for them all.

Not only every plant, but every animal which is born upon the earth must maintain an existence for itself. By the simple division of cells by budding, by the deposit of seeds or eggs, in the lower forms of life the individual existence is begun.

In the lower orders of animal life there is no love, but in the higher forms, where we see some manifestations of love, we see also the parent recognizing the necessity of putting the young upon their own resources when the proper stage of development has been reached. And so the mother bird pushes her timid young from the nest when they ought to fly away; the hen pecks her chicks when the brooding period is over; and the house cat cuffs her kittens when they come to her for sustenance after they can live apart from her.

Most helpless of all creatures that come into the world is the little child. Deepest of all love for offspring is that of the human parent. And yet the wisest and most loving parents realize that the time must come when their children must reply upon themselves, if life is to yield to them its best. Our fields of Indian corn, standing straight and strong, helping to feed the hungry world, are a good illustration of the sturdy maturity into which children should develop, and of the service they should render to needy humanity.

Nature affords also an opposite example. It is that of the parasite, which, fastening itself upon other organisms, draws from them the strength their powers have gained. There is a strange plant called the "dodder." When a seed, it lies on the ground like other plants and sends a root down into the earth, but, unlike other plants, it does not send out any leaves.

It sends upward a slender, golden stem which sways about in the air as if searching for something. Its movements are like those of a blind man feeling with his hands for support. This is what the plant does. It feels about until it finds a plant fitted to give it what it needs. Then it puts out a root into the juicy stem of its new-found support. When firmly rooted it grows vigorously, fastening more roots into the stem of its victim. When quite at home and perfectly sure of its board, it withers away where it is joined to its earth root. Soon it breaks off entirely from this root and draws every bit of its nourishment from the plant or plants in which it is rooted.

When the dodder happens to fasten itself upon some wild plant, little harm is done. But, unfortunately, it is very partial to plants that are useful to men, and then it must be regarded as an enemy. Linen is made from the flax plant, and this flax plant is one of the favorite victims of the dodder. Sometimes it will attack and starve to death whole fields of flax.

Among human plants, men and women, boys and girls, there are those not unlike the dodder, which blooms in beauty, but to the detriment of the plant from whose life-forces it draws. There are those who seek the pleasure, the beauty, the ease, the enjoyment of life at the expense of others, avoiding their share of its work. It is the duty of those who have the care of children to help them to become masters of their own powers, and to feel the pleasure of using those powers, of being useful members of society.

William Howard Taft is quoted as saying: "The best thing you can give a young man is a good education and that sort of ambition which will lead him to carve out his own career and to make his own position in the world of men and events. This is no less true with regard to the



girls of the country." Perhaps it was the realization that woman has frequently been regarded as a parasite and charged with making marriage a means of support that led the President to say in the same interview: "I wish that every girl in the world were so situated that she would not think it necessary for her to marry unless she really wanted to. . . . I believe the most important education possible is that kind which may be called industrial vocational education, the kind which puts young men and young women in a position from which they can, by their own efforts, work themselves to independence."

#### WHO ARE THE INDEPENDENT?

Our servants are not our dependents. Rather it is we who are dependent upon them. Doctor Montessori says: "We often believe ourselves to be independent simply because no one commands us, and because we command others; but the nobleman who needs to call a servant to his aid is really a dependent through his own inferiority. The paralytic who can not take off his boots because of a pathological fact, and the prince who dare not take them off because of a social fact, are in reality reduced to the same condition."

In a series of very readable articles written by the Princess Eulalia of Spain and published in the current issues of the *Delineator*, the Infanta depicts her life at the court of Spain. She enumerates its restrictions and constant surveillance, with its intolerable lack of activity; she refers to many of the royalty as figureheads who have never been allowed to think, or see, or know anything for themselves, and to restraints which were like impassable walls of isolation, and ignorance, and inexperience. Of the time when she was hedged about with these restrictions and surrounded by obsequious servants and by persons of the nobility who manifested no activity, either of body or mind, she exclaims, "Those endless, idle, unhappy days!"

She writes of the many who envy the splendid confinement of royalty, but says of herself that she envied those who must work for a living. She says: "It seemed to me the happiest, the most exciting thing to be in such a struggle, among people who had to work and make their way, always busy and interested in something, and never shut up in idleness to be bored."

#### THE EMBRYO MAN.

It is the fiat of God concerning the human family that a man shall "leave his father and his mother." He is to leave the home in which he had birth and was nurtured; he is to create a new home in which his children are to be nurtured; but between the time of his birth and the forming of the new home are years for preparation, which should be years of increasing independence.

At birth the child is absolutely dependent. The weaned child has made a step toward independence, but, since he is not able to walk, and can not wash and dress himself, can not talk and make known his wants, and can not do a large number of other things which would render him free from the assistance of others, he is still largely dependent for his very existence; he is not free; his life-force is undeveloped.

Miss Ellen Yale Stevens suggests that many fond parents and nurses love the very helplessness of little children and delight to serve it, thereby prolonging it uselessly and wrongfully. Doctor Montessori believes that a child whose activities have been properly directed should be to a great extent independent and free by the age of three.

It is easier for the mother of a child to be his nurse than to be his educator; it is easier for her to feed, wash, and dress him than to teach him to do those things for himself. But the child who does not act will not learn how. When we do for a child instead of helping him to do for himself,

we are thwarting a deep-rooted and valuable instinct. "The child's cry, 'I want to do it myself,' is the natural expression of an activity which should be developed, not repressed."

It is important to note that the child is not to be left to haphazard development. His activities are to be wisely directed. "The mother who feeds her child without making the least effort to teach him to hold the spoon for himself and to try to find his mouth with it, who does not at least invite the child to look and see how she eats, offends the fundamental human dignity of her son,—she treats him as if he were a doll, when he is instead a man confided by nature to her care."

"In reality he who is served is limited in his independence. The concept of the dignity of the man of the future will be, 'I do not wish to be served, because I am not an impotent.'"

In the Casa dei Bambini the children enter a path of self-discipline which, if pursued, will make them masters of themselves, able to cooperate with others in the work of the world. They are encouraged to learn for themselves through the use of their senses; to see, to feel, to hear, to think, to know, to form judgments, to reach decisions. The buttoning, lacing, and tying exercises soon result in their being able to dress themselves. Other exercises give them physical poise, so that they become able to walk steadily and to carry things safely. This is a degree of physical independence.

In an exercise called "the lesson of silence," they learn to hold in check their powers of activity; in other words, they learn to be quiet. The following is a description of the silence game:

One may be moving about between the groups of busy children, or sitting watching their lively animation, or listening to the cheerful hum of their voices, when one feels that a hush has fallen over all. A quick glance around shows that the children have stopped playing as well as talking, and are sitting motionless at their tables, their eyes on the blackboard where, in large letters, is written the word "Silence." Even the little ones who can not read follow the example of the older ones, and not only sit motionless, but look fixedly at the magic word. The directress is visible now, standing by the blackboard, calmly waiting. The silence becomes deeper and deeper. To untrained ears it seems absolute, but an occasional faint gesture or warning smile from the directress shows that a little hand has moved almost but not quite inaudibly, or a chair has creaked. The peace of this hush lasts minute after minute. The children sit quiet, their busy brains lulled into repose. Then a real veil of twilight falls; the directress goes quietly about from window to window, closing the shutters; the children bow their heads upon their clasped hands and wait. The directress steps through the door into the next room and a slow voice, faint and clear, comes floating back, calling a child's name. The one called lifts her head, opens her eyes, rises as silently as a little spirit, and with a glowing face tiptoes out of the room, flinging herself joyously into the waiting arms. Child after child is called until a happy group is clustered about the teacher. Then the game ends as informally as it began. The teacher comes back into the room; the shutters are opened; the mystic word is erased from the board; the children smile at each other and begin again to busy themselves, perhaps more gently, more quietly than before. (From *The Montessori Mother*.)

In explaining the object of this game of silence Doctor Montessori says: "The perfect immobility, the attention alert to catch the sound of the names whispered from a distance, the carefully coordinated movements executed so as not to strike against chair or table, so as barely to touch the floor with the feet—all this is a most efficacious preparation for the task of setting in order the whole personality."

We see in the principles of the Montessori method the purpose of educating the whole child, of making him master of himself, both through those exercises which indulge his instinct for activity and through those which cultivate his power of self-restraint. They seek to free him early from the "prison of babyishness," and very early in life to set his feet in the path which will lead him to capable, independent manhood.

The author of the method conceives an ideal civilization in which there shall be no menial servants but in which all shall work, in which there shall be cooperation, for from the first the children are taught to consider the collective interests and not individual ones only. Justly may Doctor Montessori be referred to as "the greatest woman educator in history"; for the system she is suggesting to the world for the education of children leads to an independence, not only physical, but so spiritual in character as to be termed by those who have studied deeply into it, a religion.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

SUBJECT FOR THE FOURTH THURSDAY IN FEBRUARY.

Pray for all the auxiliary departments of the church; pray for the Prayer Union, that all these may help to bring about the exalted condition of purity and righteousness which God demands and expects of his people. Pray for the sick and afflicted.

Lesson, 1 Corinthians 10: 1-11. Memory text, 1 Peter 2: 5.

#### REQUESTS FOR PRAYER.

There comes to us a letter written in the trembling hand of age and feebleness which tells us that the writer is afflicted, that she has suffered from la grippe, followed by erysipelas which is settled in the ankles. The writer says, "So far as I can see it will leave me lame, so far as medical aid is concerned. So my mind runs back to the many blessings I have received in the past and I desire the prayers of the church in my behalf, that our heavenly Father may bless me with health in my old days. I will be eighty years old the twenty-fifth day of March." May the Saints remember this aged and afflicted sister. Her name is Mary Dorothy, and her membership is with the Farmington, Iowa, Branch, but she writes from Tempe, Arizona.

Prayers are asked for Sister Aimee D. Holmes, who left Spokane, Washington, for Portland, Oregon, in February, and upon whom rests heavily the hand of affliction.

Brother B. F. Morris, of Lebanon, Oregon, requests prayers. He has been bedfast and painfully afflicted.

## Letter Department

PARKMAN, OKLAHOMA, January 25, 1914.

*Editors Herald:* We have been isolated from the Saints for eight years, though we have not forgotten them, nor God who has been so merciful to us.

We moved here last September. There is one family living five miles from us. This is a rough and sandy country, but there is some good land in places. We have a very good place, and would be well suited if it was not so far to market, about fifteen miles.

The Holiness people have been holding meetings in Harmon for the last three weeks; they have about eighty converts. I have attended a good many of their meetings. They preach some truth, and leave much unpreached; they even ridicule some of the principles of the gospel.

It did me much good to listen to them. Seeing them so

zealous and their young members so valiant in bearing their testimony set me to searching the Scriptures and praying earnestly for light and the understanding of the truth. In so doing I have been greatly blessed.

I had become very neglectful of my duty; in fact, was nearly spiritually dead; but now, thank God, I can truthfully say that I know there is a God who hears and answers prayer. And I am going to try by his help to serve him the rest of my days. I feel my weakness, knowing how I have failed to continue in the truth. So I ask an interest in the prayers of the Saints that I may continue faithful and live so that my family and my neighbors may be led to the truth.

I would like to have one of the elders visit us. I think they could get a hearing here. I will do what I can to help get the truth before the people. Brother Baker wrote some time ago, wanting to know where we live; I answered his letter, but have not heard from him since. I received Brother Barmore's letter, but neglected to answer it.

Hoping that some one will write to us or come and visit us,  
Your brother in the faith,

G. L. SWEET.

DUNKLEY, COLORADO, January 24, 1914.

*Editors Herald:* I have been a constant reader of the HERALD since I was fourteen years of age, and have been made to rejoice many times by the light of the gospel shining through its pages. When the fires of the angel's message have been burning low, or the hand of discouragement has been over me, I have sought its pages and have there found solace. We have but to read it to find we are not the only ones who suffer. We can there find in the trials of others, as well as in their successes, a strength to meet our own battles. Since I have received so much strength through reading the experiences of others, I feel like I ought to give something in return.

I can remember that when I was baptized my greatest ambition was to seek first to build up the kingdom of God and to establish his righteousness. Money did not count only as a means to that end. This ambition remained with me for several years, served to carry me over many difficulties, and finally brought me to Graceland College.

After spending a couple of years there I took up a subject that I was hardly prepared for by experience or study. The same thing happened to me that I know now has happened to hundreds of others. This field of study became the great object in my mind, everything must be judged by it. The mind was everything in those days. I realized where such ideas were leading me. My old ambition was gone. I tried to regain it, but could not arouse a spark. The fire had gone out, entirely, it seemed to me.

While it has taken several years to regain my old ideals and to adjust my old ideas to the new, I can thank God for the experience. Only those who have been shut out entirely from the presence of the Holy Spirit, and who have been without the Spirit of Christ's work can fully appreciate its presence.

The last year and a half although it has held more disappointments than any other, has been the most enjoyable period in my life. Place yourself in God's hands, follow where he leads, forget self, and help some one else each day to a more noble way of living, and you will be giving joy to many instead of to none.

Christ says the Saints are the light of the world. I have often wondered if we are true to the name. Are we going to light the way for others, or are we going to follow? There were several years that I was willing to follow while some one else held the light; but that time is past, thank God! We have proved in the last year and a half that if we will

live near enough to God in word and deed we can in truth be that light.

Why not be a leader in the community in which you live in a social, intellectual, and spiritual way? Doesn't God expect you to be that? He not only expects it but demands it of us, if we are to redeem Zion. If you are not a leader who is to blame? Study how Christ became a leader, and then stand by that standard set up by him. Begin by putting yourself in God's hands; purify yourself of evil habits, and evil thoughts. Remember that it is not the big things that count so much toward making that light shine out, as the little things that require sacrifice on your part, things that you can see to do every day if you let the Holy Spirit lead you. You may think there is no honor in doing this; that such things can not help make you a leader. Have you ever tried it?

I know of a family, not of our faith, living in a certain neighborhood where hardly another family professes religion. They were not afraid to talk religion to anyone; they did not dance, swear, nor drink, and did not think much of people who did. There was no Sunday school in that community, so they tried to organize one. But the people wouldn't lead. Why not? One expressed himself in this way: "That man using tobacco as he does, and not half providing for his family when he could without trouble, is a fine (?) example for the children to follow."

I wonder if any of these things are hindering us from being a light to the world?

Yours for the truth,  
G. G. BUELL.

## News from Missions

### Australia.

Our annual conference of the New South Wales District has just closed. We had four days of peace and enjoyment with the Saints from various parts of the mission. The presence of Brethren Griffiths and Miller, and brethren from other States, made quite an addition to our ordinary gatherings, and was very encouraging to all assembled.

The presence of Brother Griffiths in this mission, with his executive ability and simplicity of expounding the duties of every officer in the church, will be a great help to us all in getting into the places God has ordained we should occupy. This, of course, should be a great help to the mission, for in union and order there should be strength and prosperity.

The outlook for the future is encouraging in many ways. We are having occasional talks and instruction on the financial law, which has increased our income considerably. There are quite a number of young brethren who are anxious to enter the harvest field when the way is clear. The Lord is pointing out good men for different branches of the work, who will be set apart when conditions are more favorable. There must be a spirit of faith, trust, and sacrifice manifest on the part of his children if they would enter and occupy. Without humility and love success will never be ours.

The world is full of pleasures and attractions to lead away the children of light from the path of duty; and unless we leave all these behind and meditate upon God's works and ways our yield of good fruit will be very meager indeed. The opening of a new year should be full of good and noble aspirations, and every thought should be upon ways and means to carry them out, that we may be colaborers with Christ for the accomplishment of the work intrusted to all.

Brother Griffiths is of the opinion that I should attend the coming General Conference, and arrangements are being

made to this end. Unless something comes in the way I will be present.

I have never felt that my work was finished in this far-off land, and I wish to continue until the Lord who sent me here directs my leaving. I would hesitate to go even now were it not for meeting with my quorum. I feel that I need the assistance and counsel that Brother Griffiths is able to impart, and now must leave just as he arrives, when I hoped to have at least a year to show him around the field.

There are bright scenes before us, and we hope greater progress for the coming years than there has been in the past. The brethren who just arrived will be a good help to the mission, and we welcome anyone who will assist us.

Wishing you all a bright and happy year, I am

Yours in the faith,  
C. A. BUTTERWORTH.

### Central Illinois.

This is my second year to labor in the Central Illinois District. Last year I believe was the most successful year I have ever spent in the missionary field. The forepart of the present year was not so successful, owing to some existing conditions not favorable to missionary work. I believe, however, that the work is moving upward here. We have succeeded in making some new openings, which from all appearances promise fair to good results in the near future.

I am at present in company with Brother R. L. Fulk, holding forth in this place. We have had excellent results. I have done much hard though pleasant labor in this place in the past two years. Now the fruits of these labors, as well as the fruits of those who have labored years ago in this part of the vineyard, have begun to be gathered; not without opposition, however.

About Christmas time Brother and Sister Curry, from Sincarte, wrote asking me to come as soon as possible, as there were some who desired baptism. So New Year's morning I left my home and loved ones, stopping over night in Saint Louis with Brother and Sister McKeit. I went to Beardstown; preached there Sunday night, and on January 5 began meetings in Brother Curry's residence. The Baptist people had been holding meetings there for three weeks, and after Brother Fulk and I arrived they thought best to continue another week, which they did; no good results seemed to follow their efforts, however.

On Sunday, the 18th, I baptized eight fine people, all adults and most all heads of families, some being leading members of the Baptist faith. This, of course, was pretty strong, and raised the Baptist spirit to a very high pitch. Much talk was participated in, which only seemed to arouse a greater interest. When on Tuesday, the 27th, Brother Fulk led a young man and his wife into the water, it seemed to be more than they could stand. That night some one proceeded to throw brickbats against the house where we were preaching.

We had closed the meetings that night. But when so much commotion was raised I immediately announced that meetings would continue for a couple of nights. As a result three more were baptized. The amusing feature of the stone throwing is this: They evidently saw that their spiritual structure was going, hence they would not need their church building much longer, as it was afterward discovered that a part of the bricks used in the throwing contest were taken out of the foundation of the Baptist church building.

We have now a membership of twenty-two in Sincarte. We have a Sunday school organized, a good prayer meeting, and an energetic band who are indeed glad they are Latter Day Saints. So the good work moves on in Central Illinois District. I expect from here to visit Quincy and New Canton.

In conclusion will say that I am still in the conflict. My faith is increasing, and I am trying to magnify my office and calling as a minister for Christ.

In gospel bonds,  
J. W. PAXTON.

SINCARTE, ILLINOIS, January 30, 1914.

### Southern Nebraska.

The writer spent the month of January at Nebraska City, Union, in the vicinity of Brother George Everett's near Union, and at Plattsmouth, in all of which places he was kindly cared for, and enjoyed his work.

At Union Sister James Taylor procured for me the use of the Baptist church for Wednesday, Thursday, and Friday evenings, and as the pastor, Elder William Taylor, had to be at another point the Sunday following, he kindly consented to my continuing my effort Sunday morning and evening. While there the pastor and his choir kindly did the singing, and at the Sunday services in the absence of their minister the choir conducted the song service. The Baptist people and perhaps some others at Union gave me a kind and attentive hearing, for which I thanked them at the close of my meetings. I left a good feeling with those who attended my services, so far as the writer was able to judge, though I preached the whole truth so far as I had time to do so.

Sister Butterworth's health has been poor most of the conference year, which has caused the writer and his companion much anxiety in his absence. Those of the missionary force who labor under similar circumstances will know how to sympathize with us. However, the family feel very thankful to God that she is still able to be about; and we pray for her full recovery.

Having failed in finding more work within the reach of our means, either by phone or by letter, the writer returned home to await future developments. If any of the Saints or officers of the Southern Nebraska District know of any work desired that may properly be done by the writer, and will kindly notify him to that effect at Dow City, Iowa, he will try to look after it as soon as possible.

CHARLES E. BUTTERWORTH.

DOW CITY, IOWA, February 6, 1914.

## News from Branches

### Independence, Missouri.

The weary, lonely days wherein the angel of peace called from our side the loved one who ministered to our happiness here have gone into the misty past, and again we take up the pen to resume the duty of recording a few items that recur to our mind as interesting to all.

The special afternoon and evening meetings held during the last two weeks of January drew together interested audiences, and the efforts of Brethren John W. Rushton and F. A. Smith, as they discoursed on subjects pertaining to the lessons of everyday life were highly appreciated.

The Saints here continue as of yore to be diligent and active in their several vocations, the young being as a rule studious and alert in Sunday school and Religio work, while the older ones are by their faith and prayers upholding and sustaining every forward movement, and rejoicing in the progressive spirit actuating from within and without every good work done in the name of the Master at this "the center place."

On Sunday the several meetings held at the Stone Church were well attended, beginning with the eight o'clock morning prayer service. A young lady, Miss Mae Malone, who resides

on Kansas Street, was baptized at the noon hour. The total attendance at Sunday school was eight hundred and eight, the beginners numbering sixty-one.

The talent displayed by the Sunday school orchestra is of a high order, as is also that of the juvenile orchestra. We must commend, too, the efficient and faithful labors of a large corps of officers, teachers and helpers of the various societies, clubs, and classes organized as helps in the branch. Sister Audentia Anderson still skillfully wields the baton in the church choir, and to hear the grand and solemn strains of melody poured forth upon the listening ear is a joy indeed.

At the morning service interesting talks upon the subject of the scout movement were given by Superintendent D. J. Krahl and Ex-scout Master Brother Hands.

ABBIE A. HORTON.

### Council Bluffs, Iowa.

The protracted effort here by F. A. Smith and J. W. Wight is coming along nicely. Good audiences greet them, not only in number but in interest. Both are all that one could ask for.

The sermons are soul cheering; not only for one class, but for all. I feel that great and lasting good has and will be done. It is not uncommon to hear Saints and nonmembers say, "That was simply fine; I never heard it so good before." It seems that the Spirit of God is causing an awakening among the Saints. We need this awakening or we would not receive it.

Surely it is time for the Saints of God to move as co-laborers with the Father, so that this good and great work may prosper. God has placed in our hands his glorious work for all mankind. Shall we say by our actions that we do not want it, and by the same tell him to hand it to some one else? It seems to me that the time is ripe and at our doors for great sacrifice that the will of God may be done. Then the thought comes to me, Will we as a body make a great effort to be in favor with the greatest Friend mankind ever had?

Brother Smith left Monday morning for Independence, Missouri; Brother Wight is alone now. The marriage question and the Book of Mormon are the themes now. The interest seems greater. Many questions are being asked. Brother Wight is master so far. Some of the Utah people out every night.

As ever yours,

JANUARY 27, 1914.

A. J. DAVIDSON.

### Chicago, Illinois.

CENTRAL BRANCH.

On the evening of January 26 Brother Curtis gave us a sermon which to all appearance was pleasing to everybody. The meeting was well attended by the Saints, and we enjoyed the goodly presence of the Holy Spirit. Several of the West Side Saints were with us. Brother Dutton addressed us on Wednesday, Thursday, and Friday nights. The attendance was fair; if the Saints knew what they were missing there surely would have been more there to enjoy the feast, as did those who were present. We must be more dutiful and not let trifling things keep us from God's house.

It was given in prophecy at the district conference that the Lord was well pleased with most of his people. It is for each one to examine himself and find out whether or not he is one with whom the Lord is pleased.

Neglecting to take advantage of the privilege of meeting as frequently as possible with the Saints surely has a tendency to draw our minds from heavenly to worldly things. So let us all rally to the house of the Lord every time opportunity offers, that we may have that great oneness and unity which is the command of our heavenly Father.

In gospel bonds,

C. L. WAINWRIGHT.

## Miscellaneous Department

### Conference Minutes.

**MASSACHUSETTS.**—Convened at Somerville, Massachusetts, January 31 and February 1, Paul M. Hanson and district presidency presiding. Reports: Attleboro 107, loss 1; Boston 210, loss 1; Brockton 49; Cranston 33; Dennisport 65, gain 2; Fall River 130, loss 1; Haverhill 32, loss 1; Little Compton 18; New Bedford 63, gain 3; Plymouth 41, loss 1; Providence 291, loss 1. Eastern Quorum of Elders and Twenty-fourth Quorum of Deacons reported. Sunday school reported success all along the line. Religio reported encouragingly. Treasurer, F. W. Roberts, reported: Receipts, \$59.77; expenditures, \$55.32. Bishop M. C. Fisher reported: Receipts, balance due church \$2,752.13; tithes and offerings \$3,212.69; Graceland College \$2.15; Children's Home \$10; special debt fund \$70.65; expenditures \$4,959.95. Report was audited and found correct. Haverhill Branch recommended Leon Jordan for ordination to office of priest and Stilianos Pouloupoulos to the office of deacon. Brother Jordan was ordained; Brother Pouloupoulos was referred to the missionary in charge and district presidency, as he is a member of the Kansas City Branch. Election of officers: President, Calvin H. Rich; counselors, Horatio W. Howlett and Frederick W. Roberts; secretaries, W. A. and S. E. Sinclair; treasurer, Frederick W. Roberts; librarian, Calvin C. Sears; chorister, Thomas Fielding; historian, W. A. Sinclair; auditing committee, Ralph W. Farrell and Arthur B. Phillips. Delegates to General Conference: W. A. Sinclair, M. C. Fisher, J. W. Davis, E. A. Fox, E. F. Yerrington, F. W. Roberts, P. M. Hanson, H. O. Smith, A. B. Phillips, William Anderson. Provision was made for ye and nay vote. Reunion treasurer, H. W. Howlett, reported: Receipts, \$65.01; expenditures, \$34.23. Following motion discussed, and tabled: Moved that this conference look with favor upon a nominal fee being charged by branches that furnish meals collectively to conference visitors. Preaching by M. C. Fisher, Paul M. Hanson, H. O. Smith. At 2.30 Sunday the Boston choir rendered a sacred cantata, entitled, "From storm to calm." Adjourned to meet at Fall River, Massachusetts, October 3 and 4. W. A. Sinclair, clerk.

**CENTRAL NEBRASKA.**—Convened at Clearwater, February 7 and 8. Branches reported: Bonesteel, Clearwater, Inman, Meadow Grove, Round Park; total membership 413. Officers elected: C. H. Derry, president; J. G. Bills, vice president; F. S. Gatenby, secretary; Levi Gamet, bishop's agent; Sister Ella Butler, librarian. Round Park and Inman requested next conference, Inman being chosen; time, August, at call of district officers. Preaching by Brethren Kester and Gatenby. F. S. Gatenby, secretary, Orchard, Nebraska; Zada Rutledge, assistant.

**SHEFFIELD.**—Met in conference at Clay Cross, January 10 and 11, mission president W. H. Greenwood, Bishop R. May, and district president Charles Cousins presiding. Visiting Saints were given voice and vote. Minutes read and approved. Reports of officers read and approved. Statistical reports were received and referred to district authorities for necessary correction. Delegates selected to General Conference: J. W. Rushton, Joseph Arber, F. G. Pitt. Officers elected: President, Charles Cousins; vice president, Simon Holmes, sr., secretary, Joseph Holmes; treasurer, Simon Holmes, jr.; standing committee, J. F. Burnett, G. H. Holmes, G. V. Willis. Bishop's agent's report received, audited, and approved, as was that of treasurer. Voted to hold the April reunion at Sutton-in-Ashfield and the July conference at Sheffield. Priesthood met and were addressed by the district presidency. At 10.30 the 11th nearly all the priesthood present spoke for a short time. The 2 p. m. service was occupied by Bishop May in an address on how to adjust difficulties. At fellowship service eight were confirmed. Evening preaching by R. May. A rota plan was approved according to the direction received through the district president, same being confined to district officers. Local and general church authorities were sustained. Joseph Holmes, clerk.

### Convention Minutes.

**CENTRAL NEBRASKA.**—Sunday school convened at Clearwater, Nebraska, February 6, 1914, Superintendent T. S. Rutledge in charge. Schools and officers reported. Officers elected: T. S. Rutledge, superintendent; Lulu Butler, as-

sistant superintendent; Clyde Patras, secretary; Lillie Gamet, treasurer; M. E. Rutledge, member library board; Mary Soderstein, home department superintendent. Adjourned to meet at Inman, day previous to next conference. Clyde Patras, secretary.

**CENTRAL TEXAS.**—Sunday school convened at Cookes Point, February 6. Reports received from the three schools of this district showed membership of one hundred twenty-seven, a gain of twenty-three. All officers reelected; J. M. Nunley, W. J. Birkhead, G. R. Kuykendall, and R. M. Maloney were elected delegates to the General Convention. Committee appointed to arrange program for next convention: Sister Frances Sherrill, Sister Lizzie Mitchell, V. H. Kirkpatrick, Maud Hay, Clara Armstrong, Zita Jett. Adjourned to meet prior to next conference. Sheldon Armstrong, secretary.

### The Bishopric.

#### AGENT'S NOTICE.

I wish again to address the Saints of this district, as there is so much required and so little given, in comparison with the abundance that our heavenly Father has bestowed upon his believing children. We have a membership of four hundred; there are only two hundred names on the tithing book. Where are the other two hundred?

We read in Doctrine and Covenants 106 that the Lord requires all of our surplus properties as a consecration, and one tenth of all our interest annually; this to be a standing law for ever; and they who fail to keep this law shall not be found worthy to remain in Zion; given with the promise that he who is tithed shall not be burned. The Lord has promised to open the windows of heaven and pour out blessings upon us. Will we take God at his word? Will we rely upon his promises? Will we keep his commandments? If so, then let us hear from the two hundred silent ones; it is not too late.

Now, dear Saints, we have some calls for aid from the poor, and scarcely enough funds to pay the family allowances. What will we do? The Lord's work depends largely upon his Saints. We wish to make an appeal to each one to give something for the Lord's storehouse. Let us make up our minds to give one tenth of our increase to the Lord so we can reasonably expect his blessings.

But, says one, "I am in the faith." About how much? Enough to call upon the Lord in times of trouble and sickness, but with faith weak when we think of the law of tithing and offerings that the Lord has commanded us to keep? We are sure he will hold us just as responsible for the performance of this as any other command he has given. We will have this law to meet somewhere, sometime; it would be far better for us to meet it here, do our duty, and have the blessing of God to help us along. Real Saints must prove themselves, make a reasonable effort to do what the law says. Sometimes we can not see just how things are coming out, so we wait. We may wait too long and let the chance go by, and when we want to do our part it will be too late.

We wish to thank all who have honored the law in temporal matters. We hope many others will see the necessity of doing their part to help along the Master's work. We are patiently waiting to hear from the silent ones or any others who can spare an offering.

Your colaborer,

W. W. FORDHAM.

SPOKANE, WASHINGTON, South 238 Haven Street.

### Conference Notices.

Eastern Colorado will meet in Denver, March 7, at 10 a. m., in Saints' chapel, Logan Avenue and Speer Boulevard. Selection of delegates to General Conference, and consideration of question of division of district. All ministers residing in district are required to report to secretary at least one week previous to conference. E. J. Williams, secretary, 1210 South High Street, Denver, Colorado.

Kirtland convenes at Cleveland, Ohio, February 28 and March 1; Sunday school and Religio at same place the 27th. Martin Ahlstrom, secretary.

### Convention Notices.

Clinton, Missouri, Sunday school will meet March 6 at 10 a. m., at Nevada, Missouri. Officers to be elected. Zora Lowe, secretary, Eldorado Springs, Missouri.

Southern California Sunday school will convene in Los Angeles, February 20, at 1 p. m. Election of officers and delegates to General Convention. Olive M. Clapp, secretary.

Lamoni Stake Sunday school and Religio will meet at Lamoni, Iowa, February 26 and 27. Election of officers and delegates to General Conventions.

Kirtland Religio will meet at the Saints' church, Wade Park Avenue, at Seventy-first Street, Cleveland, Ohio, March 6, at 10.30, to elect officers and transact business. Locals should elect delegates and send credentials to C. B. Keck, 79 Delmont Avenue, East Cleveland, Ohio. Sunday school meets same date, 2.30 p. m. C. B. Keck, secretary.

Pottawattamie Sunday school will meet at the church in Council Bluffs, February 27, at 9.30 a. m. Election of officers and delegates to General Convention. Institute session at 2.30 in charge of T. A. Hougas. Floyd M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

### Quorum Notices.

#### PACIFIC COAST ELDERS.

The Pacific Coast Quorum of Elders will meet at 12 o'clock March 1, at the Saints' church, northeast corner of Spencer Avenue and Grant Street, San Jose, California, during the conference. We would like to hear from all the elders in the mission, whether members of the quorum or not. Send reports to C. W. Hawkins, 615 Spencer Avenue, or H. A. Hintz, Chico. Remember that cooperation and organization are two strong factors for success. H. A. Hintz, secretary.

#### KIRTLAND TEACHERS.

Kirtland (Twelfth) Quorum of Teachers will meet for special business during district conference at Cleveland, Ohio, March 1. Visiting teachers invited, also those not yet enrolled to present their names for action. New officers to be selected. Preliminary meeting will be held day preceding if conditions warrant. Saints' chapel is on Wade Park line at East Seventy-first Street. E. A. Webbe, secretary.

#### LAMONI STAKE PRIESTS.

Lamoni Stake Quorum of Priests will meet at Lamoni, in the Saints' church, February 27 and 28, at 1 p. m. each day. Election of secretary and treasurer. James J. Johnson, secretary.

#### FAR WEST PRIESTS.

Fifteenth Quorum of Priests will meet at Far West conference, to be held with First Saint Joseph Branch, March 7 and 8. T. H. Hinderks, president, F. T. Ehlers, secretary.

### Change of Date.

Owing to some misunderstanding relative to the dates set for the conference of the Pittsburg District it is thought advisable to have the conference convene at Pittsburg, Pennsylvania, March 7 and 8, instead of February 28 and March 1, as originally published. L. F. P. Curry.

### Notice of Transfer.

This is to certify that Elder E. E. Long has been transferred to labor in the Des Moines District for the remainder of the conference year, the First President concurring.

JAMES A. GILLEN,

Minister in charge, Mission number 1.

DOW CITY, IOWA, February 14, 1914.

### Superintendent Wanted.

A farm superintendent, must be of clean habits. Work in a community of Saints. Apply at once to Herald Publishing House, Lamoni, Iowa.

### Loan Wanted.

Loan of two thousand dollars at eight per cent interest wanted for one year. Will give as security a furnished hotel that has a new one thousand dollar soda fountain, and con-

fectionery in connection; also 160 acres of land, seven miles out, which has one hundred acres of good wheat. Cash valuation farm and hotel, nine thousand dollars. The above property is on the main line of the Chicago, Rock Island and Pacific Railway, in Meade County, Kansas. Would sell at the above named price, two thousand dollars, first payment, balance long time at six per cent. Act quickly. Address SAINTS' HERALD.

### Explanation.

Whereas some have thought that my recent notice of the change of place of the Southern Missouri district conference was not explicit enough, I submit the following reasons: It was practically understood at our last conference when Dagonia was chosen as the place of next conference that the district president would visit that place and find out whether it would be possible to hold a spring conference there, as some doubted if the place could be reached at that season without great inconvenience and delay on account of freshets in the mountain streams. On investigation this appeared to be very apparent; also some of the members were not sure that even they could attend for the same reason, hence they would prefer a conference at some other time of the year. Upon consultation it was decided to take the second choice, and meet at Springfield, February 28 and March 1.

BENJAMIN PEARSON, Secretary.

### Address.

J. C. Chrestensen, 336 South Fourth East Street, Salt Lake City, Utah.

### Died.

STAGGERS.—At Lamoni, Iowa, February 3, 1914, Sister Hannah M. Staggars, aged 75 years, 5 months and 4 days. She was born in Lorain County, Ohio. Her first husband was George Salisbury, of Sandwich, Illinois. After his death in 1891 she came to Lamoni; married in 1894 to Abraham Staggars. He died in 1901. She had no children. Five brothers and two sisters survive her. Her brothers, George, Milo, and Lyman, and sister, Ency Dillon, were with her in her last illness. She was paralyzed many weeks. Sermon by H. A. Stebbins, assisted by R. M. Elvin.

HOPKINS.—Grace Jones, wife of William Hopkins, was born November 3, 1826, in Glamorganshire, South Wales; died at Netawaka, Kansas, January 17, 1914. Services in Methodist church in charge of William Lewis, assisted by Reverend Jenkins, a minister of the Methodist Episcopal Church. Sister Hopkins united with the Reorganization at Brookfield, Ohio, in 1866. She leaves husband, seven children, thirty-three grandchildren, thirty-five great-grandchildren. Her home has been in and near Netawaka for forty-four years.

BEEBE.—Alice Margaret, twin daughter of Brother and Sister George W. Beebe, jr., was born May 15, 1912; died January 4, 1914, near Falcon, Colorado, of capillary bronchitis. Father, mother, two brothers, two sisters mourn the loss of a sweet little sunbeam. Sermon by J. D. Curtis, at the home.

WATERMAN.—Emma G. Watkins was born February 16, 1849, in Wadley, Herefordshire, England; married William Waterman, February 15, 1879, in Hackney, London, England. She was baptized in April, 1882, by William Kendrick. She died near Stanford, Montana, January 21, 1914. Funeral at the home of F. M. Mauzey; sermon by F. M. Mauzey.

### February Review.

The February issue of *The North American Review* opens with a comprehensive article by the editor under the title "The diplomats of democracy," which reviews the present situation throughout the service. In the editorial department he discusses various matters of timely interest, such as "The President's message," "Helping the administration," "Hetch, Hetchey, again," and "All's well with Carabao." The remaining table of contents is customarily varied. Major-General William H. Carter, United States of America, one of the greatest military authorities, has an able paper on "Intervention," and ex-Ambassador David Jayne Hill contributes a statesman's view of "The foundation of the state." Some interesting aspects of "Regulation by com-

mission" are considered by Samuel O. Dunn, and a novel point of view will be found in J. Kendrick Kinney's, "A scholar's view of Mr. Bryan." The former chairman of the Isthmian Commission, Theodore P. Shonts, tells of the achievements of "The railroad men at Panama." Calvin Dill Wilson writes of "The Great Stakes in Church Unity," and the verse of the number is by William R. Benet—"The good counsel." The literary essays prove very attractive. Richard T. Holbrook, professor of Romance Language at Byrn Mawr College, makes some interesting observations on the tenacity of tradition in "Also, why not say 'Yes'?" Helen Sard Hughes treats of the development of the quest of both the masculine and feminine idealist "In the wake of the ideal," and a Hindu scholar, Doctor A. R. Sarath-Roy, presents a view likely to awaken comment in "Rudyard Kipling seen through Hindu eyes." Louise Collier Willcox's essay is on "The awakening"; Lawrence Gilman reviews the notable happenings in recent "Music and drama," and F. M. Colby, in "The book of the month," travels his usual analytical way through Mrs. Wharton's *The Custom of the Country*. The number concludes with the departments New Books Reviewed, and Letters to the Editor.

**Book Reviews.**

**ORIGIN AND CHARACTER OF BIBLE.**—This book is published by the American Unitarian Association, 25 Beacon Street, Boston, price by mail, \$1.34. The author is Reverend Jabez Thomas Sunderland, A. M. He endeavors to assign to the Bible "its proper place among sacred books" and to give an account of its "origin, growth and character." The book is written from the standpoint of the higher criticism. While we here give no indorsement of the higher criticism or any of its positions, those who wish to be informed as to its true nature will find what they want in this work.

**PIONEERS OF RELIGIOUS LIBERTY IN AMERICA.**—This is another publication of the American Unitarian Association, price by mail, \$1.63. The chapters making up this book were delivered as lectures in Boston in the spring of 1903. The purpose and scope of this volume can not be better shown than by giving the subjects and authors of the thirteen chapters which make up its contents. These are: "William Brewster and the Independents," by Edwin D. Mead; "Roger Williams and the doctrine of soul liberty," by W. H. P. Faunce; "Thomas Hooker and the principle of congregational independency," by Williston Walker; "William Penn and the gospel of the inner light," by Benjamin B. Trueblood; "Thomas Jefferson and the influence of democracy on religion," by Thomas R. Slicer; "William Ellery Channing and the growth of spiritual Christianity," by William W. Fenn; "Horace Bushnell and progressive orthodoxy," by Washington Gladden; "Hosea Ballou and the larger hope," by John Coleman Adams; "Ralph Waldo Emerson and the teaching of the divine Immanence," by Francis G. Peabody; "Theodore Parker and the naturalization of religion," by James Eells; "Phillips Brooks and the unity of the spirit," by Samuel A. Eliot.

**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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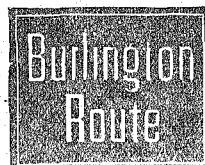
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, FEBRUARY 25, 1914

NUMBER 8

## Editorial

### JESUS ON THE KINGDOM OF HEAVEN.— PART II.

#### A TREASURY OF THINGS NEW AND OLD.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—Matthew 13:52.

In every well-established family there are cherished treasures and heirlooms of a past generation. If the family is one of refinement and culture, these treasures may well be of considerable interest and beauty; perhaps of great intrinsic value. We recall visiting one home where the man, one of the Saints, had formerly been a citizen of a European nation, and by birth held the rank of count in that country. He could still claim his rank, if he chose to return; but, like Moses of old, he prefers the reproach of Jesus to the riches and honor of Egypt. From his treasure this man brought forth rare old objects of artistic virtue for us to admire—beautiful, hand-carved articles of ivory from old European countries, and similar family relics of old days. There were also in this home, as in all our homes, things new, of modern interest and production.

Jesus says that it is that way with the kingdom of heaven. Its treasury is full of things new and old, and every well-instructed scribe or teacher in the kingdom is like this householder and can go to this treasury and bring forth thing of worth, both ancient and modern.

Of course this is so. To the kingdom are intrusted the revelations and divine truths of all past ages. We have the word of God as it came to Adam; the beautiful story of the city of Enoch; the account of Noah and his escape from a world-calamity; the history of Abraham, Isaac, and Jacob; the law given to Moses; the songs of David and the proverbs of Solomon; the prophecies of Isaiah and Jeremiah; the writings of the apostles; the story of the Brother of Jared; the history of Lehi and his children; the sermon on the mount and the other teachings of Jesus.

But this is not all; we also have things new: the revelations of God to his people in this age. For

from year to year and from time to time he reveals himself, in harmony with his statement that he would give line upon line, precept upon precept, here a little and there a little. So while we may bring forth the rare treasures of past ages, we also cherish the divine truths revealed in this age. No other people can so justly claim the application of this statement of Jesus. There is a beauty and a truth in it that can be understood only by those who believe in and receive modern revelation.

#### THE NET CAST INTO THE SEA.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.—Matthew 13:47, 48.

While the treasury of divine truth that comes from God contains nothing that is bad; the kingdom in the ingathering of members secures some who are very undesirable and some who are of very little worth, along with many who are, as Jesus said, worthy to be called the salt of the earth.

There are some who become very much discouraged when they see one or two members of the church who are doing wrong. They forget that a church should be judged by those who *conform* to its teaching, not by those who *violate* its rules. So they feel like leaving the church themselves. But Jesus said that the kingdom of heaven was like a net cast into the sea; it gathers of all kinds. It was so in his day. Even among the twelve apostles there was one that he himself declared was a devil.

Watch men drawing in a net from the sea. Among the good fish secured there is one of formidable appearance that they tell you is a "scorpion fish." Yes, the church gets a scorpion fish once in a while, too. Another hideous monster is pronounced a devil fish. And the church has had her devil fish, as well. Then there may be a great many little sardines, for this is a net that gathers of all kinds. And the church has had a great many little sardines. But then there are many splendid fish, the most choice harvest of the great deep.

And when the net is drawn ashore the sorting begins. It is true that Jesus says that the final,

complete separation will take place at the end of the world, when the angels shall come forth and sever the wicked from among the just. But it is equally true that scarcely is the haul made until the severing process begins. For there are in the church those officers and laws that are calculated to deal with offenders and cast them out. When devil fish are detected they are cast out. But the church to-day must judge men almost entirely by actions. And men do not always reveal themselves openly in overt acts so that the church can deal with them. But in the final day of separation Jesus will judge the *heart*, and the process of sifting will be complete and thorough.

Why should we leave the church when we see one or two bad members? Why go out into the world, which is full of hypocrites, and adulterers, and vile men of all kinds, with whom we must dwell for ever, if we leave the church now to escape one or two hypocrites who have come in with the gathering? Stay with the church; it will be completely purged by and by. Do your part to make the purging as complete as possible now.

#### BUILDING UP THE KINGDOM.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

This is a text that evidently has not always been properly applied. The writer has heard it used as the foundation for a sermon in which the thought was that the words were addressed to unconverted persons. They were to study the Bible, find out just how the church was organized, with apostles, prophets, etc.; just what it taught, faith, repentance, baptism, etc., and then go out and hunt diligently until they had found the church that had all these things, and then they might know that they had found the kingdom. The writer himself has used this text in that way, but does so no more. For while this might be a very excellent thing for unconverted men to do, that is not the meaning of this particular text, for it was not addressed to unconverted men. Jesus was talking to his disciples.

The meaning of the text, as used here, and it is the same in wording as used by Jacob in his sermon in the Book of Mormon, evidently is not to hunt for the kingdom, for it had already come unto them; but rather that they were to seek to promote its interests. The true meaning is brought out more clearly in the Inspired Version, where it is rendered: "But seek ye first to *build up* the kingdom of God, and to establish his righteousness."

How many of our people are making it their first care to build up the kingdom? Says one, "We must work in order to live. Our work demands our attention." That is granted. But what do you live for? To have a good time? Or to do God's will and build

up his kingdom? If the latter, you can still obey this commandment; for you work to live, and you live to obey God's law, conform to his will, and help to build up his kingdom. That is your object in living and working.

#### OBTAINING CITIZENSHIP IN THE KINGDOM.

Ye must be born again. . . . Except a man be born again he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.—John 3.

Here Jesus states the conditions on which one may become a citizen of the kingdom. A foreigner and stranger can not become a citizen of the United States without observing legal requirements. He does not obtain citizenship by merely professing it. And so with the kingdom of God. Men get into it by observing the laws governing entrance. Jesus says they get into it by being born again,—born of the water and of the Spirit.

Thus the manner of adoption, the way of obtaining citizenship is quite clearly outlined. Those who receive his word gladly obey, as of old. Those who are but half converted may doubt and quibble and seek some other way. But the man who keeps the commandment of Jesus is the man who loves Jesus. It is not those who say, Lord, Lord, but those who do the will of God who become his children and obtain his blessings.

#### IS THE KINGDOM OF GOD IN THE HEART?

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God *is within you*.—Luke 17:20, 21.

Perhaps no single passage of scripture is more misunderstood by the world in general than the one just quoted. It is taken to mean that the kingdom of God is *inside* of one, in the heart.

But when we read scripture we should consider the words, and ask ourselves first who utters them. There are words in the Bible that come from men, others that come from Satan, and others that come from God. In this case Jesus is talking. We can accept his statements. We should ask ourselves next, To whom are the words addressed? These questions help us to get at the meaning. In this case Jesus was speaking to the Pharisees. He called them hypocrites, as did John the Baptist. It is inconceivable that he meant that the kingdom was in their hearts. Strange that men have overlooked that very plain fact. The words must have some other meaning.

A better meaning is conveyed by the marginal reading: "The kingdom of God is *among you*." The kingdom was there among them; but it was not within them.

The Inspired Version has the best rendition: "The

kingdom of God *has already come unto you.*" The kingdom was right there, in their midst; but not in their hearts. This version gives a direct answer to a direct question. The Pharisees said: "*When shall the kingdom of God come?*" Jesus answered: "*The kingdom of God has already come.*"

Men do not get the kingdom into them. Men get into the kingdom. Jesus compared the kingdom to a net. As another has said: The net does not get into the fish; the fish gets into the net.

It is true that some of the attributes of the kingdom may get into the hearts of men. Paul said: "The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) These attributes are in the hearts of the children of the kingdom. But Paul was not making a catalogue of the things of the kingdom, and there are other things that can not get into the heart. So while some of the attributes of the kingdom may be in the hearts of men, men themselves are in the kingdom, for it is an institution into which they can enter.

#### MEN GO INTO THE KINGDOM.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither *go in yourselves*, neither suffer ye them that are entering to *go in.*—Matthew 23: 13.

The kingdom was there among them. But the Pharisees would not go in themselves, and by persecution and misrepresentation they kept others from going in. It was an institution into which men went, for Jesus spoke of men pressing into the kingdom.

The rendition of the Inspired Version: "The kingdom of God has come unto you," is in harmony with that other statement: "If I cast out devils by the Spirit of God, then the kingdom of heaven has come unto you."—Matthew 12: 38.

#### HIS KINGDOM NOT OF THIS WORLD.

When Jesus was arraigned before Pilate he said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18: 36.

Jesus admitted that he had a kingdom; but it was not of this world. All other kingdoms rest upon a material basis, they depend upon force. The army and navy and treasury are back of them. But the kingdom of heaven has a different basis. Jesus was not king of Rome, or of Judea, or of Egypt, or of Babylon; but he had a kingdom. He is not king of England, or of Germany, or of the United States; but he has a kingdom.

His kingdom was not of this world; but it was *in* this world,—a part of it at least, as were a certain number of his subjects. He prayed not that they might be taken *out* of the world; but that they might

be kept *from the vices of the world.* His kingdom, as he expresses it elsewhere, so far as his church was concerned, was *in* the world but not *of* the world. So his servants did not fight. It is true that the great kingdom triumphant, composed of all the redeemed of all ages, is over on the other side; but the kingdom militant, composed of living men, is here. This explains why Jesus, though he had said, "The kingdom of God has come unto you," still taught his disciples to pray, "Thy kingdom come." His kingdom militant was to pray for the coming of the kingdom triumphant, when the will of God shall be done upon earth as it is done in heaven. That prayer will never cease until it is fulfilled. E. A. S.

### CURRENT EVENTS.

#### SECULAR AND RELIGIOUS.

RECOGNIZING PERU.—Secretary Bryan announces that he has instructed Minister McMillan to confer the recognition of the United States upon the revolutionary government of Peru. The supporters of this new government assert that it has come into power as a defender of constitutionalism as against alleged attacks upon the constitution by President Billingshurst.

MEXICAN AFFAIRS.—President Huerta has offered to pay the expenses of a number of press correspondents who might be sent to Mexico to write uncensored reports of the situation. This offer has been accepted by a number of important newspapers in different countries. Protests by Charge O'Shaughnessy against attacks by Mexican press on President Wilson have called from President Huerta the assurance that said attacks will not be repeated. General Villa announces an early advance against Torreon, which he expects to capture without difficulty.

RELIGIOUS FANATICS GIVE TROUBLE.—The people commonly known as Holy Rollers who labor under the impression that they have received the Pentecostal shower and speak in unknown tongues are creating considerable excitement in different parts of the country. Report states that in Union and Jackson counties, Illinois, civil authorities are given no end of trouble in connection with the all-night sessions of these people. One Elder Ellis, a preacher, is said to be in jail under a charge of assault with intent to kill, for having undertaken to beat a devil out of one Noah Hickman, which devil Ellis said he caught from Hickman. The Holiness people seem affected in the same way. The lynching of four Holiness fanatics in Jasper County, Illinois, is said to have been prevented on the 17th only by prompt and fearless action on the part of Sheriff Pippin. These men had been found guilty and fined one hun-

dred dollars each for beating two small boys to "rid them of devils." The beating was done at a meeting when the lads, ten and twelve years old, failed to say and do things they were told to do, and which they could not remember, the zealots mentioned acting under the suggestion that the boys were possessed of devils.

**ALASKAN RAILROAD.**—The Alaskan railroad bill authorizing the construction of a railroad from the coast to the coal fields of Alaska, in a form differing in some minor points from the bill passed by the Senate on January 27, was on the 18th instant passed by the House by a vote of two hundred and thirty to eighty-seven. These bills were to be taken up at once in conference between the two houses with a view to an agreement to be sent to the President, who has signified his intention to sign the bill to be agreed upon.

**STUDY SOUTH AMERICAN CONDITIONS.**—With a view to spreading in the United States a wider knowledge of South American life and conditions a personally conducted visit to South America will be arranged for under the direction of the Association for International Conciliation to be participated in by representative teachers, both men and women, selected from different parts of the United States. Those who make this trip will leave New York toward the end of June and will go by steamer to Brazil, thence by railway to Montevideo, by boat across the River La Plata to Buenos Aires, thence by the trans-Andean railway to Santiago and Chile, returning up the west coast of South America by boat to the port of Callao, from which Lima will be visited and then north to Panama, returning to New York early in September. This trip is planned in the hope that the teachers who make it will become centers of information in their respective communities concerning South American life, history, and conditions.

#### NOTES AND COMMENTS.

**AT PERRY, IOWA.**—Brother E. E. Long reports a good meeting at Perry, Iowa, with increasing interest. The two daily papers of the city grant space for short articles each day, which opportunity Brother Long is improving in a way that draws people to the meetings.

**DEDICATION AT TOPEKA.**—On Sunday morning, February 8, during the conference of the Northeastern Kansas District, the church at Topeka was dedicated. The sermon was preached by Bishop E. L. Kelley, the dedicatory prayer being offered by Brother Joseph Arber. A spirit of peace and good will prevailed. It is said that the spirituality and

general good fellowship characterizing the conventions and conference surpassed that of any similar occasion in the district.

**CONFERENCE CREDENTIALS.**—The church Secretary, R. S. Salyards, requests that we call attention to the matter of credential reports. It is necessary that these reports be sent to the Secretary immediately on the appointment of the delegates, in order that the report of the credentials committee may be published before the convening of the conference.

**A CASE OF SLANDER.**—In our issue of February 18 we mentioned the matter of a misrepresentation of our work by one Miss Schwartz, lecturer. Further and more definite information is to the effect that this woman, in stating that the Reorganized Church covered up meanness as gross as that of the Utah Church, said openly and during the lecture that one Eli Hayer, not H. O. Hayer as formerly reported, a member of the Reorganized Church and the husband of two wives, is now at Graceland College, Lamoni, Iowa, studying for the ministry. Our Brother Eli Hayer is known throughout the church, having once occupied in the Seventy, now a member of the High Council of the Lamoni Stake. As is well known, he has never had but one wife, with whom he now lives in the same block with one of the HERALD editors, and directly across the street from another. He has never attended college in Lamoni or anywhere else. This turns what seemed a matter of misrepresentation into a clear case of slander of the worst kind.

**IN CORRECTION.**—In the HERALD of February 11, on page one hundred thirty-one we reproduced an item from the *Kansas City Journal* for December 13, 1913, in which it was stated that certain ancient Navaho records were to be translated under an arrangement between representatives of the Navaho Indians and Professor G. B. Gordon of the University of Pennsylvania. Brother Charles Fry, editor of *Zion's Ensign*, sends a letter received by himself in reply to an inquiry made of Professor Gordon in which the professor says: "There is no truth in the newspaper reports to which you refer." We try to exercise care in matters of this kind. It should be remembered, however, that such items are presented for what they are worth, and can be absolutely relied upon only when verified. We regret this instance, and hasten to offer the correction.

We barter life for pottage; sell true bliss  
For wealth or power, for pleasure or renown:  
Thus, Esau-like, our Father's blessing miss,  
Then wash with fruitless tears our idle crown.

—Keble.

## Original Articles

### A REVIEW OF SIR OLIVER LODGE'S ADDRESS.

We consider first of all the occasion of this address. It was the presidential address delivered at the opening of the British Association for the advancement of science, held in Birmingham, September 10, 1913. This gathering is spoken of as "the Parliament of Science." Its authority and importance is recognized as universal, not local or provincial. In this gathering were over two thousand people representing the latest, deepest, and truest in the scientific realm,—an audience of experts in every department of learning, men who watch with vigilant scrutiny and patient reverence origins, developments, completions, and dissolutions of the universal phenomena above, around, and beneath.

#### AN ILLUSTRIOUS ASSEMBLY.

These are men who by the aid of astronomical instruments tread the pathway of the stars, watch the nebulae in the process of becoming worlds, others as they pursue the silvery way of glory and power; and again, others in which the light of life has died away. By their accuracy in calculation, these men deal in figures of such immensity that the layman is bewildered and incapable of sensing their meaning; men whose knowledge of chemistry and skill in the use of the spectroscope and the camera and balance is so complete that sizes, weights, and even constituents of the greatest and the smallest can be identified and catalogued in defiance of distances and sizes; men whose knowledge of the infinitesimal is as wonderful as is the knowledge of the ponderous and the magnitudinous; who can see worlds in drops of water, and recognize the existence of such small bodies that it takes seven thousand times the number of people on this globe to bring one within the zone of recognition, as in the case of "neon," one of the inert gases of the atmosphere; whose sense of fineness is so acute that they can speak of one drop of water containing more molecules than the Atlantic Ocean contains drops, fifty million evaporating in less than a second of time; whose familiarity with cosmic forces and processes is so intimate that they see miracles (to the layman), performed constantly which overshadow the Bible account immeasurably; a congregation of people who have been trained to ignore nothing because it was small, nor to be appalled by anything because it is big; whose ears are trained to catch the pulsations of time in the heart of the universe with an accuracy equalling the physician's who by his stethoscope can count the beats of the human heart; two thousand wizards and magicians who sit in the school of Nature with quiet and watchful dignity.

A few names will impress us with the quality of the authority and influence represented in that gathering in support of the great array the imagination has conjured up; Madame Currie; Lord Rayleigh, better known as Sir E. Ray Lankester; the Senior President of the Association; Sir David Gill; Sir William Ramsay; Doctor Bonney; Sir Francis Waller; and Sir Joseph Larmor. Here the accumulated intellect of the ages was suspending its activities in its diversified tasks to sit with quiet and critical tenseness while the sum-total of results was marshaled and reviewed by the master mind of the time.

#### THE ADDRESS.

Now listen with reverence to the latest seer and prophet who has learned to spell out word by word and sentence by sentence the message of the divine as it is revealed in the "time-vesture of matter." Who is the speaker? Sir Oliver Lodge, Fellow of the Royal Society, Doctor of Science, Doctor of Literature, and Chancellor of the University of Birmingham; a name to conjure with in the realm of science to-day. Read up the encyclopedias of any repute and there learn the value of such addresses as the one under review. It is seen at a glance that such a speaker before such an assembly and on such an occasion carries a value which in the highest degree is of great weight. Sir Oliver is impressed with this consciousness and so states it in the following passages:

I am speaking *ex cathedra*, as one of the representatives of orthodox science. . . . I can not help but remember that an utterance from this chair, is no ephemeral production, for it remains to be criticized by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own.

Therefore, when such an utterance is made to apply to any phase of our life, our attention is arrested and our deepest concern commanded.

Coming immediately to the address itself, it is very helpful to summarize and thus see what science really has to say about some of those things which most deeply concern us and that phase of life with which we as religious people are the most concerned.

First, the text: "*Natura non vincitur nisi parendo*," "Nature can only be conquered by obeying her," has a very familiar sound to religious people. Dominion is the result of faithful service. He who is faithful in that which is little shall be made ruler over much, is a combination of the Christ's sayings which implies the same principle.

Second, the diagnosis of the chief characteristic of our age is singularly suggestive, "Rapid progress, combined with fundamental skepticism." Not a very happy state. "Haste with uncertainty." Does it not imply warning? If we are in doubt, or if we are ignorant, is it wise to be in a hurry? Consequently when a man of science informs us that the

chief characteristic of our age is haste with uncertainty, it is disconcerting in the extreme.

The matter is not left in doubt by the speaker to the location of the trouble, for he says that he is not referring to skepticism of theology,—“that controversy is practically in abeyance.” The warfare is internecine; the “scientific allies are waging more or less invigorating warfare among themselves, with philosophers joining in.” In this state of purgation within, science herself is undergoing disciplining, and therefore her word in the nature of things is not the last word upon controverted questions, and with a magnanimous generosity Professor Lodge says, “Thus old theological bitterness is mitigated, and a temporizing policy is either advocated or instinctively adopted.”

#### THE CONFLICT.

Speaking of science, Sir Oliver points out that in physiology the conflict rages around vitalism; in chemistry, the debate concerns atomic structure; and in biology, the dispute is on the laws of inheritance: “Besides these sectional debates there is in progress a critical examination of the ‘foundations of science’; and a kind of ‘philosophic skepticism in the ascendancy, resulting in a mistrust of purely intellectual processes, and in a recognition of the limited scope of science.’”

In other words, science is following the lead of theology in that, instead of assuming to possess the truth *a priori*, and proceeding to argue “from the truth,” with more chaste and humble mien is seeking to *approach* the truth. Instead of the strident note of possession, it is the anxious tone of quest. Nothing is settled, and all things are in a state of unrest and flux; “in education, in economic and political science, and in sociology old standards are mistrusted and curricula is being overhauled and revolutionary ideas are being promulgated.” These attitudes while not pleasant to the easy-going and self-satisfied, are very full of promise to those who are still disciples of the truth.

#### THE MISTAKE OF SCIENCE.

Third. In this address science admits that she has made the common mistake of all humanity; she has been deceived by appearances because she has not looked deeply enough nor has she been patient enough:

Scientific men are hostile to superstition, and rightly so, for a great many popular superstitions are both annoying and contemptible; yet occasionally the term may be wrongly applied to practices of which the theory is unknown. To a superficial observer some of the practices of biologists themselves must appear grossly superstitious.

For example, the oiling of a pond to combat malaria; or the insistence of the United States Govern-

ment that every discarded can in the region of the Panama Canal shall have a hole punched in it to keep off disease; or the burning of soil to make it extra fertile, or the using of poisons for the same purpose. Surely these methods are to appearances just as superstitious and more so than is the ritualism of the Christian church in baptism, etc.

What appears to be quite certain is that there can be no terrestrial manifestation of life without matter. Hence naturally they say, or they approve of such sayings, as, “I discern in matter the promise and potency of all forms of life.” Of all terrestrial manifestations of life, certainly. How else could it manifest itself save through matter? “I detect nothing in the organism but the laws of chemistry and physics,” it is said. Very well; naturally enough. That is what they are after; they are studying the physical and chemical aspects or manifestations of life. But life itself—life and mind and consciousness—they are not studying, and they exclude them from their purview. Matter is what appeals to our senses here and now. . . . Everything beyond that belongs to another region, and must be reached by other methods. To explain the physical in terms of physics and chemistry is simply impossible; hence there is a tendency to deny its existence, save as epiphenomenon. But all such philosophizing is unjustified, and is really bad metaphysics.

So if ever in their enthusiasm scientific workers go too far and say that things they exclude from their study have no existence in the universe, we must appeal against them to direct experience. We ourselves are the laboratory in which men of science, psychologists, and others make experiments. They can formulate our processes of digestion, and the material concomitants of willing, of sensation, of thinking; but the hidden, guiding entities they do not touch.

There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict. We may be mistaken as to the nature of what we see. Stars may look to us like bright specks in a dome, but the fact that we see them admits of no doubt. So also consciousness and will are realities of which we are directly aware, just as directly as we are aware of force and motion.

Fourth. Growing out of this position naturally the speaker deals with agnosticism. He says some very trenchant things regarding the legitimacy of doubt. While it is interesting to note that the criticisms are directed against what is called “scientific doubt,” yet it is equally applicable to doubt of all kinds.

Science should not deal in negations. Denial is no more infallible than assertion. “To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection.” If any philosopher tells you that you do not exist, or that the external world does not exist, or that you are an automaton without free will, that all your actions are determined by outside causes, and that you are not responsible, then appeal must be made to twelve average men, unsophisticated by special studies. This is not

an appeal to the mob as against the philosopher, it is appeal to the experience of untold ages as against the studies of a generation. How consciousness became associated with matter, how life exerts guidance over chemical and physical forces, how mechanical motions are translated into sensations, all these things are puzzling and demand long study. But the fact that these things are so admits of no doubt; and difficulty of explanation is no proof against them. The extreme school of biologists ought to say if they were consistent, there is nothing but chemistry and physics at work anywhere.

Well, they account for things up to a point; they account in part for the color of a sunset, for the majesty of a mountain peak, for the glory of animate existence. But do they account for our own feeling of joy and exaltation, for our sense of beauty, for the manifest beauty existing throughout nature? Do not these things suggest something higher and nobler? When we examine each parti-colored pinnule in a peacock's tail, or hair in a zebra's hide, and realize that the varying shades on each are so placed as to contribute to the general design and pattern, it becomes exceedingly difficult to explain how this organized cooperation of parts, this harmonious distribution of pigment cells, has come about on merely mechanical principles. It would be as easy to explain the sprouting of the cantilevers of the Forth Bridge from its piers, or the flocking of the stones of the Nile Dam by chemotaxis.

Flowers attract insects for fertilization; and fruit tempts animals to eat it in order to carry seeds. But these explanations can not be final. We have still to explain the insects. So much beauty can not be necessary merely to attract their attention. We have further to explain this competitive striving towards life. Why do things struggle to exist? Surely the effort must have some significance, the development of some aim. We thus reach the problem of existence itself, and the meaning of evolution. Our brain, which by some means yet to be discovered connects us with the rest of the material world, has been thought partially to disconnect us from the mental and spiritual realm, to which we really belong, but from which for a time and for practical purposes we are isolated.

Doubt and denial therefore are not always manifestations of superior intelligence, but oftener a lazy way of getting rid of problems and difficulties which mean work and time and care.

It is not scientific in the highest sense to conclude there is no God because he can not be materialized or described in terms of matter, any more than it is a true statement of values to allege that all values must be stated in terms of size, weight, or price; or that Mr. A. J. Balfour's definition of science is authentic when he said that "science depends on measurement, and things not measurable are therefore excluded, or tend to be excluded from its attention."

Science herself is obliged to make heavy drafts upon faith, and in order to account for many phenomena in the physical world "postulates the existence of ether," just as in the moral world we postulate the existence of conscience, and as in the spiritual realm the religionist postulates the existence of "God."

#### THE LOOM OF TIME.

Fifth. The admission of science that man is the maker of his destiny to a large extent is very significant in these days when so much is said of determinism, economic, and otherwise, so the following lines offer fruitful matter for deep and meditative thought:

I see the whole of material existence as a steady passage from past to future, only the single instant which we call the present being actual. Existence is like the output from a loom. The pattern, the design for the weaving, is in some sort "there" already; but whereas our looms are mere machines, once the guiding cards have been fed into them, the Loom of Time is complicated by a multitude of free agents who can modify the web, making the product more beautiful or more ugly according as they are in harmony or disharmony with the general scheme. I venture to maintain that manifest imperfections are thus accounted for, and that freedom could be given on no other terms, nor at any less cost. The ability thus to work for weal or woe is no illusion, it is a reality, a responsible power which conscious agents possess; wherefore the resulting fabric is not something preordained and inexorable, though by wide knowledge of character it may be inferred. Nothing is inexorable except the uniform progress of time; the cloth must be woven, but the pattern is not wholly fixed and mechanically calculable.

Either we are immortal beings or we are not. We may not know our destiny, but we must have a destiny of some sort. Science may not be able to reveal human destiny, but it certainly should not obscure it. I am one of those who think that the methods of science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the psychic region can be studied and brought under law, too. Allow us anyhow to make the attempt. Give us a fair field. Let those who prefer the materialistic hypothesis by all means develop their thesis as far as they can; but let us try what we can do in the psychical region, and see which wins.

#### AN IMMORTAL DESTINY.

The existence of the pattern, the plan, or "the divine providence which shapes our ends," is admitted by a contemplative religion as well as by this latest advocate of free will, who speaks in the name of science, and reminds us of the deeply and carefully phrased essays of the late, lamented Professor William James on this subject, in opposition to a school of German psychologists who repudiate this quality in human experience.

Then it is to be noted that science is recognizing the possibility of an immortal destiny and pleads to have a fair field to make its investigation and to push its realm into the psychic and spiritual, while encouraging the materialists to push their inquiries to the ultimate; and "God defends the right."

Is it not refreshing to read the statements of such a liberal-minded man of such high intellectualism, yet pleading for a toleration at the hands of his scientific brethren?

## PERSONALITY BEYOND DEATH.

Finally, two of the most important features to the religious world are the statements made in reference to the two fundamental elements in religion, the immortality of the soul and the probability of divine communication to man:

Although I am speaking *ex cathedra*, as one of the representatives of orthodox science, I will not shrink from a personal note summarizing the result on my own mind of thirty years' experience of psychical research, begun without predilection—indeed with the usual hostile prejudice. This is not the place to enter into details or to discuss facts scorned by orthodox science, but I can not help remembering that an utterance from this chair is no ephemeral production, for it remains to be criticized by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own. Your president, therefore, should not be completely bound by the shackles of present-day orthodoxy, nor limited to beliefs fashionable at the time. In justice to myself and my coworkers I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death.

The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal existence, and the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

To have the consent of such men to the abiding dream of humanity that our life does not go out behind the heavy banks of death, that the ravages of this black angel of sorrow do not destroy personality, and that science has already a small band of accredited investigators upon the shores of this new continent is indeed worthy of our notice, and may be accepted as a splendid vindication of the Christian's hope:

## THE TRANSCENDENT GOD.

Yes, and there is more to say than that. The methods of science are not the only way, though they are our way, of arriving at truth. By one path alone one can not arrive at so great a secret. Many scientific men still feel in pugnacious mood towards theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a miserable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth. We can not really and seriously suppose that truth began to arrive on this planet a few centuries ago. The pre-scientific insight of genius—of poets and prophets and saints—was of supreme value, and the access of those inspired seers to the heart of the universe was profound.

Now at last we of the new era have been victorious. Let us not fall into the old mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures.

Men and brethren, we are trustees of the truth of the physical universe as scientifically explored: let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity, and in the reality of things. It is not surprising that by our methods we fail to grasp it: the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind, therefore, to the immanent grandeur around us, unless we have insight enough to appreciate the whole, and to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.

These closing sentences of what will be in coming time regarded as one of the most important addresses ever given in the name of science are very fine, and the splendid breadth and reverence, and the deep sense of responsibility are a fitting climax to the wonderful way in which this master-mind of the president leads his hearers along the radiant pathway of truth.

May we be pardoned for applying in a new way one of the Old Testament scriptures which has been regarded as a monopoly of the Latter Day Saints for two generations:

"Truth shall spring out of the earth; and righteousness shall look down from heaven.

The ways of God to man are being vindicated by things in heaven and things in earth; and, while God bends down from his high and holy habitation, man is thrusting his hands up through the clouds and beginning to grip the hand of God; and now it is admitted that from two ways our knowledge of the truth is coming, from above as well as from beneath, from God as well as men; and now it is advised by the leading scientists that science must not think she has "the only way," but in "the garment of our existence" we find the "transcendent God." The quotations used are from the London *Daily Telegraph*, September 11, 1913, and a supplement of the *Christian Commonwealth*. J. W. RUSHTON.

Better than praise and better than gold,  
And better than rank, by a thousand fold,  
Is the bloom of health with a mind at rest,  
And peace at home as a loving guest,  
To have a heart that is warm within,  
To live a life unstained by sin,  
To dare the right with a courage bold,  
Is better than hoarding piles of gold.

—Virgil A. Pinkley.



### SPIRITUAL DEGENERACY.

(Written by and read before the Northern Illinois Quorum of Elders meeting by James F. Keir, at Belvidere, Illinois, August 27, 1913.)

There are some subjects which propriety or prudishness bar from the pulpit, with the result that existing evils which are most destructive to spiritual life continue uncondemned, and we believe in many cases sanctioned as permissible. I believe that in the quorum meeting, where none but the male sex are in attendance, these questions can be handled with profit both to ourselves and the great kingdom of God that we represent. I refer to the sexual relation and its excesses.

In the wonderful plan or law of God he has given us a means by which we may carry out his wise designs and continue our species, that the earth might answer the end of its creation. This law has its proper and legitimate use, but its abuse constitutes sin.

Sin, we are told, is a violation of law. Every sin is the abuse of a blessing. God ordained that man should be nourished by food, the eating of which brings him pleasure as well as strength, but to be gluttonous and to gormandize places us on a level with the less enlightened of God's creation, and we become sinners, for we violate law. God has given us eyes to see, ears to hear, feet to walk, all of which are of inestimable value and great blessings to mankind. With these we can glorify God,—reading his word with these eyes, listening to only the pure and the good with these ears, permitting these feet to carry us only into such places as will please our Master. On the other hand, how sadly these blessings can be abused, by using the eyes to read obscene literature, lending our ears to the vile story-teller or to Madam Gossip, walking with these feet into the dens of hell, such as the modern places of amusement, the dance hall, the pool room, and the saloon. So it is with the procreative functions of man; they have their proper use, but without proper education and the exercise of restraint the tendency of the natural man is to allow too much latitude for the gratification of *desire*, which by and by spells LUST.

There are a great many things that destroy spirituality: pride, envy, hatred, ambition, greed. We may have all of the above thoroughly mastered. It would not require the possession of all of these weaknesses to destroy our spirituality; but any one of them will work devastation unless we conquer it. So, likewise, will the consciousness that we are not exercising proper restraint as husbands sap the vitalizing forces of the Spirit of God. Paul has said that if our own hearts condemn us, God is greater than our hearts; that is to say that he, too, will condemn

us. The consequences of the lack of proper restraint are far-reaching.

How much persuasive power could you exercise over a fallen brother in trying to help him to rise out of the drunkard's ditch by pointing him to the Savior as the one who is able to help us to overcome every besetting sin, and to urge upon him that Christ is all in all, if you yourself knew that you had a hidden evil that you were the servant of? Would not your words, like the Australian boomerang, return to you with an empty sound?

As a father, you have a son who now begins to reach the years in life when he must know of the existing evils or else possibly be ensnared by them because as a father you have failed to do your duty. If you recognize that you are a slave to the very things against which you must caution him, will you be able to put your arms around him and cause him to know that your words of counsel issue from a heart that is virtuous and pure, or will there be that betraying diffidence that will make him feel your lack of sincerity?

As we stand in the pulpit to declare the counsel of God, we must of necessity hold high the standard of morality, condemning evil in all of its various phases. Our proclamation against the evils of which we are not guilty may be strong and loud; but as we by innuendo or intimation touch upon these delicate matters, shall we lack in forcefulness because the curse of this fiendish thing has fastened itself upon us?

As we go to God in earnest supplication for great spiritual blessings, for the healing of our sick, for the visible manifestations of the spiritual gifts in our midst, we must ask in faith, else the blessings will not come. Can we come feeling worthy, can we feel the assurance of faith welling up within our bosom if our spiritual vitality is at a low ebb because we have been carnally minded? One has said that we can not serve two masters. When we are catering to the sensual we are surely not serving the Savior, and must of necessity be serving the powers of darkness.

I have felt for a long time that the spiritual condition of the people will not be above the spiritual condition of the leaders, the priesthood. If this hypothesis is correct we can sense the importance of this quorum of elders making a study of the forces that destroy spiritual life, and of so controlling them that we shall be energized by virtue and holiness, thus bringing to us the Spirit of God and enabling us to do more efficient work for the Master.

"He that striveth for the mastery is temperate in all things," says Paul in 1 Corinthians 9:25. Let our counsel, therefore, be strong against the evils in question, as we have opportunity to present these

thoughts to the brethren in conversation; and above all, let us individually endeavor to carry out this high standard. By so doing all of our efforts shall not be neutralized by an opposite and unseen force.

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#### GOSPEL OPPORTUNITIES.

Opportunity knocks at everyone's door. But do not expect success at the beginning. Opportunity usually presents an occasion for hard work and application. Do not shut the door upon it to wait for a magic pass to achieve real success.

One of the first opportunities that presents itself is in the home life of each young Saint. Whoever is capable of thinking even along the simple lines must realize the brevity of this life and the importance of getting all the happiness possible out of it. Unless happiness is obtained and given in the home circle, it is not to be found anywhere. Ill temper, anger, discord, hatred, and all their attendant evils are crying sins, and must bring their bitter punishment, for as we sow, so also must we reap. Unless we are making happy homes for ourselves and others here to-day, in this world, we will not be given the happy conditions beyond. Do everything you can to bring about peace and pleasure and happiness in your home. If you fail because of the unkindness of some other member of the household, your efforts are nevertheless being materialized in the invisible realms, and the home that you desire is being formed for you.

We must also be loyal to our profession as Saints. We can not join hands with the world; for it has a thousand devices to test us. We sometimes weakly shrink from improving a splendid opportunity to speak a word for Jesus and his kingdom as restored to the earth. We are prone to make concessions to the world. Here is the test of character: when out in the world to stand proudly by the right where the right is unpopular; not adopting the customs of the world, but standing resolutely by our high ideals. The whole world must then in time accept our standard. If we study hard and pray earnestly, God will not leave us to be overthrown. Can we afford, then, to miss the golden opportunities about us?

When we remember the persecution of the Saints in the early days, how comparatively little we sacrifice. We should be praying for and talking to our friends who are in darkness, for surely it is a blessed privilege to be in the light.

This is, indeed, a gospel of pure gold. It is worthy of the loyalty of every Latter Day Saint. Its ring is true. It has stood the test of time and persecution. Let us as Saints improve every opportunity that comes within our reach, for surely we are not ashamed of the gospel of Christ, the power of God unto salvation.

DAISY BELL FAULKNER.

## Of General Interest

### CATHOLIC BIBLICAL REVISION.

The same impatience that characterizes the Protestant mind respecting the English versions of the Scriptures has not filled his Catholic brother. The Douay version has stood side by side with the King James, and few "revised" versions have undertaken to supplant it. Without assuming so much as that even now, yet it is interesting to Protestant as well as Catholic minds to see Catholic priests putting forth a new English translation of the Scriptures made direct from the original languages of the Bible. Doubtless the Catholic press will give the newcomer due notice, but the first that falls under our eye is in *The Continent* (Chicago).

The present standard English Catholic Bible, so Mr. Henry J. Weber reminds Protestant readers, was published at Douai as long ago as 1610. But this translation, we are told, was "based on the Vulgate solely" and reproduces "its faults and shortcomings." According to Mr. Weber, "more than two hundred years passed before another version was attempted, because, according to the canon law, the Douay version must be used when the epistles and gospels are read in the Catholic Church."

It is recalled that the first translation from the original languages made under Catholic auspices was the work of the historian, John Lingard, and was published in 1836. In 1893, it would seem, "Leo XIII encouraged the study of the original texts and thereby initiated the revival of biblical studies in the Catholic Church," and "this viewpoint of the Holy See probably led an American Dominican, Reverend F. A. Spencer, to issue in 1898 another translation of the four gospels from the Greek direct, with reference to the Vulgate."

Now comes the latest version, with the church's approbation, bearing the "*nihil obstat*" of the Roman censor, the "*imprimatur*" of Cardinal Farley, and undertaken "with the approval of the cardinal archbishop (of Westminster) and the English hierarchy." The editors, we learn from *The Continent*, are both Jesuits: Reverend C. Lattey and Reverend Joseph Keating. Their work wins almost unqualified approbation from the Protestant writer we are quoting, who says:

The first part translated and published comprises the epistles to the Thessalonians. The text of Wescott and Hort has been made in general the basis of the translation. We note with pleasure that in the critical notes appended such Protestant scholars as Frame ("Introduction"), Deissmann ("Saint Paul"), Moulton ("Grammar of New Testament"), Dalman ("Words of Jesus"), are mentioned in a perfectly fair spirit. The editors frankly declare: "The great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence

of many needless obscurities and faults in the current version (the Douay), all demand a more accurate translation, if the exhortations of the Holy See to a more frequent and fruitful perusal of the sacred writings are to meet with general acceptance." . . . Fathers Keating and Lattey announce their new version as, "The Westminster Version," and have dedicated it to the archbishop of Westminster. . . .

The letters to the Thessalonians offer no opportunity for the discussion of the peculiar tenets of the Protestant versus the Catholic Church on repentance as opposed to penance, faith, and good works, justification, etc. But these epistles reveal Paul's eschatology. On 1 Thessalonians 4:17 the Catholic editors remark: "Saint Paul plainly means that the just who are alive at the last day shall pass into glory without dying. Doubtless the tribulation of those days will have freed them from any need of purgatory." They maintain that Saint Paul expected that he himself would see the final end. They directly repudiate the Douay translation of 1 Corinthians 15:51: "Behold I tell you a mystery. We shall all indeed rise again, but we shall not all be changed," and correctly render: "We shall not all die, but we shall all be changed."

Further differences from the Douay version are noted in certain instances of the use of "missionaries" instead of "apostles," "love" instead of "charity," "winning of salvation" instead of "purchasing of salvation."—*Literary Digest*, January 3, 1914.

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#### FREE RELIGIOUS TEMPLE.

NEW YORK, January 13.—The multitudes of Greater New York now have a Daily Temple, the doors of which will never close, and in which religions of every denomination and sect may hold services and discussions. The little, unpretentious building in East Thirty-second Street was made possible by the enterprise and generosity of Miss Elizabeth Knopf, and will be open daily and nightly the year through. Catholics, Episcopalians, Methodists, Baptists, Presbyterians, United Brethren, Unitarians, Christian Scientists, Buddhists, Confucius' followers, Quakers, Seventh-Day Adventists, Latter Day Saints—any and every kind of believer—will meet in the Daily Temple. It is the plan of the promoters to make the unique chapel a sort of religious clearing house, where devotees of various sects and beliefs may meet and discuss their varying creeds and tenets.

#### FIRST SESSION TYPICAL.

An instance of the kind of thing for which the Daily Temple was built occurred the night of its formal opening, when W. T. Wei, a Chinese student in Columbia University, read from the writings of Confucius and discussed them. He was followed immediately by Miss Knopf's young woman secretary, who read several chapters from Isaiah. Weved Eyoub, a young Turk studying in Columbia University, then read from the Koran. He in turn was

followed by the secretary, who read from the chapters of Saint Paul, offsetting the Mohammedan readings, as her chapters from Isaiah were opposed to the teachings of Confucius, read by the Chinese student. Miss Knopf then read from Robert G. Ingersoll's "A vision of the future."

#### MEETINGS WIDE OPEN.

For the present the nightly meetings will be for the discussion of announced subjects picked out by Miss Knopf; that is, one week will be devoted to the discussion of each subject, the same topic being taken up each night in the week. But after the initial discussion, the meeting will be open to all who desire to say anything. The voluntary speakers may discuss any phase of any religion that appeals to them. "The Daily Temple is my gift to all who want to use it," Miss Knopf said. "Never will there be a collection taken, and nobody of any creed or belief shall ever be turned away."—*Saint Louis Times*, January 14, 1914.

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#### HIGH COST OF LIVING.

The story of the adventure of a head of cabbage in New York is told by the *New York Press*. It casts some illumination upon the much-discussed high cost of living. The cabbage is raised by a farmer in Connecticut. A comparatively small farmer will send one thousand eight hundred to two thousand heads of cabbage to New York. For one head he receives a cent and a half. Then the head goes to the commission merchant. He lives on Riverside Drive, pays two thousand dollars a year for his apartment, and keeps an automobile. He spends seven thousand dollars a year to live. Next the cabbage is sent to the wholesaler. He lives on West End Avenue. He pays one thousand eight hundred dollars for his apartment, and keeps an automobile. His living expenses are six thousand dollars a year. He sends the cabbage to the jobber, who lives in an apartment which costs one thousand five hundred dollars a year—on Broadway, keeps an automobile, and spends five thousand dollars a year. From him the cabbage travels to the retailer, who lives in a seven hundred dollar apartment on a side street, has a corner store for which he pays one hundred and twenty-five dollars a month rent, keeps two delivery wagons at a cost of one hundred and forty dollars a month, and spends two thousand five hundred dollars a year on his living. Finally, the cabbage gets to the consumer. He lives in an apartment for which he pays forty dollars a month. He rides in the trolley car or the subway; he spends all he can make or a little more to live, and he pays thirteen cents for that head of cabbage.—*Des Moines Capital*, January 20, 1914.

### INDIAN POPULATION INCREASING.

A report on the Indians of Canada shows that they are now increasing at the rate of two thousand a year, and that the Indian population at the close of 1913 was 106,490. It is suggested that a comparison would prove that there was no corresponding increase in this country, but apparently there is a considerable increase in the returns for the United States as a whole though there are curious variations in the figures for the States taken separately.

The total reported for the fiscal year ending with June, 1910, was 304,101 and for the fiscal year ending with June, 1913, was 330,603. The States in which the Indians now number more than 20,000 are Oklahoma, Arizona, New Mexico and South Dakota, and of these Arizona and New Mexico show substantial increase, while the Indian population of Oklahoma and South Dakota appears to be almost stationary. Oklahoma now contains 117,274 Indians, or more than one third the number in the country and more than the entire Indian population of Canada.

As regards the Indians of Canada, the *Montreal Gazette* testifies that they are industrious and contented and that they compare favorably with the Dominion's other residents. It is said that most of them have comfortable homes, that they are making good in working for a living, that with their increasing prosperity there is a diminishing death rate. Taking the two countries together it will be seen that the Indians can hardly be considered a vanishing race.—*Chicago Record-Herald*, January 18, 1914.

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### GOVERNOR BLEASE ON SMOKING.

In a recent address before the State Legislature, and recommending that a law be passed to prohibit smoking in dining halls and restaurants where women are present, Governor Blease of South Carolina is reported as having said:

Those of you who are as old as I am will recall the time in South Carolina when if a gentleman smoked a pipe or cigar while walking along on the street by the side of a lady he was not regarded as well reared, and such a thing as smoking while riding in a buggy with a young lady would not have been tolerated. But to-day we have not only seen these things, but we have gone a great deal further, and too far. I regret exceedingly to know that people in South Carolina (I will not say gentlemen, nor will I say true men) sit in our public dining rooms, restaurants and cafes and smoke cigars and foul little cigarettes, and whiff and puff and blow the smoke out through their nostrils, and this smoke is carried either by the natural breezes or the current of an electric fan into the eyes, mouths and nostrils of refined women.

It makes me ashamed for my State. If I were in one of those places with a lady and should see a man light a cigarette or cigar I would quietly ask him please not to smoke,

as there were ladies in the room, or I would get up and leave with her. But everybody does not feel like doing this, and I have actually heard ladies complain bitterly to their escorts of the annoyance of this smoke.

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### NAPOLEON AND SCIENCE.

We think of Napoleon as the great Lord of War, the butcher of human lives, the builder of a great empire, built only to fall even before the death of its founder.

It is well to remember that his genius was great in also other, more lastingly fruitful fields. He was not only a great warrior, but also a great statesman—and as such he did not fail to realize the importance to the community of arts and sciences. Writing to the astronomer, Oriani, from Milan, which he had entered in triumph, Napoleon said:

The sciences which do honor to the human mind and the arts which embellish life and perpetuate great achievements for posterity, should be especially honored under free governments. . . . I invite the scholars to meet and to give me their opinions as to the means that should be taken, and the needs to be fulfilled, in order to bring new life and activity into the sciences and the fine arts. Those who wish to go to France will be received with distinction by the government. The French people set a higher value on the acquisition of a skilled mathematician, a celebrated painter, or a distinguished man of any profession, than upon the possession of the largest and richest city.—*Scientific American*, December 20, 1913.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Protection for Our Girls.

It is a matter of public interest that the women of Kansas, under the federation of clubs, will demand that a train matron be installed on every passenger train that operates in the State. It is declared that this is the most important step to be taken by the women's organizations in the country.

The president of the Kansas Federation says that since mothers permit their girls to travel unchaperoned, as many do, some through carelessness and others through lack of funds, it becomes necessary for the club women of Kansas, who are fighting the evils of the white slave traffic, to unite with other States and push the question of "train matron" for every passenger train that runs into a large city.

She declared that the day it is known that every through passenger train carries a train matron to look after the welfare of girls who travel alone, that day will mark the death knell of the white slave traffic.

In order that she might be qualified to speak upon the importance of the movement for train matrons, this lady, Mrs. C. B. Walker, made a trip on a train the destination of which was Kansas City, her object being to get a first-hand view of the experiences of young girls traveling alone.

For her observations, she chose a seat in the day coach. At a certain station she saw a timid, shabbily-dressed girl of about fourteen enter the coach and take a seat well toward the front. Soon a man who had been sitting on the other side of the car arose, walked down the aisle and sat down beside the girl. The contrast in the ages and dress of the

man and the girl, together with the actions and dissipated looks of the man, aroused the suspicions of the woman who was watching, and she moved forward, taking a vacant seat behind the couple.

In her narrative, Mrs. Walker says: "I was horrified to note with what subtleness and rapidity he became acquainted with the girl's condition, her life, her relatives, where she was going, her age (which she gave as sixteen), and how apparently, with very natural conversation, he was reaching out for her complete confidence.

"He told her he had a grand and beautiful home in Kansas City, and asked her if she would not rather be an 'old man's darling than a young man's slave.' Gradually he reached the fawning stage and started in to display some of his insincere and unholy affections."

Then Mrs. Walker intervened to save this young girl from the wiles of the man who sought to betray her. She leaned forward intently, crowding her presence so noticeably upon them that the man was annoyed and finally became suspicious. He whispered very low to the girl, "Do you know that woman back of us?"

The girl turned squarely around to see, and Mrs. Walker beheld the youth and innocence of "a splendid face," which, in spite of the well-worn red hood that framed it, looked attractive. In her heart the watcher cried, "Heaven help!"

In time the man became so troubled and disconcerted by the intrusive presence in the seat back of him that he ceased conversation and finally slunk away into the smoking car. A little later the girl got off at her proper station and was met by people there by appointment. But how many girls thus singled out by villainous men or women do not escape the snares set for their unsuspecting feet!

Mrs. Walker says that train matrons should be consecrated women of high character. She holds that they are needed to ask every girl her destination, if necessary, and to wire ahead for protection at the station, if the girl is bound for a large city. She says the matrons could answer many questions for all women passengers, and that their presence is as much needed in the sleeping cars as in the day coaches.

For consideration in connection with the above, we offer an item of information, submitted on December 10, 1913, by the police department of Kansas City in their report to the Board of Public Welfare of that city.

The information is that one hundred and forty-eight women and girls dropped out of sight in that city in the six months ending when the report was made. Nearly one third of the girls who disappear come from the small towns and rural districts of Missouri and Kansas. Eight missing girls were found recently in an infamous resort.

It ought to be evident that the girls of the country are in grave danger and in serious need of protection, especially when traveling alone.

### The Scarlet Army.

The number of this army is very great, so great that we hesitate to state it as estimated by various students of social conditions. The reflection upon womanhood is so startling that we fain would refute, were it possible, what statistics show—the great and pitiable multitude of the fallen.

We say "the fallen," because that term will include both sexes. For the same reason, we say "the scarlet army"; for it is composed not only of fallen women, but also of fallen men. It is not only the army of scarlet women; it is also the army of scarlet men. The sins of impure men are as deeply scarlet as are the sins of impure women.

This great scarlet army, whose march is downward to

destruction,—whence come its recruits, and how are they mustered into the ranks? Can anything be done to check the awful desolation of human lives being wrought out in the "underworld," in that terrifying vortex of vice which is the menace of the cities, and which now is reaching out with thievish hands into our country districts and small towns to take by guile the fair daughters and stalwart sons who should be the pride and strength of home, church, and state?

Perhaps there is no greater question to-day than this, in its various phases. No home in which there are children can ignore it with safety. No home is willing to give its children to this fiery Moloch, whose hot embrace destroys them, soul and body.

### The Environment of the Poor.

Mr. J. G. Coddington, former warden of the Kansas State Prison, who has made a careful study of the underlying causes of crime and lawlessness, says: "Criminals are not born, but grow out of poor social conditions. American homes are not what they used to be. The American home is becoming the training school of lawlessness. In many instances this condition arises from the weakness of the parents who neglect to train the boy properly."

Another student of social conditions declares that "the United States will become a nation of degenerates in three generations unless something is done to curb the white slave traffic and the social evil, and that the cure for these wrong conditions lies in raising the environment of the working people."

Still another writer asserts that "a large part of the human race is born and reared under such conditions that crime, disease, pauperism, and misery are as inevitable as the backward swing of the pendulum." This writer mentions, in particular, the low working wage of many of the poor, especially of women and girls, and says: "By permitting any portion of the community to live on such a wage that the primal physical wants, food, shelter, and warmth, can not be met, we create for ourselves many heavy, physical burdens."

Insufficient income results in crowded dwelling-places where proper privacy can not be had, or necessary conveniences be enjoyed. Instances are cited where two or three families occupy the same apartments and take turns in sleeping in the beds. They do not live so because they prefer it, but from grim necessity.

Insufficient income breaks down the misgivings of paternal instinct, and sends the children out to work in the struggle for the barest needs of life. And when the young life, with the natural cravings for amusement and pleasure, feels a "fluttering up toward joy, lightness and laughter and a need of singing,"—when these natural cravings can not be satisfied at home, the young go where the semblance of joy is to be found, to the public places of amusement which so often are seriously questionable.

W. D. P. Bliss, editor of the Encyclopedia of Social Reform, writes: "No economic question in any country is more important than that of the people's housing. As the home is, the child is, and as the children are, the country will be. Environment forms, and the home is the child's environment in his most impressionable and formative years. No one can know life without realizing the power of the home."

This same writer, after describing general conditions as reported by the tenement-house commission of one of our large cities, says: "Think of the darkened lives that are lived in those darkened rooms. Especially think of children brought up where there is no privacy, no secrecy, often where modesty is impossible, where all the sanctities of life are

carried on in common, where men and boys, women and girls, cook, eat, drink, wash, dress, undress, live, and sleep all in one room."

He describes conditions in factory towns, also, which are against the best interests of children, and asserts that some of our country towns, in their way, are almost as bad as the cities. He says: "Imagine children growing up in the wretched yards in factory towns and mining camps. Who wonders that when they get old enough they run away to some great city, running away from stupidity and ugliness?"

Many other prominent workers in social reform might be quoted who are lifting their voices to protest against those evils which result in poorly equipped and badly kept homes. One of the giant evils which works the havoc that is going on all the time is poverty, an insufficient income. How wise is that law which God has given, which is designed to banish poverty and to bring in that which the human heart instinctively craves, because it is sunshine to the soul, the joy of living!

"That home can not be said to be ideal where there is such a lack or uncertainty of income that life has to be lived in continual strain and worry for the necessities of life."

Josiah Strong, in his *Studies of Social Christianity*, writes: "Women must learn to distinguish between philanthropy and justice. Charities make people comfortable in mud houses, social justice seeks to help them out of the mud house. Poverty is one great cause of human anxiety, misery, and crime. In former days poverty was attributed wholly to defects in personal character. To-day destitution is seen to be largely a social disease arising from economic causes which baffle the thrifty, the industrious, and the ambitious. Society attempts to patch up the results of a false economic system by establishing free hospitals, day nurseries, and emergency relief committees. The prosperous hold charity balls and charity sales. . . . Women must grasp the terrible significance of an economic system which is largely a conspiracy against youth and mature age. For the system usurps the most productive period of life and then throws the worker aside. To the great work of industrial democracy women of the church must dedicate themselves, first by helping to arouse an intelligent public opinion, then by concerted action when the remedies involve legislation."

The slums, those congested portions of the cities where the poor are so badly housed, send out an influence that reaches even the rural districts. As disease-spreading swarms of flies may emanate from neglected premises to those which a thrifty woman keeps neat and in sanitary condition, so moral contagion may spread from the cities' centers of vice and contaminate those reared far from those tenements of darkness.

All men are brethren; one portion of society may not be neglected or oppressed without the effects being, in some degree, felt by all. Poverty is not the only contributing factor to the size of the great scarlet army; but it is, at least, one of the contributors. And the fear of this army and of its infamous traffic is upon all the land.

### Prayer Union.

SUBJECT FOR THE FIRST THURSDAY IN MARCH.

Prayer for the church, its priesthood and membership, that all may earnestly engage in the building up of Zion to the ideal conditions of oneness and equality set forth in the revelations to the church. Pray that each member may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or

sister as his own. Pray that greater power may be had in the healing of the sick.

Lesson, Mark 13: 34-37. Memory verse, Psalm 50: 2.

### REQUEST FOR PRAYERS.

A sister, without giving name, writes from some point in Washington requesting prayers that she may be restored to health and relieved from a severe mental strain.

## Letter Department

ELDRIDGE, IOWA, January 26, 1914.

*Editors Herald:* While things in the Davenport Branch are not all that could be desired, yet we feel they might be worse.

Having been elected vice president of the district last June I felt a desire to try to be of some help to the work by visiting such branches and scattered Saints as time would permit. In company with companion, we had the privilege of attending the district conference the 4th and 5th of October at Fulton, which to my mind was a success in every particular. The Saints of the Fulton Branch certainly know how to make one feel welcome.

In the latter part of October and first of November I took my vacation from my secular work and visited some of the branches and Saints. At Cedar Rapids, presided over by Brother R. E. Motejl, I found a few live Saints, and when we say live we mean alive to the work, and not lukewarm. They can make one feel at home. My stay was only too short, for me anyway.

In company with Brother Motejl we made a trip to Viola, about twenty miles from Cedar Rapids, to see if we could find some Saints there whose names were on the Cedar Rapids or Marion branch records. We succeeded in finding some good Saints who seem to be just starving spiritually. They had not seen an elder for over two years, and it had been longer than that since they had heard one. We secured four subscriptions to *Ensign* and one to *Stepping Stones*. They are anxious for the elders to come there, and assure them a place to stay and a place to preach. Owing to conditions we could not stay longer at that time.

I went from Cedar Rapids to Oelwein, and there received a welcome also. Held one prayer meeting and one business meeting. As they were expecting Brother O. B. Thomas, I did not remain longer. They have plenty there for a good Religio if each one will take an interest, and this they promised me they would do. That part of the work had just been dropped. I hope they have again taken it up, as it is a great factor for good among both old and young, when there is an interest taken. They were without a branch officer when the writer reached there, with the exception of a clerk, and he did not hold the priesthood. They elected Elder Weston as their branch president. Brother Weston lives only about fifteen miles from there, and is well liked by them. While they are compelled to labor under adverse conditions, yet if they will move forward the Lord will bless them.

We were permitted later to visit the Anamosa Branch, where we found some alive to the work, and willing to do all they could, and others who were willing they should do it. Elder Turner was also there, having arrived the day before. We held services each evening from Thursday until Sunday, and Sunday school, sacrament and two preaching services Sunday. The work there, to the writer's mind, is in sore need of those to lead right out and push the work. They have the material, as I see it. I enjoyed my sojourn

with them and was made to feel at home, and was urgently requested to return whenever possible.

Oh, how I do love to visit the scattered members, and try to encourage them, when I see they are just starving for a little nourishment. I am glad to say that wherever I have been the Saints speak well of the missionaries of this district, and from my viewpoint they deserve it. I think we are fortunate to be privileged to labor with them, although our acquaintance with them be limited. They surely do believe in leaving the care of the branches to the local force, as Brother L. G. Holloway is the only one that has visited the Davenport Branch this conference year. Whether they think we do not need them or whether they have more than they can do is for them to decide, but I would rather think the latter. Let each of the missionaries consider this a personal invitation to come to Davenport Branch.

Dear Saints of the district, as well as the entire household of faith, remember we are colaborers together with God, and as is recorded in Revelation 3:8, "I know thy works; behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

The door of opportunity is open to us to help in this work, so let us assist in every way possible. One may say, What can I do? You can not do anything unless you try. No matter if you are or are not an officer you can assist. If you can not think of anything else you can do, you can surely pray.

Pray for me and mine, Saints, that we may do what the Lord would have us do, in love and humility, and that he may bless us with wisdom. Your servant and colaborer,

I. A. CHAMBERLAIN.

COURTRIGHT, ONTARIO, January 26, 1914.

*Editors Herald:* Noticing in the HERALD of January 14 a letter from Ward L. Christy speaking about the death of Brother T. F. Robbins, which occurred in a hospital in Winnipeg from hemorrhage, I hope by this means to learn more of this brother. A Brother F. L. Robbins, a member of the church, some time past lived somewhere in Saskatchewan or in some adjoining province. He has brothers and sisters living in this neighborhood, not of the Latter Day Saint faith, who have not heard from him for some time. They are anxious to learn if this Brother Robbins that died in Winnipeg was he or some other Robbins. There is a large family, some of whom are Andrew, Albert, Frank, and Ida. Brother Robbins was married and had several children when last heard from.

The Saints of this branch are still striving to do the will of him whom they set out to serve. Some have been in the battle for a long time, others are very young in the work. With an earnest desire for the success and triumph of the gospel work, I remain,

One in gospel bonds,

F. J. McDONALD.

SANTA ROSA, CALIFORNIA, January, 1914.

*Editors Herald:* In our conversation with the worldly we find that they express religious views according to the latest of our modern writers. A friend years ago favored the views of Robert Ingersoll, later Christian Science, and now he is reading New Thought. We ask, Why this change? Our elders read and quote from any of these modern writers, yet that reading does not change or affect their convictions with reference to the principles of the gospel they are teaching. The worldly read books by these renowned writers, and

study for an understanding of their duty to God and mankind, of what is expected of all in this probation. And are they satisfied? Are their minds and intelligences benefited for all time? These men write many truths, but not being inspired their way of reasoning satisfies only for a time. Then other writers express sentiments that create doubt concerning what the reader once believed. Thus they are ever changing, and after so much reading are under greater uncertainty than ever before as to what is the true intention of our existence, and the purpose of life.

Years ago I asked many middle-aged if they had ever received church teaching. Nearly everyone answered yes, and how very religious and strict was that teaching. And now they have no use for the churches. Was their teaching founded upon the faith and principles as taught by Christ? We have recorded a very fair description of the form and manner of worship by Moses and the prophets, but men believe that was fulfilled when Christ came. We have an account by the different writers of the church organized by Christ. But we have to-day many sects and forms of worship developed from human understanding of the writing of the New Testament.

What builder contemplates a building without considering and counting the cost? Such consideration should be given the church. On what and with what material is the foundation built? Will it stand, upon examination and test of criticism, all the force of mind and ability of the most learned and capable? Yes, our faith is the truth, and it is established upon a sure foundation, and when all these learned writers have tried to advance and discover new theories for our existence and purpose in this life, I feel to say as did David, Except the Lord build the house, they labor in vain that build it. By their fruits ye shall know them.

As I read the account of the great deluge of water that flooded the basements of stores and was a foot deep at the intersection of one of the principal streets of San Francisco; when I read that in our own little city the water rushed in a swift stream several inches deep down our main thoroughfare, I feel thankful for the protecting care of God and that my property has not been damaged.

I have been very anxious to sell this property. The taxes are every year increasing to supply the salaries of many new and unnecessary officers of county and state. Since the automobile has become a pleasure-giving convenience for the well-to-do, the state highway is a heavy expense. The reckless manner of many of those who run the automobiles evidences their disregard for either the life or property of their fellow beings. Graft is everywhere evident. Money and influence are used to get gain. We see upon every hand the indifference of our children. Many respect not the wishes of parents and follow after the fancies of the world.

There are many unemployed in this part of the country. It will be a month or more before work begins. Pruning and cutting wood is about all a man can get to do. California has had three comparatively dry years. Though the rains began late this winter, yet the state has generally had quite a precipitation. A farmer counted eleven bath houses flowing out to the ocean from the summer resorts.

I want to know more of God and his ways. There was a purpose for our existence, and there is a benefit to be derived for a good and well regulated life here. Our conscience is free when we help our fellow beings who are less fortunate than ourselves, and we are blessed in so doing. If we sow seeds of kindness, charity and willingness to the best of our ability, that is all that can be expected of us.

Our church has many needs to supply. The bishops have their duties to look after, and how can they carry on their line

of work unless we do our duty? Our Redeemer has said, "If ye keep my commandments, ye shall abide in my love;" even as I have kept my Father's commandments, and abide in his love. Our duty is before us. Let us make the necessary effort to help this the Lord's work.

Everyone holding office in the church has a special work suited to his office and calling. Some are zealous for the gathering of God's people. Others see the necessity of our young men being educated to meet the advanced criticism of an unbelieving world, to be able to take care of this the Lord's work properly. Our superannuated must be made comfortable. They have spent their best days in preaching and warning the world, gathering into the fold the honest in heart. The Children's Home comes in for its share. Why not give a helping hand to aid and assist in caring for these helpless ones, until suitable homes can be found for them? The sanitarium is a necessity. Here our sick may be taken and nursed. All are not qualified to attend the needs of the afflicted. So that institution is a help to the church. Some have a zeal to see the advancement of the church toward the gathering of the Saints. To this end lands conveniently located must be purchased to supply the needs of the Saints. We believe God is with us in this gospel work.

How often we call for the elders to administer to our sick; and how many times we are told by skilled physicians of the dangerous condition of our loved ones, yet God's power prevails and our sick are restored to health. Others may speak lightly of these manifestations of healing, but the promises of the gospel are precious to us.

I long to see a greater advancement toward the gathering of the Saints. To me the heavy expense of keeping up and maintaining a home here is out of the question. I must go elsewhere, and hopefully look forward to the protecting care of God for his people. I have not had the opportunity of participating in the advantages of either of the stakes of Zion, but I have all the church publications. I try to tell the Saints how necessary it is for us to pay our tithing, and thus support the plan the Lord has given for the sustaining of his cause.

We are striving to live so as to grow in grace and in the knowledge of this precious gospel. A SISTER.

LAMONT, Iowa, January 27, 1914.

*Editors Herald:* I have had the rheumatism two years and five months. It is said that before I was afflicted I went astray. Something told me that if I would repent and join the church I would be healed. The seventh of last September I was baptized.

Father and I were at Oelwein to church one Sunday, and I was there told that if I were faithful and put my shoulder to the wheel I would be healed. I am not well yet, but I am trusting in the Lord. I am much better than I was.

Your brother in the one faith,  
HENRY WESTON.

GLADSTONE, ILLINOIS, January 28, 1914.

*Editors Herald:* I would be glad to hear from anyone belonging to the church and living in the vicinity of Bend, Oregon, or anyone who knows about the government land there open to homesteading. I have never taken my soldier's claim yet, and am entitled to three hundred and twenty acres. I would be glad to hear from a brother or sister who knows everything about the country there.

Yours in the hope of the final triumph of the truth,  
JACOB L. RUST.

LOS ANGELES, CALIFORNIA, January 27, 1914.

The series of meetings closed Sunday, January 18, preaching by Brother W. A. McDowell and Brother V. M. Goodrich. Interest continued good, but the heavy rains pretty nearly every day the last week prevented a large attendance, which seemed assured the first days of the meetings.

Arrangements are made for Sister Bessie Bemis to come over from San Bernardino to assist in stenography so Brother W. A. McDowell can give patriarchal blessings to those desiring them. All members in the district desiring their blessings should write or see Brother McDowell right away; so appointments can be made and all accommodated. It is desired that all who can do so see him before conference, so time at conference will not be rushed with this work. Plans are now to give blessings from the 13th to the 20th of February. Address Brother McDowell, 1621 Trinity Street, care F. A. Ball.

A new local was organized from the home class at Pomona last Sunday, with seventeen members, H. L. Benc, president. Services are held every Sunday, Sunday school at 10 a. m., at the home of Brother H. L. Benc, 1275 West Second Street, Religio at 6 p. m., and preaching 7.30 at the home of Brother Frank Benc, 1096 West Second Street, and prayer meeting each Wednesday at the home of Sister Leslie, 830 West Fifth Street.

Brother and Sister F. J. Lacey, Brother and Sister H. L. Benc, Sister Mattie A. Leslie, Sister May Benc and Sister Lillie Adamson have just cause to feel thankful at seeing the results of their faithful work growing and giving promise of a branch some day being organized in that city of churches. Sister Monaha is courageous and hopeful, although not able to be about all the time as she once was before the silver predominated in her hair.

Special prayer services have been held in the church at Los Angeles the last three Sunday afternoons, many of the Saints bringing their lunch baskets for dinner in the entertainment room. The work seems progressing along the good way. Much benefit has been had through administration to the sick Sunday afternoon, the 18th, the Lord spoke through Brother W. A. McDowell by the spirit of prophecy with the voice of admonition and warning, and also in much encouragement and promise that if the Saints would persevere in diligence and truth angels should visit them, visions and dreams should be given them for their guidance and direction and blessing.

R. T. COOPER.

1700 TRINITY STREET.

SAN DIEGO, CALIFORNIA, January 28, 1914.

*Editors Herald:* San Diego is a border town. With its seaside attractions and bull fights below the line in Tia Juana, Mexico, the people seem to have but little time for religious worship. The writer has tried to effect new openings. I have spoken a few times in halls in different parts of the city. There is some interest manifest, yet the people in general appear indifferent to the things that build for eternity. In the near future I shall attempt to start meetings at La Mesa. We hope that God will bless our efforts here, and that good may be accomplished. We have no branch in San Diego, although we have a membership of about fifty.

Our Sunday school has had its annual election of officers. Brother Hollenbeck is our new superintendent; he is making some little changes which we believe will work out for the good of the school. A vote of thanks was tendered Brother Clark who has held the position for two years. Much is due him for his active and faithful service in bringing the school to its present condition. Our prayer meetings are well at-



tended, the time is well occupied, and the testimonies full of spirit and determination.

I recently returned from Portland, Oregon, where I met with the Saints. Though the faces were new, yet the welcome is always the same wherever you go among God's people. I also had the pleasure of meeting with the branch at Oakland, California. Everywhere I went I found the Saints progressive, working for the things that pertain to eternal life.

I visited the Saints at Santa Ana, attending the Wednesday night prayer service and enjoying it as much as any meeting I ever attended. The Lord was with us; the Spirit was in evidence through the gifts, the promise being that great blessings were in store for them if faithful. The spirit of unity and harmony that prevailed was sensed by all, and the meeting was one long to be remembered.

As we look about us we realize there is much work yet to be done. We are laborers together. It is a great study to understand the power behind the man; to see the thread of divinity running through the miracles of Christ; to follow him from the cradle to the grave; to see in the crucifixion the price of the human soul. It calls for meditation, hours of prayer, and the perusal of the revealed word. Then to find God we must seek the truth and discard the error; we must shun profane babblings, for they have an injurious effect upon the moral and spiritual nature of man. Young people who believe themselves Christians forget that sin conceals itself in their hearts and decoys them into methods which show deceitfulness. Evil is present often in greeting strangers, when in relating amusing incidents we are tempted to appear what we are not.

This life is a school in which we must work out our salvation. God gives it as he might give a garden or a vineyard. But on man will depend whether it brings forth fruit or weeds. Our destiny will depend largely on our will. We should submit to no power but the will of God; for if it means anything to be a Christian, it means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure. It means honesty in all dealings; purity in all conversation; a character as broad as the prairies; integrity, sympathy, humanity to man, and loyalty to God. In these there should be no compromise.

To find God there is a duty to perform; then God will weave the web of life into patterns of beauty, unless we spoil the weaving by committing sin. It may take years for his plans to unfold, but when the bud of his purpose shall blossom we shall see the beauty, and its fragrance will sweeten our lives. To wait and to trust him is often the last lesson we learn in life.

I have thought of it in this way: Each one of us is a distinct flower or tree in God's spiritual garden; and as we learn to know God so will be our fruitage. To know God is to receive the breath of God into our lives, and then to breathe out its influence and effects upon those around us. This should be the wish lying beneath all other desires. We should not go about the world looking for slights and trouble of that nature. If we do we shall be most miserable for we shall always find them, especially the imaginary ones.

Some men grow up at random, carrying into mature life jealousy, envy, strife, and a desire for vainglory. We read in the Scripture, Let nothing be done in strife or vainglory; but in lowliness of mind let each esteem others better than himself. In this condition we find the trail that leads to God. As we cut loose from the cables of sin, led on by the beckoning hand of Christ, the path will grow plainer and brighter until through the light of the gospel we can see God.

I have traced him to the mountain glen, and viewed his paintings in the works of nature. I have followed him across the trackless prairies of waving grass upon which fed many different forms of life. I have heard his music in the cataract that turns the mills and factories. I have stood by his side on the sandy beach while he fanned me with gentle zephyrs from the ocean. I have found that the things called nature are his instruments for controlling the universe. And as I travel on I find that the study of God grows brighter and grander.

As the pages of life unfold new pictures come before us, and by and by when the things of this old world grow dim, a new light will break in upon us, and as we view the city across the river and see God there in all his glory we then can shout, Surely this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.

Your brother in Christ,

L. HEMENWAY.

THIRTY-THIRD AND M STREETS.

BIRDSEYE, INDIANA, January 27, 1914.

*Editors Herald:* Elder Barmore and I arrived at Louisville Sunday, December 21. We went to Highland Park and found Brother and Sister Merrifield, where we were kindly cared for while we sojourned there.

Alma preached Sunday morning and evening, also Monday night to good congregations. Elder Metcalf came Monday and assisted at the service. Tuesday night we gave the stereopticon lecture on Australia, which was much appreciated. We were pleased to meet with the Louisville Saints, and trust that they may be blessed in their efforts to keep the gospel before the people of that city.

We reluctantly said good-bye Wednesday morning and boarded the 7.28 train for Oakland City. The train was very much crowded on account of the holiday season. We arrived at our destination about 11.23. Our brother-in-law, Brother Hosea Burke, came about an hour later; then we had a nine-mile drive to Oatsville.

Next day being Christmas, we spent it quietly with our relatives. It seemed strange to me, seeing snow, after being used to having very hot weather at Christmas time.

We commenced meetings there Monday, December 29. The people came out in crowds to hear the preaching, sometimes being there as early as 6 p. m., in order to be in plenty of time to hear all of the singing. We were kept busy visiting among the outsiders. We went to the home of a Mrs. McAtee to spend the day. Other guests were present. After dinner she asked Alma to preach. He did so, and although only a few in number, we were blessed.

On December 27 we visited with Brother and Sister Sandage, of Littles. There we found Elder Halb, who had been sick for a time, but who was getting better. While at Oatsville we received a phone message to come to Birdseye to administer to Sister Lizzie Sigler, as she was nigh unto death.

We left Oakland City, January 1, about 3 p. m., and arrived at Brother W. Kendall's, near Birdseye, about 7.30 p. m. Alma went next morning and administered to the sister, and she commenced to improve and has been getting better ever since. She is now able to get up and dress.

This is the vicinity where Elder Moler and Reverend Denny held the debate last November. Hearing that the Campbellites had preached in the schoolhouse, Alma went and interviewed the teacher, but he refused to let us use it. He said he had refused the Campbellites too, but they had gone in anyway. He said that Reverend Stallings was the trustee, so Alma could see how he was placed. He objects to anyone using the school on account of the tobacco habit.

I can hardly wonder at it, either. It is a pity men can not refrain from using the filthy weed for just one hour to hear the word of God proclaimed. If people only knew how repulsive it is to those who are not used to it, surely they would desist.

Not willing to lose an opportunity, Alma preached at Brother W. Kendall's for four nights, and then we went to the home of Sister Bradshaw. Mr. Bradshaw is not a member of the church, but his home is always open for the elders. Brother Barmore spoke there three nights. We then secured the Wyant Schoolhouse, and he preached three times; the last night we gave an illustrated lecture on the life of Christ.

On account of having a severe cold I returned to Brother W. Kendall's. Alma went to Brother Jake Sigler's and preached for three nights. From there he went to the Troop Schoolhouse, preaching there three nights to large congregations.

Ever praying for the welfare of Zion,

LILY BARMORE.

### Extracts from Letters.

A. B. Phillips, Fall River, Massachusetts: "A book entitled *The Call of the World*, recently published by the Missionary Education Movement, and Laymen's Missionary Movement, advises the reading of Bruce Kinney's book on "Mormonism"; and as this has been placed in the hands of the Ministerial Association of Fall River, I shall call their attention to some of the errors in the latter book."

Alice Scott, Lawrenceville, Illinois: "I am tried on every side, but I stand firm for the faith once delivered to the Saints."

Solomon Tripp, La Junta, Colorado: "The work here is before the people, and I have several calls for the Book of Mormon and the Divinity of the Book of Mormon Proven by Archæology. I am also doing some tract work. I have a number of tracts on hand."

Thomas G. Whipple, Gales Ferry, Connecticut: "I have been a member of the church and kingdom of God, founded in these last days by his servant Joseph Smith, for over twenty years. I was warned twenty-two years ago and came out of my father's house. I have seen my kindred who rejected God's church led into terrible spiritual darkness. I say to the Saints and to all the world, Fear God, and search the scriptures, for they are true and holy. In them you will find the pattern of God's church. The Reorganized Church of Jesus Christ is the only organization that will measure up to the standard as set forth in Christ's teachings. Brethren, we have the real thing, that which will stand trial when the time comes spoken of by Paul when he said, 'Other foundation can no man lay than that which is laid, which is Christ.' Let every man beware how he builds, for his work will be tried though as by fire."

T. Comer Turpen, Frederick, Kansas: "This is to notify those concerned that Brother Erwin Trachsel of Goodland, Kansas, has been appointed superintendent of Sunday school Home Class Department for Northwestern Kansas, while I have taken charge of the Southern and Southwestern District. Let the isolated ones get in line and join the home class. I will be glad to fully explain the work to any in the district under my care."

R. D. Weaver, Chatham, Ontario: "The writer preached here last night, to a church full of interested people, on the sealed book of Isaiah 29. Fine liberty was given, for which God has all the praise. We will begin another series of meetings here in the near future. Am well and happy in the work."

## News from Missions

### Western Maine.

We have about finished our work for another conference year, and our longing eyes are looking toward a humble home in Kirtland with joyful anticipation. We have been separated from loved ones since last June. In about ten days we shall bid farewell to the picturesque scenes of the coast of Maine, not forgetful, however, of the many kind hearts that have rejoiced with our rejoicing and sorrowed with our sorrowing. But our sorrows have been few, as the very nature of the message we bear tends to drive them from us and carry us upon the wings of hope.

The year has been an active one; and many blessings from a loving Father have been showered upon us. We have had many reasons to thank him. We pray that he may richly bless those who have made our burdens lighter, and have pity on any who may have made them heavy, if there be any.

We have reason to feel a degree of satisfaction in seeing the district take a big step forward. One new branch has been added, by the baptism of fourteen noble souls, all heads of families, these being added to the six who resided at Sargentville. What a power for good a little Sunday school can be! As a result of a few meetings at the homes of Brother and Sister Arthur Robbins and Sister Brown this thriving little branch owes its existence. The Sunday school effectually paved the way. This branch is presided over by Edgar Robbins, Arthur Robbins, priest; Lincoln Closson, teacher; and Fred Gray, deacon. With such a faithful and humble corps of officers, backed by a united, hustling sisterhood, success can not be forestalled.

I am glad to report the revival of the old Surry Branch, with Brother Harlis Saunders at the head. At one time Surry was an attractive center for the gathering of the Saints. But, alas, Satan got busy and wrought havoc. Some active elders whom the church trusted with a holy mission fell before his sweep. Excellent opportunity still exists for a great ingathering if the necessary efforts can be put forth. I had no less than eight places offered for preaching around Surry. We hope to be returned and follow the many flattering opportunities offered in this district. I have never been troubled much in finding openings. My trouble has been in trying to fill them.

At Vinal Haven a good foundation exists for a branch organization. Some excellent people are to be baptized there when the weather loosens up a little. However, we would much rather have seen them face the storm now.

Soon the business of another General Conference will be upon us; and then that anxious last day session. Where will it be, north, south, east or west? Island of the sea, or where?

Hoping to see many of your readers soon, I remain

F. J. EBELING.

STONINGTON, MAINE, February 3, 1914.

### North Dakota.

Our recent district conference held at Minot showed activity among the Saints of the district. The bishop's agent's receipts were more than double that of any previous year. The district numbers about three hundred and fifty members; the tithing paid per capita is over fifteen dollars. Dear Saints, did you pay yours? The ministry and officers of the district show a willingness to do their part; reports were read from nearly all.

We believe our influence in this district is steadily increasing among the people. There are openings for preaching everywhere; but, of course, only the few attend. The great

majority are found at the places of amusement—dances and shows, etc.

The writer has been privileged to baptize nineteen this conference year, from as many different beliefs. This is a wonderful contrast between the vain efforts of man to unite the people in Christ and the means ordained of God the Father in the restoration of the gospel in its fullness.

I was glad to see the call sent out by the Twelve to the young men of the church. We need more in this State. I hope many will respond. Business conditions are now very sound through this part of the country. It appears that the churches are decaying. The ministry of other denominations are having a hard time to get the people out to hear them; in a number of instances they find it harder than do the Latter Day Saints.

I never grow tired of the HERALD. I think its pages are rich with spiritual food, especially the editorials of our junior associate editor. May the gospel continue to spread and its children arise and shine, clothed with the righteousness of God.

Your brother in Christ,

MINOT, NORTH DAKOTA.

JAMES C. PAGE.

### Northeastern Kansas.

Church work in this district is moving along smoothly, everything considered. Here, as at almost every other place, there could be much more profitable conditions in every department of the Lord's work, but withal we are truly appreciative for what we have. I am fully persuaded in my own mind that we all would be much happier if we could sense more keenly the language voiced in the revelation found in Doctrine and Covenants 59:5: "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."

On last Saturday and Sunday, February 7 and 8, at Topeka, Kansas, was held our district conference, which was pronounced to have been the best ever held. Sunday was a day which the Topeka Saints had long anticipated, and on which their earnest efforts were rewarded in the dedication of their church. Bishop E. L. Kelley had promised to be present, and was on hand with his oldtime congeniality. Elder F. G. Hedrick was in charge. The sermon was preached by Brother Kelley, freighted with words of encouragement befitting the occasion. The dedicatory prayer was offered by the writer. Brother James Bailey, who was one of the pioneers, gave a short reminiscence of the work in Topeka. Others of the active ministry in attendance were: Brethren William Lewis, R. T. Walters, Frank Pierce, F. A. Cool, and a number of the local brethren. Brother E. T. Lucas is president of the Topeka Branch. He is a wideawake and active man, who with his associates can feel justly proud of the bright prospects ahead.

We would do injustice to fail to mention the work of the auxiliaries, Sunday school and Religio, so ably cared for by Sister S. E. McNichols and Elder F. A. Cool, district superintendent and president, respectively. In fact, all the sessions were sessions of peace and good will, the Spirit signifying approval of what had been done. The singing was a feature worthy of note, Sisters S. E. McNichols and Iola Kueffer in charge, with their helpers. Elder William Lewis preached the evening sermon, and, I understand, remained to hold further services. In all it was a happy time to each one present.

This writing finds me at Fanning, but it would almost look as though I was fated. This is the second time we have come here to hold a series of meetings. By invitation of the branch president, Brother Hedrick, I came the first time in

July and held one service, when I was called to Netawaka, to preach the funeral sermon of Sister Chick; and this time we had just fairly begun by holding the first meeting when the first real winter weather made its appearance, shutting off all hope of doing anything in the way of preaching for the present.

However, we feel that our visit has not been all in vain, for besides having a very enjoyable time at the hospitable home of Brother and Sister Hedrick and family, I have also taken advantage of delving into some rare volumes of books that are not obtainable in many places. Brother Hedrick is to be credited with having one of the best private libraries I have run across for quite a while. Among the books that claimed our closest attention was the work of Bruce Kinney, Mormonism, the Islam of America, and Charles A. Shook's book, The True Origin of Mormon Polygamy. Either is but an apology, and a poor one at that, in trying to refute the position of any Latter Day Saint.

My labors since last May have been performed in Atchison, Netawaka, Fanning, Topeka, Scranton, Oketo, and Blue Rapids, which latter, my objective point, has taken up the major part of my time, having been placed in charge of the work in that city. Looking over our efforts we are pleased to be able to say that better conditions prevail for unity and solidity than when we took up the work. There is still considerable room for improvement, which we trust will come to those who are desirous of putting themselves in harmony with the Spirit of the Master. Nothing can result in good so speedily as the application of the golden rule.

Moreover, the Lord has said that none can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

On January 18 Elder William Lewis came to Blue Rapids and commenced a series of meetings, which was a source of great strength and comfort to all who were permitted to attend. Our fondest hope is that we may all profit by the wise counsel he gave us. Since that time our meetings have been a great deal more spiritual.

May the Lord help us to become strong, to fight manfully the battle for right against wrong.

With love and best wishes to all the Israel of God.

Your brother in gospel bonds,

JOSEPH ARBER.

## News from Branches

### Sacramento, California.

We have just been enjoying a spiritual feast of fat things in the way of hearing the gospel preached in a simple, plain manner, attended with the Spirit, and the power of the truth. It seems that more has been accomplished in a few months of late than has been previously done in that number of years.

Brother S. M. Reiste, one of the missionaries, held two special series of meetings, one in Sacramento and one in a nearby village. The attendance at Sacramento was large, increasing as the weeks passed during his stay. Only at conference had we such an attendance as we had from meeting to meeting while he was preaching. Brother Reiste went at the work in earnest. Thirteen were baptized, twelve by himself, one by our branch president. Two have also been added by letter. Several more were made favorable, converted, perhaps, awaiting more personal labor and encouragement before obeying. The meetings were held against odds—much bad weather and other hindrances.

Brother Reiste is to go to San Francisco this evening on his way to Santa Rosa. He will go by boat. Brother and

Sister Brown, young people of Sacramento, are to go with him. They, we understand, are to try their fortunes in a new country, South Africa. May they have a safe journey is our prayer. Brother Reiste regrets very much that he must go, and we regret equally to see him go. His personal work in the homes, going time and time again, brought good results.

When we see these armor bearers going forward with the message of peace and righteousness, it inspires our hearts to greater efforts. Yet we would not have you think Satan has quit his work in these parts, trying to "pick off the leaders with his poisoned arrows," etc., as our Brother C. E. Crumley when here used to say. But if we keep busy for the Master and are humble these arrows are far less liable to strike us. Work, noble, righteous work, seems to be the place of safety. God blesses us in very deed when we work with an eye single to his glory.

We have been having some repairs made on our humble little meetinghouse, corner of Twenty-fourth and K Streets. We have installed electric lights, Brother Reiste having wired the church for us, free of cost. After a while we may order further repairs and make our meetinghouse more presentable and enlarge it. If we have additions to our numbers as we have had the last three months, it will not be long until the building will have to be enlarged.

Spiritual powers moving among us lately for the good of the cause in our branch were to the physical eye in the persons of Brethren J. D. Stead, H. J. Davison, J. M. Terry, and F. M. Sheehy. Each in turn was well received.

Election of branch officers resulted in the same three elders being left in charge, namely, and in order of election, Brethren George Daley, C. E. Ball and T. J. Lawn, with Brother F. Lamprey deacon and Brother C. J. Milgate clerk. Elder C. W. Earl is able to get about some again. This is encouraging to us as well as to him. Brother Earl has preached many excellent sermons in Sacramento, and was president of our branch for a time. The Sunday school under our faithful Sister C. W. Blair is doing well, as is also the Religio under the care of the writer. We are looking forward to the district conference and conventions to convene in the new church in San Jose, February 27 and 28 and March 1.

In gospel bonds and love of the work,

W. H. DAWSON.

SACRAMENTO, CALIFORNIA, February 3, 1914.

### Culbertson, Montana.

Having lived in this vicinity for over three years and having seen the beginning and advance of what bids fair to be one of the live branches of this State, I thought a word or two from its president might not be amiss.

We began our existence by Brother and Sister J. M. Higgins moving here from Independence, Missouri, in February, 1910; they were formerly of Rich Hill, Missouri. My wife and I came in September of the same year. Then came Brother and Sister C. B. Freeman, and we organized a Sunday school, Religio and branch in rapid succession. Now we have a membership of forty-three, with more to be added soon by letters; and we feel that if we live faithfully more will soon be added by baptism. I had the pleasure of baptizing four recently.

We feel proud of the young Saints of this branch. They set a good example for the older ones. We are now planning on building a church this spring, as our congregation is a little too large for our little Montana houses. If we had houses to compare with the size of our farms it would be different.

My time since coming to Montana has been well occupied, as all will know who have tried to earn a living for six

children on a frontier homestead. With a steam plow, a farm, and a blacksmith shop I have been tied so that I could not do as much spiritual work as I desired to do; but now we have proved up on our claim and little by little we can see the way clearing for more service to the Lord.

We have enjoyed some spiritual feasts of late, and I am happy to say that we feel as the poet, Go on in faith, ye Saints, go on; fear not, etc. We, of course, with the rest of the Saints, see some clouds arise, and float across our horizon, but we feel to trust the Lord. We know that it takes all these little breezes to make us strong.

May the Spirit lead and direct the Saints in all their changing scenes, and may we all soon be united in one happy reunion, is my prayer.

Yours in Christ,

S. M. ANDES.

CULBERTSON, MONTANA, February 4, 1914.

### New Philadelphia, Ohio.

We held a series of meetings here which lasted three weeks. We opened in the Bijou Theater on Sunday, January 4. The services were conducted by Elder Richard Baldwin, of Sharon, Pennsylvania. We held Sunday school and social services in the forenoon in our own chapel on the south side, then at 2.30 and at 7.30 Brother Baldwin preached in the theater. Each evening throughout the week he preached in the Union chapel, situated on Tuscarawas Avenue, about midway between New Philadelphia and Canal Dover, the old car line, then back to the Bijou Theater on Sunday afternoon and evening again, and so on until we closed our meetings on Sunday, January 25.

We advertised our meetings in the daily paper, and by placing large display cards in the store windows with Brother Baldwin's picture and announcements of the meetings. Brethren Charles Cramer, John Robson, William Goudy, John Carlisle, Dennis Benbow, and the writer passed handbills from house to house, which resulted in helping swell the crowds.

The writer has had considerable experience in advertising from house to house, on business matters. When they see bill passers coming the people generally shut the door, or if you happen to step off of the walks they order you out of the yard, and if you walk across the porch they send the dog after you for tracking up the floor. If you happened to leave the gate open when you were around before they would call you some nice pet name and say you were lazy for taking a job that a boy could do, or they might ask why you did not follow an occupation that had some work connected with it, or one of many similar questions.

This was not so this time. At the first few houses the writer visited the doors were opened before we were near the houses, and children came out to the sidewalk to get the bills. At one place a lady actually thanked us for the bills! Out of two hundred and twenty-five houses visited there were not over twelve places where the doors did not open either before we reached them, or before we were out of hearing. This is practically the experience of all the rest of the brethren. It was indeed remarkable how eager the people seemed to get those bills. We never experienced anything like it before.

Our prayer as we went from house to house that the people might not only receive the bills, but that they might also read them and come out to hear the truth, was certainly heard, as the Union Chapel was well filled each evening with attentive and interested listeners, as was also the Bijou Theater.

Brother Baldwin was ably assisted in the pulpit by Brethren James Carlisle, John Robson, Dennis Benbow, John Carlisle,

Albert Klar, and Charles Cramer, who also had charge of the music and was assisted at the organ by Sisters Georgie Robson, Ruby Angus, and Hazel Thomas. The Saints all turned out nobly and assisted all they could to make the meetings a success. Brother Eddie Stienbaugh put his automobile into service by taking those back and forth who were not able to walk to the services. He also took care of those who were baptized, as well as Brother Baldwin, taking them to the river and back again, which was highly appreciated.

At the close of the last service held in the Union Chapel a suitable program was rendered by the Saints, consisting of solos, duets, quartets, and recitations, which was highly appreciated by all. Our meetings were a grand success, and it seemed a shame to close them while such intense interest prevailed. Four were baptized in the ice cold waters of the Tuscorawas River, and there are others who are near the kingdom.

In gospel bonds,

T. H. DARST.

FEBRUARY 6, 1914.

## Miscellaneous Department

### Conference Minutes.

FLORIDA.—Met with Cold Water Branch, January 10, C. J. Clark presiding. Branches reporting: Cold Water 98, Mount Olivet 74, Alafloca 175, Santa Rosa 85, Fairview 25. Bishop's agent reported: Balance due agent \$4.72; receipts \$159.70; expenditures \$201.72. Delegates to General Conference: William Aylor, F. M. Slover, Swen Swenson, I. M. Smith, Clara Smith, H. W. Smith, Avery Allen, Martha McCall, O. O. Simmons. Preaching by W. A. West, C. J. Clark, James Cooper. Adjourned to meet with Fairview Branch, near Pensacola, Florida, April 11.

NORTHEASTERN NEBRASKA.—Met at Omaha, January 17, district president C. W. Prettyman, F. A. Smith and J. W. Wight in charge. Statistical reports: Blair, Decatur, Omaha. M. A. Peterson was elected president; W. E. Shakespeare, vice president; Anna Hicks, secretary and treasurer; T. A. Hicks, member library board. Delegates to General Conference authorized to cast majority and minority vote: Paul N. Craig, A. E. Stoff, M. M. Case, Sister Paul N. Craig, Charles Hipp, W. T. Lowe. Adjourned to meet at call of officers, at Blair, Nebraska. Anna Hicks, secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of the Utah District; Greeting:* It becomes my duty, as the bishop's agent, to direct your attention to the urgent and immediate needs of our missionary families. We have but \$18.70 on hand at the present time, and the immediate and urgent necessities require \$58. We have other necessities as well, but we are going to let them pass for the time being. The wives and children of our missionaries can not live without food and clothing. They are just like all other wives and children, with this exception, that they are willing to get along with less than some others. Unless we supply their needs there is no way they can be supplied. The responsibility is upon us. Let us each and all respond heartily with what we can spare. As Paul told the Corinthians, so I tell you:

I am not laying a command upon you, but I am inviting you to test the genuineness of your own affection. For, where there is willing readiness, a man's gift is valued by its comparison with what he has, and not with what he has not. Our object is not to give relief to others and bring distress on you, but to secure *what you can spare* to supply their need.

I appeal to your patriotism to the cause to see to it that the need is provided for at once in order that the missionaries' families shall not actually suffer. The \$58 needed for two families is a mere pittance if it went to one family. Let

all of us respond with what we can spare by a little sacrifice of something. My faith is that I shall not ask in vain.

I commend to your earnest reading the second Epistle of Saint Paul to the Corinthians, chapters 8 and 9. It is a splendid scripture, and worthy of your study.

Respectfully,

C. A. SMURTHWAITE.

SALT LAKE CITY, UTAH, 751 First Avenue, Feb. 10, 1914.

### Pastoral.

*To the Saints of Salt Lake City; Greeting:* As your fellow servant I address a few lines to you that we might be the better able to understand each other, and thus be able to unite our efforts in the bonds of love, for the mutual uplift of humanity. Our profession is superior to that of any other people or church. Our gospel is the gospel of Christ, and therefore it is the gospel of peace, in all that term implies.

We are here for a purpose. The gospel has come to us and we are partakers of its benefits, only I fear we are all living beneath our privileges and possibilities. As a servant of the divine Master I would exhort you to all diligence, and suggest that you aspire to the more abundant life that lies just before us, within our reach and readily acquired if we will but set into operation the necessary causes for the producing of the desired effect.

We have been placed in trust with the gospel. What does that trust mean to us? Are we conscious of the fact that we are either a savior of life unto life, or of death unto death? That is, we are able to save our fellow men from the sins and follies of life, or we may be the cause of their doing wrong.

The great question is, How am I using the privileges of life granted me? Am I living the life of the Divine? If not I am falling short of the standard set me in Christ Jesus our Lord. The Master has said, "I will build my church." What is his church built of? Men and women, of course—you and me, if we be in deed and in truth his disciples—if we have become partakers of his divine nature.

What did he build his church for? Have you ever considered this question real seriously? Without question he built it for a purpose; therefore you and I should have a purpose in being in the church. What do we mean by church? you may ask. We simply mean a body of men and women doing business for Christ, in the name of Christ. What is the business of Christ? To save mankind, most certainly. It is therefore our duty, our imperative duty to save mankind also. Are we properly functioning along this line?

The Master went about doing good. Is there not abundant room in the world for us to do good to others? Let us therefore exhibit our discipleship by imitating the Master, by reflecting his character in our daily walk and conversation. It is life not argument, that counts. Let us so acquire the love of God that we may be able to go into the world among our fellow beings and appeal to their better nature, the good within them, remote or small as it may be, and lead them by reason of their better senses from their indulgence and participation in evil, to a nobler, truer, and better condition of life, supplanting selfhood with altruistic love, bringing to them joy for sorrow, peace for strife, the oil of gladness for the spirit of heaviness, and hope where despair now reigns.

We can not give to another that which we do not possess ourselves, therefore let us unitedly make an effort to come up higher, that thereby we may be able to extend a helping hand to those less fortunate than ourselves, and infuse new life, new hope, new desires and aspirations within them, enabling them to see that the spirit of Christ is in his church, and that by his divine love and grace they, too, may enjoy with us a fullness of life, the supreme joy, the complete peace that is found only in the service of Christ. "Consider the lilies, how they grow." The lily gathers sweetness, fragrance, and beauty from its entire environment; shall we not do likewise? Let us find the Divine Center, and dwell therein, thereby being able to go about as did the Master, doing good, that our claim of sainthood may be augmented by actual deeds of life; that our atmosphere may affect those we mingle with; that without our telling it they may know we have been taught of Christ. By this means may we make the name of Christ and his church honorable among mankind.

Respectfully,

J. E. VANDERWOOD.

### Quorum Notices.

#### HIGH PRIESTS.

To the Members of the Quorum of High Priests; Greeting: I have sent report blanks to our brethren who reside over the deep blue sea, and on or about the first day of March, there being no mishap to Uncle Sam's mail service, those who reside in North America will receive their blanks. As your humble fellow-servant I earnestly request that you forthwith fill out the same and return to the undersigned at once, and if you feel so minded send your quorum offering at the same time. Please do not fail to return the blank, even should it contain nothing more than your name and post office address. Should any fail to receive their blank, kindly let me know and another will be immediately forwarded.

Yours for punctuality,  
ROB'T. M. ELVIN, *Secretary.*

LAMONI, IOWA, February 16, 1914.

### Conference Notices.

Independence Stake will meet March 14 and 15, at Holden, Missouri. Members of the priesthood belonging to quorums should file reports with their secretary at least ten days before conference. Selection of delegates for General Conference. G. E. Harrington, president, L. H. Hass, secretary.

### Convention Notices.

Eastern Colorado Religio will convene in Denver, March 6, at 10 a. m. Election of officers. Interesting and beneficial program, Thursday evening, March 5, Blanche Sampson, secretary, 571 Emerson Street, Denver, Colorado.

### General Conference Visitors.

Those who expect to attend General Conference and the auxiliary conventions are urged to send their applications for accommodations at the earliest possible date so that the committee on entertainment may be able to give their wants the best attention. The committee will be prepared to furnish board at the following rates: Breakfast, 10, 15, or 20 cents; dinner, 20 cents; and supper, 20 cents. Lodging, \$1 per week. Address all communications to

L. H. HAAS, *Secretary.*

INDEPENDENCE, MISSOURI, Box 115.

### Notice.

#### KIRTLAND WOMAN'S AUXILIARY.

The Woman's Auxiliary of Kirtland District will meet in convention March 7 and 8, during district conference, at Cleveland, Ohio. Mrs. F. J. Ebeling, secretary, Willoughby, Ohio, R. F. D. 2.

### Married.

GRIFFITHS—PASCO.—At the home of Mr. and Mrs. Thomas Hall, the bride's sister, at Lucas, Iowa, George Griffiths and Miss Arvina Pasco were united in the holy bonds of matrimony, Wednesday, February 11, 1914, Thomas Hopkins officiating. Both are well known and highly respected in Lucas. May peace and joy attend them through life.

### Died.

BURKE.—James Burke was born June 19, 1833, near Belleville, Arkansas; died February 3, 1914. He was baptized by J. O. Stewart April 23, 1881, at Silver Hill; ordained a deacon May 25, 1881, by Brother Stewart. A large assembly attended the services in the Overturf Schoolhouse, evidencing the high esteem in which our brother was held.

FALKNER.—Orliff Lee Falkner, son of the late Brother James and Sister Jennie Falkner, was born in London, Ontario, November 3, 1891; died January 8, 1914, from a hemorrhage, which came upon him suddenly. He was taught the gospel in his youth and obeyed the same; was baptized

at Corinth, Ontario, by John H. Lake. Funeral from the home, 507 Ontario Street, London, Ontario, January 11, sermon by Arthur Leverton, interment in Mount Pleasant Cemetery. Besides his mother he leaves one sister, Eva (Mrs. E. R. Stevenson). His father died just twenty-two months ago.

GREER.—Phoebe McLeod, wife of Thomas Greer, was born in Scotland, September 30, 1849; died at her home in Norton, Kansas, February 9, 1914. She leaves husband, four sons, two daughters. One son, Alma, preceded her some years ago. At the age of twenty-nine she united with the church, and remained a faithful and devoted member until called home. Sermon before a large audience at the home, by J. J. Teeters; interment in Edmond Cemetery.

WILLARD.—George Willard was born January 13, 1846, in England; died February 2, 1914, at Caseville, Michigan, from asthma with which he had been a long and patient sufferer. He married Sophia Brown. To them were born eight children. He leaves wife, and six children. He was baptized November 11, 1904, by B. F. Parker. Sermon by B. F. Parker, assisted by J. J. Bailey, interment in Caseville Cemetery.

POLLOCK.—Nettie M. Breithaupt was born at Lancaster, Wisconsin, October 6, 1884; died at her home near Fennimore, Wisconsin, January 8, 1914. She married Henry Pollock, June 9, 1903. She was a faithful wife and mother, and died strong in the faith and in the hope of a glorious resurrection. Service in the Methodist Episcopal church, at Lancaster, Wisconsin. Sermon by Lester Wildermuth, assisted by August Gratz.

COLEMAN.—John W. Coleman was born at Barton, Tioga County, New York, March 5, 1831. He was baptized May

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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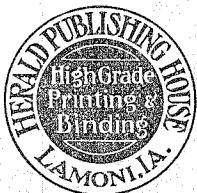
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23, 1909, at Camas Valley, Douglas County, Oregon, by A. A. Baker. He came to Liberty Home in November, 1912, where he died February 11, 1914. Prayer at the home and grave by Asa S. Cochran, sermon by Robert M. Elvin from Revelation 20: 13, Eli Hayer in charge. The laurel wreath around our brother's name is in the words of the matron of the home: "He was a quiet and clean man."

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, MARCH 4, 1914

NUMBER 9

## Editorial

### THE NEED OF DIVINE POWER.

[Synopsis of sermon by J. F. Garver, delivered February 8, 1914, at the opening of the church recently purchased by the Saints of the Des Moines (Iowa) Branch.]

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.—Matthew 28: 16-20.

Thus wrote Matthew with reference to the commission given the apostles and the church of Christ. In contemplation of this work Jesus in the prayer as recorded by John presents the apostles and the church to God in the following language:

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17: 17-21.

In John 15: 5 we find the Savior saying, "Without me ye can do nothing."

In the coming of Jesus Christ into the world as the Savior of men we have for all time a divine demonstration of the fact that without Christ in this world men are without hope. It was necessary that one should come in order that a way might be opened up by means of which mankind might be lifted out of the conditions incident to the fall, and come again in favor with and into the presence of God.

That God might have an institution through which his work among men could be performed, Jesus organized the church. This was the purpose of the church—that it might become the point of contact between God and the world, and make for him an abiding place upon the earth; an institution through which and by means of which the gospel message as

declared by Christ might be carried forward on its saving mission.

### THE GREAT COMMISSION.

Let us meditate for a moment upon the great mission of this church. Jesus gave to it the commandment: Go teach: go tell men of the chant of the angelic host; of the birth of the Babe of Bethlehem; of the pure life of Jesus; of his ministry among men; of his death, resurrection, and ascension; go teach men the principles of the gospel as enunciated by him; carry to a lost world the hope of redemption and final triumph with God.

The church was to teach all nations. The mission, therefore, was continuous; it was intended on the part of God that the church should continue, and that it should teach the things of God not only to the nations then extant but to all other nations that might follow after, "even unto the end of the world."

In thus commissioning the church, Christ makes to it a wonderful promise in the language, "Lo, I am with you always." Upon the condition that the church was faithful in the mission intrusted to it, Christ made the solemn promise that the powers of heaven, the powers of the Holy Ghost would accompany the administration of the church "even unto the end of the world."

### NEED OF DIVINE POWER.

Now in the same sense that the world was without hope only as that hope was possible in Christ, so the church without Christ, without that for which Christ stood, was without power. When we catch the full significance of the language of our text, "without me ye can do nothing," we become conscious of the fact that this church as organized by Christ was without power, without potency, and wholly unqualified to perform the work intrusted to its care only as it received the power of the presence of God in his cooperation with the church in the work of redemption.

Is it any wonder, therefore, in consideration of this great mission and the need of divine power, that Christ should have instructed the apostles to return to the city of Jerusalem and abide the time of the

coming down of this power? According to Luke 24: 49 Jesus said to them: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

We have noted that without Christ the world was without hope; that is, man of himself possessed no power by which he might extricate himself from the conditions into which he had fallen as a consequence of sin. Christ as one of the Godhead came to earth as God manifest in the flesh and performed for man, in the bringing about of a plan, that which he was not able to do for himself. Now, in the carrying out of that divine plan man of himself could do nothing. It was necessary that God continue to be present with the church in the presence of the Holy Spirit, for "without me ye can do nothing." This Spirit, this power, this presence of God had been promised, and the church was commanded not to undertake its mission until God came to further direct and qualify by the ministrations of the Holy Ghost.

The need and the potency of this divine power and presence is suggested in the activities of the Apostle Peter. We remember that when without the Spirit he shrank from the question of the innocent maid, denied his Christ and cursed and swore; that when clothed with the divine power of God's Holy Spirit he stood before the multitude upon the day of Pentecost and in the boldness of that occasion not only preached Christ, the risen Lord, but burned in upon the consciousness of that vast multitude the fact that with wicked hands they had crucified him who came to be their Savior, and who died for their transgressions. We will not need to be reminded that no one was converted at the time of the denial; the record tells us that three thousand souls were added to the church on the day of Pentecost.

The church moved out under this power and presence, and for a season performed under its grace a great work.

#### THE POWER WITHDRAWN.

Time came when the power of the Spirit was withdrawn from the church. Raising the question briefly as to the reasons for this withdrawal, we may be permitted to ask, Was the commission upon which the church was sent fulfilled? Had the church completed its mission? Had it taught all nations, even down to the end of the world? In the performance of its work, the church was intended to overcome the conditions of poverty and filth and disease and sin which had cursed the world in connection with the fall of our foreparents and the sins of men after them. Had the church overcome these conditions?

We hold that until the mission upon which the church had been sent was fully completed, there was the same need of the presence with the church of this

divine power. If in the beginning this church could not perform its work without God, it could not perform it without him at any time later. If the personal presence and ministry of Christ during a period of three years could not qualify men and the church to perform the work of the church only as they received the power and ministration of the Holy Spirit in connection therewith, the record of that wonderful work and that divine outpouring in the absence of the power of the Spirit certainly could not qualify men and the church to perform the work.

If, therefore, the light went out from this church, it must have gone out because the church failed to comply with the conditions laid down in the commission. Upon the condition that the church continued to teach men to observe the things and only the things commanded of Christ, he promised to be with them "even unto the end of the world." If, therefore, God in the person of the Holy Ghost withdrew from the church, that withdrawal was made necessary from the fact that the church had failed on its part to carry out the terms of the commission.

#### CHURCH INEFFICIENCY.

The fact of the inefficiency of the church is attested by every Protestant minister in the city of Des Moines, by every Protestant minister in the great State of Iowa, and in every State of the Nation, and every nation under the sun. The very fact that Protestantism sought to reform the church evidences the fact that in the opinion of Protestantism the church had gone astray. And, furthermore, the activities of the Protestant churches in recent years set forth the fact that they recognize that not only did the first church fail upon its part, but that they in their turn have not been meeting the issue.

In the attitude of the church toward poverty and sin, and in the attitude of the poor toward the church we have illustrations of this inefficiency.

The churches upon every hand have been encouraging settlement work and maintaining missions in the congested districts of the cities, occupied by the poor. In these activities they are conscious of the fact that the church is not reaching the poor.

Imagine, if you can, a poor man in his rags being welcomed to a front pew as a guest of honor in any one of the popular churches of any one of our leading American cities! As at present managed, there is absolutely no place for the poor in the church.

We have it upon record that a leading clergyman in the city of New York, pastor of the church attended by Mr. Rockefeller and other millionaires, resigned his pastorate because said church declined to build a five hundred thousand dollar edifice in which the poor might be welcomed.

Men, to ease their consciences, give great sums to

charity: a large part of these donations goes through the hands of the church. The poor accept the charities of the church, but are not helped spiritually by the church.

The attitude of the church toward sin is in a measure illustrated by the utter disregard and absolute inefficiency of the church in the matter of sin deep-seated in the red light districts of our country. Men declare against this evil, but what are the Christian churches doing to overcome and to subdue the terrible wickedness of our times? We hear men speak of the iniquity of Sodom and the sin of Gomorrah, but I believe before God that our age has plunged itself into a sea of social sin and into a depth of scarlet wickedness unknown in the days of Sodom and Gomorrah. These conditions march onward and onward, unchecked, unarrested, and untouched by the church.

The average poor man does not recognize in the church a friend. I was reading a few days ago of a leading sociologist of our country who made the remark that the average laboring man hated the very sight of a church spire. The reason the poor man has no respect for the church is because the church does not mean anything to him. It preaches to him, if it reaches him at all, the need of personal righteousness, but it offers to him no hope of relief from the conditions of oppression under which he is required to labor. He reasons in his mind, How can I be a righteous man under such unrighteous conditions? How can I have respect for an institution which does nothing for me and which means nothing to me?

#### NEED OF EVANGELIZATION.

The church was intended to correct the evils of society: inequality and sin. Its inefficiency is measured by the extent of its failure so to do. Recognizing this failure, Christian churches everywhere are seeking to more fully organize and equip themselves in their efforts to more effectually combat the conditions of present-day society. In recent months a number of churches which have heretofore stood upon the premise that the local church organization was the only organization have seen the necessity of a greater centralization of power. They are coming to the idea of central organization, for a central directing authority. They are adopting the idea of delegate conventions and of a central body to govern and direct in the affairs of church work. Churchmen everywhere are suggesting the need of evangelization not only outside, but inside the church as well.

Now the kind of evangelization that is needed in the church is a return of the power of God. The human energies of men must be energized by the pure message of the restored gospel of Christ; they

must be vitalized by the divine power of the Spirit of our God. The same divine truth enunciated by Christ in the language, "without me ye can do nothing," is a divine truth to-day, demonstrated beyond the shadow of a doubt in the fact that the church became an institution of inefficiency in the day when it lost this divine presence.

#### OUR PRESENT NEED.

Applying these lessons to our own people and institution we may draw therefrom the suggestion that our present need is the need of divine power. We have the organization of the church as restored in these last days; we have a divinely appointed ministry; we have in the revelations to the church the order of God with reference to the correction of social evil. But, my friends, I wish to impress you with the fact that all the organization God could order, all the eloquence of our ministry can prevail only as they shall be touched and vitalized by the power of God. The thing that we need to-day above all else in this church is the power of the Spirit of God. This power will be ours in the day when we shall have learned the significance of the prayer of Jesus, a portion of which we have read.

Understanding the great mission of the church and its need of power, Christ in presenting it to God prayed that it might put itself in that condition in which it would be possible for the power of God to be placed upon it. So he prays, Sanctify them through thy truth; make them holy, O Father; make them to be pure through obedience to thy truth; make them to be one in purpose. For their sakes I have sanctified myself; I have taught them by my life how they may make their lives holy, and how they may become one. And I pray not for these men only, but for all those who may believe on me through their word; I pray for the church in all time.

This, then, was the burden of the Master, that the church might become one: one in purity, one in consecration to the service of God, even as Christ was one with the Father in purity and in consecration to the mission on which he was sent. Christ was thus burdened and moved in spirit with reference to the unity that must characterize the church because he recognized that only by this unity, only by this oneness in God and Christ could the world be impressed with the fact that the church had been sent of God. We catch, therefore, to a degree, in this prayer, the necessity of unity and oneness upon our part, to the end that God may so work through us that the world may be caused to know that we are indeed sent of him under the commission placed upon his church.

I would to God this morning that we might be able to impress you with the fact that Christ not only

brought the church thus in the arms of his love before the Father, but that when he uttered this prayer he prayed that together with the church you and I might be faithful upon our part, and bring ourselves to that unity in him that would make possible the expression of his divinity through us. This is the only way in which the church can become one. By our personal righteousness we become one in purity; by our personal consecration we become one in devotion; by our personal endeavors we become one in effort—not all thinking the same thing, but united in purity, in devotion, in effort, in the great cause of truth. Just to the extent that we become one in this manner are we to receive the power of God, which power will enable us to demonstrate to honest men that we are sent of God.

#### A CHURCH HOME.

Now may we apply the lessons of the hour to this occasion. You are to be congratulated for the efforts and sacrifices which have made this occasion possible. You should remember, however, that the end of your effort has not been reached. You have not been called to the work in the city of Des Moines to build a church. This church is necessary, but it is not the end toward which you have set out. It is but a means to that end. Its purpose is only to enhance your efficiency as people of God.

Men and women marry, not to build a house, but to build a home. A house is a convenience and a help in the building of a home, but it is not an absolute necessity. Homes have been built and successfully built outside of a house. The purpose of your organization in the city of Des Moines is to build a home, to help in the work of creating for God, together with you, an abiding place in this city.

As you live together with him in this home, in this house, so will your activities be largely determined. As you live in unity of purpose and of heart and of consecration in this building, so will you be united in your efforts in this city, and thus be demonstrating the fact that you are the people of God.

To illustrate: A few days ago I was passing with a friend a certain residence property in Lamoni. I remarked to this friend, "That house across the street is the house in which my wife and I were married. The north bedroom upstairs there is the room in which our first child was born. We lived with my wife's parents for nearly two years in that house." Now during this conversation there was running through my mind the things that had passed between my wife and I during the days of our delightful courtship, and during the first two years of our married life; that which had gone between myself and the family of her parents. And at that moment I was in the peculiar mental state brought about by these memories.

This illustrates what I have in mind, and suggests something of your present opportunity. As you live together in your devotions in this house so will be your memories with reference to your associations herein. As you pass by this house from time to time you will be affected by these memories. If you have lived here in contention and strife and bitterness of spirit, when you pass by this house these memories will revive within you the spirit of those disorders. If, on the other hand, you live here in peace and harmony and oneness of purpose, as you pass by these memories will be conducive to the development within your heart of those characteristics that will continue the work of unity among you.

But it is not so much of these mental states outside this house that I wish to speak as of the effect your memories will have upon you when inside this building. If you come here and fall upon each other in the spirit of contention and bitterness, when you return at the sacred hour of prayer, or to listen to the man of God, you will sit here in the bitterness of those memories. Under such conditions you can not hope to rise to the heights intended for the children of God. If you come here in the spirit of unity, in the spirit of deep devotion and of consecration, you will receive of the power of Israel's God; and as you return from time to time these fond memories will revive within you the spirit of those former occasions and will help you to further spiritual light and divine favor.

#### A GOLDEN OPPORTUNITY.

If there have been any differences between you with reference to the securing of this property; if there have been any differences between you with reference to any matter heretofore, permit me to admonish you this morning to put those differences from you now and for all time. Never allow them to be brought into this building. As you come here from time to time, come under the spirit of this occasion and this hour, seeking the favor of God and the help of each other. Stand together as the people of God in this community, as the people through whom he desires to express his purposes, and concerning whom he wishes to witness that he has sent into this city.

If any former differences between you have left an ill feeling, before you return to this building for the afternoon social service get together and make those matters right. Come here and partake of the spirit of the occasion of this day and of the power of God, and pledge yourselves to stand together thus united henceforth and for ever.

I would that I might have the power to impress you with your golden opportunity. You hold in your hands the keys to spiritual power and the presence

of God. Will you in unity of purpose, in oneness of effort unlock the door?

#### OUR YOUNG PEOPLE.

In conclusion I wish to speak an encouraging word to these young people. I do not refer with disparagement to the work of my brethren when I say that the hope of this church is in her young people. Men who have borne the heat of the day, whose hair is tinged with silver, whose steps are growing feeble must soon lay down the arms of our warfare. If our church is carried forward it must be carried forward by men now young. These men have a great advantage over their fathers in that they have the inspiration and benefit and prestige of the work their fathers have done. They have the organizations for good; they have the helps and suggestions, and the work as developed to this day. All this they receive from their fathers as a mighty heritage, as a monument to the devotion and consecration of the hearts and lives of noble men. Let them see to it that they stand true to this sacred trust, and in their turn carry forward to its consummation the work of God so nobly begun.

That this condition may be true in the city of Des Moines as in every other vicinity where our people are represented, is my fervent prayer.

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#### CURRENT EVENTS.

##### SECULAR AND RELIGIOUS.

**LEPERS CURED.**—The press reports Doctor Ralph Hopkins, of New Orleans, as having reported to the directors of the Louisiana lepers colony that nine lepers have been discharged from the colony seemingly cured. A newly discovered vaccine from the bacteria of erysipelas was used in the cases mentioned. This remedy is to be given to recognized medical institutions.

**NEW TREATIES.**—The Senate on the 21st by more than a two thirds vote ratified general arbitration treaties between the United States and Great Britain, Japan, Italy, Spain, Norway, Sweden, Portugal, and Switzerland. These treaties go into force in the same general terms existing before they expired. The failure of attempts to exempt the Panama toll question and questions of immigration and public education related to the treaties with Great Britain and Japan is interpreted in some quarters as indicating the support the President will receive in the Senate on the matter of Panama tolls exemption.

**MEXICAN AFFAIRS.**—The press reports that there seems to be a growing sentiment among the Mexican Constitutionalist leaders to the effect that in case the Federal army is able to hold Torreon, northern

Mexico should secede and become an independent republic. Generals Carranza and Villa are said to have stated that they will be satisfied with nothing less than the overthrow of Huerta, yet it is reported that in a failure to do so they have seriously considered a separate republic, embracing Sonora, Chihuahua, Coahuila, Nuevo Leon, and Tamaulipas, and probably Sinaloa. The Huerta forces have been driven from practically all this territory.

**MEXICO AND UNITED STATES.**—Relations between Mexico and United States are further complicated by the execution of William S. Benton, a British subject and owner of a one-hundred-thousand-acre ranch in Chihuahua. According to the record of the court martial that condemned Benton to death he was charged with trying to murder General Villa in resisting the order of the general exiling him from Mexico. The body of Benton has been demanded by United States authorities and General Villa has expressed his intention to turn it over for examination to determine whether Benton was killed by a pistol shot, as his friends accuse (in the hands of Villa), or by a firing squad, as General Villa asserts.

**BIBLE IN SCHOOLS.**—The State of North Dakota has included the Bible in the regular curriculum of the public schools of the State. It is listed with other high school branches, and the State has issued an official "Syllabus for Bible study." Commenting on this action *The Homiletic Review* says that thus has the Bible been restored, in North Dakota, "to its proper place in the curriculum of the public schools." Discussing the matter further the *Review* says:

The great literature of which no intelligent person can afford to be ignorant is here placed alongside of the modern literature which it permeates. It is offered to the youth of the State as one of the elective studies to be seriously pursued by all who choose to take it, and to count like all the rest with equal credit to those who pass examination on it. That the examination is strict and thorough, copies of the papers presented this year give proof. The opportunity thus offered is well safeguarded from objections. The work done is to be done at home. Parents and church-teachers are there free to advise and direct, as they desire, to suitable books. The State prescribes none, and regards all versions of the Bible as equally sufficient for its purpose, that the students shall know the Bible history, the stories of its great characters, its noble style, its influential ideas and ideals that have modeled our civilization. Through the lack of such knowledge in many of his hearers the preacher's work is heavily handicapped by the need of imparting the knowledge which it is his mission to apply. To the Sunday school as well as to the pulpit North Dakota has given help of which use has been promptly made. Through its monthly journal, *Live Wires*, reprinting and widely circulating the official syllabus, with helpful notes and a list of reference books, the Sunday School Association at Fargo is doing a publicity work that has resulted in organizing classes throughout the State, and in arousing keen interest in many other States.

## NOTES AND COMMENTS.

**LONG TRACT READY.**—The matter written by E. E. Long, entitled "The Failures of Campbellism," and running in the HERALD some months ago, is just off the press, in tract form, and will soon be ready for mailing. Those who have notified the Herald Publishing House of the number wanted should send the amount due, to insure delivery; any others desiring copies may now secure same. This matter makes a pamphlet of one hundred thirty-nine pages, regular tract form, at a cost of twenty cents, six for one dollar. As an index to the rise, development, and final division of the church organized under the Campbells, this pamphlet is invaluable. It consists largely of quotations from authoritative works, some of them rare, presenting the development of the movement as described by these men themselves.

**THE ONE BAPTISM.**—One John T. Poe in *Firm Foundation* for February 10, of non-progressive Christian persuasion, argues that there is only one baptism, and that therefore those who urge the baptism of the Spirit and at the same time baptize in water sin in so doing. He states that there have been only two instances of Holy Ghost baptism since the world began, one on Pentecost, the other at the home of Cornelius, these being the only occasions upon which men spoke in unknown tongues. He concludes his argument with the contention that since God commanded man to baptism, and since man can not administer the baptism of the Holy Ghost, therefore the "one baptism" mentioned by Paul is water baptism, the only baptism to be administered. This good brother seems not to have read Acts 19:6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Neither could he have read 1 Corinthians 14:18, "I thank my God, I speak with tongues more than ye all"; nor 1 Corinthians 14:39, "Forbid not to speak with tongues." If tongues be the sure sign of the baptism of the Holy Ghost, as is urged, then here (Acts 19:6) was a case of Holy Ghost baptism. Nor did Paul administer it; said baptism came after Paul had baptized the candidates in water and had laid his hands upon them. In this instance, as at the house of Cornelius and at Pentecost, it was not man but God who baptized with the Holy Ghost. It is safe to conclude that the one baptism referred to by Paul was administered in the days of his own ministry. It is safe to conclude further that it was administered on the occasion referred to in Acts 19. The one complete baptism, therefore, is the baptism of water and the Spirit. This is in harmony with the language of Christ, "Except a man be born of water and of the Spirit, he

can not enter into the kingdom of God." (John 3:5.) This is the "one baptism"—the servant of God administering the water, God himself administering the Spirit.

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## Original Articles

### WHEN WILL PEACE COME TO THE EARTH? ---PART 1.

BY HENRY A. STEBBINS.

In the midst of the present turmoil among the nations of the earth, and the contradiction of ideas on the subject of war and of preparation for war, the above question is of value and interest to all people, especially to those who are Bible students; and more especially so to those who are engaged in the latter-day work, those who are both witnessing and anxiously expecting the fulfillment of the prophecies anciently given by inspired men, and by the Lord Jesus Christ himself concerning the ultimate reign of peace over all the earth.

Nearly every one of the so-called great nations has been trying for many years to excel all others in the costly work of building the most powerful battleships possible, and inventing the heaviest cannon that will carry the largest ball the greatest distance; also recently to perfect airships, from which to throw terrible bombs upon the gathered armies of their enemies and upon the decks of great warships, that they may be suddenly annihilated, whenever the mighty struggle that is said to be expected shall come to pass among and between the great powers of the earth in the effort for supremacy.

One writer states that British dreadnaughts have cannon that carry fourteen-inch balls ten miles, and to fire which costs the nation a thousand dollars each time; and that such extravagant work is driving Germany to strive to excel by making a gun that will carry a still larger ball to a greater distance. And thus the strain of continual competition in the manufacture of implements of death and destruction, and in finding other means to obtain the mastery, goes on at gigantic expense, which results in mountains of debt for each nation, and for their children's children to many generations. Yet among all civilized peoples there appears an increasing dread and fear of the expected horror, as well as a fear lest at any time some sudden act shall bring the crisis and cause an awful outbreak of war which no diplomatic skill or court of arbitration will be able to check.

#### A DESIRE FOR PEACE.

However, notwithstanding the almost universal preparation now being made in expectation not only of ordinary wars, but also of a not far away mighty struggle unto death for supremacy on sea and land, especially for the control of the principal oceans,—

notwithstanding these facts, there has been growing for years a very great desire, and plainly spoken by kings and rulers of leading nations, that such evil and distress shall not come, nor be permitted to come; that such test of armament and of strength, such a fearful death struggle need not come upon the world; but rather that every nation will try to work for peace with all other nations, and that an agreement between them may be reached by which and through which all differences and difficulties, all misunderstandings and conflicts of opinion and idea will be settled either by mutual agreement and concession, or by arbitration through the representatives of the powers gathered for that purpose at the peace palace in Holland, even as several differences have been arbitrated since the first peace congress in 1898, at The Hague.

The late king of England, Edward the Seventh, published sometime before his death that he strongly desired that there be no more great wars, and that peace would finally become universal. His son, George the Fifth, the present king of England, has also stated plainly that he follows his father in these views, and that he intends to help establish mutual good will among the nations, and if possible an abiding peace between them.

Furthermore, Emperor William of Germany has voiced a similar hopefulness that there may come, at no distant day, a time when governments will have ceased to war with each other, a time of peace, when bloodshed and conquest by arms shall no more be permitted or endured by civilized nations, yet admitting that, while affairs are as they have continued to be, it is needful to be prepared for the worst, with strong armies and navies.

#### WASTED WEALTH.

Doubtless much of the desire expressed by these and other rulers, that there may come prolonged and perhaps permanent peace, is the result of their knowledge that the chief cause of their unparalleled national debts has been war and the preparations for war, so greatly feared and so fully expected by many. Each is trying to keep up with or to get ahead of the others in this preparedness for offensive and defensive warfare on land and on sea. And this has caused untold wealth to be poured out like water every year for the equipment of the armies and navies of the world, for dreadnaughts and submarines, for ammunition and for guns of every sort and size, as well as to pay and support millions of men, men who, under these conditions, can not be producers of food or of any wealth, but are compelled to be only consumers of other men's labors.

These rulers and all other men know that if the millions of money now being spent by every nation in preparation for the wars that they all dread and

do not want, if this poured out treasure could be turned back to the laboring people of each land, it would release multitudes from want and suffering and from the dreadfulness of enforced labor caused by warlike things. They know that such means saved would soon make wealth and plenty for everybody, and even universal comfort, happiness, and joy for all followers of virtue, of justice, and of righteousness. The laborers and the common people among all nations would sing songs of gladness.

The Secretary of War, of the United States, the Honorable L. M. Garrison, in his annual report last month at Washington, (December, 1913,) wrote as follows:

While I believe that there is a world-wide and growing sentiment for the settlement without bloodshed of all disputes between nations, just as there is now provision of law for such settlement of difficulties between individuals, I recognize the fact that the time has not yet come when a nation can wisely disarm or slacken its efforts for preparedness in case of war.

#### A PROPOSED "HOLIDAY."

The Secretary of the Navy, Honorable Josephus Daniels, also had something to say in his annual report about more peaceful ways among the nations. He comments on the proposition by Lord Winston Churchill, the head of the British Navy, that a holiday or vacation be taken in the matter of building battleships by the nations, and says:

I venture to recommend that the war and navy officials and other representatives of all the nations be invited to hold a conference to discuss whether they can not agree upon a plan for lessening the cost of the preparation for war. . . . I trust that this country will take the initiative and that steps will be taken by a conference of all the powers to discuss reduction of the heavy cost of the army and navy.

He shows in his report that the largest equipped battleships now cost fourteen million dollars each, or more than double the cost of the largest ones built ten years ago. The ships built now are much larger, the guns are more powerful, and all the equipment more costly.

Soon after these reports of the secretaries of war and navy were read in our national Congress, the House of Representatives adopted a resolution saying that in its opinion the statement of Lord Churchill that Great Britain is "willing to and ready to cooperate with other governments" in this effort for a halt, is an offering of the means for an "immediate lessening of the enormous burdens" which are upon the people of the nations. The motion was adopted by the House by the remarkable vote of three hundred seventeen for and only eleven against, or nearly thirty to one for a step toward peace.

Commenting upon this new thought among nations and the almost unanimous action of our Congress, the editor of one of the leading papers says that the latter is "a notable demonstration, moral and political, in

behalf of peace and progress." He claims that few could have believed even a short time before this action that it would be possible to adopt "a resolution so idealistic" as this one. He holds that the thought is gaining ground among the governments of the world, and he brings proof of the growing interest in this idea even among the great rulers. He remarks that whoever among them have real desire for the betterment of the world and the welfare of mankind must realize more and more that the rivalry in armaments and in warship building is a great obstacle to advancement in the well-being and happiness of the people of the earth.

Editor Albert Shaw, of *The American Review of Reviews*, considers that:

The world is moving away from military ideals, and that a period of peace, industry and world-wide friendship is dawning. It is to promote such ideals and to advance this new era that peace-loving nations like our own ought to maintain their full share of control over conditions at large.

A dispatch from Berlin, Germany, dated December 13, 1913, reads as follows:

The large majority by which the "naval holiday" resolution passed the American House of Representatives has attracted interest and favorable comment from peace lovers in Germany, and the attitude of the United States on the proposal that international naval construction be discontinued for one year is regarded as one of possible far-reaching influence. . . . American initiative at this juncture would have many advantages.

The Berlin telegram further states:

There is naturally little or no sympathy at the admiralty for the idea, but in government circles outside the admiralty such a proposal might not be altogether unwelcome. The treasury department, forced to devise schemes for new taxation, and the majority of the Reichstag, faced with the unpopular task of voting them, are against any increase in naval expenditure.

This dispatch adds that the German chancellor "is already pledged to consider any scheme for a limitation of naval armament," and that the prime minister of Bavaria says that his part of the nation can bear "no further taxation for military purposes for years to come," and that he considers "the whole nation to be in a similar situation."

A leading newspaper in the United States quotes Secretary Daniels' recommendation, already given in this article, and then rejoices in the fact that the grand idea of a reduction in armament, which has been advocated in the past by only a few so-called "peace cranks," has fought its way along and is now "advocated by the first war lord of the British Empire and is commended by the navy chief of America." Had the writer waited until the action of the House of Representatives he might have included that in his commendation and have rejoiced more fully. He adds:

No official in this country has at any time lined up a proposition of more importance to all the people of the earth.

It is not a vacation in war madness that we need. It is not an hour's relief in the long fever of folly, but medicine to remove the fever's cause. For the whole program of military preparedness is a piece of old-time craze from which modern people have been unable to rid themselves so far.

That writer regrets that the nations do not seem to be altogether ready to relieve the overburdened world of its "intolerable blood and money tax." Still he thinks that the time is nearing, and that "in the great movement to 'ground arms' the United States will be the natural leader." Had he known the facts of God's special providence over this Nation he could have said, "the *divinely* appointed leader"; for those who understand God's revealments know that he, by his own special power, ordained America at birth as the coming leader in the march toward universal liberty and universal peace, as well as the leader in many national reforms and corrections for the enlightenment and happiness of the whole world.

#### AN AWAKENING.

Another journal asks its readers if they "are alive to the wonderful awakening that is going on throughout the world," the "world peace movement" included. The editor says that the common people among the nations are finding out that war to them is only "trouble, disease and death." He says, "stop all wars waged for conquest and for money gain and war will be at an end."

Not any of the above quotations are from papers devoted especially to advocating peace; all are from the ordinary newspapers of the day; therefore these utterances are the more striking and notable.

#### THE COST OF WAR.

The cost of warlike preparations, even without any present great war, is so enormous that the common mind can not comprehend the immensity of the sums paid out by the various governments; yet in the mass this wealth originates in and is drawn from the toiling masses of the laboring populations of the earth, millions of whom sweat and groan in conditions of privation and poverty so dark and drear that slavery is little if any worse.

For instance, we read in published statements that it now costs Germany over six hundred million dollars annually for its war and navy preparation, and yet with no war. The expenses for its royal family and lords of every degree, and for its governmental jurisdiction and control are separate from the above. The cost to Great Britain for annual war and navy expenses has been about four hundred million, but is greater now. The expenditures of other powers have grown proportionately, until Europe's annual expenditure in recent years has been nearly two thousand million dollars. And it has cost the United States over two hundred million yearly during the last ten years.



We may *think* these figures, but the mind fails to grasp the immensity of the sum of two thousand million dollars, or, as it may be written, two billion dollars spent by Europe each year for wars. It now costs the United States one billion dollars annually to run its affairs, one fifth part of this, two hundred million, being for war and navy expenses. Besides this, the men in the armies and navies of the world are consumers only, not producers of any crop or of any good thing to their various countries. If the men in the armies and navies of Europe were laborers upon farms, or in the trades, or in commerce, it is believed that the combined product of their labors would be worth one thousand million dollars annually for those nations, instead of the outlay being two thousand million and no gain thereby, only great destruction in case of war,—destruction of life, of property, of agriculture, of trade, and of commerce.

#### IMPENDING RUIN.

A British writer says:

The danger most apparent in Europe is that the ever growing expenditure will eventually bring some of the nations near bankruptcy. The military powers will demand more men and more money, while the impoverished workers under a great handicap will be less fitted to meet the demands. Excessive expenditure on armaments will so tax Europe's resources that new countries that are safely removed from the turmoil of Europe may in time defeat our trade in the markets of the world. What the United States has done and is doing may be done also by Canada, Japan, and parts of South America. The best laborers will be tempted by higher wages to the new industrial nations, and gradually the military powers of Europe will sink to poverty and impotency, if we continue our present speed in war preparation expenditures.

And, apparently, these facts are going home to the hearts of many rulers among the nations, and they see that financial and national ruin are not far off unless a halt is made. Some of them appear to desire to stop in time to be safe. But when the blood gets hot, or tyranny becomes too oppressive, they will fight; also when some nation desires to rob a weaker one of territory which it covets there is war.

#### PEACE TREATIES.

However, one of the signs that the Lord's Spirit has been moving among the people and the kingdoms is that peace treaties have been begun and are increasing in frequency in modern times. Their benefit has been great, especially counting from the one held at Westphalia, Prussia, in 1648, at the close of the "thirty years war," down to the one by which Russia and Japan ceased their awful carnage and destruction.

Before the first peace conference held at The Hague, in Holland, in 1898, all the treaties of peace made between the nations followed most terrible wars, as did the treaty at Westphalia, Prussia, in

1648, the one at Utrecht, Holland, in 1713, those at Paris in 1814, and Vienna in 1815, and the one in 1904 between Russia and Japan. But now the idea is that before war takes place there may be settlements arranged between nations at the great "Peace Palace" in Holland, by and through the convening of a body of their representatives at that place, for the special duty of considering the points of difference and arranging peace, if possible to do so.

The Emperor Nicholas, of Russia, made the first suggestion to all the nations for such a congress in the interests of peace and harmony, when misunderstandings existed and conflicts might result. Though he is the "autocrat of all the Russias," yet his heart seems to be more tender than are the hearts of his grand dukes and princes. He has in the past issued edicts for the good of his subjects, but these dukes and princes have caused the good to be revoked and oppressive measures and abuses to be reestablished, or so it appears. Therefore that nation is suffering and will suffer until the Almighty shall rebuke her great ones in the coming battle between God and the chief nations of Europe, as will hereafter be considered.

#### THE OPPOSITE SIDE OF THE SHIELD.

Upon the subject of possible near war I noticed an article in the *Literary Digest* of January 3, 1914, entitled, "Can Russia and Austria make up." It states that the Balkan conflicts last year caused "bitterness and bickerings" between these two nations, and that at one time they were "on the brink of war." The article quotes from a leading Russian writer in the Saint Petersburg *Novoye Vremya*, who says:

Personally I should say that real peace between Austria and Russia (if it were possible!) would be a great advantage—especially to Austria. But speaking of the chances for such peace, we must see, first of all, what there is in Austria's pocket—a box of candy, or a box of dynamite. . . . It would be a frightful misfortune if we should, under the pretext of a problematical conciliation with Austria, weaken our military position and cease our extreme efforts to organize our self-defense. . . . There prevail in Russia the same false notions about Austria-Hungary as we had about Japan before the last war. . . . It is time to discard the antiquated conceptions of the Austro-Hungarian Army, for within the last three years it has grown into a formidable fighting force, thoroughly reorganized. . . . Thus it can be seen that the Austro-Hungarian forces will be in absolute readiness by 1917, that is, there remain yet three to four years. . . . The most likely object of the colossal expenditures and armaments is Russia, who hinders the Austrian Germans in their desire to gobble up the Balkan hash. Preparations are being made for a duel between the two heirs to Byzantium—at least on one side. The duel is being only postponed, for the pistols are not quite ready.

This shows the other side, or the opposite of peace and peace talk. It is in accordance with the preparations being made for war the world over, and also

accords with the great fear of each other that really exists in nearly every nation, especially among the great powers. The above writer refers to 1917, and by that time it may be that all who live then will see great events.

Incidentally, and as of value in manifesting coming events and showing the existing weariness of war, it is well to quote present-day events having a bearing toward ultimate peace, when the flood of war shall pass. For instance, there has been in Germany an increasing restlessness and irritation against the military—always at hand, or near by, and sometimes aggressive and harsh. Both foreign and American papers speak of "Germany's overwhelming weight of militarism," and they state that "reports say that the iron hand of militarism has aroused a burst of fury throughout the annexed provinces of Alsace-Lorraine." Also in the German parliament there was recently a large majority vote (two hundred ninety-three to fifty-four) on a question which really showed lack of confidence in the government. It is attributed to the resentment felt about military conditions.

Since the above was written I see that the Reichstag has rescinded its censure of the German chancellor, but the governor general "and the entire civil government of Alsace-Lorraine" have resigned as the result of the difficulty. (This news January 28, 1914.)

#### THE "ZABERN INCIDENT."

What is called the "Zabern incident" occurred at Zabern, where a lieutenant had four soldiers arrest some children "for shouting naughty words" at the soldiers. The account said that "even the public prosecutor who protested against these arrests was himself arrested." This is not only called the "iron hand," but also one member of parliament called it "saber dictatorship." *The London Times* states that "German law forbids the military from interfering with the civil population, except at the request of the police or if the troops are attacked." It is further stated that the officer took "the law into his own hands," and that German civilians feel that such doings "can not be tolerated in these days in a civilized state." *The London Standard* declares that "a wave of indignation is passing over Germany against the upholding of military authority above the civil law."

#### WHEN WILL THE MADNESS CEASE?

I have mentioned these happenings because all these events manifest the "moving hand of God," or the Spirit of God working more and more for the freedom of mankind from the rulership of kings and armies. Because God *will* work until all nations are liberated from every despotic power. As he said by Isaiah and Micah, the day is coming (we believe

it is near) when he will cause all nations to "beat their swords into plowshares and their spears into pruning hooks." But the question is, How much war must take place before that notable and blessed day? How long before their madness of war will wear them out, and cause them to be willing to cease fighting?

(To be continued.)

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#### OUR IDEALS.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.—Isaiah 11: 10.

Thy kingdom come. Thy will be done on earth, as it is done in heaven.—Matthew 6: 11, Inspired Translation.

I can think of nothing so vitally important, of so much potency for good or evil, as our ideals. Herein, at least in great measure, lies the power of whatever gospel we may have accepted, whether for good or evil.

The promise of God to "write my law in their hearts," etc., was only one way of saying that his people should be given the correct standard of life with an earnest desire for its attainment.

It is a truth that no man nor community can rise above his or their ideals; and I have sometimes been moved to say, "God pity those who have fully attained unto their ideals under our earthly regime," for then must those ideals have been faulty, like the ideals of the one who stood and prayed, felicitating himself and his deity upon the good things which he was doing in the name of religion, and the evil which he did not. (Luke 18.)

#### THE DISTINGUISHING FEATURE.

It seems to me that the great and distinguishing feature between the work which we call "the Restoration" and other church movements had among men, either in the name of *restoration*, or *reformation*, or the *continuation* (Catholicism), lies the challenge to work out a practical answer to the prayer, "Thy will be done on earth as it is in heaven."

Paul has asked, "If the trumpet give an uncertain sound, who shall prepare himself to battle?" In the opening of this latter-day work there was no uncertainty in the sound of the challenge for such preparation.

Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength.—Doctrine and Covenants 4: 1.

And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care.—Doctrine and Covenants 11: 4.

#### THE HOPE OF CHRISTIANITY.

All down the ages, men endowed with the Spirit have looked forward to the time when the "cause of

Zion," or the "kingdom of God," should be established in such power and continuance that the nations should "learn of his ways," and "walk in his paths," unto the end that they should neither "lift up sword against nation" nor "learn war any more."

All this has been the hope of Christianity poured out in song and prayer during the centuries since the angel choir sang their message of "peace on earth, good will to men." But it remained for the men of this latter-day work to take the call to the service of Christ so seriously that they really undertook to "bring to pass the gathering," wherein should be the preparation for, and eventually the establishment of God's kingdom upon earth.

As it was in the days of the ministration of Jesus, so those who engaged in this work received the encouraging assurance, Fear not little flock, it is the Father's good pleasure to give you the kingdom.

Let us not confuse this promise or assurance with the ultimate fulfillment, for as it was in the days of Peter, when not those who only "escaped the corruption that is in the world through lust" (negative Christianity), but those who so escaping diligently added to their faith the things which made for fruit in the "knowledge of our Lord Jesus Christ" (2 Peter 1:1-11), thus becoming a positive force in the establishment of "his righteousness," so in this dispensation shall an abundant entrance be ministered into "the everlasting kingdom of our Lord and Savior Jesus Christ."

#### THE IDEAL OF SERVICE.

We hear a great deal to-day about the ideal of service, and the Christian world is at last waking up to the fact that only in service to man can the service of God be found; but none have more keenly sensed this call than we who look for Zion's establishment and redemption.

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor and consecrate of thy property for their support," etc., yes, even all that we may possess above our immediate needs, unto the end that all may be supplied in their just needs and wants.

We have realized that unless we do this willingly God will not give us the abundance of the spiritual blessings that should obtain in his kingdom, for to us the "brotherhood of man" has ceased to be an idle phrase.

A modern writer has advised us to "hitch our wagon to a star," and in this way we seek to follow the "bright and morning star." This is Christ in us, the hope of glory.

When I look around upon the efforts to compel a measure of equality of burden bearing—suing the load to the ability to carry, and thus alleviating in a measure the social and economic ills of the day,

and this through private charities, income and inheritance taxes, mothers' pensions or compensation laws, I can not help but rejoice in the fact that in this ideal "kingdom of God," which we are called to bring forth and prepare, all these things will be more than attained when we live up to our ideals. And sometimes I ask the question, Is this effort, or are these efforts of the world the visible working of the "little leaven" that was placed in the measure of meal with the publication of these ideals?

Christ has said, "I give unto you to be the light of the world." And surely the spectacle of a people devoting their lives to this work, willingly placing themselves in the attitude of brethren, where all are equal before God and man, where every mother may have an opportunity to care for her own children, and every child may have an equal opportunity for educational and vocational advantages (see Doctrine and Covenants, section 82) because of the love for the brethren (for no other cause can possibly bring about this willingness, and by this "we know that we have passed from death unto life,") must be a more effective lesson of the power of the gospel for salvation than all the written or spoken sermons that may ever be preached.

Paul has said that "it is good to be zealously affected always in a good thing," and surely no more worthy cause could engage our endeavors, a cause that once fully established will bring the result that the father and mother need have no other anxiety for the future of their household than that they shall be so reared that they shall be good citizens of the "kingdom of God."

#### A KINGDOM NOT TO BE MOVED.

When this is done, and not until then, will we receive "a kingdom that can not be moved." Isaiah contemplating this work declares that:

When the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32: 15-18.

May the Master assist us to be true to the ideals set before us, and not only pray "Thy kingdom come, thy will be done on earth as it is in heaven," but give a practical example to the world of faith and works so uniting that men shall be constrained to acknowledge the truth of Paul's allegation that the gospel is in very deed "the power of God unto salvation to everyone that believeth."

I thank God for the ideals given to us in this latter-day work, the precursor of the latter-day glory.

A. M. CHASE.

## Of General Interest

### PROTEST DECADENCE.

[The following sermon delivered by Cardinal William H. O'Connell in the Cathedral of the Holy Cross, Boston, Massachusetts, January 18, is of interest as indicating the hold Catholicism has upon its devotees, and as a discussion of Protestant decadence and causes leading thereto.—EDITORS.]

This beautiful feast of the holy name of Jesus affords another opportunity to all our good Catholic men to prove to the world that the faith is as strong in their hearts and souls and minds as it was in their fathers' who died rather than betray it.

### CATHOLIC CONSTANCY.

Every day in the year the Catholic is a Christian. Every Sunday in the year our churches are crowded to the doors, not once but many times, at several services, by earnest, fervent worshipers, and thousands upon thousands approach the altar to partake of the holy communion, which is at the same time the pledge of their love of God and the stimulus and support of their sincere faith.

But to-day we see a special demonstration of this spiritual activity in the wonderful outpouring of Christian manhood which gathers here and in every community throughout the whole diocese to prove to the world that the church still lives, that true faith never dies.

What a spectacle to behold! This vast cathedral thronged with the hosts of Christian men of every walk of life, of every nationality, of every avocation. This is the true democracy which the Christian faith alone can plant and nourish.

### PROTESTANT DISINTEGRATION.

Look abroad and behold the contrast. The temples of other creeds are deserted and forsaken. Every day we see new proofs of a disintegration of sects and denominations once numerous and influential.

A mere handful sits in the chilly churches which once housed flourishing congregations. Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life. The press, the stage, the street are flooded with living proofs of a spiritual decadence which can bring only social and national ruin.

### MORAL DEGENERACY.

The play, the magazine, the ballroom, all give evidence of an ever-increasing disregard of even the rudiments of common decency of dress, of deportment, of conversation and of conduct.

Little by little the bars have been lowered, letting out the few influences which held society in restraint, and letting in a very flood of folly, or insatiate greed for amusement of any and every kind, until what even a few years ago would make a decent woman

blush to see in others has become so common that even decent women now accept it as matter of fact for themselves and their daughters.

We need be neither prude nor Puritan to see and to realize that something is passing in the heart and the mind of the women of to-day which is leaving them hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home nor family nor normal womanly nature left.

If this is the new woman, then God spare us from any further development of an abnormal creature! Certainly this is not the Catholic woman.

Thank God, the woman who is true to her faith is not easily influenced by these modern fads of a new paganism. She has her standards, and she stands by them unchanged.

### CHURCH IMPOTENCY.

And what, in the last analysis, is the cause of all this moral degeneracy evident on all sides? Why, it is simply the natural result of the decay of even the external semblance of Christianity outside the church.

For fifty years we have witnessed a battle royal against all those principles which held together what was left of Christianity among those who had deserted the true faith.

The preacher was derided, his sermons plucked to pieces, the Bible was dissected and torn page by page until nothing but the cloth cover is now left. The rich controlled the pulpit, and the sermon did not attract the poor—and without the poor there never can be a church.

The minister was paid starvation wages to preach sermons which extolled the virtues of coal barons and steel kings and oil emperors. Even royal salaries can not produce sincerity in a preacher. And no man could go on for long leaving out of his sermon the only thing his soul longed to say—that Christ came to bring justice to the suffering, and that riches are oftentimes the result of injustice to some one. So the poor deserted these temples of a cold, respectable creed, where the pews were owned by stockholders and the pulpit controlled by wealth.

Without sincerity in the pulpit and poor in the pews there never has been, there never can be, any moral influence in any church. And so no wonder to-day they are empty. No wonder the few sincere men, doubtless in good faith, struggling to keep alive the little spark of Christianity left in their congregations, are disheartened.

### AN APOSTATE LEADERSHIP.

But if the Bible is nothing but a bit of Oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals,

miracles and magic are all the same, and God is an electric current, then what wonder that the churches are empty, and what wonder that men refuse to think any more of God, or of religion, or of moral law!

The leaders of this false and crude intellectualism have lost all that is best in life. They have killed the heart in men—because they themselves have no heart.

What do they know of real life—they who have never for a single day lived among the poor, the laborer, the struggling artisan—they whose whole existence has been spent among chemical formulas or in the prim sedateness of a university board meeting, where an error in grammar is a mortal sin and where a soft voice passes for conviction and principle!

Why, this is all sham. How can men who know nothing of hearts, nothing of feeling, nothing of the trials of poverty, of affliction, whose whole creed is a conceited notion of their own importance, and whose whole life is a sort of flawless cycle, know anything of real life, of real need, moral and spiritual, in fact, what can they know of real men?

If they would confine themselves to chemistry we should have some respect for their opinions. But when they invent a new religion each year—a thing which is as old as error and has nothing of religion in it—they simply make themselves ridiculous.

#### THE OLD RELIGION.

We men of the Holy Name need no go-to-church-Sunday—and we need and will have nothing of a new religion and their conceited inventions.

Let men find the old and only religion—the Christian faith which has answered to every need of every man in every age—let them find a sincere pulpit, a preacher who seeks to know the doctrine as Christ taught it; let him speak that out in love and tenderness to the poor, the wayward, the struggling; let him look over the heads of the merely respectable who have only selfishness for their creed; let him go to the homes of those who need to hear the consoling words of Christ and not the conceited invention of some professor of chemistry, and then the churches will be filled to overflowing as ours are, as this cathedral is to-day.

Let them all drop the fads and frills of a false social and moral standard of life and get down to the hearts of men and of things.

We are tired to death of theories which never solve anything and only breed confusion. The world is being talked to death, with a new sociology and a new religion and a new system of pedagogy at the end of every public dinner.

Amid all this riot of talk, who can really think? It is thought, not talk, that is most wanted and most needed. It is consideration of old and eternal truths,

eternal and immutable, that will bring back to those even outside the true church respect for Christian principles and Christian ideals.

So, men of the Holy Name, stand where you are, fixed and firm, bound heart and hand to the cross of Christ. The so-called progress about you is only the whirling in a circle of minds which have lost the value of standards.

The holy name of Jesus, the cross of Christ, the voice of God sounding across the centuries ever the same, these are no changeful and variable signs—they are the stars of heaven, fixed and shining, to lead you through life to eternity with God.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "Fashions and Health."

The following is taken from the editorial columns of a recent issue of the *Chicago Tribune*:

"Five out of every six women students of the University of California, it is announced by the women's department of physical education at that institution, were upon examination found to be afflicted with flat feet or broken arches. High heels are assigned as the cause. Last year, it is stated, there was 'an epidemic of deranged internal organs' caused by tight lacing.

"Curvature of the spine is common among the girl students of the institution. Crooked necks, crooked spines, round shoulders, and flat chests show a decided increase. The blame for this ruin of women's figures is thrown upon Dame Fashion, which, it is alleged, encourages the 'slouchy pose' as the acme of attraction in carriage.

"When a certain class of reformers decry the fashions of the day as detrimental to good morals they are not always able to prove their case. The charge, however, that extremes in fashion are undermining the health of women is in this instance based not upon sentiment but upon scientific measurements, taken by a specialist in physical training. It would seem as if this ought to encourage at least a modicum of common sense in fashions."

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### "The Arch of the Foot."

The *Mother's Magazine* for March contains an article by a manufacturer of shoes, who introduces his subject by calling attention to the fact that, because of his occupation, he may be credited with having considerable interest in the human foot.

After quoting from the paper of a noted physician which was read before the Chicago Medical Society the statement that the majority of girls enter life with weak spines, and, through neglect or ignorance, lead lives which do not add to their spinal strength, the shoe manufacturer comments, "Probably it has not occurred to mothers of girls who suffer from spinal weakness how much the arch of the foot and the character of the shoes they wear have to do with spinal irritation."

After describing the anatomy of the human foot, he says, "Any undue confinement of these bones will make trouble with every nerve of the body." He informs us that the spring in the arch of the foot is intended to remove from all the

upper organs of the body, shocks from concussion. He points out the pernicious results that may follow excessive skipping of the rope on hard pavements, or careless jumping from elevations of considerable height down to hard surface. He says that, though immediate harm may not follow from the shock, the foundation can be thus laid for future serious spinal irritation. He asserts that a trained athlete will not jump on a hard surface, or, if he can possibly avoid it, run on one.

The shoe-man adds that though the baby girl's foot at birth is not quite so strong as that of a boy, it is quite possible for a young girl to develop the arch of her foot into as great strength as a boy's without losing lightness or gracefulness of movement on the feet. He suggests a simple exercise, quite well known to the children of the kindergarten, where the body is built up in harmony with the mind.

This is the exercise for a little girl of six: Stand erect on the bare feet every morning after leaving the bed and raise the body twenty times on the toes. The body must be erect, the shoulders easily squared, the hands and arms by the sides of the body, heels and foot-arch lifted fairly off the floor as the weight of the body is lifted on the toes.

It is claimed that "at six years of age, twenty movements of this kind, three hundred and sixty-five days of the year, will be sufficient to give the arch new sustaining powers." At ten years of age, the toe-raising movement may be increased to fifty uplifts each morning, and, at fifteen and sixteen, to one hundred or one hundred and fifty.

"The exercise has then become a helpful habit which will never be dispensed with during life. It is a feature of this exercise that, although a young woman may be on her feet all day in certain kinds of work or pleasure and awake the next morning somewhat languid, two or three minutes of the evenly regulated toe-raising will send the blood coursing through her veins."

As a closing paragraph we quote from the remarks of the shoe-man: "High heels, narrow toes, binding insteps, cramping overlaps, in shoes, no matter how attractive an appearance they give to the foot, are deadly enemies to a girl's nerves and her spine. Dizziness, cramps, trembling limbs, impeded circulation of the blood, indigestion, chills, have all been authoritatively traced to these causes, to say nothing of peevishness and bad temper. The arch of the foot needs an extreme of freedom, and unless it can have it, distortion, in more senses of the word than one, follows."

### The War Against the Paris Fashions.

The latest issue of the *Ladies' Home Journal* contains the following editorial item of comment:

"These are not pleasant days for the once-dominant Paris dressmakers. With their American imports shrunken some three million dollars, with London and Madrid and Milan up in arms against the so-called 'Paris fashions,' now comes a body blow from the French people themselves. The women outside of Paris have decreed against the fashions of 'The City of Light.' Say those women: 'If Paris wants to be ridiculous let it be so without us, but let us register our resentment and our secession.' And in comment thereon a writer in a leading Paris journal, *Le Petit Journal*, says:

"That pleases us. It is proof that if the Parisiennes are ready to submit to all the ridiculous follies of fashion, there are, thank God, some women still in France who have some common sense and enough good taste left to resist!"

"It is well for the American women to know that the French women do not dress according to the Paris dress-makers."

### The Diaphanous Gown.

"The present-day modes of feminine wearing apparel were recently attacked with considerable vigor by the W. C. T. U. of Cuyahoga County, assembled in convention at Cleveland, Ohio, and the following resolutions were adopted:

"Whereas, Many women are given to immodesty, as expressed in wearing apparel, and

"Whereas, This body believes such a practice tends toward the demoralization of society, the destruction of homes and the extension of the white slave traffic; therefore,

"Be it resolved, That we condemn all transparent wearing apparel or any other kind which unduly exposes the form or figure of women, and take a stand for simplicity and modesty, which are expressions of character in dress."

"The Federated Women's Clubs and the Congress of Mothers, Cleveland, Ohio, expressed their sympathy with the movement, and steps are being taken to effect a change in styles by appealing to the designers themselves. If this method is unsuccessful, other means will be used. The W. C. T. U. hopes to make this campaign against transparent apparel and 'demoralizing' styles, country-wide."

GREENWOOD, WEST VIRGINIA, February 11, 1914.

*Dear Sisters of the Home Column:* While I sit thinking of responsibilities of parents, my soul seems to stir within me to think of the many, many temptations that confront our little ones, in the work and out of it. Oh! what are we doing to overwhelm the evil and fill it with love for the Master and his work?

I have four little ones, two girls and two boys, whose ages range from four to fourteen. The oldest is in the church. I often wish I could talk with the mothers; for I feel so weak within myself; nevertheless I realize that the Lord will direct our minds in wisdom's ways, if we will only trust him.

My prayers always are that I may have patience to direct my children and be a mother to all other children in giving good counsel. I feel that the time is fast hastening on, and that we must be ready with oil in our lamps, trimmed and burning. Oh, are we doing all we can for the Master, or are we going with the tide?

I sincerely desire to do some good, but I feel so limited in my ability. It is a comfort to know that the Lord knows my desire. There are so many different things to battle with. Are we fighting the fight of faith?

"O, for a faith that will not shrink  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe!"

Dear Saints, I read, but it does not satisfy me. It only makes me more hungry. It is like holding food before me, just out of my reach. My soul hungers for more.

This is my first letter, and I hope it may do some good to some one. Pray for our little branch that we may all work in greater unity than ever before.

Your sister in the battle for good,  
FLORENCE WILLIAMS.

### Prayer Union.

SUBJECTS FOR THE SECOND THURSDAY IN MARCH.

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred outside of the church. Pray that we may all have greater growth in spirituality and a greater sense of parental responsibility, that the homes of the Saints may be model Christian homes.

Lesson in Book of Mormon, Jacob 2: 44-49. Memory verse, Jacob 2: 49.

REQUESTS FOR PRAYERS.

Sister N. Napier, of Sacramento, California, has for years been afflicted with poor hearing, and a severe cold has caused it to be worse this winter. She writes, "I so earnestly desire my hearing that I hope every Saint who reads this will plead with our heavenly Father in my behalf."

Sister L. Twaddle requests prayers for her son, seventeen years old, who is seriously ill with pneumonia.

## Letter Department

CLYDE, MISSOURI, January 30, 1914.

*Editors Herald:* Unknown in the flesh, but known by the ties of the gospel, I feel to extend my thanks to you for the good you have done me. Your editorials are grand. They are edifying and strengthening to me, and I hope to a good many others.

The gospel is like unto a well of water that never goes dry. You can continually draw from it and still there is plenty.

We can never learn too much of our Savior. The more we learn of him the more we desire to learn of him. The more we become like him, the more we realize that this life is only a preparation for the rest in the world to come. In the thirty-six years I have been in the church I have learned that by continually looking into the perfect law of liberty, there is liberty to be found and blessings to be obtained.

I thank God for the many noble men and women that he has raised up to help and bless their fellow men. Brother W. E. Peak has been here, and was holding meetings; but on account of sickness he found it necessary to go home. I hope he will soon be able to return. He is a man I think much of; a man, I believe, whom the church can trust. He leaves a person feeling better than he finds him. At least that is the way it seems to me.

Our little branch here at Bedison is getting along very nicely. We have not yet reached perfection. Oh how slowly we progress! I hope we will remember our God and our duties daily.

Pray that God's Spirit may always be with us, that the things of this world may not take all our attention, and we serve God only when we have time.

Your brother,

A. JENSEN.

COYOTE, MONTANA, January 28, 1914.

*Editors Herald:* I wish to thank the Saints for their kindness and earnest prayers offered in behalf of Sister Waterman. She has left us to mourn and wait till our change comes. We were hoping and praying that we might cross the border together; but the Lord ruled otherwise, and so we conclude that Sister Waterman was better prepared to go. We trust that the severe trial may help us to be more humble and pure, that we may be more worthy of the rest that remaineth for the people of God.

Sister Waterman suffered more or less through life. When but a girl she was left to support and minister alone to her afflicted mother, whom she buried at Hereford, England. During this period she was an earnest worker in the Methodist Sunday school and class room. As Patriarch Keeler said, her life had been one of consecration to God. In London, England, she worked at the millinery trade and cared for two children, while her husband was at Birmingham preaching the gospel from house to house. During this time she buried

our first-born son. Her clothes trunk to-day contains the little straw hat that Willie wore. Mother love never dies.

Brother E. E. Keeler was here in 1911 and left us a blessing that has made life more tolerable and has increased our love for God and each other.

Last fall bishop's agent Reese called on us to see what we would do to remove the church debt. I was sad that we could not do anything, but Sister Waterman smiled and took from a hiding place two dollars she had been saving for an emergency fund. That was given Brother Reese. I think Sister Waterman is worthy a place beside the widow who cast her mite into the treasury at Jerusalem.

To those who think that Sister Waterman should have been removed from here ere this, let me say that the physician who attended her said that to have saved her life an operation should have been performed three years ago. This she would not submit to. Sister Waterman has been raised from death's door almost instantaneously in the past. Her departure now is manifestly God's will, or the prayers of the faithful would have prevailed. The Lord is almighty, and his will alone must prevail. Although my feelings are painful, I could not and would not wish her here to suffer more.

Our children, Archie and Nellie, came in time to help soothe her pain, and, though we sorrow, it is not without hope in the first resurrection. This promise was given to us both; it is one of our comforts, and leaves us with a stronger desire to endure unto the end.

May the Lord help us all, and finally wipe tears from all faces.

In hope,

WILLIAM WATERMAN.

LAMONT, IOWA, January 29, 1914.

*Editors Herald:* I have been a member of the church two years. My husband is a minister. He goes to Oelwein twice a month. I am blind. This is my own handwriting. I am doing my best to serve the Lord. I can do all kinds of house work.

MRS. WESTON.

MOSS POINT, MISSISSIPPI, February 1, 1914.

*Editors Herald:* In the HERALD for December 24, there appeared a request for prayers in behalf of Brother J. J. Miller. I want to say to the Saints that God has taken him home to his rest to await the resurrection.

He had December 19 set apart as a fast day in his behalf. He made this request three weeks before he passed away. The night he died, December 19, he requested that we spend the night in prayer and testimony meeting. On the back of a tablet he had we found the date of his death recorded, December 19, 1914, in his handwriting. When it was recorded we do not know.

I request the Saints to pray for my mother, as she is well stricken in years, and heartbroken over the loss of our earthly father and her companion.

May God bless the Saints everywhere and answer their prayers. Pray for me that I may be faithful in the service of the Master.

Box 136.

E. E. MILLER.

LUCASVILLE, OHIO.

*Editors Herald:* I have been a member of the church over three years, but have fallen back considerably. I desire the special prayers of all HERALD readers that I may be able to overcome that which I am not able to bear.

I am negotiating for a home joining our church here at Pleasant Valley Branch.

I was baptized by Brother Charles Cooper, at Carbon Hill, Hocking County, Ohio, December 21, 1910. I am thirty-six

years old and have a wife and three children. Pray for me that I may do my duty in the church and be of some service to God.

I shall continue to pray for this latter-day work so long as the Lord wills that I shall live.

In bonds,  
ELBERT C. BOND.

CLITHERALL, MINNESOTA, February 4, 1914.

*Editors Herald:* The Union Branch is trying to help the work along up in this region of country. I think the branch in general is more interested in seeing things move along lines of usefulness than it has been for quite a while. Brother B. S. Lambkin has been with us. His teachings are the kind that are productive of good and will if followed result in placing the Saints on higher ground.

There have been some changes in the officers in our branch. Brother Lester Whiting is branch president instead of the writer; he has the respect and confidence of all.

We are looking forward to the time of our reunion, which will be held in June. We want to make it the best ever held in Minnesota. We hope all the Saints will be on hand, bringing the good Spirit with them. If we do this God will not fail to do his part, and thus success and great good will result.

I have been in this work something like nine years; I have never regretted the step. I am very thankful that God saw fit to call me from darkness and heresy to the marvelous light which came into my soul when I united with the church. I had the testimony that I pleased God. I had the evidence that I did right. I had the testimony that I was completely born of water and Spirit, in harmony with the law of God. I, like others, have been visited with the Holy Spirit until I have been able to bear testimony to what I have received, and that this work is indeed of God. God has spoken to me through the Holy Spirit to the effect that this is his church, the bride, the Lamb's wife, who is making herself ready.

I feel that it is little I can accomplish, compared to what others are qualified to do. I am thankful we have such able men in the church, who are prepared to give us meat in due season. It seems to me that there was never a time in the history of the church when the need was greater for good earnest workers to carry on the work, get the people in fit condition, and bring about the preparation necessary to make ready to meet Christ when he comes in flaming fire.

We need to put from us everything that stands in the way, and become fully reconciled to God and his work. Yes, this we must do, and never cease until he says it is enough. If we are not sanctified by the law of Christ we must inherit another kingdom; we must make the choice.

I love to feast upon the good things that come to us in the *HERALD*, *Ensign*, and *Autumn Leaves*. I do not see how anyone can get along and expect to keep in touch with the work without these white-winged messengers, freighted with gospel food.

My desire is that the peace of God that passeth understanding be and abide with us all till the end. If we walk in the light as he, Christ, is in the light, then the blood of Christ cleanseth us from all sin.

LURETT WHITING.

ON BOARD THE TRAIN, February 3, 1914.

*Editors Herald:* We journey westward to the big State of Montana, once the home of the buffalo, now noted as the home of the homesteader. Our hearts beat with joy as we anticipate meeting loved ones again, father and mother, brothers and sisters, and those lately arriving into the family circle. But while all this makes us happy, we stop, look back,

and our hearts cry out for others of our loved ones we leave behind.

We think, too, of the little band of Saints and friends that were waving us farewell as long as we could see. We think not only of their kind words that were accompanied by honest tears as we parted at the train, but we think further back, of the years we labored together in the kingdom of God, how they were always ready to give a helping hand to wife and baby while I was out in my mission work, and thoughtful they always were of the missionary's needs, proving themselves disciples indeed.

We think of the day we were organized into a branch, few in number, with only one officer, and of how we were told through prophecy that soon we would have a full set of officers and others added to the fold. We remember that in harmony with his promise the Lord called one to the office of elder; moved upon Brother Pinkerton, then a priest, to move to Belvidere, to assist in building up the work, and who has since been ordained an elder, proving himself a very efficient branch president; that Brother Daer was ordained teacher, and later an elder; that Brother Darmon was ordained a teacher, and last Sunday a priest, his worthy son Edwin being called to succeed him in his former office. Surely the Lord has blessed us all, and has been pleased with the Belvidere Branch. Then we think of the twenty and more true, noble souls that have obeyed the gospel, and are now strong in the work. Saints, it is good to love and be loved by such as these.

We shall long remember the last day (Sunday, February 2) we spent with them. It was a busy day, indeed, so necessarily a happy one. We drove some six or seven miles out into the country and baptized two promising young souls, were back into town in time for sacrament service, where the Lord was with us in power, speaking to us through the gift of prophecy, helping us to appreciate more and more the restored gospel. Brother Pinkerton and I ordained Brother William Darmon a priest and Edwin Darmon a deacon, confirmed the two baptized, administered to the sick and attended preaching that evening.

The following evening wife, baby and I started for our new home. While we shall live in a State far away from blessed Illinois, our zeal in the gospel, we think, will be none the less. Were there no life beyond the grave, the true happiness we have enjoyed in the gospel work on this side makes us feel that life would be empty without it, so we expect to go at it harder than ever, and hope to keep ourselves humble and clean, so the Lord can use us wherever he will.

May the dear Saints who have always been so thoughtful of us still remember us in their prayers.

Yours in bonds, J. A. BRONSON.

VANSCOY, SASKATCHEWAN, February 4, 1914.

*Editors Herald:* In February, 1910, while in Caribou, Maine, I had a dream. I seemed to be before three doors. Something told me that in one of the rooms behind those doors an important event would take place. Going to the first door, I extended my right hand and opened it. I then opened the second. When I came to the third I understood that whatever was to take place would take place there. I reached out my hand to the knob, saying, Lord have mercy on me. I turned the knob with difficulty. The door opened heavily. A handsome woman dressed in white approached me. She did not speak, nor did I. I ran swiftly up what seemed to be a stairway, narrow and straight and brilliantly lighted.

Now let the doors represent years, one, two, and three. After the third year, or during the third year I would meet



the beautiful woman and enter upon the straight and narrow way leading upward into the light. In November, 1913, I went to work for Brother Clark, who had been baptized a few days before. At his request I went to church with him one night, and in that brief hour learned more than I had learned all my life at other churches. After attending four or five meetings I was baptized.

Referring to the dream, my baptism occurred within a day or two of three years from the time of my dream.

Dear Saints, my heart is in the work. Though very weak, I can thank my Lord and Savior Jesus Christ for his goodness and love toward me. He has guided me through the door and into the straight and narrow way, and I find myself among Saints and in a very nice branch, the Minnesota Branch, near Vanscoy, Saskatchewan.

I find when I search the Bible, Book of Mormon, and Doctrine and Covenants that a great and marvelous work is about to be done, that we must be faithful, and reason one with another and do that which is right and pleasing in the sight of God; we must all be of one mind.

I thank God that he has guided me to this work of latter days. I ask the prayers of the Saints that I may hold out faithfully, and receive a crown of righteousness and reign with God on earth a thousand years.

Hoping to be with you all hereafter, I am,  
Yours for service,

THOMAS W. PRICE.

ITHACA, NEW YORK, February 5, 1914.

*Editors Herald:* Having been placed in charge of the Religio home department for New York District, we take this means of getting in touch with its scattered members.

We think every church member should have a knowledge of the good things contained in the Doctrine and Covenants, and that is where our Religio lessons are taken from at present.

The *Quarterlies* are so nicely arranged that anyone who can not meet with a session of Religio can very conveniently study the lesson at home, either in a neighborhood class, in family circle, or even by himself. The lessons are very interesting just now, dealing with the financial law of the church, something in which we all should be well informed.

If this meets the eye of any church member in this district who is not supplied with a *Religio Quarterly* and already at work on it, please send me a card stating that you wish to begin this study, and I will send you a *Quarterly*, membership card, and report envelope at once.

Don't put it off or you will miss the best lessons of the quarter. Our district is a little behind in this. Let us catch up. In this way everyone can be a full-fledged member of Religio.

Daughter and I are located at Ithaca, where she is taking her last college year in famous Cornell, and though so far from any of the Saints, we have not lost interest in the work. We have favored some of the churches and Sunday schools every Sunday with our presence, and never miss an opportunity to let the people know who we are, what we are, and why we are—when they give us time for the last. Those who have had like experience can imagine the interesting times we have had.

We have both been called on at different times to give talks to the Sunday schools. Once I gave them a short talk on our missionary work among the Indians, in which I related some of our experiences among the Tuscaroras while in tent work last summer, emphasizing the fact that our funds and energies are needed in our own land as well as among the heathen of foreign countries.

On one occasion, by request the daughter gave a talk on social conditions among the young people of Mormondom, which effort made her unexpectedly notorious. On the day previous the man who had made the request upon his own authority was harassed by continual censure and his phone kept incessantly singing with reproaches for thinking to permit a Mormon girl fresh from Utah to air her doctrines before the young people of the Sunday school. So on Sunday morning as he introduced her he apologetically added, "Of course, we trust that Miss Chase's good judgment will keep her from expounding her personal belief." Naturally, Miss Chase was quick to explain that her belief was not Mormonism, and as can be imagined after all this advertising she did not lack for an audience. People came in from other Sunday schools. Even yet among university students she hears herself referred to as the girl who gave the lecture on Mormonism.

We have succeeded in placing the Book of Mormon and *Autumn Leaves* in the city library, and while A. M. was home for Thanksgiving he carried up our church histories to be deposited for public use. We wish some one could make a donation of these books as a gift to the library. This college city with its six thousand students should have access to those books.

Trusting we may hear soon from those interested in Religio we remain,

Very sincerely your sister in the gospel,  
445 NORTH TIOGA STREET. MRS. A. M. CHASE.

GALES FERRY, CONNECTICUT, February 7, 1914.

*Editors Herald:* We are among the scattered Saints. We have for some time contemplated moving into a branch where the family can have church privileges. We would be grateful to hear from Saints living in Florida or other of the Southern States where there are branches of our church as to the climatic conditions, crops grown, prices of land; also from Saints living near Los Angeles, Fullerton, Pasadena, or in the San Joaquin Valley, California. We are a family of six, all members of the church. I am a competent carpenter. We live on a farm.

We are in the midst of people who seem to care nothing for the gospel of Christ. There are a few tongue-talking Holiness people here who have no use for any church organization. While their spirit has told them that the spirit that is with the Saints is the same that they possess, yet they have no use for the true gospel.

We have lived here about fourteen years, and are longing to move on a fruit farm in California or Florida with our stock, with the privilege of buying.

With love to all Saints, I am,

Your brother in gospel bonds,  
THOMAS G. WHIPPLE.

EROS, LOUISIANA, February 5, 1914.

*Editors Herald:* I was baptized July 25, 1909, by Brother Heman Fuller, at Eros, Louisiana. After pondering over the matter and praying for a year I became convinced that this was the true church of Christ. Since being in the church I have seen the sick healed almost instantly under the hands of the elders. Though I have wandered in many by and forbidden paths, yet I know that this is God's eternal truth. I have never wandered so far as to have lost all hope.

We were visited by Brother James Smith and Brother J. T. Riley in December. They preached many interesting sermons, which gave us all great encouragement. We feel that we should be entitled to the blessings God has promised to the children of men, but we look about us and see many things that we have left undone. We can truthfully say that God has been merciful toward us.

I ask the prayers of the Saints that I turn not back, but press on in this warfare of life little by little until I become useful in the service of God. I desire to raise my three little children to be useful in the hands of God. This place is like many others, it is trying for Latter Day Saints. There are churches of different denominations.

We have a little branch of about forty members. We have prayer meeting most every other Sunday at Brother W. H. Fuller's. Some of us are striving to keep the campfire burning, though sometimes it seems almost to go out. But we ask the prayers of the Saints that we may be successful workers, and be redeemed at the final consummation with the blessed of all ages.

Love is an abiding principle of righteousness. That we may love one another is my prayer.

Your brother in Christ,

J. L. GRyder.

NEW LISKEARD, ONTARIO, February 8, 1914.

*Editors Herald:* We are having very stormy weather in this north land just now, and expect it right on till spring. We are getting along finely in this branch, and expect with God's help to accomplish much in the future.

Elder Ribbel has baptized about ten about New Liskeard, and is now laboring in a place called Thornloe, about twelve miles north of here. We had Elder John Shields with us for a couple of weeks at Christmas, and were encouraged by his work among us. We also had Elder Pycock for a time last summer, under whose hands I received baptism along with Brother William Shields. This branch is in a fair way to go ahead, and if we as Saints are faithful and work we will be able to overcome any evil tendencies that are inclined to retard our progress.

There is a large field for work in this country. Although difficulties are numerous and poor roads a great hindrance, yet in the near future all the obstacles may be overcome. Elder Pycock and the others who have visited us gave us renewed courage to go on, and their able exposition of the truth as contained in God's word is a great blessing to us all. I think the truth is more acceptable to the people in this new country than in older settled parts of the province. The people in the north live nearer to nature and consequently are more easily attracted to and have a longing for nature's God.

New Liskeard is near the world famous mining camp of Cobalt, and all around us are evidences of the wonders of the Creator who formed all things by the work of his power.

That the good work may go on to perfection is my prayer,  
Your brother,

W. B. BORTLEMAN.

OTTER LAKE, MICHIGAN.

*Editors Herald:* The work is progressing here. Oh, how I rejoice when I think of the plan of God and his love for humanity.

I was baptized by Elder Knisley, at Walkerville, Ontario. Shortly thereafter I was impressed to move to Otter Lake, Michigan, where some of my relatives lived. In doing this I gave up my occupation as a railway conductor, and could see nothing but hard work and small wages to support a wife and four children. My companion and children were disheartened when they thought of leaving the city, and especially when they saw me take up the spade and go into the ditch to make a living.

However, I was not long here until through the influence of the Master and my feeble efforts my brother, W. A. Jones, was brought to see the light of the beautiful gospel. Elder

William Davis was sent for, as there were no Saints in this place. The brother and his wife were baptized. So the work was started. Later some friends were added. Another brother and wife were baptized. Then Elder William Collins, of Flint, Michigan, came and baptized one of my daughters. Brother R. D. Weaver came later. He was at that time officiating as a priest. He did much good for the cause. He baptized four, including my aged father. Later Elder Hutchings, of Flint, was with us and did some good work, baptizing three. Another was baptized by Brother J. Jones.

Now, last, but not least, Brother G. Washburn, of Flint, came among us. The community was very much agitated. They took their Bibles from the shelves and compared them with the one Brother Washburn used. They were talking Bible in their homes, on the streets and roadsides, in shops and places where the Bible was not before thought of. Two were baptized and more seemed almost ready. Brother Washburn then had to return home. Others labored here whom I have not mentioned, but they are remembered.

The Lord works in a mysterious way his wonders to perform. We have now twenty-six Saints in this place, but no branch as yet. We have a good Sunday school and Religion. I ask an interest in the prayers of all the children of God that my faith fail not. May the work advance everywhere.

Your brother in Christ,

F. L. JONES.

SPRINGFIELD, MISSOURI, February 8, 1914.

*Editors Herald:* We of the Springfield Branch at the beginning of the New Year have examined ourselves and made a silent vow that we will in the year to come strive to come up higher and keep the whole law; and we are getting results. Our attendance at all the services is better; our prayer meetings are more spiritual; our preaching is more spiritual, edifying, and uplifting; and for all this we have reason to rejoice. The future looks brighter and more hopeful in this branch than for a long time. Our young Saints are active and alive to the work; the old are shaking off the coals from their garments and are arising in the strength of their might. May the Lord be praised! The Saints in our branch to-day listened to one of the best talks by our sixteen-year-old presiding teacher on the work and purpose of the church that it has ever been my lot to hear. He also outlined the duty of the Saints in keeping the whole law. He suggested how the Saints might avoid the troublesome things to come as a consequence of the closing scenes of earth. It was soul inspiring. We would admonish all Saints to look into their lives and see where they could add to their faith.

I have been in the church sixteen years. I was one of Campbell's followers, and for many years thought I was right; but finally I began to look at the church I was in with a view to proving all things. In this endeavor I went up against a difficult proposition, and found that all I had was a man-made institution. When I began to look about I found others in the same condition.

In consulting with two of our preachers on certain things found in the Bible, I was told that they were no longer needed; that the canon of Scripture was full; that which was perfect had come on the day of Pentecost, and was now operating through the written word in the hearts of those who believed. As I had not been blessed with the Spirit after baptism I began to think there was something wrong with me or with the promises found in the Scripture. So I asked why the signs did not follow the believer. I was told that those blessings were only for the apostles. Believing at that time that the educated ministry should know, I became skeptical because the Savior said he would send the Comforter, even the Spirit

of truth, and that it would guide into all truth, and I was told that the promise was only to the apostles.

This answer was the "straw that broke the camel's back" and I began to read Holiness literature. They taught that the signs followed the believer. So far, so good. But other things they taught were inconsistent. I finally concluded that faith, repentance, and baptism for the remission of sins were Bible doctrine. These they ignored. I believed that by good works we must develop into full-grown men and women in Christ. They taught that sanctification would remove the carnal nature and we would become immediately perfect. That looked to me like a young wasp, bigger when first born than at any time thereafter.

The teachings of others were just as inconsistent, so I made myself believe that all had gone astray, or that the Bible was false. I concluded not to pay the preachers any more for teaching something I did not believe, and made up my mind to do the best I could and leave the result with God. The church tried to show me that I had foolish ideas, but failed.

I found this a terrible condition to be in. Just think of going through this life without hope! I often thought, What will be my condition when death comes? It was not a pleasant scene to meditate, you may be sure.

About this time my health began to fail, with no hope of a change, for I was an inveterate tobacco and coffee user and meat eater. The church I was in had never taught against these things, for the good preachers used them and were often more interested in their salary than in the flock.

In this condition, without hope of a better day, the gospel found me. The very first sermon brought to me new life and hope. I went to hear through curiosity, least expecting to hear anything that would satisfy more than a morbid curiosity. I shall ever remember that time as one of the brightest spots in my life.

I had heard and read of the "Mormons" for years, and expected to hear and be fed on more chaff like I had received all my life. But, thanks to God, as the truth began to be unfolded by the aid of God's Holy Spirit, light sprang up and began to illuminate my darkened mind. It was food for my hungry soul. And when the full light of the latter-day gospel, even the angel's message, was turned on I said, If this is what the world calls "Mormonism" I want more of it. I received more of it and found it to be no idle tale, but the old Jerusalem gospel which had illuminated the minds of the ancient worthies from Adam to John the Revelator.

In reading the sealed book I received a testimony that was light and knowledge that I could not gainsay or reject, and had no desire to set aside. The result was that I was baptized by a servant of God in harmony with the divine injunction. After being confirmed, the light of the restored gospel began to shine out in all its effulgence and glory; and by the aid of the God of heaven I could lay aside tobacco and other useless and harmful appetites and habits, so that to-day at the age of sixty-five I am hale and healthy, and surely have a hope that reaches beyond the veil and a testimony that the world can not receive.

But with all this I see I am not perfect yet, for the reason that I have not kept the whole law, as God's people must do before Zion can be redeemed. Saints, we as a people are found wanting when we do not keep the law. Shall we retrograde or move up? By all means let us be true Saints, and rally to the standard with our tithing and surplus and godly living.

My experience in the gospel work is that the one who keeps the temporal law as well as the spiritual is the one who is most blessed spiritually. I firmly believe that if the church were faithfully keeping the whole law when we meet in our

social meetings we would receive many demonstrations of the Spirit that we do not receive; that when the Saints called the elders they would receive the blessing, where they now often fail to receive. God perfected his great plan and purpose before he revealed it to mortal man; and if we want to realize the benefit of that plan we must accept the conditions.

If our faith prompts us to pay our tithing and give our surplus into the Bishop's hands, God is bound and will come to our rescue in time of need. The gospel is a business proposition; it is simple, reasonable, and just; it will lift us up above the environments that now surround us, and will help us to live by every word that God has given.

How can I say I love this great latter-day gospel and not give God his part of my earnings, that my brother who is struggling against odds might be relieved of his burden? If I have two houses and need only one, I should consecrate the other; if you have two farms and need only one, you should consecrate the other; if we have money that we do not need, we should consecrate it. Then if we are in need—the Lord's storehouse is open to us. If we do not do this we are not converted.

I have no fears of the final outcome of this great latter-day work. If I fall out it will move on. If I stay in and do my duty I can help it along. So can you. Let us rally to the standard and with our surplus as well as our prayers stand by those who are leading the army of the Lord up to where we can look over and see the glories of the promised land.

May God add his blessing and help us to come up higher where he can best use us in our different callings.

Still in the conflict,

J. W. QUINLEY.

DIXONVILLE, ALABAMA, February 8, 1914.

*Editors Herald:* A goodly number in this district are still in the faith, and trying in their weak way to do something for the Master. I long to see our people become more interested and more spiritual and prayerful, so we may receive more of the blessings promised to the faithful and the good.

There is nothing that affords me greater pleasure than to be where I can attend all the church services. I have been doing all I could in my weak way, with the poor opportunity I have had to serve the Lord. All I have to regret is that I could not do more. Sometimes we have things to meet that we do not understand. I have been working in the church for the last five or six years, missing only a few Sundays on account of sickness.

I became very ill, and was finally taken to the hospital. I was operated on twice and lay for five weeks in a critical condition, not knowing whether or not I would ever again meet with our good people. But by the prayers and faith of the Saints and the help of the Lord I recovered. I can now attend Sunday school again and teach my sweet little class. Oh, how grand it is to be where we can do something in the service of the Lord! I left home to go to the hospital the very week the reunion started at Alaflorea Branch. When thinking of the grand time the Saints were having at the reunion and how much I would have enjoyed being there, I could not refrain from tears.

Tongue could not express the severe trouble and sickness I have endured during the past six months. My patriarchal blessing spoke of sorrow coming to me and the family, and we surely have met it.

Oh, how grand it is to be situated so we can hear the gospel explained in its fullness by our able missionaries, such as Brother I. M. Smith, a man of God, and one who is doing all he can in the service of the Lord. He is now visiting the Alaflorea Branch. We regret that he must leave us. How

grand it would be if the Saints could see eye to eye, pay their tithes and hasten the day when there would be no parting.

My health is not good. I ask an interest in the prayers of all the Saints, that I may grow strong and become able to do more for the Master, and win for myself a crown of glory in the presence of the Lord. I remain, a weak sister,

PATSY ALLEN.

## News from Missions

### Northern Indiana.

I left Lamoni, Iowa, January 7, arriving at Wabash, Indiana, the ninth. I spoke three times in Mr. and Sister William Quinn's house to small crowds without much interest. I went to Angola, Indiana. Brother Petre came and took me to his home. We drove around through the cold and over bad roads to find a place in which to hold meetings, and finally succeeded in getting the consent of the school director to use an old schoolroom that had not been occupied for some time. There is also a Methodist church on the same corner. When we went to get the key of the schoolroom the people could not find it and said, Why don't you go into the church? there will be nothing said about it. One said he would take it on himself to let us in, so we went to work and swept it out. The roads were so bad we thought best to wait for a few days.

The Saints at Flint, Indiana, had engaged a hall, and were looking for Brother S. W. L. Scott to come and give a course of lectures on the Book of Mormon, but it seems that he had a good interest where he was and did not show up. They phoned for me to come and hold forth till he arrived. I did so, and held five meetings, with the best of attention, interest, and liberty. In fact, I do not remember that I ever spoke with greater power in my life. The last night the hall was full. We had not yet received word from Brother Scott, but Brother Petre phoned and said the people at Ottsego were inquiring when I was coming, and I thought best to go at once. I phoned to Brother Petre to announce the meeting.

With only one day's notice there were about fifty out. This was on February 1. The third night the Methodist preacher came. I introduced myself and asked him to open the meeting for me. He said, "No." I said, "You are out for the good of the people, and so am I," but he made no reply. I then offered him a song book; he would not take it, but said he wanted to speak to me after the meeting was closed. I said all right. I spoke on the organization of the church. My friend, the minister, seemed uneasy.

When I was about to announce the closing song, he arose and asked to speak. I granted him permission. He said he was the Methodist pastor, and a servant of God, and that he did not want any more Mormon meetings held in the house. I said, "Please say Latter Day Saints, sir; not Mormons." His reply was so low that I did not understand what it was. When he sat down one of the men sitting near him arose and asked him what right he had there, adding, "We keep up this church, and the best thing for you to do is to go back where you came from; now, take your medicine." The whole house applauded. When he realized the situation he said that he could not do much toward stopping the trouble, as he did not approve of harshness. I stated that if any of the people had anything to say, we would hear from them. Another man spoke up and said, "I guess we all feel the same about this matter." After some little cross-firing we closed the meeting. The preacher withdrew.

I suggested that we clean up the schoolroom and use it. The people replied, "We are going to have meeting right here.

You come back, and we will pay all damages. This church was built with the understanding that it should be a union church." We went on with our meetings, and the crowds continued to increase. On Tuesday, the 10th, the preacher returned with a few others, and undertook to lock the door; but a few of the men were there, and they pulled their coats and told the preacher if he attempted to lock the door they would strike him.

The minister and his friends went away; the men returned at night, but not the preacher. The house was about full. The men said they were a church committee, and came to talk the matter over with the men of the community. I could not hear what agreement they came to, but our men went to see a lawyer yesterday, and sent word to me to come and go on with the meetings. The lawyer told them to take a vote of the people, and if they wanted meeting to go on until the Methodist people took a legal course, and then they must give it up, as the Methodists had the deed. They took a vote last night, and it was unanimous for the meetings to continue. There were about seventy-five or eighty present.

The Methodist pastor at Flint was in a rage too. Nearly the whole town was almost ready to mob him, because of his saying such hard things about the Saints. A few weeks ago when Brother Petre and I went down there he told the people to lock up their women, for there were two Mormon elders in town. There are some there who want to be baptized, but their faith is a little weak, owing to this cold weather.

Yesterday, February 15, I closed our effort at Ottsego Center with fairly good interest, but with not quite so large a crowd as there would have been if it had not been so stormy. Yesterday I had three friendly talks with outsiders. As I left them they invited me to visit them when I returned. One man took my address and said that if they could buy the church and make a union church of it he would write me to return.

I am feeling somewhat discouraged over conditions at home, as wife has been very sick, and was poorly at last writing. These conditions, with the church treasury low, make me feel quite blue sometimes. But I am thankful for the Lord's blessings when preaching the word. I feel that the way is opening up for the work in this part of the district. I see no place to cease the conflict.

Ever praying for the progress of the work,

WILLIAM DOWKER.

HAMILTON, INDIANA, February 17, 1914.

## News from Branches

### Omaha, Nebraska.

Brother and Sister P. N. Craig are doing an excellent work with the young people in musical and social lines. The Washington-Lincoln program at the Religio Sunday evening, February 22, was quite interesting and instructive. "Lives of great men," etc.

The regular business meeting held Wednesday evening gave indication of fair to good spiritual condition, as shown by the reports of the priesthood.

In these strenuous times of lying up treasures, how many realize the debt we owe the faithful missionaries who labor for months in the mission fields against difficulties and privations we can never know in the business world and at home. What an impetus the church would receive if several hundred of our wage earners would deposit from ten to twenty-five dollars with the Bishop every month, instead of lending support to worldly institutions. "Where your treasure is there will your heart be also."

ALICE CARY SCHWARTZ.

345 OMAHA NATIONAL BANK BUILDING.

## Miscellaneous Department

### Conference Minutes.

**SOUTHEASTERN ILLINOIS.**—Met with Springerton Branch, February 7 and 8, R. H. Henson, Samuel Hoover, and W. R. Dexter in charge. Statistical reports: Brush Creek 389; Poplar Creek 98; Tunnel Hill 204; Dry Fork 50; Springerton 139; Kibbie 58; Bungay 53. Bishop's agent reported: Receipts, \$604.68; expenditures, \$620.68. District treasurer reported: Receipts, \$124.83; expenditures, \$112.05. Delegates to General Conference: E. W. Sutton, W. R. Dexter, L. C. Moore, R. H. Henson, Ralph Lasater, George Ellis, S. S. Smith, F. M. Davis, W. W. Brown, Joseph Slover, Neva B. Carter. Each branch president was chosen to raise means to help pay the remaining indebtedness on the new church at Cisne, Illinois, to report to district treasurer by June 1. Organization of a branch at Brown Church was recommended. William Daniels and Jesse Shaw were recommended for ordination to office of priest; Alma Ayers to office of teacher; John D. Shaw to office of deacon, the same being referred to Brush Creek Branch for approval. Officers elected: President, R. H. Henson; first assistant, E. W. Sutton; second assistant, George Ellis; secretary, W. E. Presnell; assistant, W. W. Brown; treasurer, Samuel Hoover. New set of rules and regulations was adopted; copy of same will be printed and sent to each branch. Adjourned to meet with Tunnel Hill Branch, Saturday before first Sunday in June. W. W. Presnell, secretary.

**SOUTHERN CALIFORNIA.**—Met at Los Angeles, February 22 and 23, F. M. Sheehy, James E. Kelley, W. A. McDowell, R. F. Slye, and W. A. Brooner of the missionary force, were present. Reports show a net gain of sixteen. Report blanks provided by general church were adopted. Bishop's agent, Fred Adam, reported: Receipts, \$6,026.21; disbursements, \$4,576.16; paid on church debt, \$341.85. Reunion committee financial report showed: Receipts, \$903.41; expenditures, \$909.13. Tent fund receipts were \$72.03, expenses, \$71.95. Next conference is to meet during reunion, to convene July 31 at Convention Park. Delegates to General Conference: James E. Kelley, F. M. Sheehy, R. T. Cooper, W. A. McDowell, Elizabeth McDowell, Madge P. Knowlton, Emma Burton, Frances L. Keeler, Lelia D. Cooper, Sarah A. Howland. R. T. Cooper, secretary.

**CENTRAL TEXAS.**—Convened with Cookes Point Branch, February 7 and 8, President J. M. Nunley presiding. Branches reporting: Texas Central, Prairie View, Houston, Philadelphia, Cookes Point. Bishop's agent reported: Receipts, \$209.18; expenditures, \$36.90; \$39.90 of amount was collected for church debt. Houston Branch was admitted to conference. C. W. Spence of Prairie View was approved for ordination to office of elder, same being referred to J. M. Nunley and D. B. Higginbotham. S. Armstrong was elected district librarian. Delegates to General Conference: J. M. Nunley, R. M. Maloney, G. R. Kuykendall; authorized to cast majority and minority vote. Speakers were J. M. Nunley and B. F. Spicer. C. M. Mitchell, secretary.

### Convention Minutes.

**NORTHEASTERN KANSAS.**—Religio convened at Topeka, February 6. Officers elected: President, Fred A. Cool; vice president, Frederick Kueffer; secretary and treasurer, Ethel Bayes; home department superintendent, Mrs. Lucas; member library board, Mrs. Hedrick. Delegates to General Convention: Fred Cool, Florence McNichols, Frank Hedrick, Mrs. Lucas, Frank Pierce, Ethel Bayes, Frederick Kueffer, Joseph Arber, Ben Shriner, E. T. Lucas, Joseph Norman, Mrs. J. Elder, Samuel Twombly, Albert Carney. Ethel Bayes, secretary.

**NORTHEASTERN KANSAS.**—Sunday school met at Topeka, February 6. Officers elected: Superintendent, Mrs. E. S. McNichols; assistant superintendent, Frederick Keifer; home department superintendent, Mrs. Betty Twombly; secretary and treasurer, Mrs. Martha Cool; member library board, Mrs. A. E. Sprague. Delegates to General Convention: Mrs. E. S. McNichols, F. A. Cool, Joseph Arber, Sister A. E. Sprague, Frank J. Pierce, Ethel Bayes, F. G. Hedrick, Elmira Miller, Frederick Keifer, Samuel Twombly, E. T. Lucas, Florence Reedy, Sister E. T. Lucas, Joseph Norman, M. D. Robison, Maude Norman, Sister M. D. Robison, Madge Keifer, Sister Anderson, Iola Keifer, Jay Bowser, Albert Carney, James Bailey. Mrs. Martha Cool, secretary.

**GALLANDS GROVE.**—Religio convened at Dow City, Iowa, February 13, J. L. Butterworth presiding. Officers elected: President, Raymond Butterworth; vice president, Earl Hoisington; secretary, Floy Holcomb; treasurer, Frank Crandall; member library board, Leonard Hoisington; home department superintendent, Grace Baughman. Delegates appointed with same instructions as received by those for Sunday school. Rule of representation was adopted whereby each local shall be represented in district convention by one delegate for every ten members. Adjourned to meet at call of executive committee. Floy Holcomb.

**GALLANDS GROVE.**—Sunday school met at Dow City, Iowa, February 13, superintendent C. J. Hunt in charge. All schools reported. Officers elected: Superintendent, D. A. Holcomb; assistant superintendent, Ellen Ray; secretary, Floy Holcomb; treasurer, Vinnie Hatch; home department superintendent, Nellie Hall; member library board, J. L. Butterworth. Delegates to General Convention: Nellie Hall, Leonard Hoisington, Earl Hoisington, J. L. Butterworth, Ora Butterworth, D. A. Holcomb, C. J. Hunt, A. H. Rudd, May Rudd, Claire Crandall, James Bullard, James Pearsall, Edward Rannie, J. B. Wildermuth, Ellen Ray, L. C. Hatch, Vinnie Hatch, George Hoisington, Mrs. George Hoisington, instructed to use their influence to bring about a uniformity of rules between the constitution and by-laws and the library commission concerning the appointment of librarian. Floy Holcomb.

**SOUTHERN INDIANA.**—Sunday school convened at Indianapolis, November 7, superintendent Charles Fish presiding. Officers elected: Maud Fish, superintendent; Louise Schmitt, secretary; Goldie Brooks, treasurer; Huston Glenn, home department superintendent. Delegates to General Convention: Brother and Sister Charles Fish, Brother and Sister F. G. Pitt, Brother and Sister Alma Barmore, D. Baggerly, Katherine Schmitt, Brother Nolen, H. E. Moler, Brother and Sister Warne, J. W. Metcalf, Jacob Halb. Louise Schmitt, secretary.

**SOUTHERN INDIANA.**—Religio met at Indianapolis, November 7, President J. E. Warne in charge. Locals reported. Officers elected: J. E. Warne, president; Katherine Schmitt, secretary; Goldie Brooks, treasurer; William Tilden, librarian; Rose Davis, home department superintendent. Delegates to General Convention: Brother and Sister F. G. Pitt, Brother and Sister Alma Barmore, Katherine Schmitt, H. E. Moler, J. E. Warne, J. W. Metcalf. Katherine Schmitt, secretary, 718 Zane Street, Louisville, Kentucky.

### Pastoral.

*To the Saints of the Utah District, Greeting:* It affords me pleasure to address this second letter to you, especially so by reason of the high standard by which we are to be measured and the pure and perfect life unto which we have been called. It is indeed gratifying to know that there are those of you who have the work of God at heart, and who aspire to the supreme service, the serene life, the unstained character of Christ.

Consider the privileges of our fellowship in Christ, and the precious promises made us if we will but remain steadfast to the end. We feel confident that everyone who has enlisted in the service of Christ desires to be of assistance to the church, and by reason of the light given them in the gospel desires to lead others to the realization of a life complete, spotless, and entire. Let us remember that religion is for this life; it is to fit mankind to live here and now; not to prepare them to die. Christ had no other purpose in view than that man should learn of him the grand secret of life when he said: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." A yoke is an instrument by which the burden is made lighter. Christ's yoke is the gospel; by reason of the gospel yoke the burdens of life that otherwise would be unbearable are made light, they become easy, in many instances a pleasure.

We are bidden to learn of Christ, i. e., he desires us to learn his secret of life. Here it is: Christ did not cumber himself with the cares of the world; he dwelt in the heaven of pure thought; he communed with God; he meditated upon the things that were pure and uplifting; his entire aim and object was to uplift and bless humanity; and his life became poised, serene, divine thereby. To learn of him is to learn to take life as he took it, to live as he lived, and to do the things he did.

With him, self was lost sight of in the service of others; he feared no loss, and therefore he did not grieve and worry

over misfortune. He taught: "It is more blessed to give than to receive." Therefore he did not ask, What am I going to get out of this deal; no, far from it—he gave us a lesson in service! If, therefore, I am a disciple of Christ I will not ask what am I to receive; but I will ask what can I give, how can I best serve my fellow men; and like the Master of men I will prostrate myself on the altar of service, and thereby find rest, peace, joy, and a transcendent life, poised, beautiful, and ennobling.

When we learn that joy is not found in selfhood but in service, we will be in a fair way of finding rest, divine rest. When we learn that life does not consist in having and getting, but in giving the very best we have, our all, we will begin to partake of the divine nature. When we have overcome and conquered self we are then able to teach others the way of divine peace. When we have learned to love, we shall have learned to live, for "love worketh no ill to his neighbor, therefore, love is the fulfilling of the law." Let us not therefore lean upon a broken reed, or trust in an imperfect standard, but rather let us grow into the likeness of Christ, that our lives may produce a fruitage of righteousness and peace.

One has said: "If you would be taught, seek to teach others." And so likewise we say, if you would achieve greatly, seek to encourage and uplift those around you. Remembering that in helping others we help ourselves also.

Would you ascend the heights of virtue? Become meek, become lowly, be humble, and thou shalt mightily prevail, because the God in whom ye trust shall lift you up, and thou shalt live complete in him.

J. E. VANDERWOOD.

SALT LAKE CITY, 336 South Fourth East Street.

### Quorum Notices.

#### FIRST SEVENTY.

*Brethren:* The time of our assembling is nearing, and the importance of our work makes it apparently necessary that we appoint our first session for 1914 on April 1, at 7.30 p. m. The first session will be occupied by preliminary work and prayer. We urge, as per quorum resolution, that as many as possible will be present from the first, that we may have our work prepared at an early date to present to conference.

The important questions referred to the Presidency, Twelve and Seventy; viz, The formulating of a rule to govern the Seventy in dealing with the ministerial standing of a seventy, and resluts of "releasing," "dropping," or "expelling" a seventy; and can one who has been severed from the church for the second offense of adultery reenter the church by baptism, should be thoroughly canvassed. Besides these questions there is the question, How to form a quorum decision, with others that now claim our attention and should be decided.

The following program has been arranged and each subject should have the prayerful consideration of every member of the quorum for our education and the bringing about of unity:

1. What part of the church work is missionary, and what part, if any, is not?
2. Missionary work and what it comprehends.
3. The duty of a seventy as a general officer of the church, and his association with what is called the local work.
4. Missionary work in cities.
5. Missionary work in towns and country places.
6. Missionary work in foreign lands.
7. Doing missionary work now and twenty-five or more years ago.
8. New conditions to be met with in the missionary work in the church and in the world.
9. What conditions justify absence from the field of labor appointed?
10. How far is the Seventy a judicial body?
11. Why should we not suggest our fields of labor?
12. Why should we suggest our fields of labor as missionaries?
13. A judicious expenditure of finances on the part of missionaries.
14. Shall we report marriage fees and special contributions at funeral services as part of our general receipts?
15. Our deportment towards the opposite sex while in our fields of labor.

Papers will be read upon the above subjects, after which they will be open for general consideration.

Respectfully,

JAMES MCKIERNAN, *President.*

J. F. MINTUN, *Secretary.*

FEBRUARY 25, 1914.

### ELDERS OF SOUTHERN MISSOURI.

The president will meet the quorum at the district conference to be held at Springfield, Missouri, February 27 to March 1. Let all be present. W. H. Smart.

### Conference Notices.

Saint Louis District will meet at Saint Charles, Missouri, March 14 and 15. Sunday school and Religio institute work on the 14th at 2.30, business at 6 p. m. Visitors will be met at the Saint Charles Loop of the Saint Charles Electric Street Car Line. Guides will be stationed at loop from 8.30 a. m. until 2 p. m. Cars leave Wellston (Saint Louis) Loop every half hour. Charles J. Remington, secretary.

Northwestern Kansas District will meet at Alexander, Kansas, March 21. Send reports to John A. Teeters, president.

### Address.

J. C. Chrestensen, Tigris, Missouri.

### Notice Concerning Postage.

We wish to announce through the HERALD that it costs five cents each to send letters to Jerusalem. We receive a large number upon which we not only pay the postage of five cents, but also have to pay a fine because the proper rate was not paid by the sender. As many such letter are from strangers who want relics and who forget to inclose return postage, we feel that it is hardly fair to us.

U. W. GREENE.

### Conference Daily.

Beginning Monday, April 6, 1814, *Zion's Ensign* will be published daily until the close of General Conference. Each day's doing, besides much other matter of interest, will appear in the issue printed and mailed the following morning. The price of the daily *Ensign* will be twenty-five cents for the time it runs (approximately two weeks). Send subscriptions at once so we can make up the lists. Those wishing to advertise in the *Daily Ensign* should write without delay for space and terms. Address Ensign Publishing House, Independence, Missouri.

4t

### Dedication at Scammon.

The new chapel at Scammon, Kansas, will be dedicated on March 15, at 11 a. m., Bishop E. L. Kelley preaching the sermon. We hope to see a good representation from the near-by branches. Singers from Independence, Missouri, will assist the local choir in the music for the occasion. T. W. Chatburn, president of district.

### Ordinance Number Thirty-eight.

An ordinance granting to the Herald Publishing House, a corporation and its successors and assigns, the right to erect and maintain an electric light and power plant within the corporate limits of the town of Lamoni, Iowa, and to place and maintain electric wires in the streets and alleys of the said town.

Be it ordained by the town council of Lamoni, Iowa:

Section I. That the Herald Publishing House, a corporation duly organized under the laws of the State of Iowa, and having its principal place of business at Lamoni, in the county of Decatur, in the said State of Iowa, its successors and assigns, be and it is hereby granted the right, privilege and franchise of erecting, maintaining and operating an electric light and power plant within the corporate limits of the said town, and of using the streets and alleys of the said town by placing and maintaining wires upon, along or under the same conveying electric current for the purpose of light and power within and without the said town, together with the poles or other necessary supports therefor.

Section II. That the rights and privileges granted by the preceding section as to the use of the streets and alleys shall be subject to just and reasonable regulation by the town council, which may by ordinance from time to time provide the manner in which, and the places where, the said wires and the poles or other supports thereof, shall be placed upon, along, or under the said streets and alleys, and may divide the town into districts for that purpose; nor shall the rights and privileges hereby granted be construed to abridge the right of the said town council to make regulations by ordinance for protection against electrical apparatus, or to regulate rates, rents, and service, or to fix rents and rates.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

Section III. That this ordinance upon its passage shall be recorded and published as by law provided, and the question of its ratification is hereby ordered submitted to the legal voters of the town of Lamoni at the regular biennial town election to occur on March 30, 1914; if at the said election a majority of the votes cast on the said question shall be in favor thereof, then this ordinance and the franchise thereby granted shall be and continue in full force and effect for the term of twenty years from and after the first day of April, 1914.

Passed, adopted and approved this 24th day of February, 1914.

(SEAL) G. W. BLAIR, Mayor.  
 Attest:  
 J. F. JONES, Town Clerk.

ELECTION NOTICE.

Notice is hereby given that at the regular biennial town election of the town of Lamoni, Iowa, to be held March 30, 1914, the foregoing public measure will be submitted to the legal voters of the said town for their approval or disapproval.

Given under our hands and the corporate seal of the said town of Lamoni, this 24th day of February, 1914.

(SEAL) G. W. BLAIR, Mayor.  
 J. F. JONES, Town Clerk.

Married.

ROSS-FOLTZ.—At Lamoni, Iowa, February 24, 1914, Mr. Clinton Ross and Sister Catherine Foltz, H. A. Stebbins officiating. The ceremony was at the home of Brother and Sister W. H. Clum. The bride is a sister of Sister Clum.

SHARP-BROWN.—Near Blythedale, Missouri, January 1, 1914, Brother Flavius J. Sharp and Sister Florence Viola Brown, ceremony by H. A. Stebbins. The bride is the youngest daughter of Sister Mary A. Brown, widow of Brother George Brown, formerly of Saint Marys, Ontario, Canada. The young people are good Saints.

LONG-WATSON.—At the home of the bride's parents, Brother and Sister James S. Watson, of McGregor, Iowa, February 22, 1914, Brother Charles W. Long, of Monmouth, Iowa, and Sister Ruth M. Watson were united in marriage, L. G. Holloway officiating. A few invited guests were present to witness the ceremony. Several valuable presents were given to these worthy young people, who start out in life under favorable conditions.

Died.

ESSEX.—Mrs. Bertha E. Essex, daughter of Mr. and Mrs. J. L. Rust, died February 21, 1914, at the home of her father, in Gladstone, Illinois. She leaves one daughter, father, two brothers, two sisters. Services from the Methodist church in

Gladstone, O. E. Sade officiating; burial in South Henderson Cemetery.

ERSKINE.—Sister Evalina Erskine passed peacefully to her rest, at the home of her son in Ukiah, California, February 9, 1914, aged 77 years, 6 months, 19 days. She was firm in the faith of the angel message. She leaves two sons, one daughter. Services were largely attended; the singing was nicely rendered by women from a town church; sermon by J. M. Terry.

BOOKER.—Elder W. J. Booker died at Robertsdale, Alabama, February 20, 1914. He was nearly 71 years old; was baptized into the church about forty years ago, and ordained an elder a few years thereafter. His great delight was in telling the gospel story. At the time of his death he was away from home, preaching. Sermon in Pleasant Hill Church, near McKenzie, Alabama, where also he was buried. Sermon by Isaac M. Smith, burial in charge of Masonic fraternity. "Uncle Billy Booker" is a household expression, in the southern mission, where he was held in high esteem. He is survived by companion, several children and grandchildren, and a host of other relatives and friends.

GIBSON.—Indiana, daughter of John and Nancy Goss, was born June 4, 1852, in Wood Township, Clark County, Indiana, died February 4, 1914, near Borden, Indiana. She was baptized by W. W. Blair at an early age, remaining a true Saint to the end. She married James K. Gibson, May 31, 1885. To them was born one son, John L., who now resides near Borden. She is survived by husband, son, one sister, Mrs. Mary Nicholson, one granddaughter. Services and burial at Pleasant Ridge, near her old home, conducted by J. W. Metcalf.

RIDLEY.—Minta Elaine, only child of Brother and Sister Thomas Ridley, was born July 17, 1911, at Toronto, Ontario, died February 14, 1914, at Grimsby, Ontario. Services were held at the home on the 17th, and the body was taken to Toronto for burial. Sermon by W. D. Ellis, assisted by Charles Hannah.

GREEN.—James William Green was born at Provo, Utah, June 11, 1854, died at Fort Collins, Colorado, December 26, 1913. He came to Montana with his parents, James and Margaret Green, in 1864, and was a resident of Gallatin County, Montana, until eight years ago, when he moved to Fort Collins, Colorado. He is survived by three sisters and three brothers, Mrs. Thomas Reese and Mrs. Eliza Eukes of Bozeman, Miss Melissa Green of Willow Creek, J. A., of Billings, Montana, A. J., of Independence, Missouri, and C. H., of Seattle, Washington. Funeral from the Methodist Episcopal church at Willow Creek, Friday morning, January 2, conducted by L. E. Hills, of Bozeman, assisted by Reverend Wilson, the Methodist Episcopal pastor of Willow Creek. The burial was in the old homestead cemetery at Willow Creek.

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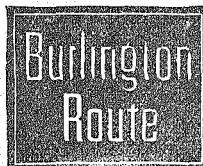
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# THE SAINTS' HERALD

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, MARCH 11, 1914

NUMBER 10

## Editorial

### REVEREND NUTTING, CONGREGATIONALIST, THROWS DOWN THE GAUNTLET.

OUR REJOINDER.—PART I.

In the opening pages of a pamphlet entitled, "Why I could never be a Mormon," the Reverend John D. Nutting (Congregationalist) refers to the following statement made by Joseph Smith:

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'" (See Church History, vol. 1, p. 9.)

#### MR. NUTTING'S CRITICISMS.

He comments on this statement as follows:

Anyone who knows the facts about the Christian churches of 1820 knows that *not one single statement of the above is true*; that hence, of course, God never spoke anything of the kind; and hence the whole story must be untrue, to say the least. And, third, by "all wrong" must be meant all radically wrong; but the churches were the most fundamentally right institutions of earth, guided by the infallible word and Spirit of God; by "creeds" must be meant their statements of belief, which contained all the great doctrines which Christ taught and so *could not* be wrong, much less an "abomination" to their Author; "those professors" can mean nothing else but all the church members, and to say that all the professing Christian people of the world in 1820 were the lying hypocrites which the passage goes on to describe is to tell about as wicked a falsehood as one could well imagine. To put all these lies into the mouth of God Almighty is not only lying but blasphemy. It is also to construct so transparent a hoax that if I were trying to concoct a fraud I would be intellectually ashamed to put forth such a foolish product. I can not see how any person of judgment can give any weight whatever to such a thing. Certainly I can not. My grandparents on both sides were church members in 1820; I know that they were *not* such hypocrites, but among the faithful, genuinely pious people of the earth, with millions more like them.

#### WHO WERE THE CORRUPT PROFESSORS?

The issue is fairly met. Was Joseph Smith guilty of a wicked and false slander upon the churches and creeds? Or were his charges substantially correct?

In the first place, Reverend Nutting exaggerates the charges made and gives them a wholesale application *individually* that was not intended. In the second place, when stripped of these exaggerations, the charges are supported by statements made by Mr. Nutting's colaborers in his own denomination, and by the creeds of his own denomination, as well as by the creeds of other denominations as they were in 1820 when Joseph Smith received his vision.

If the conditions complained of have been remedied in any particular denomination it is no slander upon living or dead to urge that they actually did then exist. If they then existed and have not been corrected they certainly should be corrected.

We can not agree with Reverend Nutting that the language quoted from Joseph Smith referring to "those professors" was intended to mean that *all members of all denominations* were corrupt.

The language, "those professors," undoubtedly referred to the professional clergy, speaking as it does particularly of those who were "teaching" doctrine. It might logically be held to refer strictly to those particular clergymen who had been conspicuous in holding the revival, at that time just closed, during which the attention of Joseph Smith was attracted to religion. Their doctrinal controversies and ungodly strife he had in mind when he went into the forest to pray for divine light that he might know which one of the contending parties was right. But we are not averse to having the meaning of this language extended to include anyone in any denomination who was then or is now guilty of "teaching for doctrine the commandments of men," and honoring God with their lips while their hearts are reserved for other service. Mr. Nutting need not rally to the defense of such unless he chooses to do so; unless, indeed, in the light of his Calvinistic Creed he is predestinated so to do.

In a later revelation the Lord said in reference to the Church of Jesus Christ of Latter Day Saints,

"The one true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church *collectively* and not *individually*."—Doctrine and Covenants 1: 5.

The Lord did not indulge in *wholesale* condemnation of individual members of all churches. Neither did he commend all members of the church that he had caused to be organized in these last days. There were a few corrupt members in that church, and there were some, probably many, very devout and excellent people in other denominations. So Mr. Nutting may feel at ease regarding his respected grandfather and grandmother. No reflections are necessarily cast upon their pious memory by this statement.

This arraignment of a corrupt professional clergy is not more severe than that issuing from other sources. For instance, read the following scathing denunciation of that large section of the priesthood that for years defended slavery. We quote from the writings of the poet John G. Whittier:

"Just God!—and these are they  
Who minister at thine altar, God of Right!  
Men who their hands with prayer and blessing lay  
On Israel's Ark of light!

"Paid hypocrites, who turn  
Judgment aside, and rob the Holy Book  
Of those high words of truth which search and burn  
In warning and rebuke;

"Feed fat, ye locusts, feed!  
And, in your tasseled pulpits, thank the Lord  
That, from the toiling bondman's utter need,  
Ye pile your own full board.

"How long, O Lord! how long  
Shall such a priesthood barter truth away,  
And in thy name, for robbery and wrong  
At thy own altars pray?

"Is not thy hand stretched forth  
Visibly in the heavens, to awe and smite?  
Shall not the living God of all the earth,  
And heaven above, do right?

"Woe to the priesthood! woe  
To those whose hire is with the price of blood,—  
Perverting, darkening, changing, as they go,  
'The searching truths of God!'"

Perhaps Whittier will not be regarded as an authority, since Congregationalists went to some pains at one time to go on record as believing that the leaven of the Quakers is even worse than the leaven of the Pharisees, against which Jesus warned his followers. This fling at the gentle Quakers is only matched by Mr. Nutting's statement in another part of his pamphlet to the effect that the teachings of "Josephites" may be worse than those of the polyamous "Brighamites."

#### CONGREGATIONALIST AGAINST CONGREGATIONALIST.

Now we come to the question raised by Mr. Nutting's statement, "The churches were the most fundamentally right institutions on earth, guided and directed by the infallible word and Spirit of God." Mr. Nutting reaffirms this in a private letter to us, dated August 20, 1913, in which he says: "But everyone who knows enough to be entitled to an opinion in the case knows that the churches then, as now, hold the great fundamentals of truth just as they are taught in the Bible."

Mr. Nutting is a minister of the Congregational Church. His glowing indorsement of the churches is offset by the following statements from Washington Gladden, D. D., LL. D., a justly celebrated Congregationalist, and well known as pastor emeritus of the church in Columbus, Ohio. We quote first from the *Methodist Review*, October, 1913, as follows:

The trouble with the church, then, as I said at the beginning, is *radical* and *constitutional*. It has got to get a *new conception of what is fundamental in Christianity*, a new idea of its mission in the world, a new message to humanity, a new appeal to the consciences of men.

To this we add the statement by Doctor Gladden before the Triennial Council of Congregational Churches in Kansas City, October, 1913. We quote from the *Kansas City Journal*, October 23, and have a personal letter from Doctor Gladden stating that the report is approximately correct.

It is imperative that the church awaken to a realization of its mission. It has never done so. Early in its history it lost sight of the true reason for its being, and is only now beginning to rediscover it. . . .

During the greater part of its history, the church has been inefficient; its individualistic teachings have been reflected sadly in the material pursuits of its members. It has thereby encouraged strife and antagonism among neighbors.

Mr. Nutting says that the churches are and have been fundamentally right, while Doctor Gladden, who is of nation wide prominence, and much more of an authority in Congregationalism than Mr. Nutting, says that the churches are *radically* and *constitutionally* wrong; that they need to get a new conception of what is fundamental in Christianity, a new message and mission; and that during the greater part of their history they "have been inefficient."

#### THE CHURCH POOR, BLIND, NAKED.

We quote next from the writings of one of the most able and prominent of living Congregationalists, Doctor Charles E. Jefferson, pastor of the Broadway Tabernacle, of New York City, whose name and fame are mentioned further on in this article. Doctor Jefferson says:

A favorite name for "church" in the early Christian centuries was "Brotherhood." Alas, that it was ever lost!

When we close the New Testament and look around us, we find ourselves in a different world. There is a change in the atmosphere, which is chilling. . . .

The new commandment is the standard by which all churches must be measured, and in the light of this standard the church universal knows herself to be poor and blind and naked. Many city churches are made up of people who do not even know one another, and who do not want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do. The very thing which the New Testament asserts to be the one thing needful, and without which the world can not be won for Christ, is the thing which is to-day least abundant.—The Building of the Church, pp. 49, 52.

Doctor Jefferson does not find the churches in such excellent condition as they have been presented by Mr. Nutting, fundamentally right, and directed by the infallible will and Spirit of God. Coming from the New Testament and the presence of the New Testament Church into modern Christianity, he finds himself in a "different world" and is "chilled" by the atmosphere that surrounds him. He thinks the churches poor and blind and naked, and deficient in the one great thing that was designed to make them acceptable to Christ. Possibly Joseph Smith was not so far wrong in his statements made nearly one hundred years ago. We can leave this question for Congregationalists to settle among themselves.

#### WERE THE CREEDS WRONG; A CHALLENGE.

We come now to the question of creeds. We do not assume that the creeds were *all* wrong on *every* point. They may have contained some very true statements of faith. But there was a fatal admixture of error, in some instances of the worst kind, that made them wrong, and in the nature of the case objectionable to God. Attempts to revise these creeds are a confession of previous error.

In the pamphlet from which we have just quoted, Mr. Nutting says that the creeds "could not be wrong, much less an abomination to their author." In this he very ingenuously *assumes* that God is the *author* of the creeds of the various denominations. Is God the author of confusion? In a personal letter to us under date of August 20, 1913, to which we have previously referred, he says: "I challenge you to produce *one* fundamental point upon which *one* important or generally accepted creed of a Christian church has been essentially changed."

We accept the challenge, and select Mr. Nutting's own denomination for the test. In our next number we shall show first wherein its creed was wrong and unbiblical in 1820; second, wherein it has been changed by the omission of some of the most objectionable features; and third, the fact that representative Congregationalists frankly admit such change.

#### THE MATTER OF SALARY.

Mr. Nutting resents the charge that some of the professional clergy were working for money and divining for hire, and in his personal letter to us says, "I am doing this work without discrimination and without salary. Because Joseph Smith stated the outrageous falsehood in the minds of his followers that all Christian work was done from motives of sect or salary, we want to give them an *object lesson* to the contrary."

Joseph Smith did *not* state that *all* Christian work was done with those motives in mind.

It is significant, however, that Mr. Nutting has found it necessary to go to some trouble to serve as an object lesson, and to call attention to himself in that respect. If his conduct in this matter were the *rule* of the clergy instead of the *exception*, no particular demonstration from him would have been necessary. His example in ignoring sect and salary is by no means imitated by leading men, even in his own denomination.

The following is significant, referring as it does to two of the greatest figures in present-day Congregationalism, one of them being given the honor of preaching the sermon at the late national council.

Doctor Jefferson was given the great honor of preaching the sermon, and he deserved it. Quite a number of years ago at a National Council I said to Doctor Smith Baker, "Who is that young man with whom you were talking just now?" "That is the coming man of New England Congregationalism," was his reply. A few years later the coming man arrived, and stays arrived with great persistency. Few men are wielding more influence outside of the denomination as well as inside of it, with their published volumes than Doctor Charles E. Jefferson. Broadway Tabernacle gives him a \$10,000 salary to keep its pews full. . . . Doctor Hillis is another man who crossed the line fence to get into the rich green pastures of Congregationalism.—*The Congregationalist and Christian World*, November 6, 1913.

ELBERT A. SMITH.

(To be continued.)

#### FORTHCOMING MAGAZINE NUMBER OF THE HERALD.

The HERALD editors have in preparation a magazine number of the HERALD, to be known as the Preachers' Number, which will probably appear March 25. Some very interesting articles have been secured. The following is a list of the articles that will appear, subject to such changes as it may be necessary to make in consideration of space and other matters when the number is made up.

#### EDITORIAL:

How may a pastor hold the interest of his people and build them up spiritually?

An interesting group of photographs.

#### ORIGINAL ARTICLES:

The art of preaching, by Apostle John W. Rush-ton.

To what extent may notes be used in preaching? by Professor S. A. Burgess.

Political reform versus religion, by Elder James E. Yates.

Symposium on the duties of the pastor, by Elder V. M. Goodrich and Elder G. E. Harrington.

Service, by President Frederick M. Smith.

At the divide; the quiet hour, synopsis of a sermon by Judge A. B. Kirkendall.

OF GENERAL INTEREST:

The last great Indian council.

Told on the preacher.

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**FAST DAY ANNOUNCED.**

The First Presidency has deemed it wise to announce a general fast to be observed from the evening meal of Saturday, April 4, until the evening meal of Sunday, April 5. Prayer should be offered in this connection for the spiritual direction and benefit of the General Conference that is about to assemble, and for the general welfare of the church in all the world.

ELBERT A. SMITH, *For the First Presidency.*

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**DEATH OF JOHN H. LAKE.**

We learn by telegram from Elders R. C. Russell and F. J. Ebeling that Patriarch John H. Lake passed peacefully away at six o'clock Friday evening, March 6. Thus ends a long life of honorable and faithful service to the Master. Further particulars will follow at a later date.

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**CURRENT EVENTS.**

SECULAR AND RELIGIOUS.

**HUGE METEOR.**—A number of houses are said to have been destroyed on February 26 at Jedkovitz, in Russian Poland, by the falling of a huge meteor. The meteor emitted strong sulphurous fumes.

**MEXICO AND UNITED STATES.**—The commission of representatives from the United States and Great Britain en route to examine the body of William S. Benton, the English subject executed by General Villa, was halted at Juarez, Mexico, on March 1, when General Villa recalled his arrangement to allow an examination of the body. This action on the part of General Villa followed an order from General Carranza in which General Villa was instructed to keep out of international affairs. In a communication to authorities of the United States Government, General Carranza stated that Great Britain, not the United States, must deal with the Constitutionists concerning the death of a British subject. He also stated that all communications on international affairs should be addressed to himself instead

of to General Villa, or any other of his subordinates. Great Britain, through Sir Edward Grey, holds the United States in no way responsible for the death of Benton, and states that that nation will not move by force, but will wait until it can obtain reparation in some other legitimate way. It is understood that General Carranza sought by his method in the Benton case to bring about on the part of Great Britain a recognition of himself and the Constitutionalist party in northern Mexico. It is urged in some quarters that the Benton affair should bring about on the part of the United States Government a more aggressive attitude. President Wilson continues to counsel patience, and seems to have the support of the conservative element of Congress, regardless of party.

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**PANAMA TOLLS.**—Personally appearing before Congress, President Wilson on the 5th delivered a special message asking for the repeal of the United States toll provision of the Panama Canal Act. The President said in part:

No communication I have addressed to the Congress carried with it graver or more far-reaching implications to the interest of the country. . . . In my own judgment, very fully considered and maturely formed, that exemption constitutes a mistaken economic policy from every point of view, and is, moreover, in plain contravention of the treaty with Great Britain. . . . I ask this of you in support of the foreign policy of the administration. I shall not know how to deal with other matters of even greater delicacy and nearer consequence if you do not grant it to me in ungrudging measure.

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**MEXICAN WAR.**—The first gunboat battle in Mexican warfare was waged on the 4th at Tampolobambo, when there was a half hour of inefficient firing between the Constitutionalist warship *Tampico* and the Federal gunboats *Morelos* and *Guerreor*. The latter withdrew.

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**THREATENED BRAZILIAN REBELLION.**—As a preventive against possible rebellion, the Brazilian government on the 5th proclaimed a state of siege in the cities of Rio de Janeiro, Nitheroy, and Petropolis, to remain in force until the 31st. Managing editors of three of the leading newspapers of the country, three generals, two colonels, and several other army officers are under arrest. Certain radical differences are said to be the cause of the dissatisfaction. A strict censorship has been established on telegraphic communications.

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Give me a nook  
And a brook  
And a book  
And the noise  
Of a distant  
City to make me  
Enjoy my riches.

—Old Greek Proverb.

### NOTES AND COMMENTS.

**TELL IT IN ENGLAND.**—In discussing the possible rebellion of Ulster upon the passage of the Irish Home Rule Bill, the *Desert Evening News* for February 17, says:

Over in England anti-"Mormons" are telling people that the Latter Day Saints are but waiting for a chance to defy the United States Government. But the Saints have never assumed the attitude the people of Ulster are occupying to-day. They have fought for their rights with constitutional means only and submitted peacefully when those invested with proper authority have decided against them. There is no other course open to loyal citizens.

This may do to tell in England, but it will not pass in the Echo Canyon and elsewhere in this country, where in the memory of men still living the people of Utah offered resistance, making necessary drastic action on the part of the United States Government and martial law in Deseret.

**NEW EDITION OF OPEN LETTER.**—The first edition of the Open Letter to the Clergy consisted of five thousand copies. This edition is entirely exhausted, and the work of printing and distributing another edition of five thousand copies has begun. Saints who have not responded to the appeal of the Bureau of Publicity should take the matter up at once and see that the local clergy are supplied with this letter. Brother Greene reports from Jerusalem that he is putting it in the hands of practically all of the English speaking residents there and is arranging to use it among the Hebrews.

**AN ORDERLY DEBATE.**—Reporting the Harp-Kennedy debate between our Brother John Harp and Elder Kennedy, a Free-will Baptist, the *Avery (Texas) News* for February 13 says:

Reverend Harp proved himself to be well posted on the Scriptures, and seldom if ever referred to notes. He conducted himself as a gentleman, never once using any language that could be construed as offensive, treating his opponent as a friend and brother. . . . Taken all in all, Avery has nothing to regret from having had this debate, as doubtless considerable light was shed on the subjects under consideration, without the ill will that is sometimes the result of a discussion. Both parties to the discussion have every reason to congratulate themselves on the manner in which it was conducted. They met as friends and parted as friends and brothers.

**CHURCH GAINS FOR 1913.**—The report of the Church Recorder, C. I. Carpenter, to the coming General Conference will show three thousand six hundred and seventy baptisms for the year 1913. This is the largest number of baptisms ever recorded as the work of any one year, the highest number recorded previously being three thousand three hundred and eighty-three, reported at the last General Conference. Our net gain also is the largest that we have ever had, being three thousand four hundred and ninety-one, bringing the present member-

ship of the church up to seventy-one thousand seven hundred and two. This steady growth is encouraging. During the year there were three hundred and eighty-four ordinations, and the report will show four thousand eight hundred and ninety-five men holding various orders of the priesthood. Sixty-five per cent of the baptisms during the year were by missionaries, thirty-five per cent by the local ministry. Thirty-six per cent of those baptized were under fifteen years of age. Missouri has the largest numbers in all items excepting deaths, showing five hundred and ninety baptisms, a net gain of five hundred and ninety-three, total present membership eleven thousand three hundred and five, including nine hundred and thirty-five of the ministry. Canada is second in baptisms, showing four hundred and thirty-seven, and second in net gain, showing four hundred and twenty-two, with a total membership of five thousand nine hundred and forty-nine. Iowa stands third in baptisms, three hundred and seventy-one, with a net gain of two hundred and fifteen, and a total membership of ten thousand and forty-one. During the year twenty-five new branches have been added to the records. It is a matter of congratulation that our largest annual gains are in Missouri, the scene of so many persecutions and misunderstandings in years gone by.

**A SEVERE CASTIGATION.**—The following by Jesse F. Love and appearing in the *Apostolic Review* (formerly the *Octographic Review*) for February 3 is a bit severe as a castigation of the Church of Christ, better known as the "anti" faction of the Christian Church. Doctor Love and the *Review*, however, are in a position to speak advisedly with reference to the lack of discipline in this church, and be it far from us to question the conditions as represented:

In my travels among congregations of the Church of Christ, my observation is that their greatest present need is exercise of discipline upon ungodly and disobedient members. Some congregations where I was in 1913 never exercise discipline on a member, no matter what he does. He can get drunk, keep company with base women, curse and live ungodly generally, and nothing is done about it at all.

**MEAT DIET AND APPENDICITIS.**—The Surgeon General of the United States Navy, General C. F. Stokes, in his recently published report calls attention to the alarming prevalence of appendicitis in the navy. The disease is so general that he says it may well be considered an "occupational disease." He attributes it to the large proportion of meat in the diet of sailors while at sea, together with the lessened amount of green vegetables to be obtained. Evidently the Word of Wisdom is correct in admonishing against the excessive use of meat at any season of the year.

## Original Articles

### ABOUT THE SMITH HOME AND CUMORAH.

In the accompanying extracts from the work, Joseph Smith and His Progenitors, the following facts appear: Solomon Mack makes use of the word *town* when he should have used *township*. Lucy Smith and others made the same misuse of the words *town* and *township*, thereby making the Smith family to live in the village of Manchester, which they never did, though they did live in the Township of Manchester, four miles from the village of Manchester, and two miles from the village of Palmyra. From this farm home on one occasion Joseph is sent to Manchester, and on his return, as he passes the Hill Cumorah, he has an angel visit.

#### THE SMITH HOME.

The Smith family lived first in the village of Palmyra, and removed two miles south on the one-hundred-acre tract purchased of the land agent. The home then and there built was a base of surveys:

Records of the survey of Highways 1793. Minutes of the survey of a public Highway beginning on the south line of township No. 12, second range of township in the town of Palmyra three rods and fourteen links southeast of Joseph Smith's dwelling house. Thence north 3 degrees, west 192 rods, thence north 2 degrees, east 24 rods, west 58 rods, thence north 7, east 26 rods, thence north 11, east 47 rods to line of lots owned by Zebulon Williams. . . .

13 day of June, 1820.

Commissioner of Highways.

I certify that the above is a true copy of the original minutes of which a copy was posted on the door of the town house on the 13 day of June 1820 by me

James White  
Town Clerk

The foregoing was copied by R. Etzenhouser as it appears on page 221 of above Record of Highways.

The house later built, in the construction of which Alvin had a prominent part, which they occupied till unjustly ejected, and where Oliver Cowdery boarded with them, was the second on the same farm, they moving later into Hyrum's house near by. The house Alvin labored to provide for their old age was in Manchester Township, only a few rods from the farm home, the point mentioned in the record of surveys, and which was in the Township of Palmyra. Poor as the Smiths may have been, the record of surveys says they had a home.

The religious revival of 1820, when Joseph was in his fifteenth year, while covering a considerable section, had its main seat in Palmyra, where the Smiths attended church.

The Smiths lived first in Palmyra, then two miles south, but still in Palmyra Township on the one-hundred-acre tract, where a few rods away but in Manchester Township they built the second house. They were two miles from the village of Palmyra and four

from the village of Manchester. They never lived in the village of Manchester.

#### THE HILL CUMORAH.

The name of the Hill Cumorah was known by Joseph before he had secured the plates, hence he learned it from the angel, for he so refers to it on the occasion of the angel's visit as he returns from the village of Manchester to the farm home from where they removed to Hyrum's, which perhaps was on the same one-hundred-acre tract and the last place occupied in the vicinity.

While translation was still in process, mention is again made of the Hill Cumorah, and by the angel, as it appears. In *Journal of History*, October, 1910, page 448, David Whitmer is reported:

When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear, open place, a very pleasant, nice looking old man suddenly appeared by the side of our wagon and saluted us with, "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

Oliver Cowdery having heard this statement very naturally used the information when addressing the Delaware Nation, not far from Independence, Missouri, as follows:

Aged chief and venerable council of the Delaware Nation. . . . This book, which contained these things, was hid in the earth by Moroni, in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.—*Journal of History*, April, 1912, pp. 132, 133.

"Hid in the earth by Moroni in a hill called by him Cumorah."

Whitmer and Joseph and Cowdery heard it. That settles it. No wonder several hymns written later contained it. These late years some, objecting to the New York Cumorah, stood for a Mexico or Central America one, later conceded the New York one, and holding to another south. When shown up we'll look at it.

#### FACTS CERTIFIED.

The facts affirmed in the foregoing are certified in the following extracts, in which other valuable points also occur. The extracts are from Joseph Smith and His Progenitors, by Lucy Smith, mother of the Seer.

In the spring of 1759, the army marched to Crown Point, where I received my discharge.—Page 5.

Having received a large amount of money for my services in the army. . . . I contracted for the whole town of Granville, in the State of New York. On the execution of the deed, I

paid all the money that was required in the stipulation, which stipulation also called for the building of a number of log houses. . . . I had the misfortune to cut my leg. . . . I hired a man to do the work, and paid him in advance; . . . he ran away with the money . . . and . . . I lost the land altogether.—Pages 5, 6.

In 1761, we moved to the town of Marlow, where we remained until we had four children. When we moved there, it was no other than a desolate and dreary wilderness. Only four families resided within forty miles.—Page 6, from Solomon Mack's own account.

In 1811 we moved from Royalton, Vermont, to the town of Lebanon, New Hampshire.—Page 55. [Note the use of the word *town* in above. R. E.]

#### A long siege of sickness ensues.

Shortly after sickness left our family, we moved to Norwich, in the State of Vermont. In this place we established ourselves on a farm belonging to one Esquire Moredock. The first year our crops failed. . . . The crops the second year were as the year before, a perfect failure. . . . The next year an untimely frost destroyed the crops and being the third year in succession in which the crops had failed it almost caused a famine. This was enough; my husband was now altogether decided upon going to New York.—Pages 66, 67.

Having thus arranged his business, Mr. Smith set out for Palmyra, in company with Mr. Howard. . . . We shortly received a communication from Mr. Smith, requesting us to make ourselves ready to take up a journey for Palmyra.—Page 68.

When I again met my husband at Palmyra, we were much reduced—not from indolence, but on account of many reverses of fortune. . . . Having done considerable at painting oil-cloth coverings for tables, stands, etc., I set up the business, and did extremely well. . . . My husband and his sons, Alvin and Hyrum, set themselves to work to pay for one hundred acres of land, which Mr. Smith contracted for with a land agent. In a year, we made nearly all of the first payment, erected a log house, and commenced clearing. I believe something like thirty acres of land were got ready for cultivation the first year.—Pages 71, 72.

The second payment drew nigh . . . and this payment being made we felt relieved. . . . It was now only two years since we entered Palmyra.—Page 73.

The following spring we commenced making preparations for building another house.—Page 75.

I shall here insert the seventh and last vision that my husband had, which vision was received in the year 1819. . . . Shortly after my husband received the foregoing vision there was a great revival in religion, which extended to all the denominations of Christians in the surrounding country where we resided.—Pages 76, 77.

When the numerous meetings were about breaking up, and the candidates and the various leading church members began to consult upon the subject of adopting the candidates . . . there was great contention among them. Joseph's mind became considerably troubled with regard to religion.—Page 77.

#### Here Lucy Smith records Joseph's statement:

I was at this time in my fifteenth year.—Page 77.

So in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820.—Page 79.

I was an obscure boy only between fourteen and fifteen years of age.—Page 81.

From this time until the 21st of September, 1823, Joseph continued to labor with his father.—Page 83.

Convenient to the village of Manchester, Ontario County,

New York, stands a hill of considerable size, and the most elevated of any in the neighborhood.—Page 89.

We were still making arrangements to build us a comfortable house, the management and control of which devolved chiefly upon Alvin. And when November, 1824 arrived, the frame was raised, and all the materials necessary for its speedy completion were procured.—Page 95.

On the 15th day of November, 1824, Alvin was taken very sick; he died on the 20th. (Pages 97-99.)

The shock occasioned by Alvin's death in a short time passed off, and we resumed our usual avocations with considerable interest. The first move towards business was to complete the house before mentioned. This we did as speedily as possible, and when it was finished, Mr. Stoddard, the principal workman, offered for it the sum of fifteen hundred dollars.—Page 102.

The incident of Joseph working for Stool and boarding with Isaac Hale occurs:

Soon after his return we received intelligence of the arrival of a new agent for the Everson land, of which our farm was a portion. This reminded us of the last payment, which was still due, and which must be made before we could obtain a deed of the place. . . . My husband sent Hyrum to Canandaigua to inform the new agent of the fact, namely, that the money should be forthcoming as soon as the 25th of December, 1825. This, the agent said, would answer the purpose, and he agreed to retain the land until that time.—Pages 104, 105.

Mr. Smith and son Joseph start to Chenango County to secure the money to pay off the indebtedness, and Joseph to secure his life helpmeet.

A few days subsequent to my husband's departure, . . . as I stood musing, among other things, upon the prospect of a quiet and comfortable old age, my attention was suddenly arrested by a trio of strangers who were just entering. Upon their near approach, I found one of these gentlemen to be Mr. Stoddard, the principal carpenter in building the house in which we then lived.—Pages 106, 107.

Stoddard claimed to have bought the place and the incident closes thus:

My husband, and the Messrs. Durfee arrived in Canandaigua at half past nine o'clock in the evening. The agent sent immediately for Mr. Stoddard and his friends, and they came without delay; but in order to make difficulty they contended that it was after ten o'clock; however, not being able to sustain themselves upon this ground, they handed over the deed to Mr. Durfee, the high sheriff, who now became the possessor of the farm.—Pages 111, 112.

I stated before that at the time Mr. Smith started to see Knight and Stool, Joseph accompanied him. When he returned, Joseph also returned with him. . . . Not long subsequent to his return, my husband had occasion to send him to Manchester on business. As he set off early in the day, we expected him home at most by six o'clock in the evening, but when six o'clock came he did not arrive. . . . He did not get home till the night was far spent. . . . My husband . . . exclaimed, "Joseph, why are you so late?" . . . "Stop, father, stop," said Joseph, "it was the angel of the Lord": as I passed by the Hill Cumorah, where the plates are, the angel met me, and said that I had not been engaged enough in the work of the Lord; that the time had come for the record to be brought forth, and that I must be up and doing, and set myself about the things which God had commanded me to do. But, father, give yourself no uneasiness

concerning the reprimand which I have received for I know the course that I am to pursue, so all will be well.—Pages 112, 113.

On the twentieth of September, Mr. Knight and his friend Stool came to see how we were managing matters with Stoddard and Company, and they tarried with us until the twenty-second. On the night of the twenty-first, I sat up very late, as my work rather pressed upon my hands. I did not retire until after twelve o'clock at night. About twelve o'clock, Joseph came to me and asked me if I had a chest with a lock and key. I knew in an instant what he wanted it for, and not having one, I was greatly alarmed, as I thought it might be a matter of considerable moment. But Joseph, discovering my anxiety, said, "Never mind, I can do very well for the present without it, be calm, all is right."—Page 114.

After bringing home the plates, Joseph commenced working with his father and brothers on the farm, in order to be as near as possible to the treasure which was confided to his care.—Page 123.

The first step that he was instructed to take in regard to this work, was to make a facsimile of some of the characters, which were called reformed Egyptian, and to send them to some of the most learned men of this generation and ask them for the translation thereof.—Page 126.

When Joseph had had sufficient time to accomplish the journey, and transcribe some of the Egyptian characters, it was agreed that Martin Harris should follow him, and that he, Martin, should take the characters to the East, and, on his way, he was to call on all the professed linguists in order to give them an opportunity to display their talents in giving a translation of the characters.—Page 132.

Soon after we returned from Harmony, a man by the name of Lyman Cowdery . . . applied to Hyrum . . . for the district school. A meeting was called and Mr. Cowdery was employed. But the following day this Mr. Cowdery brought his brother Oliver to the trustees. . . . All parties being satisfied, Oliver commenced his school, boarding for the time being at our house.—Page 151.

As the time for which we had agreed for the place was now drawing to a close, we began to make preparation to remove our family and effects to the house in which Hyrum resided. We now felt more keenly than ever the injustice of the measure which had placed a landlord over us on our own premises, and who was about to eject us from them. . . .

"Now, Oliver," said I, "see what a comfortable home we had here, what pains each child we have has taken to provide for us everything necessary to make old age comfortable, and long life desirable. Here, especially, I look upon the handiwork of my beloved Alvin, who even upon his deathbed and in his last moments charged his brothers to finish his work of preparing a place of earthly rest for us; and, if it were possible through the exertions of the children, our last days might be our best days. . . . However, in consequence of these things, Oliver, we can not make you comfortable any longer." . . . "Mother," exclaimed the young man, "let me stay." . . . In April, Samuel and Mr. Cowdery set out for Pennsylvania.—Pages 153, 154.

Of meeting Joseph, Oliver Cowdery wrote:

Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pennsylvania.—Cowdery Letters, page 2.

In December of the same year, (1830,) Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in, and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make the privilege of speaking. Upon this Mr. Partridge arose and stated that he

had been to Manchester with the view of obtaining further information respecting the doctrine which we preached, but not finding us he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited, and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our testimony, and was ready to be baptized, "If," said he, "Brother Joseph will baptize me." . . . He was accordingly baptized the next day. Before he left, my husband returned home from prison, bringing along with him considerable clothing which he had earned at cooping in the jail yard.—Pages 205, 206.

In December, 1830, a meeting was held on the farm, which Edward Partridge and Sidney Rigdon attended, who had looked for them in Manchester. From all the foregoing it is clear they never lived in Manchester, but four miles to the north and within two miles of Palmyra. To this agree all statements of remaining old citizens, several of whom I interviewed in both Palmyra and Manchester and those between. As to Cumorah, while the plates were still there Joseph called it Cumorah, as subsequently, having learned it from the angel, and while yet translating the angel again so stated to David Whitmer, Oliver Cowdery, and Joseph. On September 6, 1842, Joseph wrote "Glad Tidings of Cumorah," (Doctrine and Covenants 110) meaning the New York hill. This ought to settle the Cumorah question. When one is found in Mexico or Central America it will be number two.

R. ETZENHOUSER.

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## WHEN WILL PEACE COME TO THE EARTH? ---PART 2.

BY HENRY A. STEBBINS.

### THE PROPHECIES.

I quote from the prophets who have written the most about great wars and the destruction of life in the latter days, before the millennium.

First, there can be no doubt that the prophecy in Ezekiel, chapters 38 and 39 will have a literal fulfillment before the millennium begins. This long prophecy is very plain that after the Jews, or many of them, are gathered back to Palestine, certain nations will come against them "to take a spoil." The Lord says it will be "in the latter years," and again, "It shall be in the latter days." He states that these will be descendants of Magog, Tubal, and Meshech, who were the second, fifth, and sixth sons of Japhet, the son of Noah, and of Togarmah, a son of Gomer, the oldest son of Japhet. The Greek translation of the Old Testament, the Septuagint, made in Egypt 285 B. C. by seventy Jewish priests, under the direction of Ptolemy Philadelphus, has the second and



third verses reading, "Gog, the chief prince of *Rosh*, Meshech and Tubal."

According to Watson's theological history the Hebrew records gave account of a body of Japhet's descendants named the Rosh, and Greek writers said "the Rosh" were a people living in Russia, north and east of the Black Sea, also that the name of Russia was derived from Rosh, the people called Rosschi and later Russians. From Japhet's son Meshech came the Moschi, or Muscovites, and the Russians are known the world over as the Muscovite nation. From this origin also came the name of the ancient capital of Russia, Moscow. Watson says, "These Rossi and Moschi, who were neighbors in Asia, dispersed their colonies jointly over the vast empire of Russia, and they preserved their names as Russians and Muscovites."

The posterity of Gomer, the oldest son of Japhet, peopled Asia Minor first, but later went north and west to what are now Germany, Austria, Italy, and France, so say historians. A few went to Britain, and some settled in Wales, where the writers state that the "names of the people and the language sufficiently point out their origin as from Noah and Japhet." The Welsh Saints may find comfort in this, but likely their ancestors became so mixed with the Anglo-Saxon invasion later on that the Ephraimite blood from that source causes the genealogy of the Saints, in the blessings given, to be counted as of Ephraim.

#### JERUSALEM TO BE BESIEGED.

However, to return to Ezekiel's "word of the Lord" we find that Russia and her various helping bands of people are to be engaged in besieging Jerusalem in order to take "a spoil." To those nations and portions of Europe the Lord prophesies as follows:

In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel. . . . Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee . . . to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods.—Ezekiel 38: 8, 9, 12.

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. . . . And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.—Ezekiel 38: 18, 19, 21-23.

By the above statements it seems that the different nations will not only suffer from God's special punishments, but that also in their disappointment and troubles there will arise contentions and jealousies among the different peoples until they will slaughter each other. This is evident from verse twenty-one. Altogether, it will result so disastrously that only one sixth of the soldiers (Ezekiel 39: 2) will live to return northward.

#### THE HEATHEN NATION.

The Lord says further:

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.—Ezekiel 39: 21, 22.

The term *heathen* in the Bible means any and all people who are *not* of the house of Israel. It does not mean simply the uncivilized and barbarous races, but includes the most polished and exalted nations of the Gentile world. And they will then learn about God and his work and purposes, that which they have never realized before, notwithstanding their supposed worship of him throughout centuries of time, wherein they have believed their service was in full accord with his will and with the gospel of his Son.

#### WAR MUST COME.

At least one war *must* come, and in something like a definite time, too. For events are moving to that end, very plainly so.

Russia's part in the impending conflict has been no secret for hundreds of years. The heads of that nation have desired to possess Turkey, and thus have access to the Mediterranean Sea, but she has been kept from it by the other powers. In 1853-54 she made a move, but England and France took a hand for Turkey, and the consequence was Russia's defeat in the Crimean War. But it has long been said that there is "a national belief" in Russia that they will eventually possess Constantinople; also a tradition for centuries back that in "the latter days" the Rosschi, or Russians, will capture that city. Probably it will come true when the armies from the north shall agree to go down against Jerusalem. Since 1854 diplomacy, fear, and Turkish bonds, so largely held by the nations, have together prevented Russia from moving south. But if the national debts increase to the extreme, as already shown in this article is probable, then the nations will combine and by agreement march to Palestine. Many thousand Jews are there now, and though there are poor conditions in Jerusalem, yet the Lord will make great changes for the better. We read of prosperity in the farming regions, which will increase.

One thing notable is that in 1913 the Balkan States

took from Turkey nearly all her former territory, so that she has little left besides Constantinople. Therefore the old-time bars are nearly all gone, and if "Russia and Austria make up" something may be done soon.

Examining other texts, we note Joel 3: 9-12. This prophecy plainly refers to the same great battle that Ezekiel has recorded, the one at Jerusalem between God and the gathered armies of the nations. For the word says let them "come up." "Assemble yourselves, and come," and "Come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen around about." There is the same call as in Ezekiel to "come," and it is to be to Jerusalem, on the east side of which is the valley of Jehoshaphat. It is impossible to apply this prophecy to any other event mentioned in the prophets. Neither does it mean a universal war all over the earth. The Lord says he will be there; in Joel 3: 16 we read, "The Lord shall roar out of Zion, and utter his voice from Jerusalem"; verse fourteen calls the place the "valley of decision." Surely it will be a decisive place, and a decisive event. It will be at the time the Lord establishes Jerusalem to be holy for evermore.

Then Zechariah 14: 2, 4, 12-15 gives a plain description of the same great historical time, the same great event in Jewish and Israelitish history that has been foretold by Ezekiel and Joel. In Zechariah 14: 2 the Lord says, "I will gather all nations against Jerusalem," no doubt meaning the same as defined by Ezekiel, being those descendants of Japhet's sons who located in the "north quarter," even in what are now known as portions of eastern and central Europe; especially those peoples who have already robbed and slaughtered the Jews while they lived among them, before their gathering. Such will have no scruples against further killing of the chosen people, especially when they come to such need of money that there is no other place to go where they can find it so easily, (as they suppose), and not knowing at all that those they go against are really God's chosen people.

In verse twelve we read that this destruction shall come upon "all the people that have fought against Jerusalem." That defines it further, and makes plain that only those are included in the calamities. The United States and many other people, Great Britain among them, are not included among those who fight "against Jerusalem." Those who defend the Jewish people against their oppressors, those who seek the civil and religious liberty of the "ancient covenant people," they will not be among the broken and defeated hosts whom the Lord will smite in "the day of battle," and leave but "the sixth part" to turn their faces homeward. It is very plain in Ezekiel 38: 9 and 22, where the Lord speaks to Magog, Meshech, Rosh, Tubal, Gomer, and Togar-

mah, saying, "Thou, and all thy bands, and many people with thee," and "upon him, and upon his bands, and upon the many people that are with him." History shows where those ancestors located and colonized in Europe, and their boundaries are quite plain even to-day.

In Zechariah 14: 3 it is also plain, "Then shall the Lord go forth and fight against *those* nations," not against others, nor against all the world. When Jerusalem is in the worst condition possible, when her people are in the greatest need of divine help, then will the Lord Jesus appear as their deliverer, also as their Messiah, and their great King. In Zechariah 12: 9 we find the same idea as to the nations who suffer, "the nations that come against Jerusalem," not that others will suffer this great destruction.

#### CHRIST TO APPEAR.

After having by Zechariah declared his intention of destroying all the nations that will come against Jerusalem, the Lord speaks his purpose concerning the Jews, and what will result at that very time from the manifestation of Christ's power in their behalf, even their conversion and accepting of the Lord Jesus as their Savior. Through Zechariah God spoke as follows:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.—Zechariah 12: 10.

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.—Zechariah 13: 6.

Evidently these two verses are descriptive of the same event, which takes place immediately after the defeat and scattering of those invading armies from Europe. These last quotations make plain that when Christ shall come suddenly to Jerusalem, in its time of extreme need, and when he shall thus deliver its inhabitants from their oppressors, then the eyes of their understanding will be opened; and for the first time in the long centuries they will learn that the despised Nazarene, whose side and hands and feet were pierced long ago, was then and is indeed now their sought for Messiah, and henceforth to be King over Israel and over Judah for ever and ever. (See Ezekiel 37: 22.)

Furthermore, there will come the fulfillment of another prophecy of Zechariah, as follows: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zechariah 13: 1.)

Thus baptism will be instituted among the Jews by the Savior, and to them will be given the most complete gospel privileges, by the reopening of the door into the kingdom of God, that kingdom which

their fathers rejected and into which they would not enter at Christ's first coming.

Also without doubt this last great tragedy at Jerusalem will be the time of fulfillment of the second psalm, a part of which reads as follows:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.—Psalm 2: 1, 2, 4, 5.

The word *heathen* is used here as by Ezekiel and Joel, as already spoken of. The "vain thing" that they will imagine is that they can overthrow Jerusalem easily and readily take the Jews and their wealth for a "spoil." So they "set themselves" in counsel "against the Lord and against his Anointed," not comprehending God's covenant of promise to Abraham, nor understanding that Jacob's posterity shall surely return to the land of their fathers and "dwell safely," and also become very powerful rulers in governing the world. Those Gentile kings, having no real knowledge of God's word by the prophets, decide to take Palestine for themselves. At this idea the Lord says he will "laugh," and he will have them "in derision," for their ignorance and their wicked designs of conquest and robbery.

In Psalm 2: 5 we read, "Then shall he speak unto them in his wrath." By Ezekiel (38: 19,) the Lord said, "In the fire of my wrath have I spoken"; and Joel 3: 16 states that the Lord shall "utter his voice from Jerusalem." Doubtless they all refer to the same great event, the one final overthrow of those nations.

In Psalm 2: 9 we read, "Thou shalt dash them in pieces like a potter's vessel." And following this is a solemn warning to the kings to "beware," to "be instructed," lest they "perish." But they do not understand God's prophets nor his purposes for Israel. So the end will be their dashing in pieces at Jerusalem, and five sixths of them will be either slain or scattered. The Lord declared, "I will leave but the sixth part of thee," which probably means that only the sixth part will return to their nations in Europe.

And by the word of the Lord to Zechariah it appears that when the world is regulated and the nations are set in order under the governments of the Prince of Peace, then those same nations who came to war will fully bow to Christ's rulership, and thenceforth during the millennium will send their representatives to Jerusalem each year to manifest their allegiance and to worship God. For we read as follows:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts,

and to keep the feast of tabernacles.—Zechariah 14: 16.

If they or any one of them shall fail to do this, then they must suffer the consequences stated in the following verses:

And it shall be, that who so will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.—Zechariah 14: 17, 19.

(Concluded.)

## Of General Interest

### FOR RACE BETTERMENT.

[The press is furnished with the following with reference to the first national conference on race betterment.—ERRORS.]

Four hundred men and women of prominence, comprising the first representative group of scientific experts ever gathered in America for that purpose, met in Battle Creek January 8 to 12 to assemble evidence of race deterioration and to consider methods of checking the downward trend of mankind. The meeting was known as the First National Conference on Race Betterment. Through the cooperation of the press, the objects and aims of the conference have been very widely disseminated and a resultant influence for better race ideals is anticipated.

Already, the effect of the conference is apparent in Battle Creek, where popular interest in mental and physical efficiency was awakened by a series of public-school tests which showed an alarming percentage of defective children in all grades.

The conference had its inception in the efforts of four men, particularly interested in race betterment—Reverend Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, New York; Doctor J. H. Kellogg, of the Battle Creek Sanitarium; Sir Horace Plunkett, former minister of agriculture for Ireland; and Professor Irving Fisher, of Yale University.

At the invitation of a central committee chosen largely by these men, fifty men and women of national prominence in the fields of science and education consented to share in the program. Their addresses, together with open discussion of many of the points considered, constituted a very widespread study of all phases of evident race degeneracy, and the advocacy of many ideas of reform. Some of the suggested methods of improvement are frequent medical examination of the well; outdoor life; temperance in diet; biologic habits of living; open air schools and playgrounds; the encouragement of rural life; the segregation or sterilization of defectives; the encouragement of eugenic marriages by requiring medical certificates before granting license; and the establishing of a eugenics registry for the development of a race of human thoroughbreds.

Among those having a share in the program were: Reverend Newell Dwight Hillis, Jacob Riis, Judge Ben B. Lindsey, Booker T. Washington, Doctor Victor C. Vaughn, Doctor S. Adolphus Knopf, Doctor C. B. Davenport, Doctor J. N. Hurty, the Very Reverend (Dean) Walter Taylor Sumner, and many others of equal prominence.

Some of the interesting statements of the conference are summarized as follows:

It will be no easy task to improve the race to the point where there will be no dependent children, but the elimination of the dependent child will be one of the best indices of the superiority of our national stock.—Doctor Gertrude E. Hall, New York State Board of Charities.

I believe that a great deal can be done by publication of facts as to the physiological effects of alcohol, in the way of inducing educated and intelligent people to conserve their health by limiting the use of alcohol or giving it up altogether.—Henry Smith Williams, author.

Eugenics does not eliminate romance. We eugenists believe romance should be retained. Through the past it has proved a good thing.—Professor Roswell H. Johnson, University of Pittsburg.

In order that the race may survive it will apparently be necessary to make a eugenic selection of healthy mothers, and to provide that the cost of bearing and rearing children shall be equally shared by all.—Professor J. McKeen Cattell, editor *Popular Science Monthly*.

The boys are learning that they have a calling just as sacred as the call to motherhood, and that is the call to fatherhood.—The Very Reverend (Dean) Walter Taylor Sumner of Chicago.

The negro in the South, with all his weaknesses and handicaps, is not yet, in any large measure, in the ditch.—Booker T. Washington, principal of Tuskegee Institute.

We must cultivate pure blood instead of blue blood if we would develop a race of human thoroughbreds.—Doctor J. H. Kellogg, Superintendent Battle Creek Sanitarium.

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#### PROFIT SHARING AND SOCIAL JUSTICE.

Neither in principle nor in practice is profit-sharing new. In England and elsewhere, not excepting this country, profit-sharing schemes are in successful operation. And more of them are bound to come, first because the self-interest of employers leads to the idea, and secondly because progressive views concerning industry and labor are steadily making headway.

What excited so much interest and surprise in the profit-sharing scheme announced by the Ford Motor Company of Detroit is its magnificence. It is the most liberal plan yet adopted. It gives millions annually to the wageworkers; the total this year is expected to reach ten million dollars. The company has been exceptionally prosperous, and last year it would have had the amount just named for distribution under the plan announced.

In addition to the profit-sharing plan, the company has established an eight-hour day and a five dollar minimum wage for men. Each salaried employee

is to get, as heretofore, a bonus based on individual merit. Women employees of the company have had their salaries raised and hope to be taken into the profit-sharing plan sooner or later. The company employs some twenty-six thousand men and women, and expects to enlarge its force.

In explaining the company's action, the general manager and the chief owner, Mr. Ford, said some noteworthy things that have furnished texts for much comment. We quote the latter:

It is our belief that social justice begins at home. We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity. Believing, as we do, that a division of our earnings between capital and labor is unequal, we have sought a plan of relief suitable for our business. We do not feel sure that it is the best, but we have felt impelled to make a start and make it now. We do not agree with those employers who declare that the movement toward the bettering of society must be universal; we think that one concern can make a start and create an example for other employers, and that is our chief object.

As a matter of fact, there is no conflict between social justice and individual justice. Any firm or person is free to share his profits with employees, so long as he is able to pay normal returns on capital invested. The wage system, competition and the so-called laws of trade have nothing to do with it. There are no "laws of trade" which require an employer to "cut melons," to pay extra dividends, to keep all the profits.

Much can be done under the present system for social justice, and much is being done, without legislation and without compulsion. But it would be short-sighted to claim that legislation is wholly unnecessary, and that everything should be left to the good will of employers. There are many reforms which uniform laws alone can secure; child labor laws, accident compensation laws, woman's shorter workday laws are illustrations that readily occur. Sweating and greedy exploitation must be attacked by the state. The humane employer can not always compete with the hard and thoughtless one. Hence there is urgent need for programs of industrial and social justice. But, to repeat, within a large sphere opportunities are open and free to the enlightened and generous-minded capitalist. The widest adoption of profit-sharing, liberal pension schemes, insurance schemes, good factory conditions, safety devices, conciliation and arbitration boards to prevent strife—these reforms are entirely possible under existing conditions, although, it can not be doubted, they will greatly facilitate the transition to a better and higher industrial order—*The Chautauquan*, January 24, 1914.

Still seems it strange that thou shouldst live for ever?  
Is it less strange that thou shouldst live at all?  
This is a miracle; and that no more.—Young.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Coming.

That is what it says, the bright green card handed in at the door by a small boy. It is the announcement of the coming of a theatrical company. We turn the card and read on the other side, "Coming soon."

As we sit looking at the card, we recall that last week there assembled in one of our large cities what was termed an "international prophetic conference," which was presided over by the president of Westminster College, Pennsylvania. At this conference was read "a confession of faith" which was prepared by a committee of five.

One of the sections of this confession of faith reads as follows: "We believe in the second, visible, and imminent coming of our Lord and Savior, Jesus Christ, to establish his world-wide kingdom on the earth."

Coming; coming soon! Our Lord and Savior, Jesus Christ. Coming to establish his world-wide kingdom! The once "far-off, divine event" is at hand. For nearly a century the church has been singing, "We know he is coming to gather his sheep, and plant them in Zion in love." For nearly a century, men called and ordained by the authority of heaven have been proclaiming to those who will hear that the reign of Christ is soon to begin upon the earth. As the event approaches, Christian men not numbered with us are rising with the same proclamation.

And they and we have to meet the allurements of such counter attractions as that advertised by the card handed in at the door.

A few days since a Baptist ministers' conference was held in the same city in which the international prophetic conference was held. It was maintained earnestly by one of the clergymen attendant upon this conference that the Christian church is "losing out" because of social functions. Said the minister: "Social functions are preventing the church from bringing out a better spiritual work in the church. Let the church get to work spiritually, drop the social functions, and better results will obtain. The church is losing out and will until the social is succeeded by the spiritual in the church."

Are we also "losing out"? Are we as spiritual as we should be? Are we taking hold of the church work as energetically as we should? Are our services as well attended as they should be? Is all the garden growing thriftily? Is the work moving on steadily?

These are questions we may well ask ourselves, if, indeed, it be true that Christ is coming and coming soon. We have been raised up as a people to lift this warning cry to the world, that the great day of his coming is at hand, and that it will come suddenly, "as a whirlwind," upon all the face of the earth.

### The Wayward Girl.

A college president, a United States district judge, and a Catholic clergyman went before a body of women of the Welfare League of Chicago and "emphasized above all else the need of religious and moral training of the boys and girls of to-day and the vigilance of parents in demanding obedience."

The subject under discussion was the wayward girl, it being the particular effort of the Welfare League to reclaim women and girls who have gone wrong. The college president stated that a majority of the fallen women of the segregated districts have never received schooling beyond the fourth grade, and that those women choose the life of infamy

as a result of under development of the intellect. He said, "The great fundamental truths of religion must be incorporated in the training, no matter what the education, if character is expected to stand the test of temptation."

The judge who addressed the meeting admitted that he did not know what to do with the adult woman gone wrong; but, outlining the policy of the juvenile court to begin with the child, he declared his opinion that "religious education and obedience to parents is absolutely essential."

The Catholic clergyman said, among other things, "Children must be taught in the beginning that there is a law to be obeyed and a God to be feared, or they will drift by the influences which make all drift, unless daily self-restraint is taught."

Our children should be educated in the law of God and in the acquisition of information concerning the things of the world in which we live. Obedience to parents and obedience to God are very closely allied. The child who is disobedient to the parents whom he has seen, how shall he be expected to be obedient to the heavenly Parent whom he has not seen? On of the evils of our present civilization seems to be that children, in their tender years, are left too much to the dictates of their own will. They are not sufficiently directed by their parents. It is not surprising that they go wrong.

### Of Interest to the Boys.

Our boys may be interested to know that the English expedition under Sir Ernest Shackleton will observe total abstinence from alcoholic stimulants. They will rely on nothing stronger than tea or cocoa.

The men chosen for this arduous journey are between twenty-five and forty-one, it being the opinion of the commander that men are at their best between those ages. He says a man does not reach his strength until he is twenty-five, and that, whatever may be the superiority of youth in the way of spring, nerve, and enthusiasm, these do not weigh against the staying power of an older man, or the balanced judgment of one who has experience behind him.

And it may be well for the boy of the family to consider the case of a man of fifty-three who is starting life all over after having made a failure of it in the years that have already gone.

This man was once a prosperous business man, an editor, a soldier, then a down-and-out wanderer after having lost position and wealth through alcoholism. "Fortune smiled upon me in my younger days," he said, "and life held out to me its brightest promise. I prospered and lost."

He lost through drink; his home was broken up; he wandered far and wide; he yielded to the pressure of need, and passed a worthless check. It was while serving his time in the Bridewell that friends recognized him and had him sent to an institute where he was treated for his alcoholism. These friends have rallied to him and he is about to start the uphill fight to regain the once commanding station he occupied in the social and political world.

The man is to be wished success in his effort, but how much better it would be never to have fallen so low. May the boy with a clean record be wise enough to keep it so.

And then there is another story from real life, and this is the way it runs: A certain young man, upon his father's death, found himself in possession of some thousands of dollars. He lost it in speculation. He worked in several positions; then he took to forging with the result that he was landed in prison. Because of good behavior he was released several months short of the time his sentence imposed upon him, but was afterwards brought into court again to meet another of the various offenses he had committed before his punishment.

Then there occurred a pathetic incident which touched the hearts of those who witnessed it. The prosecuting attorney recognized in the prisoner one who had been his schoolmate in the years when both were clean-handed boys. When he asked, "Did not you and I go to school together?" the accused man flushed and turned away. Then he suddenly buried his face in his hands and the tears coursed down his cheeks as he murmured, "I didn't want you to know me. I'm ashamed, and hoped you would forget."

It was then the judge looked away and the spectators were silent in the presence of the man's grief over his lost innocence. Perhaps we ought to add that friends are standing beside this young man also, and that the judge has given him his chance to retrieve his life and to end it an honest man.

But how much better to live a life that is always honest and honorable! How much better never to lose one's innocence!

### Prayer Union.

#### SUBJECTS FOR THE THIRD THURSDAY IN MARCH.

Prayer for our missions and missionaries, especially remembering the Lamanites, that the preaching of the gospel may be with conviction that will lead them to obedience, and that thereafter their lives may be such as will demonstrate the purifying, uplifting power of the truth. Remember the mission at Jerusalem and those who have been sent there, that they may be protected, and be successful in winning converts to the truth, and that the Spirit may abide with them.

Lesson, Second Book of Nephi 9: 117-128. Memory verse, Book of Nephi 10: 3.

#### REQUESTS FOR PRAYERS.

Sister Margaret Richner, of Chardon, Ohio, requests prayers. She is severely afflicted with rheumatism, from the effects of which her limbs have been weakened until she is all but helpless. She is isolated, and can not call for the administration of the elders. May she be remembered, and blessed.

Sister H. L. Pratt writes from Palmyra, Nebraska, requesting prayers for herself and her sister, who is not a member of the church. Sister Pratt suffered from physical weakness for many years; her sister has tuberculosis. May they both be blessed.

## Letter Department

### Tardy Justice.

In the beginning of my missionary labors, twenty years ago, it was very difficult to find an encyclopedia, history, or dictionary which recognized the existence of the Reorganized Church, or made any distinction between it and the Mormon Church of Utah. Now, however, it is quite different. In those days I copied a few statements from books I met with in my travels, but afterward lost the copies, and not having had them published they passed entirely from my possession. Of late I have been doing some more copying, and have resolved to do better in the way of preserving what I have taken.

It has always seemed strange to me that notwithstanding our efforts to make our position clear so little matter concerning our history and doctrine has appeared in standard literature. It appears, however, that a brighter day has dawned. Now every book, or nearly so, that contains anything about us is more to the point than heretofore. This is doubtless due in part, at least, to the labors of our church historian.

Commencing at the beginning, or toward it rather, we present the following concerning the origin of polygamy: "It may here be stated that it can not be shown that Smith was a polygamist in our sense of the word. Years after his death, Brigham Young produced a paper which he said was a copy of a revelation made to Joseph at Nauvoo, commanding him to take as many wives as God should give him. But it was not until August 29, 1852, at a public meeting held in Salt Lake City, that the revelation was formally received."—Rand, McNally Encyclopedia and Gazetteer, p. 545.

This work purports to be "A condensation of the Encyclopedia Britannica, Chambers' Encyclopedia, etc., with the addition of much original matter treating of American subjects." The careful student will recognize the quotation given as a statement taken verbatim from the Chambers' Encyclopedia. Although it is not original with Rand, McNally, yet we give them credit for having reproduced a statement which is fairer than usual.

We take this from a dictionary: "Mormon 1. They (the Mormons) formerly practiced plural marriage, but that is stated to have been discontinued after the manifesto of President Woodruff in 1890. 2. A member of a sect called the Reorganized Church of Jesus Christ of Latter Day Saints, which has always rejected polygamy. It was organized in 1852, and is represented in about forty States of the United States."

We quote from Winston's Encyclopedia: "Polygamy, though originally condemned in the Book of Mormon, was introduced under a theory of 'spiritual wives.' The Reorganized Church of Latter Day Saints, sometimes called non-polygamist Mormons, claim to be true to the doctrines proclaimed by Joseph Smith, insisting that Brigham Young's followers were led by him from the truth, and deny that Young's revelation in 1852 concerning polygamy was genuine."—Vol. 6, pp. 29, 30.

Last, but not least, we give the version of the People's Practical Encyclopedia. Under the heading "Mormons, or Church of Jesus Christ of Latter Day Saints," this item is found: "In 1851 a division resulted from the publication of a revelation authorizing polygamy. According to this revelation two classes of marriages were recognized—one a spiritual and eternal, the other a temporal, for this life. Eternal marriages were held to exist as a relationship having no end, while temporal marriages were looked upon as joining the contracting parties until they are divorced by death. Those denying the authenticity of this revelation constitute the Reorganized Church of Latter Day Saints, whose principal seat is at Lamoni, Iowa.—Vol. 2, p. 1433.

At the close of the last-named item we read, "See Latter Day Saints." Turning to page 1212, same volume, we find the following: "Latter Day Saints, or Reorganized Church of Jesus Christ of Latter Day Saints, a body of the Mormon Church, which stands in opposition to the Mormons that have their principal seat of activity at Salt Lake City. It dates from 1844 when a schism occurred in the church, immediately after the death of Joseph Smith, and its promoters claim succession from the original organization. Its chief institutions are at Lamoni, Iowa, where the principal officials reside, and several fine educational institutions are maintained. The tenets of faith are founded on the Bible and the Book of Mormon, both of which are held to be inspired; plurality in marriage is opposed, and strict discipline is enforced. There are one thousand four hundred and fifty ministers, six hundred and fifty churches, and a membership of fifty thousand five hundred and sixty."—Vol. 2, p. 1212.

Such expressions as "which he said" and "is stated to have been discontinued" show a tendency to mildly discredit the representations of the Utah Church. Most writers have erred

by relying on the Brighamites for information. That reliance has caused practically all the errors which have appeared in common print. A change is coming on, however, and it is only a question of time till the whole history of Latter Day Saints as given by the people of the world will be rewritten.

We accept the foregoing items as justice, though tardy. Let any who may have been in error regarding our identity and doctrines stand corrected. A. C. BARMORE.

FRANCISCO, INDIANA, February 11, 1914.

### Harp-Kennedy Debate.

This debate was conducted by Brother John Harp and Elder James S. Kennedy of the Free Will creed, at Avery, Texas, February 4 and 6. Brother Harp affirmed baptism for the remission of sins, by which we may become heirs of the kingdom. He showed that baptism was for the remission of sins, using a number of scriptural passages in so doing. At his suggestion Elder Kennedy shook hands with him, agreeing that this point had been settled.

Elder Kennedy contended that the baptism referred to in John 3:5 was spirit baptism. He based most of his remarks on John 4:10-14. He introduced the thief on the cross. Elder Kennedy affirmed that this life ended all chance for salvation, and that the Bible does not teach baptism for the dead. He introduced nothing new. He urged that the death angel passed over and destroyed the eldest wherever the blood was not found; that Noah and his family were saved without baptism. Brother Harp showed that these people were saved from physical destruction, and not in the kingdom of God. He also showed that the thief on the cross went to the heart of the earth, and not into the presence of the Father.

Brother Harp used many passages of scripture to show the fallacy of the affirmation of Elder Kennedy. Elder Kennedy seemed to realize that he was defeated. He challenged Brother Harp to meet him again in warm weather, when they could build an arbor and discuss the same proposition with other matter added. Brother Harp accepted.

Brother Harp made many friends here among the world, and is loved by all the Saints. We are much encouraged. Through the constant efforts of Brother Pollard and Brother Calley the branch is getting in better condition and growing. We are expecting to build a house soon. A. L. CRUSE.

SPERRY, OKLAHOMA.

*Editors Herald:* We have a splendid meeting in progress here. A number of church books have been sold, and one HERALD subscription taken. Three adults were baptized yesterday. The house is well filled each night, and sometimes packed, with some standing.

Sister Frye, of Tulsa, will be happy to learn that her friend, Sister Black, of Sperry, is one of the honorable women who have heard the word gladly and obeyed it. Brother A. J. Hager is my assistant here. Brother Aylor was preaching here a short time ago, but could not remain, and directed that we proceed to this point. All goes well.

J. E. YATES.

CUPERTINO, CALIFORNIA.

*Editors Herald:* Since you last heard from me through the columns of the church papers, I have passed through what seemed to me an overwhelming sorrow, caused by the death of one who was more to me than my own life, and leaving the dear home I had thought would be mine to the end of my earthly career. I have also parted from my grandchildren who had nestled in my arms, and entwined love's tendrils around my heart from their earliest existence. This trial was scarcely less poignant to me than that felt at the death

of their dear mother. But this change in my plans seemed to be the leadings of Providence, and I must not complain.

God has been exceedingly good to me all through my sore bereavement, and has given to me many kind friends. Though I find myself far away from former environments and friends, I still find dear ones here in my new home, who do everything possible for my pleasure and happiness.

This great sorrow through which I have passed, has been to me a severe test of my faith and trust in the Father's tender watchcare. During those first days of intense grief, when the heart was numbed, and the faith blinded by the great shock that I had sustained, I could not realize that there might be the hand of wisdom, love, or even justice ruling my affairs; much less could I see a silver lining to the dark cloud that lowered over me. But now, after much heart-searching prayer, it occurs to me that possibly God has other work for me to do, and by removing the earthly prop upon which I leaned so heavily I will be compelled to seek more fully help from him alone, and in this way be better fitted to do the work required of me.

This thought inspires and helps me in my devotions; it helps me also to bear with cheerful resignation the trials of life. If God could use me as an instrument through which the gospel light could shine to illuminate the way for some benighted soul, how happy I would be! But I realize, too, that this great privilege is only granted to those who have made a full surrender to God of all they have. When body, soul, and spirit are cleansed and quickened into newness of life and brought into close communion with the Father; and when we have brought all our tithes into his storehouse, then will God fulfill his promise and pour us out an abundant blessing.

There are so many blessings promised in the scriptures, if we will only strive to attain to that high standard that God requires of us, putting away from us everything that might retard the fruits of the Spirit, we would soon see an outpouring of the Holy Spirit marvelous to behold. Dear Saints, let us strive individually to attain to a higher life by putting away from our hearts all envy, malice, and all evil speaking, that peace and joy and all those virtues that adorn the Christian profession may flourish in our hearts, that we may be able to enter into a oneness with the Father and with his Son.

When our Lord was here in the flesh he prayed for his disciples that they might all be one, even as he and the Father were one. This consisted in oneness of purpose, oneness of mind and heart, in loyalty and obedience to the will of God. This obedience existed between the Father and his Son from the beginning, and was manifested to us when he became obedient unto death, even the death of the cross. In trying to imitate our Lord we, his followers, should live very near to the cross, and should seek every means to rise to a higher, broader plane of spiritual advancement. We need to fix our minds and hearts on the perfections of Christ, which is our pattern.

One characteristic of our Lord was humility of spirit. A proud and haughty spirit is displeasing in his sight. Only through humility and prayer will help come to crushed, afflicted souls. Prayer quickens our faith and enriches our spiritual life, releasing, and resting both body and mind. To those who are often found in deep communion with the Father there comes a sweet sense of a presence all divine, hovering near, and penetrating to their innermost beings, kindling anew in the heart a Pentecostal flame of zeal and love and power that will surely burst forth and warm and cheer indifferent, listless souls, and thus bring them nearer to the light of God.

We find, too, that all who keep in daily and hourly touch

with the Father through prayer have a freshness and spontaneity in their religious expressions, in prayer, testimony, and personal intercourse that will impress the hearer and thus add to the glory of God, for others "will take knowledge of them that they have been with Jesus and have learned of him." Then, too, we should remember that it is our duty as well as privilege to draw inspiration from direct communion with God, our source of power and strength, who alone can supply our needs.

Dear, sorrowing friends, come with me; let us enter into the innermost recess of the sanctuary, where no eye but that of God can penetrate, and there let us go down upon our knees before him, and examine our own hearts. We will there see how far from duty and from God we have lived. We will also see how lenient a loving Father has been with us; how slow to anger, and merciful he is, for he wills not that any should perish, but that all would repent and live. Now let us tell everything to God. Although he knows all about it, he wants to hear confession from our lips as well as from our hearts. Now we can leave all our sorrows at the foot of the cross, and go on our way rejoicing.

In this lowly retreat is where we find that the misty clouds of unbelief and doubt will fall off, and scatter before the rays of the Sun of Righteousness, and that a gentle peace will descend upon us, a peace with God, through our Lord Jesus Christ. Then through faith's pure air we may soar above the storm clouds of life, and feel ourselves standing on Pisgah's lofty heights in the very presence of divinity. What earthly gain can impart to the crushed and fettered soul such healing balm as comes through fervent, humble prayer?

IANTHA B. STILLWAGON.

LEBANON, OREGON, February 8, 1914.

*Editors Herald:* As a few of God's isolated Saints, we are trying to walk in the light while we have the light with us, lest darkness overtake us and we know not where to go. This is a very hard place for Latter Day Saints. It seems as if the true gospel is poison to other churchgoers, they are so afraid of Latter Day Saints.

We know we have the gospel. We hope and pray that in the Lord's own due time some one will be sent to us. There are a few of us who meet on Sunday afternoons for prayer. The Lord blesses us in our weak efforts, in doing the best we can. The Spirit spoke to us through one of our brethren at one of our prayer meetings. We were thankful to know that God was pleased with us; we were encouraged to press on. We ask the prayers of the Saints that we may be strong.

Dear brothers and sisters, let us help all we can to pay the church debt. Even though you may be isolated, the Lord will remember you and bless you for all the good you do. Let us work.

Your sister in bonds,

L. J. DONACA.

ESSEX, ONTARIO, February 20, 1914.

*Editors Herald:* Brother E. W. Long, whom I baptized in Chatham, Ontario, about sixteen years ago, and who has been residing in western Canada the past ten years, gave me a trip with himself and wife to see our aged brother, Patriarch John H. Lake, who celebrated his eighty-fourth birthday on the 5th of December last.

As we drove through Kirtland on the forenoon of the 14th, Sister Liston called to us to hurry up, as Brother Lake was sinking fast. As we entered the room of his home, we found him seated in a comfortable rocking chair near the register.

As soon as he saw me he exclaimed, "John Shields." I took his hand; it was cold. I introduced Brother and Sister Long, whom he did not remember just them. Soon he talked a little with us, and when others of the Saints came in he

revived still more. When we met with him in the afternoon he had slept some and felt refreshed. He asked for administration. Brother Long led in prayer, seeming to express the sentiment of every heart. We felt that our prayers would be answered as we earnestly sought our heavenly Father to so restore and strengthen our aged brother that he might be permitted to meet with us on Sunday at the services of worship.

Great was our rejoicing and thankful were our hearts to God, when we beheld Brother Lake in our midst at the eleven o'clock social service. We felt it was good to be there, not only to meet with our Brother Lake, but especially because our elder Brother, the Savior, was present by his Holy Spirit. As Brother Lake remarked, it was an educational meeting, the Spirit of the Lord aiding in testimony.

Brother Lake arose and with uplifted hand said, "Tell me I don't know this work is true; you might as well tell me I don't know I have a right hand. Yes, praise God, I know it is true."

Dear Saints, what strength and courage should come to us from such a testimony, borne by one who has spent over fifty years in the church, most of that time in the work of the ministry, and as a missionary.

At the Saints' Home at two o'clock Brother Curry, branch president, asked Brother Lake to take charge. He was blessed with the gift of tongues and interpretation. The writer also exercised under the Spirit in this meeting.

When Brother Curry asked Brother Lake at the close of the service if he thought he would be able to assist the writer at the evening service he said, "I feel strong enough to go to Jerusalem now." He did indeed assist, and as the Saints sang, "We shall greet them at home; we shall greet them," the thought of the glorious prospect thrilled us with an ardent desire to love the Lord more and serve him better, and that we, too, might finish our course, keeping the faith. As we gazed upon that one strong in faith yet weak in body, we thought of the words of Paul, "Though our outward man perish, yet the inward man is renewed day by day."

We can not say that our parting was sorrowful, for we realized that our loss would be the gain of our brother, and that He who was able to raise him up, temporally to meet with us is also able to add years yet to Brother Lake's life if it be His will.

Brother Lake told us at the morning prayer meeting he felt he was going home on Saturday morning, but was called back to see his friends and meet with the Saints once more. We praise God for thus permitting us to meet and rejoice under the sweet Spirit of the Master.

In gospel bonds,

JOHN SHIELDS.

VICKERY, TEXAS, February 10, 1914.

*Editors Herald:* I am eleven years old. My sister and I were with others baptized in July, 1912. I am glad I obeyed when I did. I have received blessings.

We have prayer meeting here every other Wednesday night. We hope to organize a branch soon. All of our family belong to this church but sister, and she is too little. I hope Zion will soon be redeemed.

Your sister in the one faith,

SALLIE STONDIFER.

NORFOLK, NEBRASKA, February 10, 1914.

*Editors Herald:* We hold Sunday school here every Sunday, and meetings whenever an elder comes to Norfolk. Brother J. H. Jackson, of Meadow Grove, comes the first of each month to hold sacrament meeting whenever his health will permit. Brother J. F. Grimes was here in the fall and held



meetings over a week. Brother Levi Gamet is with us sometimes, as is also Brother Joseph Smith, now of Bonesteel.

We desire the Saints of Lamoni and elsewhere to pray for us. We have two sick sisters and one babe among us for whom we desire the especial prayers of the Saints. Hoping to remain faithful, I am as ever,

Your sister in bonds,  
MRS. EFFIE L. GALLAND.

CALVIN, NORTH DAKOTA, February 12, 1914.

*Editors Herald:* I get much good from the letters in the HERALD, and though not able to contribute much, I desire to do what I can in return.

I wish to give my experience in connection with coming into the church. It was the family of Brother Crowl that first interested my father and I in the restored gospel. This family tried to live up to their religion. I thank God for such people.

I have many trials and temptations. One of these trials was in the matter of tithing. I was discouraged with reference to paying tithes and put it off for some time, but, thank God, I am doing what I can now. I was inclined at one time to criticize my brethren. I was shown that the manner in which I was doing this was wrong.

Our branch is so scattered we do not have meetings except Sunday school. I love this latter-day work and pray that it may prosper, and that the redemption of Zion may be hastened. I earnestly desire to be faithful and win a home in heaven.

Your brother,  
FRANK WALKER.

PERRY, IOWA, February 16, 1914.

*Editors Herald:* I came to Perry, January 23, by arrangement of the minister in charge and local authorities, and began a series of meetings, which seem only to have commenced. Interest has constantly increased, and last night we had the largest audience we have yet been favored with.

From the first I have been getting a short article in the two daily papers of the city every day, and they are beginning to bear fruit. Last night a man who was out for the first time said: "I have been reading these articles in the paper, and I came this evening to hear. I am certainly glad I came. I am coming back." He spoke as though he meant every word he said. A lady said, "I have been in three churches, but I never heard the gospel explained like it is here. I am not in any church now. I have my letter in my trunk." She is an intelligent lady of good standing, one of the "honorable" women. Another lady said, "I have been attending church for thirty years, and I never heard the gospel before." Poor, hungry souls, starving for the bread of life, being fed on "husks," are overjoyed at finding the truth.

I am preaching every night with unusual liberty. It revives old-time memories to get back where I can preach every night to interested people. There is a noble little band of Saints here who have the respect of their neighbors, an invaluable asset to the kingdom of God. The preaching of the gospel may be ineffectual in removing prejudice from some minds, but a godly life will win its way against all opposition.

A lady asked me last night about tithing. When I had explained it, a man standing by remarked: "That's Christianity." Some have inquired about the "gathering" and "Zion." A clear, lucid explanation of what the Lord has revealed to us appeals to the honest inquirer every time. I think it is possible to be just a little too careful about presenting the message. The apostles of old prayed that "with all boldness" they might preach the word; and I am persuaded that our preaching will be more effective if we present the

message more positively, and earnestly. Hungry souls are ever ready to respond to an earnest appeal. Let us be more aggressive.

The "Open Letter to the Clergy," and the "Plea for the Golden Rule" ought to be sent to every editor in the country. They form a deadly antidote for "anti-Mormon" rot. As a rule, I find editors an honorable, open-minded class of men, and the facts of history set before them in contrast with the unfair methods of the opposition, in an earnest appeal for fair play, will be no detriment to us.

The Disciple minister speaking on the subject, "Religious shams," yesterday morning gave his hearers to understand that he had some "plans" under way, but he did not make them known. We will keep one eye on him, and if he gets ugly we will give him a chance to try his metal.

Happy in the work, and hopeful of a glorious victory for the truth,  
E. E. LONG.

UTE, IOWA, February 16, 1914.

*Editors Herald:* My last letter to the HERALD bore much fruit in different ways. Many dear Saints wrote me lovely letters, full of cheer and good fellowship. Others sent me rolls of tracts and sermons. One dear sister made me a present of one year's subscription to the HERALD, and some one, I know not who, sends me the *Ensign* one year. May God's richest blessings attend all.

My health has been very poor since Christmas. I suffer the most nerve-racking pain. I humbly ask the Saints to remember me in their prayers, that if it be God's will I may be healed; if it is not his will to heal me fully, that I may have grace to endure and prove faithful to the end.

God has wonderfully supplied our temporal needs, and I know he will continue to be mindful of us, so long as we are faithful and do our best at all times. Our hearts have been made to rejoice and to return thanks to God and his Saints who have been instruments in his hands in blessing us in our extreme need. My companion has had no work since before Christmas, yet we have not been left in want. Our babies are in the best of health, and it will not be long now until spring work opens, then all will be well for the present.

About two weeks ago we were severely tried. My health was poor and my suffering so intense that I could not rest day or night. Our provisions were low. It looked as if God had forsaken us, and I felt rebellious. My physical pain was excruciating and my mental suffering was severe. I felt that God had withdrawn his love and care. It was almost too much for my faith.

I told my companion that I knew the gospel was true and that God was all powerful, and no matter what befell me I would never deny the truth; but that unless God sent succor within twenty-four hours and relieved me of my suffering I would cease to try to live a Christian life. I was tried to the breaking point. Finally my sister, living about nine miles from us, brought succor. That same day my suffering was made less. While I wept because of my rebellion, my faith was strengthened, and we were made to know that God does love us, and is at all times mindful of us.

Yours for truth,  
SADIE BURCH.

BAY MINETTE, ALABAMA, February 17, 1914.

*Editors Herald:* Seeing some very encouraging reports from different ones relative to publicity work, I thought probably a few words from this section would not be out of place. During the conference year I, with the help of others, have succeeded in getting into the columns of the *Baldwin Times*, of this place, the *George County Times*, of Lucedale, Mis-

Mississippi, and the *Richton Dispatch* of Richton, Mississippi. Space has been granted for advertising, historical sketches of the rise of the church, the differences between the Reorganized Church and the Utah Church, and doctrinal features. This I think has been conducive of good.

I also tried the *Mobile Register*, which is a daily with a wide circulation, but I failed at this place, the managing editor informing me in no mistakable way that they had no space in their columns for the "Mormons." A second letter from me, however, brought back an apology for his discourtesy with a promise to use any news of our organization, but no doctrinal features. This will probably do good later.

I have been a contributor for the *Baldwin Times* for the past two years or more. To show the fairness of this editor and his friendliness to the cause we love, I inclose a synopsis of a sermon preached by our worthy Brother I. M. Smith at this place. It shows the character of the sermon from the viewpoint of an outsider, and those who are acquainted with Brother Smith will know that the discourse merited this praise. This was printed entirely without our solicitation. How thankful we should be to be engaged in a work such that even outsiders can not but feel the Spirit of the Master in our midst! Onward, ever onward, is the motto of,

Your brother in the cause,

A. E. WARR.

*Editor Baldwin Times:* On Friday night of last week I dropped into a church service, the denominational views of which being unknown to me. I must confess that my going to the service was to some extent caused by curiosity; but I certainly listened to a splendid sermon, in fact one of the best I ever heard. This sermon was preached by a visiting minister of the Latter Day Saints, and at their church here in Bay Minette. I wish to say that I am not a Latter Day Saint—or "Mormon," if you please,—neither do I ever intend to become one. But I do wish to be a Christian, and a Christian needs must recognize merit and the Spirit of the Master wherever it is seen, whether it be in friend or foe, pauper or plutocrat.

The preacher, Reverend Smith, of Independence, Missouri, chose for his theme the duty of church members toward each other. He lucidly explained several scriptural texts bearing on this subject, and referred to the very prevalent fault, with men both in and out of the church, of telling others about grievances against a neighbor instead of going to the neighbor in a humble spirit and trying to effect a reconciliation with him. He showed how this habit aggravated the trouble, sometimes leading to the most serious consequences.

One cause of this habit is the fact that men, unknown to themselves, like to nurse their animosities. "The heart is desperately wicked and deceitful above all things." Again, men fail to correct the habit because they lack the charity, the brotherly spirit, which is necessary in approaching a neighbor to talk about a grievance against him. They will frequently muster up courage to tell a neighbor about his faults, but as they do it with rancor in their hearts the matter is made worse rather than bettered. Oh, how much wiser would be the use of a little Christian charity!

The preacher deplored the too prevalent fault of church members excusing themselves by saying that because a neighbor was the aggressor it was his business to come to them—not theirs to go to him—to bring about pacification. This is not a Christian spirit. We were the aggressors, but Christ died for us while we were yet hostile and in our sins. Christians should pursue the same example of charity toward neighbors.

The speaker showed how, if we would please God, we must "leave our gifts before the altar," and first be reconciled to

those we have offended if it be possible. God wants an amicable spirit to prevail among his children before they ask for his favors. They must not have grudges against each other.

In conclusion he feelingly referred to the sublime fact that if we would be great in heaven it is not necessary to have the power or the wisdom of some celebrity, as Moses or Paul, or of the great in our own day. But it is necessary that we become "as a little child," and accept and cherish the truth in simplicity and humility, sincerely and confidently.

The preacher spoke sadly of the faults of church members, and not his words only, but his air and his countenance showed his sincerity.

VISITOR.

### Extracts from Letters.

J. C. Crabb, South Edmonton, Alberta: "Our worthy president baptized three yesterday. All is going well in the branch. We are having spring-like weather. Best of wishes to all."

Sister Clarence L. Wainwright, Chicago, Illinois: "On Wednesday evening, February 18, the usual well-attended prayer service was visited by the Spirit of God, and everyone felt to a certain extent the presence of the same. We were made to rejoice and felt greatly encouraged by the presence of our worthy president, Brother H. P. W. Kier, which we believe to be the result of our special prayer service held at his home on Monday, February 16. Our brother has been sorely afflicted, and after our united pleadings we feel that much mercy was shown him by our Father, who hears and answers prayers. Sunday morning for the first time since the first of the year we had the pleasure of having Brother Kier address us. Brother J. Daalder and Brother A. Boehm were baptized Sunday, the 22d, by Brother David E. Dowker."

R. D. Weaver, Chatham, Ontario: "The writer preached here last night to a church full of interested people, on the sealed book of Isaiah 29. Fine liberty was given, for which God has all the praise. We will begin another series of meetings here in the near future. Am well, and happy in the work."

Sarah A. Dalre: "To be a member of God's church if one is sincere is the greatest blessing that could come to anyone. To be found worthy to work for the Master is greater than to be President of the United States, providing one keeps himself in humble state of mind, so as to be led by the Spirit and to occupy where it leads him. May heaven's choicest blessings attend the faithful Saints. May God lead them with wisdom from the pleasure fancy paints to higher scenes of glory where dwell the faithful few. May we walk the narrow path."

R. T. Cooper, Los Angeles, California: "At the February sacrament service in Los Angeles the attendance was a record one, filling the house almost to standing room. A good spirit was present. The members from the different missions came to the church and a basket dinner was enjoyed in the entertainment room. Two more from Long Beach were baptized in the font after Sunday school, and confirmed at the sacrament service; several children blessed. The Spirit was manifested in a goodly degree of strength and power with the administration committee, and blessings were bestowed."

I know not where his islands lift  
Their fronded palms in air;  
I only know I can not drift  
Beyond his love and care.

—Whittier.

## News from Missions

### Australia.

We just returned from the Newcastle District, in which are five branches. While there we were cared for at the home of Brother and Sister Lewis, a fine family of Saints. Brother Lewis is the Australian bishop. Brother J. H. N. Jones, one of our missionaries appointed to this field, was also entertained by Brother Lewis. We were pleased to form his acquaintance.

We have a number of able young men in this mission who are developing, and the time has about arrived when Australia can supply its own missionaries. This is a great country, and has wonderful possibilities before it. We believe there is a great work to be done here for the Lord; the Saints are ready to help push on the cause of Christ.

I have been using my parliamentary chart effectively. There is so much need for instruction along this line that I have felt there should be something put out which could be used by elders in the field, Sunday schools, Religios, branches, etc. I had cuts made in colors, and have for sale at my home, 185 West Eleventh Avenue, Columbus, Ohio, and will have at General Conference, a chart twenty by thirty-six inches, which is so simple a child can soon understand it. Price \$1, postpaid. It is printed on paper cloth, and can be carried in a suitcase or bag.

We expect to leave soon for the Victoria District. While I have been in Sydney I have been a welcome guest of Brother and Sister Gresty. Brother Gresty is an accomplished musician, and a composer of some reputation. His family are very talented musically. Sister Gresty is one of our leading workers among the sisters. Ministers appreciate the kindness Brother Miller and myself have received from the Saints here, and the Lord will surely reward the kindness of such Saints. While Brother Miller is located in Sydney, he is being taken care of by Brother and Sister Seaburg, a young couple who seem to take a delight in caring for the missionaries.

I hope the Lord will bless the coming conference, and that the good Spirit will prevail. Brother Miller is doing splendidly over here, and is loved by the Saints.

With best wishes,

GOMER T. GRIFFITHS.

SYDNEY, AUSTRALIA, 623 Darling Street, February 6, 1914.

### Kansas.

Another mission year is coming to a close. This mission, known as the unorganized part of southern Kansas, is a large and a splendid field. Very little gospel work has been done here compared with other parts of the State. I was never treated better in any mission than in this. The Saints see that the elder's way is paid and that he is cared for in every way.

I consider it an important field. Large wheat and stock interests are represented here, and in time a church membership here would furnish help to spread the gospel. First we must build up membership, and in order to do this we must send men in here to preach the gospel.

This section is a great producing country. Lots of wealth is found among the farmers. While last year was what is called a short crop year, the people have the money to buy the needed food. The winter has been very mild, and stock has been taken through so far on growing wheat. The outlook never was better for a coming crop.

The first part of my year's work was taken up in helping Brother J. F. Curtis in two debates, which prevented my doing any work in my field until in July. My first real effort

was made in Wichita, in our gospel tent. The tent was first used in the north part of the city, afterwards in Hyde Park. A good work was done. Several came into the church, and many others were left believing, whom the branch authorities should be able to interest. Brother W. E. Peak assisted in the meetings in Wichita.

Brother Alvin Martin was sent in August to be associated with me in this mission. He is proving to be a fine young man. In time, if faithful, he will be a power for good. The Saints of Wichita did all that could be asked to meet the demands of running the tent in the city.

Our next tent meeting was at Winfield. Brother W. Vickery and his son George, also Brother Harding, of Arkansas City, did everything that could be done to get the truth before the people. We preached on the streets in the afternoon, and in the tent in the evening. We created quite an interest and made many friends. One was baptized. E. L. Barraclough came and assisted in this meeting; he was well liked by all. Cold weather compelled us to store our tent. We tried to get the courthouse to continue our meetings, but failed. We have membership enough there to organize a branch, the thing that should have been done if it could have been attended to. I received word from Brother W. Vickery of late saying they have a good Sunday school under the leadership of Sister Emma Vickery. It will prosper, I am sure.

In January Brother Martin and I commenced a meeting at Wilmore. Brother Earl Redfield and wife had procured the Christian church for the meeting and sent for us. We had a splendid attendance, but it was not long before it was talked around that the Christians were going to start a meeting. Some of the old "standpatters" drove to other towns to try to get a preacher to come and hold a meeting. They had no money to conduct a meeting, so I was told, but at last they said they had a preacher, and we had to stop our meeting. Our effort did good and made friends. I am safe in saying seventy-five per cent of the people were with us, and if our work can be presented there this coming year some will come into the church.

From here we were taken forty miles across the country in an automobile to our present place of writing. Brother Baskett procured the Christian church for two evenings. Our meetings in the church were well attended. Brethren Redfield and Baskett seated a store building and we preached the rest of our time in it. We had a splendid hearing. Some excellent people became interested and some should have been baptized, undoubtedly will be soon. I succeeded in getting a brief article in the town paper. We have some fine young men here that will, if faithful, be preaching the gospel.

From here we go to Iuka, Kansas, to hold a meeting. From there home to make ready for General Conference.

In bonds,

BUCKLIN, KANSAS, February, 1914. J. ARTHUR DAVIS.

### Eastern Oklahoma.

Another year has passed and gone, with all of its joys and sorrows. Turning from the pains and joys, the failures and successes, the work done and the work undone, let us face the new year.

What a grand amount of uplift there is in the cry, Onward and upward, to splendid achievement! What a grand thrill of purpose and plan for determined onward marching the new year, 1914, holds for all who will do work for the Lord! Each and every one has his part of the world's work to perform. In that work lies his chance of becoming radiant, his chance of making the world better, stronger, greater, because he is a part of it.

I have tried to do all I could this past year, asking the

Lord to give me wisdom that I might know what was best to do, to build up his work among the children of men and prepare myself for the coming of my Savior. I have had some fine meetings during the year. I have had the pleasure of conducting some noble men and women into the kingdom of God, and have seen them rejoice under the influence of the Holy Spirit. I am made glad to know that the Lord accepts my work.

I recently held a meeting at Leflose, in eastern Oklahoma. Hundreds of the best people in the town came out. The good Methodist people let us use their church. I was directed during the meeting to preach on the gathering of ancient Israel. A prominent Indian lawyer sat in front of me, tears rolling down his cheeks. I was made to see by the divine Spirit that the time would soon come when many of those people would seek the kingdom of God. So go on, Brother Case, with the grand work.

Leflose is the town where Brother J. D. Erwin and Elder Abe Carline held a debate several years ago. The people have not forgotten the grand victory for the truth. There are many noble people in the town, and we hope to gather them into the kingdom of God.

We just closed a good district conference at Wilburton. We had the pleasure of having Brother W. M. Aylor with us. We were built up spiritually by his noble counsel, especially by the counsel he gave us in the priesthood meetings. He is indeed a noble man of God. May the Lord bless him with great wisdom. By the strong efforts of Brethren Doctor H. L. Dalbey, A. L. Warton, and Samuel Skinner, and the liberal contributions of the Saints and friends we have been able to seat our church in Wilburton, for which we owe the brethren many thanks.

May God bless us all this year to do a good work for the Master, putting forth every effort we can to build up Zion and prepare ourselves for the coming of the Savior, and to greet the pure and good who have gone on before, and are waiting in the paradise of rest to clasp our hands. So may the Lord be with us in the coming conference.

Your brother in the gospel,  
E. A. ERWIN.

## News from Branches

### Independence, Missouri.

Bishop Bullard gave an excellent discourse on the morning of February 15. The evening sermon was by M. F. Gowell, and in the afternoon the Woman's Auxiliary held its monthly meeting. The Sunday school with its total attendance of eight hundred and eight presented a busy scene in every department. On the following Sunday, very cold weather prevailing, many were absent. The morning and evening services were conducted by Mr. J. A. Harsfeld and Elder Charles Fry respectively, the former a reformed Jew, who in a very instructive and concise manner, gave a talk in reference to the subjects taught in the Jewish religion.

Those discussed were God, precepts, Sabbatical laws, food, vows, agriculture, divinity, offering, cleanliness, damage and injury, purchase and sale, civil law, judges, and the superior and inferior courts of the Sanhedrin. In the Talmud no bribery was allowed, and only wise men became lawyers. Most frequent as punishment were stripes and fines, and crucifixion was never adopted by the Jews, only by the Romans.

On last Sunday, March 1, about seventy-five were present at early prayer meeting. Mr. J. Boleman, representing the prison reform movement, spoke for the fifth time here. In his extensive work he has been associated for about ten years

in this State with such men as Mr. Bushnell, Willard P. Holmes, et al. Great changes have taken place the last year. We have a woman judge and a juvenile court, and their mission he praised highly. "No court like it," he said. He spoke also of the great advantages of the Sunday school for the boys, of the mistakes in prison management, vile company, bad ventilation, and a lack of cleanliness. Among the two thousand four hundred prisoners at Jefferson City, six hundred he said are under twenty-two years of age! But in presenting another picture he stated that in three months three hundred have been helped, and as many as fifteen in one day.

Preparations for conference are being forwarded, entertainment cards are out and a few elders have arrived home. The missionaries report favorably. ABBIE A. HORTON.

### Brooklyn, New York.

Brooklyn Branch has steadily grown from the time of its organization, in 1870, although the enemy of souls has been busy casting stumblingblocks in the path of progress.

In 1903 the first church was built in the growing section of Brownsville. This was considered at that time a very desirable location, but soon the Jewish people fell in love with the place, with the result that over one hundred thousand Jews made this section their home. The Saints sold their church property to the Hebrews and sought a new location.

In 1907 they erected their second church on Park Place, corner of Schenectady Avenue. This section was new at this time, but gave every promise of becoming a very select residential part of Brooklyn. Many of the members erected homes for themselves near the church. What a difference a few years make! At the present time we find ourselves surrounded by Catholics, Jews, and Italians. Thus the work of proselyting has been greatly retarded. But notwithstanding all these discouraging features, the Saints have done good work; by "letting their light shine," they have discovered a few of the honest in heart who have come in our midst, although many of the members live at a great distance. The branch at the present time numbers two hundred and twenty-five. We have a Sunday school of about one hundred and fifty.

On February 21 to 23 the New York and Philadelphia district conference convened at the church. Paul M. Hanson, together with the district presidency, Ephraim Squire, W. W. Smith, and B. R. McGuire, were in charge. This conference was one of the best that has been held in this city. There were about one hundred visitors, including Elders Paul M. Hanson, H. O. Smith, W. A. Sinclair, M. D.; Ralph W. Farrell, A. D. Angus, W. W. Smith, J. August Koehler, William and Richard Howkins. Preaching was done by Paul M. Hanson, W. W. Smith, and H. O. Smith. All the officers of the district were reelected, namely: Ephraim Squire, president; W. W. Smith and B. R. McGuire, counselors; Herman N. Schwartz, secretary; John Zimmerman, sr., treasurer; Anna Zimmermann, member library board; J. August Koehler on the standing auditing committee.

The closing feature of the conference was Gaul's oratorio, "The Holy City," sung by a combined district choir of about seventy voices, led by the General Chorister, Albert N. Hoxie, jr., Mr. Earl Audet, organist, and Mrs. Albert Hoxie, pianist. This production was a great success, which gives unmistakable evidence of Brother Hoxie's ability in choir training. The cantata will be repeated in Philadelphia in about two weeks.

On January 27, a musicale was given at the church, under the auspices of the choir, Sister Ella Squire director, Brother Earl Audet organist. This concert netted the church over seventy dollars.

Special features have been inaugurated at the church the past year. One is a service for children, conducted by the pastor every Sunday evening at 6.30. The program includes songs, Bible and nature stories, good-habit talks, illustrated with mystical, magical, and mechanical devices, and illustrations on the blackboard. By this means the attention of the children is riveted on the subject. You appeal to them through the eye gate as well as the ear gate. Children comprehend Bible stories and illustrations better if objects are used or pictures are made on paper or blackboard. The children are also taught the books of the Bible, Bible divisions, verses, and chapters, etc. This system appeals to the young; they come from near and far to see the show, as some of the strangers express themselves. Soon we see results of the effort made. The little ones enter the Sunday school, and later the Religio and church.

The Religio is doing good work. Of course the work of this society is particularly adapted to the youth and older members of the church. The children's service might be termed the beginner department, preparing them for the work of the other auxiliaries and church.

The Sunday school is advancing, both numerically and in interest, under the superintendency of Brother Ephraim Squire. The mission Sunday school is in the hands of Sisters J. W. Hull, Bertha Potts, and Elsie Johnson; good work is being done at this place.

The priesthood have been reorganized, and are working along the lines suggested by the First Presidency. There have been about twenty-nine names added to the branch the past year, seventeen by baptism; of this number twelve were young Sunday school members, baptized on February 11. This is largely the result of good work done by the Sunday-school teachers. Many others are investigating, and will no doubt follow in the Master's steps in the near future.

E. B. HULL.

BROOKLYN, NEW YORK, 1339 Prospect Place.

## Miscellaneous Department

### Conference Minutes.

POTTAWATTAMIE.—Met at Council Bluffs, February 28, J. A. Hansen and J. A. Gillen presiding. Branches reported: Boomer, 62; Carson, 43; Council Bluffs, 356; Fontanelle, 34; Hazel Dell, 70; Loveland, 14; North Star, 134; Wheeler, 42; Crescent, 161. Auditors' report approved. J. A. Hansen, bishop's agent, reported: Total receipts, \$1,265.85; total expenditures, \$993. District treasurer, D. E. Butler, reported: Balance on hand, \$3.63; expenditures, \$1.60. Secretary's expense of \$3.25 allowed. Collection of \$10.12 was taken. Communication from Council Bluffs was referred to district and Council Bluffs branch officers. Delegates to General Conference: J. A. Hansen, J. Charles Jensen, Estella Lentell, P. F. Anderson, J. P. Christensen, Hattie H. Hall, Ida C. Harding, Floy Wind, S. Harding. Officers elected: J. A. Hansen, president; S. Harding and J. P. Carlile associates; J. Charles Jensen, secretary; D. E. Butler, treasurer; Hattie H. Hall, member library board. Priests' license granted Bert E. Lewis. Preaching by W. A. Smith, F. W. Smith, J. A. Gillen. Adjourned to meet in Boomer, June 6. J. Charles Jensen, secretary.

OHIO.—Met at Columbus, February 21 and 22. The conference was the best ever held in the district, and the number of branches represented was far greater than ever before. Bishop reported: Receipts, \$2,197.71; an increase of nearly forty per cent over the previous year, with about one hundred and twenty-five new names added to books, showing many more Saints as tithe payers. A conference will be held in the fall at Creola, Ohio, where all the work will be educational, no business at all being done, time to be set by those in charge. Officers elected: A. B. Kirkendall, president; W. H. Countryman, vice president; D. R. Winn, secretary and treasurer. D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio.

NAUVOO.—Convened at Burlington, February 7, district president, C. E. Harpe, in charge. Branches reported: Burlington, 158; Montrose, 105; Rock Creek, 108; Ottumwa, 71; Farmington, 65; Keokuk, 57; Fort Madison, 45; District treasurer, G. P. Lambert, reported: On hand, \$34.13. Bishop G. P. Lambert reported: On hand January 1, \$63.96; received for liquidating general church debt, \$64.50. The old district tent was sold and a new one ordered purchased. Delegates to General Conference: C. E. Harpe, C. C. Joehnk, James McKiernan, O. R. Miller, W. T. Lambert, E. B. Morgan. New ministerial report blank was adopted. Adjourned to meet at Ottumwa, Iowa, June 6 and 7. W. H. Thomas, secretary, 1100 South Seventh Street, Burlington, Iowa.

KENTUCKY AND TENNESSEE.—Convened February 28, at Foundry Hill, near Whitlock, Tennessee, H. E. Moler and J. R. McClain, presiding. Branches reported: High Hill, 116; Liberty Hill, 66; Foundry Hill, 204; Farmington, 150. Bishop's agent, J. R. McClain, reported: Receipts, \$226.48; expenditures, \$152.21; audited and found correct. A resolution read before the conference of October 4, 1913, was adopted, "Resolved, That we discourage the ordination of anyone to any office that uses tobacco or strong drink in any form." Preaching by F. G. Pitt and H. E. Moler. Adjourned to meet with Farmington Branch, Saturday before the first Sunday in June. S. E. Dickson, secretary.

PITTSBURG.—Convened at Pittsburg, February 28 and March 1, R. C. Russell, Leon Burdick, O. J. Tary, James A. Becker in charge. Statistical reports from Wheeling, Steubenville, and Fayette City. Bishop Becker reported: Receipts, \$1,303.23; expenditures, \$1,360.50. Receipts for special debt fund, \$178.75. J. A. Becker reported for reunion committee: Receipts, \$475.46; expenditures, \$465.33. Delegates to General Conference: R. C. Russell, Leon Burdick, J. A. Becker, J. E. Bishop, A. V. Closson, Edith Glassford, Dela Lydick. Officers elected: James E. Bishop, president; O. J. Tary, vice president; John Raisbeck, secretary and treasurer; Samuel A. Martin, member library board. Bishop Becker and his counselors were sustained, also auditing committee, and bishop's agent, L. D. Ullom. At the request of E. H. Thomas for the elders' prayer union, Sunday, March 15, was set apart as a district day of fasting and prayer, in behalf of the unemployed and all those who need a special blessing. John Raisbeck, of Pittsburg Branch, was ordained a deacon. R. C. Russell was instructed to send a duly authorized representative to the city of Pittsburg to be present at the meeting of the Anti-"Mormon" crusade. Preaching by R. C. Russell and J. A. Becker. A fall conference was voted, same to be devoted to round table and special educational work. Adjourned to meet with Wheeling Branch, at the call of missionary in charge and the district presidency, they to give six weeks notice before convening of conference. John Raisbeck, secretary.

NEW YORK AND PHILADELPHIA.—Met in Brooklyn, February 21. Officers elected: President, Ephraim Squires; counselors, Walter W. Smith and Benjamin R. McGuire; secretary, Herman N. Schwartz; treasurer, John Zimmermann, sr.; member library board, Anna Zimmermann. Enrollment of district is 1,865. During the year a new church building was erected and dedicated in Philadelphia, raising the total buildings in the district to five. The value of these buildings, exclusive of furniture and fittings, is in excess of \$45,000. The conference recommended the holding of a reunion. Report blanks adopted. Special music was beautifully rendered by the district choir, under the general chorister, Albert N. Hoxie, jr., who has accomplished wonderful work in the development of musical possibilities in this district. H. N. Schwartz, secretary.

### Convention Minutes.

CHATHAM.—Sunday school convened in Chatham, Ontario, February 7 and 8. Officers elected: Superintendent, J. W. Badder; first assistant, Richard Jones; second assistant, Charles Osborne; secretary, Robert Brown; treasurer, Lena Tedford; home class superintendent, J. W. Badder; member library board, J. Leslie Brown. Adjourned to meet at Stevenson, February 6 and 7, 1915. Secretaries of the schools send quarterly reports to Robert T. Brown, Stevenson, Ontario. G. O. Coburn, secretary.

POTTAWATTAMIE.—Sunday school convened at Council Bluffs, Iowa, February 27. Officers elected: J. P. Christensen, superintendent; J. W. Campbell, assistant; Floy M.

Wind, secretary; J. R. Lapworth, treasurer; Edna M. Elswick, home department superintendent; Ruth Timm, member library board. Delegates elected to General Conference. An entertaining program closed the sessions. A good spirit prevailed, and all felt fully repaid for efforts put forth. Floy M. Wind, secretary, 738 Washington Avenue, Council Bluffs, Iowa.

OHIO.—Sunday school met at Columbus, February 20. District by vote favored holding an institute and educational meeting next fall at some of the smaller branches; such a meeting will be held this year at Creola, Ohio. Treasurer reported: Receipts, \$26.91; expenditures, \$16.67. An appropriation of \$20 was allowed toward the expenses of district superintendent to the General Convention. The convention was well attended, more schools being represented than ever before, and the meetings as a whole were fine. Officers elected: Mrs. G. T. Griffiths, superintendent; N. L. Booker, assistant and home department superintendent; D. R. Winn, secretary and treasurer; Lora Countryman, member library board. D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio.

### Church Secretary.

#### RAILROAD RATES TO CONVENTIONS AND CONFERENCE.

The various passenger associations decline to grant reduced rates to our annual meetings since reduced fares have become almost general in the various States.

#### EASTERN MINISTERS.

The Delaware, Lackawanna and Western Railroad will grant a reduced rate to ministers, single or round trip, New York to Kansas City; that road to Buffalo, thence via the Wabash Railroad to Kansas City. Annual clergy permit will be furnished to pastors over churches, and special clergy trip permits to missionaries; all applications therefor must be made to George A. Cullen, Passenger Traffic Agent, Number 90 West Street, Room 2011, New York City. Tickets must be obtained at Hoboken, New Jersey, station.

A number of other roads will grant clerical rates from New York to Chicago for \$10.00, regular fare thence to Kansas City; particulars on application to such other roads.

#### DELEGATES.

The Delaware, Lackawanna and Western also quotes a rate of \$25.10 to parties of ten or more, New York to Kansas City, for those other than the ministry. See Passenger Traffic Agent, named above. Those interested may also consult Elder E. B. Hull, 1339 Prospect Place, Brooklyn, New York, for particulars or assistance.

All parties from eastern or middle west territory who wish to make arrangements and rates for special party or car service from Chicago, Saint Louis, or other points to Kansas City or Independence, should consult passenger authorities of roads over which they will travel. The Burlington Route is represented by A. J. Puhl, General Agent Passenger Department, 141 South Clark Street, Chicago; Mr. J. G. Deleplaine, City Passenger Agent, 728 Olive Street, Saint Louis.

#### PACIFIC COAST.

The Transcontinental Association will not grant special rates, but notifies us that those coming from California, Nevada, Oregon, Washington, and British Columbia west of and including Mission Junction, the only western States from which fares and conditions are promulgated through Transcontinental headquarters, may avail themselves of the nine months tourist fares which are in effect daily from Pacific Coast States enumerated above, to Chicago, Kansas City, and other eastern terminals. These tourist fares approximate two cents per mile in each direction, or about one and one third fare for round trip.

Should it happen that delegates apply at a station on the Pacific Coast from which the nine months fare is not in effect, which may be the case at very small, unimportant stations, the agent will ascertain and advise concerning the nearest point to his station from which such fare does apply. He will also advise concerning all eastern terminals; Kansas City, however, is the point to which to buy. Please notice that these tourist rate tickets are sold only from the States named, and west of and including Mission Junction, British Columbia, also from what are known as Kootenay common

points; namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, British Columbia.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 4, 1914.

### Correction.

In the minutes of the Central Nebraska district conference, W. E. Kester, of Clearwater, Nebraska, was elected district president instead of C. H. Derry, as published.

### Conference Transportation.

We have made arrangements with Mr. E. C. Hayden, District Passenger Agent of the Chicago, Milwaukee and Saint Paul Railway, Cleveland, Ohio, to use his line between Chicago and Kansas City, en route to the General Conference, at Independence.

Special tourist sleeping car for our exclusive use will be attached to the Chicago, Milwaukee and Saint Paul Railway Southwest Limited Train, leaving Chicago Union Station, April 1, at 6 p. m., arriving at Kansas City Union Station at 8.25 a. m., April 2, where direct connections are made with the electric line for Independence. We recommend to all that you purchase through tickets to Kansas City and be sure to have your ticket read via the Chicago Milwaukee and Saint Paul Railway from Chicago to Kansas City.

The one-way railroad fare, for example, from Cleveland to Kansas City is \$17.15, and we are satisfied proportionate rates from other sections will be given. Lower berth in tourist sleeping car will cost \$1.25, which is good for two people, and upper berth \$1.00, Chicago to Kansas City.

We are anxious to have a good sized party and invite all to join us at Chicago, assuring you the best of service and attention. On arrival in Chicago, please call on Mr. John Gilbert, Passenger Agent, Union Station, Corner Canal and Adams Street, and he will be prepared to give all information. Representative of the Chicago, Milwaukee and Saint Paul Railway will accompany our party through to Independence.

In order to arrange for special sleeper we would be glad to have all those contemplating going with our party to at once please notify Brother J. A. Becker, Willoughby, Ohio, route 2, so that definite arrangements can be made for sleeping car accommodations. Sincerely, R. C. RUSSELL.

### Salesmen Wanted.

We want salesmen to sell oil to the consumer. We have territory in Iowa, Minnesota, South Dakota, Nebraska, Missouri, and Kansas. We have an A1 proposition for good live salesmen; former experience not absolutely necessary. See me at Independence, Missouri, April 4 to 14, or write me for particulars. Pennsylvania Consumers Oil Company, Council Bluffs, Iowa, O. Salisbury, Des Moines, Iowa, Manager of Salesmen.

### Died.

PATTERSON.—Florence Armada Fellows was born November 28, 1861, at Ford River, Michigan; passed away February 23, 1914, at her home near Lucas, Iowa. She came to Iowa in 1875, and on October 3, 1879, was united in marriage to William Patterson. To this union eleven children were born, all of whom survive her except two daughters, Jessie, deceased in infancy and Bessie Shupe, who passed away at the age of twenty-three years. She leaves husband, nine children, six grandchildren to mourn her demise, W. A., J. F., G. W., R. E., L. F., and R. L. Patterson of Lucas; Lizzie Show, of Chariton, Lucy Haws and Anna Patterson, of Lucas. She united with the church July 14, 1895, and was faithful till death, being a devoted wife, a loving mother, a kind neighbor, loved by all who knew her.

'Tis hard to break the tender cord  
When love has bound the heart.  
'Tis hard, so hard, to speak the words,  
"We must for ever part."

Dearest loved one, we must lay thee  
In the peaceful grave's embrace,  
But thy memory will be cherished  
Till we see thy heavenly face.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

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

For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

The childhood shows the man,  
 As morning shows the day.—Milton.

WEBSTER.—At Deer Isle, Maine, February 27, 1914, Charles Walter Webster, after patiently suffering for ten years. He was fifty-six years old, was baptized by U. W. Greene in 1898. He has lived a consistent life. He was postmaster for sixteen years. He leaves many friends. Service by J. J. Billings and Reverend George Smith.

HAWKINS.—Christopher Bennett Hawkins was born in Cameron, Cornwall, England, September 21, 1832; died near Lucas, Iowa, December 29, 1913. He came to America in 1857; married Mary A. Plaster in Van Buren County, Iowa, in 1860. To them were born five children. His companion passed over seven years before him, as did Joseph H., the eldest son, in young manhood. He was baptized at Lucas, Iowa, October 5, 1879, by James McDiffit. He was known as a quiet and exemplary man, honorable and honored among his fellows. Services at the home in charge of J. F. Garver.

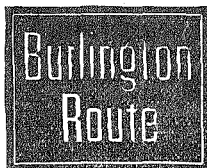
STUBBART.—Louisa A. Wood was born August 7, 1826, at Ithaca, Tompkins County, New York; died at her home in Lamoni, Iowa, February 26, 1914. She married Truman R.

Brown; to them were born two sons and one daughter, all of whom, with the father, passed on before. In 1875, she married Matthew J. Stubbart. She was baptized March 24, 1878, at Hillsdale, Iowa, by R. C. Elvin. Funeral from the home Saturday, February 28, John Smith in charge and offering prayer at the grave; Joseph Roberts offered prayer at the home; Robert M. Elvin preached the sermon, from Proverbs 31:31. Interment at Rose Hill.

LOWE.—Edwin Lowe, sr., was born in Shropshire, England, April 1, 1843; died February 24, 1914, at his home in Baldwin, Iowa. In 1850 he came, with his parents, to America, settling in Providence, Rhode Island; removed to Canton, Iowa, in 1857. He enlisted in the Twenty-sixth Iowa Volunteer Infantry. He married Isabelle Baxter, at Providence, Rhode Island, in 1866. They came to Canton, Iowa, in 1868, removing to Baldwin in 1880. His wife died in 1882, leaving six children. He married Mrs. Alice V. Abbey, April 7, 1886. To them was born one daughter. He left two sisters, faithful wife, four sons, two daughters. Funeral conducted by O. B. Thomas, interment at Canton.

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, MARCH 18, 1914

NUMBER 11

## Editorial

### REVEREND NUTTING, CONGREGATIONALIST, THROWS DOWN THE GAUNTLET.

OUR REJOINER.—PART II.

In our last number we were considering the statement made by Reverend Nutting to the effect that the creeds of 1820 could not be wrong, that God was their *author*; and his challenge to us to point out *one* fundamental change that had been made in even *one* creed generally accepted by a Christian denomination. Mr. Nutting's own denomination was selected for the test.

We have before us a book entitled, *The Creeds and Platforms of Congregationalism*, by Williston Walker, Ph. D., professor in Hartford Theological Seminary, a work which has been indorsed by the Andover Theological Seminary, in a personal letter to us in reply to our inquiry for an authoritative statement of Congregational doctrines.

We shall quote first from the document entitled, "A declaration of the faith and order owned and practiced in the Congregational Churches in England." This is known as the "Savoy Declaration of 1658." This creed was in force in America at the time Joseph Smith made his statement, as will be seen by the following:

Adopted by Massachusetts Synod at Boston in 1680 with a few immaterial modifications, and similarly accepted for Connecticut at Saybrook in 1708, its doctrinal confession long continued a recognized standard for the Congregational churches of America. They have never formally set it aside, and though in Congregational polity a general creed has binding authority only in so far as local churches accept it, this Savoy Confession, as slightly changed in 1680, was declared by the Council of 1865—an assembly representative of the whole body of the Congregational churches of the United States—to embody substantially the faith to which those churches are pledged.—*Creeds and Platforms of Congregationalism*, p. 353.

#### GOD INVISIBLE AND WITHOUT FORM.

We quote from chapter two, paragraph one of this creed, as set forth in the work to which we have referred:

There is but one only living and true God; who is infinite in Being and Perfection, a most pure Spirit, *invisible, with-*

*out body, parts, or passions*, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable and righteous Will, for his own Glory.

#### THE WORST FORM OF PREDESTINATION.

The next quotation is that which refers to predestination, found in chapter 3, paragraphs three to seven, as follows:

By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated upon everlasting Life, and others fore-ordained to everlasting Death.

These Angels and Men thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it can not be either increased or diminished.

Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his Meer free Grace and Love, without any *foresight of Faith or good Works, or perseverance in either of them or any other thing in the Creature, as Conditions or Causes moving him thereunto*, and all to the praise of his glorious Grace.

As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto: Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through Faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect onely.

The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious Justice.

Contrast this unscriptural statement of faith with the divine declaration:

For this is good and acceptable in the sight of God our Savior, who would have ALL MEN to be saved, and to come unto the knowledge of the truth.—1 Timothy 2:3, 4.

It is charged by some of our opponents that Latter Day Saints have borrowed some of their ideas from Mohammedanism. But this statement of doctrine is to our mind quite in harmony with the old Mohammedan tradition (related by Clarke in his work, *Ten Great Religions*) that in the beginning the Creator

took a lump of clay in his hands as representative of the human race. As he molded this clay he divided it into two parts. One part he cast into paradise, declaring, "These to heaven and I care not." The other part he threw into hell, saying, "These to hell and I care not."

Thus in this creed God is represented in the beginning as dividing the human race into two parts. One part by his own inexorable, unchangeable decree was foreordained to everlasting joy and happiness, and nothing that they could ever do would forfeit their divine election. The others by his good pleasure and for his glory, (think of it!) were arbitrarily foreordained to everlasting torment, and no works of righteousness that they might ever undertake could ever save them from that awful fate.

And mark you well it is *expressly stated* that this *foreordination* was not predicated on any *foreknowledge* in the mind of God that those so foreordained would do well or ill (see italicized portion of quotation).

This creed was in force at the time when Joseph Smith made his declaration, and if such doctrine did not brand that creed as *wrong*, and if it did not merit the term *abominable*, then we have no conception whatever of the character and justice and mercy and love of God. The mistake was not on the part of Joseph Smith in denouncing it, but on the part of Reverend Nutting who represented God as the *author* of such a creed.

It was this hard, Calvinistic theology that gave rise to a typical incident mentioned by Mary White Ovington:

A theological library connected with a Calvinistic church, when recently catalogued, disclosed two long shelves of books upon hell and two slim volumes upon heaven.—Half a Man, p. 123.

#### THE WORLD MADE FROM NOTHING.

Our next quotation is from chapter four as follows:

It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal Power, Wisdom and Goodness, in the beginning, to create or make *out of nothing* the World, and all things therein, whether visible or invisible, in the space of six days, and all very good.

This is directly in conflict with the word of God which says that in the beginning the earth was without form and void. Matter existed, but in a chaotic state. The Scriptures do not support the thought that God formed the world out of nothing. Such an absurd statement of faith gave Ingersoll grounds for the fling which he took at the churches when he said, "Nothing, regarded in the light of raw material, is, to my mind, a decided and disastrous failure."

#### THE CREED OF 1883.

We turn now to that which is known as the "Commission Creed of 1883," found on pages 580 to 582,

of the Creeds and Platforms of Congregationalism.

The leading statement of this creed is, "We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible."

Not one word here about God as a being invisible, and without body, parts, or passions. And in fact that statement is in essence repudiated in the third paragraph where it is stated, "We believe that *man* was made *in the image of God.*" Surely man was *not* created in the *image* of an *invisible* being who has neither *body* nor *parts*.

There is not one word in this later creed about the awful doctrine of predestination as it was set forth in the confession of faith from which we have previously quoted. There is instead in section four this statement, "We believe that God would have *all men* return to him."

If you would see what a radical change has been made in this creed, contrast that statement with the one in the creed in force in 1820:

The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious Justice.

Note the contrast. In 1820, at the time when Joseph Smith said the Lord told him the creeds were wrong, Congregationalists still held that God had been *pleased* to pass by a large portion of humanity, withholding his mercy from them, *arbitrarily*, and ordaining them to wrath and dishonor.

But in 1883 they had concluded that God had done no such thing, and that he would be pleased to have *all men* return unto him.

#### THEY "SEE THINGS DIFFERENT" NOW.

In this connection we are reminded of the following poem:

An unelected infant sighed out its little breath,  
And wandered thro' the darkness, along the shores of death;  
Until the gates of heaven, a gleam with pearls it spied,  
And ran to them and clung there and would not be denied.  
Though still from earth came mutterings, you can not enter in,  
Depart into Gehenna, you child of wrath and sin,  
At length the door was opened, and a man with features mild  
Stooped down and kissed the weeping and unelected child.  
Immortal light thrilled softly down the avenues of bliss  
As on the infant's forehead the Spirit placed a kiss.  
"Who are you thus to hallow my unelected brow?"  
"Dear child, my name is *Calvin*, but I see things *different*  
now."

There is not one word in this later creed to the effect that God made the world *out of nothing* in six working days. Such an idea to-day is regarded as absurd by both religion and science. It is safe to say that no representative Congregational church would give a majority vote to any creed containing such statements as those we have noted.

In his personal letter to us Mr. Nutting says, "Predestination is held now as strongly as then and without essential change." While there may be many who believe in predestination, based on foreknowledge, and contingent on the nature of a man's work, there are few indeed who believe in predestination as it is set forth in the Congregational creeds from which we have quoted, which in its very nature is a slander on Deity. If Mr. Nutting really holds to that doctrine without material change, he must be practically in a class by himself, and not in an enviable position.

#### DOCTOR BRIDGMAN AND OTHERS ADMIT CHANGE.

Under date of January 21, 1914, we wrote to Reverend H. A. Bridgman, D. D., editor of the *Congregationalist and Christian World*, calling his attention to the doctrine of predestination and the statement that God made the world out of nothing as contained in the Congregationalist creed as late as 1865, as shown in Doctor Walker's work. We have his letter of reply dated January 24, 1914, as follows:

*Dear Mr. Smith:* The views you quote from Doctor Walker are not generally accepted in our churches to-day.

Very truly yours,

H. A. BRIDGMAN.

Under the same date we wrote a similar letter to Doctor Charles R. Brown, of the Divinity School, Yale University, recently elected moderator by the National Council of Congregational Churches, and received the following reply:

*Dear Sir:* Replying to your letter of the 21st I would say that the opinions indicated in your letter are not accepted by Congregationalists to-day.

Very truly yours,

CHARLES R. BROWN.

We have a similar letter from Doctor Charles E. Jefferson, of Broadway Tabernacle, New York City.

Have we met the challenge? Volumes might be written in an attempt to harmonize the two creeds, and the facts would still remain as they are.

The aroused consciences of the people now perceive that the doctrines contained in those old creeds were wrong, as the Lord said. Some of the things that were then in the creeds they have abandoned, others should be abandoned. They may have abandoned them silently and shamefacedly, but none the less have they abandoned them.

Like the creed of 1883, the latest effort of the Congregational Church to formulate a statement of faith, as adopted by the national council at Kansas City, Missouri, during October of the past year, omitted these objectionable features of the old creed that was in force when Joseph Smith received his vision. This statement of faith may be found in the *Congregationalist and Christian World*, November 6, 1913.

Mr. Nutting may affirm that they have not expressly repudiated the old creed, but to all intents

and purposes they have done so. And no play upon words or glozing over of the situation can cancel that fact. Probably the old creed could not carry a majority vote or even a respectable minority vote in any representative Congregational gathering. We are glad that it is so, and congratulate Congregationalists on the advancement made. But why denounce others who as early as 1820 were enabled to see what they see at this late day?

ELBERT A. SMITH.

#### GENERAL CONVENTION ZION'S RELIGIO-LITERARY SOCIETY.

The General Convention of Zion's Religio-Literary Society will meet at 9 o'clock, Thursday, April 2, continuing over Friday. This will be the order instead of as announced in *Autumn Leaves*.

J. A. GUNSOLLEY.

#### NOTES AND COMMENTS.

OPEN LETTER PUBLISHED.—In *The Truth* for January 23, published at Jerusalem, Palestine, appears "An Open Letter to the Clergy," which is being sent out by the Publicity Bureau to the ministers of the various churches. This publication in *The Truth* is due to the activities of our Brother U. W. Greene, who is pushing this feature, together with all of the church work in that far-away mission.

BLUE STEPPING STONES.—The Bishop's report in the matter of Christmas Offering will appear this year in the *Stepping Stones* and not in the *Hope*. In order that no one will be disappointed, the management has arranged to supply each subscriber to the *Hope* with a free copy of *Stepping Stones* containing this report.

WORTH THE EFFORT.—Elder W. A. Brooner has in the *Tularosa* (New Mexico) *Tribune*, for February 14, a comprehensive statement of our faith, in connection with which he sets forth clearly the differences between our church and the church of Utah. The space granted our brethren by the press is invaluable, and is well worth the effort to obtain and occupy.

CHURCH SECURES PUBLICITY.—The New York and Philadelphia Saints meeting in conference in the church at Brooklyn, February 21 to 23, were very successful in securing favorable notice of their work in the local papers. We are in receipt of clippings from *The Chat* of Brooklyn, New York, for February 14 and 28, each number containing a column and a half of very favorable comment on our church work, the services of the conference in general, and the musical features of the conference in particular. The Saints are to be congratulated on such favorable notice. We are also in receipt of *The Bucklin Banner*, of Kansas, February 12, containing two columns in defense of the work from the pen of Brother J.

Arthur Davis. We are glad to see the brethren take advantage of such opportunities, and to note the growing spirit of fairness and tolerance on the part of the press.

**APPRECIATION MUTUAL.**—In conducting services at Tingley, Iowa, Elder J. F. Mintun was granted a liberal amount of space in the *Tingley Vindicator* for expressing appreciation of the kindly consideration on the part of the people, and for the presentation of a brief epitome of the faith. In the same issue the editor of the *Vindicator* refers to the enjoyable association with Elder Mintun and wishes him abundant success in his work. Elder Mintun also has in the *Creston Daily Plain Dealer* for March 5 a statement of differences between the Reorganized and Utah churches.

**A FRIEND.**—We have a friend in a presiding elder of the Methodist Church in Missouri, who in acknowledging receipt of An Open Letter to the Clergy and the circular letter inclosed says:

Replying to your favor just received shall state that I cheerfully concur in all incorporated in pamphlet and circular letter as they pertain to the facts set forth. I have read carefully the Book of Mormon, and hold the highest respect for its teachers and teachings. Wishing you abundant success in your propaganda and praying great victory for the Reorganized Church of Latter Day Saints of which you are leaders, I am, yours in gospel bonds.

**SOCIAL CENTER WORK.**—We learn from the Kansas City papers that Elder J. A. Tanner is one of the speakers engaged in the social center work being carried on at that place. On the evening of February 27 he spoke in the Humboldt Schoolhouse on the subject of the home. He had previously spoken at one of the other schoolhouses; and was billed for a talk to the prisoners at the municipal farm on March 3. Brother Tanner reports excellent treatment and splendid interest at these meetings.

**APOSTLES STAY HOME.**—Reference was recently made in these columns to the work assigned the Seventy in the Utah Church, which holds them from the work of "especial witnesses" "in all the world," (Doctrine and Covenants 104: 11) and busies them in "home service." The Utah apostles seem to be engaged at home, also, instead of abroad as "especial witnesses of the name of Christ, in all the world." (Doctrine and Covenants 104: 11.) In "A Christmas salutation," appearing in the *Deseret Evening News* for December 20, and in other Utah publications, the First Presidency of the Utah Church in summarizing the work of the year just closing, and in referring to the work of the Utah apostles states:

During the past year there has been an increase of diligence on the part of the local and presiding officers that is very commendable. Presidents of stakes and their counselors, bishops and their counselors, visiting priests and teachers have worked together in systematic accord which has wrought splendid results. A larger percentage of the members have received the benefits of home teaching than has been usual for many years, and nonmembers have not been neglected in these house-to-house ministrations, the results showing in many baptisms of adult converts. Attendance at the ward sacramental meetings has been increased and a greater interest in the performance of church duties has been aroused. The apostles, accompanied by presiding seventies, have visited the different stakes of Zion and directed these movements. They have also filled vacancies occurring therein and in the wards and quorums of the priesthood, and have performed a splendid work.

**PROPOSED DEBATE WITH UTAH ELDERS.**—The HERALD Editors are in receipt of a letter from Apostle F. M. Sheehy in which he mentions a prospective discussion between elders of the Reorganized and Utah churches, to be held at San Bernardino, California. It seems that the Utah elders have submitted propositions. Brother Sheehy writes that Elder Robinson of the Utah Church and president of the California mission has a hand in the matter, and that he states that the Utah elders are now allowed to discuss with representatives of the Reorganized Church. Brother Sheehy adds, "If so, San Bernardino is the place to commence, as it was there that they in the case of B. H. Roberts and Brother Blair issued their order not to meet us in debate." Brother Sheehy has in mind the fact that in 1894 Elder B. H. Roberts of the Utah Church visited San Bernardino and delivered a series of lectures or sermons in which he made a severe and uncalled for attack upon the Reorganization. Brother D. L. Harris made a public reply, and Brethren Harris and Dana issued a public challenge, which was printed in the local papers. Elder Roberts at the time refused to meet our people and defend in debate the position he had taken; and in the *Deseret News* for June 2, 1894, the Presidency of the Utah Church, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, appeared with a "card to the elders," in which they were instructed to refuse to meet our men and were admonished to let them "severely alone." They stated that they considered it entirely unnecessary for the vindication of the principles of their church to resort to any such methods, and remarked, "We leave this for the Lord to prove and sustain; we think it folly to submit the claims of our church or the priesthood to the arbitrament of man." The Lord having to date failed to prove and sustain their claims, they have evidently changed their minds and now propose to resort to public debate as a method of self-vindication. The Lord having failed to meet their requirements they propose to see what can be done about the matter.

## Original Articles

### WHEN WILL PEACE COME TO THE EARTH? ---PART 3.

BY HENRY A. STEBBINS.

#### THE LAST GREAT STRUGGLE.

Again, it appears that "when the thousand years are expired" and Satan is "loosed out of his prison," it will be the posterity of those same nations to whom he will especially go to "deceive" them also, like he did their fathers, and thus again cause armies to gather against the city of God, as prophesied in Revelation 20: 7-9. The wicked from all over the earth may come, but "Gog and Magog" will again be the leaders, as stated. Then shall fire come down and destroy them entirely and finally. Then the whole earth will be cleansed with the baptism of fire, and there will be "a new heaven and a new earth" for the eternal abode of those who shall prove worthy. The glory of the new earth and of its great city, fifteen hundred miles square, is very fully described in Revelation 21.

#### THE MILLENNIAL REIGN.

That during the millennium the nations will exist and be ruled over by Christ and by those who are qualified to be rulers with him is declared by the prophets. We quote from a few of them:

The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him.—Psalm 72: 10, 11.

All nations whom thou hast made shall come and worship before thee.—Psalm 86: 9.

And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.—Revelation 11: 15.

The thousand years' dwelling on this earth by Christ and his people, and the conditions then to exist, are made plain in Psalm 2: 8; 72: 7, 8; Isaiah 9: 7; 11: 3-9; 35: 1, 2, 5-10; 65: 21, 22; Daniel 7: 13, 14, 27; Amos 9: 13, 14; Zechariah 9: 10; 14: 9; Matthew 25: 31; Luke 1: 32, 33; Revelation 5: 10; 20: 6; Genesis 7: 70-73, Inspired Translation.

Some have interpreted the statement in Isaiah 26: 21 to mean that bloodshed must be universal, or world-wide in extent: "The earth also shall disclose her blood, and shall no more cover her slain." But when we realize that Judah's prophets spoke chiefly of the Jews and of their history and experiences, we may well believe that one of the wars that Isaiah foresaw would come upon the land of his fathers was exactly that one of which we have been reading in Ezekiel, in Joel, and in Zechariah. Ezekiel 39: 12 states that the dead will be found and buried up to seven months after the final battle. No wonder

Isaiah exclaimed in prophecy about the unburied dead. He may have only seen in vision Jerusalem and Palestine at the time of the great siege which other prophets gave details of. No marvel, either, that Ezekiel said (38: 21) that pestilence would distress the armies after their battles and tumults prior to the end, because of the many dead.

The texts I have quoted from Psalms, Isaiah, Zechariah, and Joel have been interpreted by some as having a universal application, that all the earth will be drenched with blood, and the slain be everywhere, not a spot wherein is safety, nor peace among any people. I do not say that it is impossible for such a time to come, but I am quite sure that the prophets I have quoted do not sustain that idea. For many years I have greatly desired to understand this matter, and am anxious to be guided only by the Spirit of truth, and always so.

#### GOD MOVING AMONG THE GOOD.

And if it be true that "many people" are being prepared, as the prophets make plain that they will be, for conversion unto God and his government, and for the ways of peace and righteousness, then I do not see how there can also be such world-wide, awful, and desolating wars over all the earth. No doubt there will be some severe wars besides the great conflict at Jerusalem between God and the nations. The "wicked will slay the wicked," but it is not said that the good will slay anybody. "Evil men," all the really bad, may "wax worse and worse," but there are millions who love virtue, honesty, truth, and integrity as much as do the best Saints. And notwithstanding the iniquity, injustice, and war, yet there will be heard an increasing call for peace by multitudes among the better nations. During centuries God has been back of all the movements for liberty, righteousness, and peace, and he still works and will do so until Isaiah and Micah are fulfilled, until "nation shall not lift up sword against nation," neither "learn war any more."

And not only will nations accept Christ as their king, but then will be the time of gospel preaching "to every nation, kindred, tongue, and people," and a vast number will obey it and serve God in spiritual ways, and be his people in truth. In Isaiah 56: 6, 7 he speaks of the "sons of the stranger, that join themselves to the Lord," that he will "make them joyful" in his "house of prayer." In Isaiah 25: 7 it is said that the Lord will destroy the "veil that is spread over all nations"; and Jeremiah 16: 19 declares that people in that day will exclaim, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Their articles of faith prove indeed to be of no value, having been made by man and not by God. No marvel that Isaiah and Micah prophesied that "many people," or people of

"many nations," will exclaim, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isaiah 2:2-4; Micah 4:1-4.) By the word *mountains* the prophets signified kingdoms. The people will mean, Let us go up to the kingdom of God, to the house of the Lord, for we desire to walk in his paths. Other prophecies read:

And many nations shall be joined to the Lord in that day, and shall be my people.—Zechariah 2:11.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—Zechariah 8:22.

#### WORKS OF LOVE AND MERCY.

We can discern more and more that the Spirit of God is moving upon the hearts of generous and noble men and women, because we see them laboring to establish just what God wants, and exactly what he has declared shall yet exist over all the earth, even justice, equity, truth, righteous judgment, mercy, and peace. The processes of reform are going on to overthrow both in public and in private life the prevailing bribery, graft, corruption, robbery, and other wrongs. We see men and women sacrificing ease and luxury, also time and money, even life itself, to devote their energies to the lifting up of the fallen and degraded, to have laws enacted to save children from slavery in factories and fields where they have suffered from terrible wrongs. We see many working to save the young from the awfulness of white slavery and other ruin, to better the conditions of those cruelly treated in prisons, in asylums, in reformatories, in poor houses, to care for outcast mothers and babies, to recognize more than ever before that children have souls, even those from the slums, who need guidance also and protection from many dangers and evils, and their bodies freedom from disease and many ailments, so that they may grow up to be useful and worthy and not as thieves and vagabonds to curse the world.

Yes; God is causing people to *think*, to *feel*, and to *do* noble and unselfish things for mankind, to the betterment of the race. The tendency of all this loving devotion to the helpless and the distressed is to widen and strengthen the power of love, to promote a greater happiness, and to make toward world-wide peace whenever God's time for it comes. All this will result in the casting out of selfishness, vice, cruelty and bloodshed. Proof has been presented already that the world is weary of war, and that nations long to walk henceforth in the paths of peace, as the common people always do.

#### OUR OWN DUTY.

Concerning our own past as a people in the work of preparation for the millennium, and of renouncing war and proclaiming peace, as we are com-

manded to do, I am satisfied that many lessons have only been learned by suffering, and not very well even then. I remember a sermon that Brother Joseph Smith preached at the Park's Mills camp ground, near Council Bluffs, one evening forty years ago. He used these words, "And Jacob digged a well." For two hours he poured forth exhortations, reproof, earnest counsel, and fatherly advice for the Saints to manifest peace and good will, and to dig, to build, and to plant as if expecting to remain and to become strong in the land and in righteousness and in honor, and to believe that their children's children would succeed them in possession; not to fear war nor trouble with others, but in every good way to be the people of God. It was a grand effort, and I believe it produced good results in the staying powers of many Saints, but not all.

For I know that during many years there existed a great deal of needless fear as of immediate impending doom, and the soon overthrow of all stability and order in laws and governments. This fear caused many families to sacrifice property and every comfort in order to make hasty movements, under the idea that no delay could be made. This resulted in privations, sorrows, disappointments, and loss of faith, sometimes of life also. There was a needless terror when there should have been a steady going forward in the path of daily duty where they lived, until decisive changes were wrought or commandments were given that made plain other duty or privilege.

On the other hand, indifference as to coming events and carelessness in preparing for the future is unwise and may prove disastrous. Consequently each Saint needs to consider all phases of the subject, and to try to understand and be prepared to do things that are found to be in harmony with God's purposes concerning his people, and to occupy as he would have them do wherever they may dwell.

#### PEACE TO FOLLOW EDUCATION.

From what has been considered herein it is evident that complete peace will come to the earth after Christ the Lord has rebuked the nations and has taught them their duty to him and to humanity. Much instruction will be needed by the Gentile world; and the people of God will also enter upon a schooling in order to learn things they need to know which they either failed to learn before, or it was impossible to learn before the millennium.

#### A FAVORED NATION.

Concerning the growth of the peace idea,—it is certainly gaining ground all the time, and also it is certain that in this matter the United States stands at the head of the nations of the earth, both in influence and in activity. Near the beginning I quoted one writer who said that "in the great movement to

'ground arms' the United States will be the natural leader." How true that is, and will be. It has been said in Europe that "divine providence seemed to have a special care over children and over the United States." Saints who are citizens of this Nation may not only feel a proper pride in their citizenship, but they should also be comforted in knowing that God has said that he established this Nation by wise men whom he raised up for that very purpose.

I believe that the United States, under God, will continue to be the beacon light, the leader, in the great advances that will be made ere the nations can entirely comprehend the greatness of Christ. But all will yet see and rejoice in his work, that it is for the salvation and happiness of the whole human family, none to be left out. Barthold's statue of "Liberty enlightening the world," set up on Bedloe's Island in New York harbor is far more emblematic of the real truth than is recognized by the people of this Nation or any other. God is surely over all, and from him sprang the grand ideas enunciated by the founders of this Nation, those who "builded better than they knew." He inspired those workers for liberty, Washington, Jefferson, Adams, Franklin, Patrick Henry, and many others, and they recognized God, and his charge over the colonies and the Nation. In his first inaugural address, on April 30, 1789, Washington said as follows:

It would be peculiarly improper to omit in this first official act my fervent supplication to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States. . . . No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Do the Saints realize the grandeur of such lofty sentiments of reverence and honor toward God as felt and voiced by George Washington? No weak self-praise or honor to himself or fellow patriots, but all reverence and glory unto the Lord! I doubt if many have heard or understood how much God was recognized by the founders and preservers of our Nation.

In his speech at the Richmond Convention, on March 23, 1775, Patrick Henry said:

We shall not fight our battle alone. There is a just God who presides over the destinies of nations. . . . Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God!

Likewise Abraham Lincoln, in his first inaugural, mentioned the "Almighty Ruler of nations," and in his second he spoke of "a just God's assistance" and of "the providence of God," and said that "the Almighty has his own purposes" to bring about. Also on November 19, 1863, at Gettysburg, among other

memorable words, he said that the people of the United States ought "to highly resolve" "that this Nation under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

What a contrast between these noble words of reverence and honor to God and the acts and utterances of personal glory by Alexander, Cæsar, Hannibal, and Napoleon.

#### THE REVELATION ON THE CIVIL WAR.

Before closing this article I mention the statement in the revelation on the Rebellion, that "war shall be poured out upon all nations," after that war, and say that so it has been. Since 1865 the nations have been engaged in war, The United States, Great Britain, France, Germany, Austria, Italy, Russia, Greece, Turkey, all the little Balkan nations, China, Japan, Mexico, and either all or nearly of the five republics of Central America, and the ten republics of South America.

The word in section 45:13 concerning universal war is the most complete statement of any that I know of in any of the books called sacred. When it will have its fulfillment I am not prepared to say, and I leave it without comment. That wars will be, and yet that a great current of peace will continue to flow on until the whole earth "is filled with the glory of the Lord" I believe. And what else God shall manifest is with him to fulfill in his own time. I reverence him, honor him, and trust him as the greatest "Friend of man," who is "righteous in all his ways, and holy in all his works." (Psalm 145:17.)

As I close this writing a telegram from Washington City on February 5, 1914, says that Secretary of State Bryan is going to Europe at the wish of President Wilson to "advance the cause of universal peace." Further, it is stated that the Government "desires to have a place in history through a forward step in the peaceful arrangement of international difficulties." This step is to be made:

First, through treaties with all nations designed to prevent military preparations for war pending a thorough investigation of the matter in controversy. Second, through treaties which will reduce the tremendous expenditures in armaments. Third, through the utilization and development of the peace machinery at The Hague. The first feature of the policy of peace has been carried out by a submission to all nations of the Bryan plan to prevent preparations for war during an international inquiry into a pending dispute. Not a single State has failed to give approval to the underlying principle of the plan.—*Chicago Tribune, February 5, 1914.*

But the same dispatch states that this Government finds that the proposal for a "national holiday" in warship construction is not accepted. It says that "Great Britain regards it as a hopeless endeavor, and Germany is not content to stop the development of its navy."

Whether next will come great bloodshed, or an arbitration of difficulties instead, remains to be seen by those who live then.

(THE END.)

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### SOME FACTS ABOUT COLLEGES.

#### QUESTIONS THAT COME UP IN FIELD WORK.

It has been said that the chief enemy to the Bible is ignorance of it. Doubts and suspicions are communicated from outside to those who are not acquainted with its teachings. The same may be said of the Book of Mormon. It also applies to some of our church institutions, especially the educational department.

One of the most common queries put to us and asked in an argumentative accent is, *Why can't they make Graceland College pay?* It is inferred that it isn't managed right, or that there is not a demand among the Saints to guarantee sufficient patronage to make it pay. Some of our readers may have made up their minds upon this phase of college work. Will you please give us your close attention while we try to show the facts concerning college work? We know that you are honest and love the truth, else you would never have accepted this latter-day work; and that that same love for truth and right is still with you. You will not allow a good institution to suffer because of a misunderstanding on your part, after you *know*.

Turning to the History of the Church, volume 4, page 616, the opening of the year 1889, we read:

About this time a movement was made to build a college at Lamoni, Iowa. The first thought was to organize a joint stock company for this purpose, with a capital stock of about fifty thousand dollars or more. Later E. L. Kelley, at the instance of President Smith, Bishop George A. Blakeslee, and others, prepared articles of association which were published in the HERALD for January 12. The Board of Trade of Lamoni, Iowa, had recently taken some action in regard to the matter, and appointed a committee consisting of Joseph Smith, David Dancer, George A. Blakeslee, W. W. Blair, and D. F. Nicholson, to procure the publication of said articles of incorporation, and take steps to procure subscriptions for the erection of a college in Lamoni. The matter was widely advertised and subscription lists were circulated and letters sent by the committee to different parts of the country. But this did not meet with sufficient encouragement, and the plan to build the college by a joint stock company was *abandoned*. (Emphasis ours.)

#### A WISER PLAN.

A safer and better plan was then undertaken. Action was taken by General Conference, April 11, 1890. Committee proceeded to secure land and materials for the erection of a building. The corner stone of the present building was laid November 12, 1895, and the building was opened for school work in January, 1897. All this was ordered and accomplished under direction of the church, through Gen-

eral Conference action. The college was from the very first the common property of the whole church; the responsibility of maintaining it rests with the whole church. It is in this light we wish to write, with a prayer that more of the membership will sense their individual responsibility in this connection.

No doubt there was some disappointment in 1889 at the failure of the first effort to found a college upon a plan of a joint-stock company. But we do not hesitate to say, now, in the light of the knowledge we have concerning the financial success of colleges, that it was a good thing for the would-be stockholders that the project was abandoned. It would have been unwise for individuals to undertake such a good work, and we will endeavor to make this plain to the reader.

#### DEFICIT IN COLLEGE MAINTENANCE.

There were in the United States in 1912, five hundred eighty-one institutions known as colleges, universities, and technical schools. Every one of them is required to make annual report to the Bureau of Education, Washington, District of Columbia, setting out on blanks furnished for the purpose, in detail, the number and name of departments, number of instructors, number of students, total enrollment, receipts for the year, board of trustees with their terms of office, amount of property, scholarships, tuition, changes in charter, etc. Graceland is thus reported, and she is on the roll at Washington. From the statistics collated from these reports we gather the following interesting facts concerning the financial aspect of college work:

Number of instructors, 1912.....	28,900
Number of students, 1912.....	303,000
Average cost per student, 1912.....	\$265.00
Average tuition recd. per student, 1912	60.00

The last two items furnish a deficit that calls for some explanation. Why do not these five hundred and eighty-one educational institutions pay? Who would care to invest money, from a business standpoint, in a joint-stock company to run a college when the Government's statistics show that it cost (1912) two hundred and sixty-five dollars (average) to put each student through, and the student paid on an average only sixty dollars?

There is only one way to classify that kind of work. It does not belong to the realm of profit-making business. Colleges should not be founded and financed from that standpoint. How, then, do all these institutions keep running with such a deficit accruing every year? Why are they not closed? Because there are too many people who believe in enlightenment, and who are willing to contribute of their means to make up the deficit. It is the noble philanthropist who has put many of these institu-



tions beyond the point of anxious financial worry by permanent endowments.

Eleven per cent of the colleges are smaller than Graceland. We have some in the church who have purchased scholarships for poor but deserving young men and women to help in securing a higher education in Graceland, and there are others who are keeping up a yearly temporary endowment. Such are, to the limit of their capacity, as truly philanthropists as the millionaires who have endowed the great universities.

#### FINANCING EDUCATIONAL INSTITUTIONS.

Harvard College was organized in 1636, and has seen its struggles, like our own Graceland. It now has a permanent endowment of \$26,250,000. Its yearly income is \$2,550,000. All state universities receive state aid, and the United States Government gave as much as \$5,875,000 to universities in 1912.

Why not raise the price of tuition and avoid all this? Certainly; the price of tuition could be raised to meet the deficit in educating those 303,000 students, but that would mean that only the wealthy could afford a higher education. Are we in favor of that plan?

Let us come to something still more familiar, and right at our doors. Do our public schools "pay"? Financially, no. But they do pay in more enlightenment and better citizens. The glory of Americans is their free public-school system, and we would even compel parents to school their children in order to banish illiteracy from our land. We would go farther, and make our universities free if we could. We do the next best thing, and that is to put the tuition as low as possible.

We spend over four hundred millions annually in order that rich and poor may share alike in obtaining a primary education. Do we growl and say we can't afford it? How is it that we bear the great expense with so little inconvenience? In considering this, we will discover the main point in the financial aspect of our college question.

In the matter of maintenance, our public schools have the civil power behind them. We support them through taxation which is *distributed pro rata to every property holder*. The burden does not fall upon a few, and the payment is compulsory. There are no lapses; hence the system is a success because there are so many bearing it, and no one feels it.

#### GRACELAND FINANCES.

If our Graceland were maintained by our members, upon this principle, it would not be a burden to anyone. Perhaps you do not believe this. Let us prove it to you.

Since its erection in 1895 to 1897, Graceland College has cost the church the sum of \$150,000. You may think this is a crushing sum, and such it is to the

individual; but apply the public plan of schools and relate that expense to our sixty-eight thousand members and it amounts to only \$2.20 per member. The present debt distributed in that way amounts to about fifty cents per member, which, if paid, would bring the cost of our college to \$2.70 per head, up to date. What would it cost to keep it going—to meet the yearly deficit? *About ten cents per member*. (Can we afford it?) Again, fifty cents per member per year would meet the deficit, enlarge the dormitories which are far too small, build a much-needed library and gymnasium, give us a good laboratory, make our college second to none in efficiency, and then perhaps, give some of our ministers' boys and girls a chance to have a higher education, which at present is denied to the most of them.

But do we want to maintain our college wholly upon the public-school plan? The power to levy a tax presupposes the power to collect it. This function belongs only to the state. The church (ours at least) does not want any such power. One volunteer is worth a dozen men forced into service in God's work. The work is supported by free-will contributions. The live member feels himself *morally bound* to support his church. Perhaps more would have felt that way toward the educational work of the church if the facts underlying the financial side of all college work had been understood. Reader, if that has been your reason for withholding support, we see no reason why we may not hear from you at once. We need you now, as never before.

#### THE CHURCH PLAN.

Let us now turn to the *church* plan, and see whether it would be adequate for the work in hand. We presume that everyone who has properly considered the law of tithing will admit that it is more just in its operation upon the church member than the taxation plan under the public-school system. There can be no question that if all members would feel themselves morally and spiritually obligated to comply with that plan, as God prospers them, there would be enough in the general treasury to maintain all church institutions. It is estimated that not more than ten per cent of the membership paid tithing in 1912, when the average amount received was \$2.88 per capita. (Seventh-Day Adventists with about the same membership reached \$21.27 per member.)

From this it is clear that a sufficient number have not yet sensed their responsibility; and as a result special calls must be made. Some who love the work are responding over and over again. It is necessary for all such noble ones to exercise patience until such time as a greater proportion of the membership are willing to share the responsibility.

It is passing strange that certain people who would not think of allowing some one else to pay their

worldly taxes are calmly allowing other brethren in their church to bear their share of temporal responsibility in furnishing funds to build up the kingdom of God. There is this consolation. That those who do come to the rescue and assist even beyond their pro rata share, will have it laid up to their credit when the judgment reveals the works of all men. Our admiration is excited by the knowledge that many of these noble supporters do not feel that they have done too much. When they think of what Christ has done for them, they blush to mention what they have done. That is the kind of material God can use to consummate his great purposes in the earth.

#### A SPECIAL CALL.

The Presiding Bishop has been unable to furnish any help for Graceland this year from the general fund. Therefore a special call is out now proposing to cancel the college debt and stop heavy interest. Will you help?

About ten years ago a similar call was made and the debt was paid off except about \$6,000. Since then interest, repairs, necessary permanent improvements, and the addition of the unavoidable annual deficit (shown above) have increased the indebtedness to over \$30,000, which is about fifty cents per capita. Which will you do? Let some one else bear your part of this debt? Or will you contribute your part and then some, to make up for some other member who does nothing—except make a noise with his little hammer? None of the colleges “pay,” as we have shown, except a few business colleges.

And don't forget that in spite of financial trials Graceland is still solvent. The present worth of the College is nearly \$80,000. The indebtedness is less than half of that. The *net* worth to-day is greater than the gross worth (debt and all) ten years ago, when an effort was made to cancel the debt.

#### A GRAND PROGRAM.

From a wide personal acquaintance with the brethren of the church, we are sure we are safe in saying that there is wealth enough in the hands of the sixty-eight thousand members to accomplish the work required in the program of God. We are not too poor to meet our obligations, and it would not be right (with this knowledge) for the Bishop or the trustees of our various institutions to shut up any one of them. To recede from any good work we have undertaken is unthinkable. Brethren, there is a grand and noble program in hand; let us speedily carry it out to success in every department.

*We can do anything that God wants us to do.* And as a rule we do what *we* want to do. When we decide to link up our will with his, there's going to be something doing. Nothing can frustrate his work when we get in a notion to cooperate with him. And

who would be so foolish as to work against him? “He that is not for me is against me.”

Is there a demand for a church college? There certainly is. Applications have been coming in for several months for rooms in the dormitories for the school year of 1914-15, and every room will be engaged by June, judging from past years. By next September, others will be begging for places. Good room and board in town, with good, respectable families of the church will be available, but there are some who prefer the dormitories, where they can share the constant society and the excellent spirit of the student body. No, we do not have to go out and drum up students for Graceland College.

Again, the buildings are in a good state of repair, and the institution is in fair way to do better work than ever, if this incubus of debt could only be lifted. The books in the office are in perfect shape, so that any “leakage” or weakness in management can be detected at any time. Graceland has twenty boosters now to one ten years ago, and its work is gaining loyal friends every year. Why not give it a lift now when needed most?

God grant the day when the church will remove this handicap of financial care from Graceland, so that its trustees and professors can devote their entire energies to making our college not only a greater blessing to the young people of the church, but also a beacon light to the world—a standing rebuke to those who delight to say that our people are an “ignorant set” who prefer an unlettered ministry, who in turn believe they have but to open their mouths and the Lord will fill them.

WILL YOU HELP?

GOMER R. WELLS

## Of General Interest

### RELIGIOUS ACTIVITY IN 1913.

Upwards of forty million Americans, native and foreign born, have allied themselves with some religious body, and to support their religions they give upward of four hundred million dollars a year, or an average of nearly ten dollars each. To be more exact, the number of people enrolled as members of some religious body, Christian or Jew, is about thirty-eight million two hundred thousand. This is considerably above one third of the population. The amount of money they give altogether is not taken by census enumerators. These gifts have been estimated at \$360,000,000 to \$375,000,000 a year. They are, however, increasing steadily, in some bodies even rapidly. Last year unusual sums were put into new buildings, so that the total will press the \$400,000,000 mark within a year or two if it does not do so now.

## ADVANCED METHODS.

Those who know say the most striking feature of the year now ended, among both Protestants and Catholics, is the advance in methods of work. As in the industrial world, churches are wholly remaking their ways of doing things. Old ways are going into scrap heaps, along with old industrial inventions, and new ways coming in that produce larger results from less effort. The Christian Associations are leading in these new ventures. Churches are quick, however, to pattern after the associations. While religious bodies, and large ones, like the Congregationalists and the Disciples of Christ, are remaking their machinery, that it may be more effective and better meet changing American conditions, the year now ended has seen tremendous strides in these and some other bodies in adapting official means to ends.

## INCREASE IN MEMBERSHIP.

Year in and year out Christian bodies in America, save a few of the small ones, increase their membership about two per cent each twelvemonth. Catholics, Disciples of Christ, Lutherans, and sometimes Episcopalians, do somewhat better. Catholics always do, indeed, so great is the influx from Europe and the natural increase. Disciples show a steady growth, rapidly forging ahead of some of the old bodies, Presbyterians North for example. Congregationalists, Methodists South, Unitarians and some others do not reach the two per cent figure. But the two per cent is twenty per cent each decade, and twenty per cent is somewhat larger than the growth in population. The larger bodies grow more steadily than the smaller ones. Baptists both North and South are steady in their growth, and maintained that steadiness last year.

## SUNDAY SCHOOL WORK.

In Sunday schools there is the same steady increase in numbers of children enrolled. Catholics are multiplying their schools, and adopting pedagogical methods. They are also introducing the system of classes and teachers. Organized Sunday school work of the world, having its strongest centers in America, held a world convention during the year, and made big plans for growth. Educational methods are on better lines, and there is better organized machinery for starting new schools. America is carrying the Sunday school system into the very corners of the earth, including some of the distant parts of South American countries. Speaking of the latter countries, Protestants in the United States made many preparations during the year to extend Sunday school work along the west coast, the Panama Canal helping to reach that section.

## MISSION WORK.

Mission contributions, all Protestant societies, reached last twelvemonth \$63,000,000. No other country compares with America. England is second, but a very large part of England's gifts are relief, so vast are demands of the suffering poor. America's gifts go almost wholly to religious causes. The sum named should be increased by \$3,000,000 to \$5,000,000 if Catholic missions are included. This sum is exclusive of gifts to Catholic orders, of which no record is available. Protestant foreign mission gifts for the first time passed the \$18,000,000 mark, the largest from any country, and a new report, soon to be made, will not increase it much, owing to dull times obtaining in the financial world during the last half of the year just ended. Protestant home missions are \$45,000,000, with a steady gain in amount, and a better system for its distribution in large cities and in towns of the Far West.

## EUGENICS.

Eugenics came to the fore in Christian affairs during the year as never before. It started in Chicago, and was taken up throughout the country. With it came a new interest in all social questions. The Federal Council of Churches pushed the one day's rest in seven and made plans to prevent commercialized vice in San Francisco as much as possible during the Panama Exposition. Several bodies reconstructed both local and general social service agencies. Pulpits everywhere inveighed against evil in the home, on the stage, in politics, in business. The church, all names, took such active hand in social questions as it never took before. Several bodies have put such work on the same organized basis as missions and religious education. Perhaps this social crusade, next to the better method plans, is the most marked feature of the year.

## LUNCH CLUBS.

There came in cities, especially in the East, a great increase in the number of noonday lunch clubs conducted by church organizations. These are chiefly for women, but some for men are planned. These clubs have in them a protest against poor luncheons provided by the trade as the cost of living has advanced. They have a social and a religious side, in that they are centers for picking up new workers in churches, and they make profits. These latter are not private, but are used for missionary purposes of many kinds. With the clubs have also come new centers for the church to reach working men, to secure employment for men and women. It is safe to say that no year end in history ever saw Christian agencies touching people at more points than this one.

#### JEWES AND CATHOLICS.

Orthodox and reform Jews have been active during the year. The former perfected an agency for keeping congregations closer together, and for the first time in the history of Judaism in America salaried secretaries were sent out on national work. The latter made a Young Men's Hebrew Association on the same lines as the Christian Associations, and guaranteed an annual expense fund for five years.

Catholics lost by death a considerable number of cardinals who were of first rank in conduct of world work, but beyond that the Vatican had a quiet year. French Catholics went forward as never before, being released from obligations to the state. Here missionary leaders held in Boston the greatest gathering of Catholic prelates and laymen America has yet seen. Started by home interests it was missionary in the broadest sense, and the address of Cardinal O'Connell emphasized the advantage of cooperation, home and foreign work.

#### CHURCH UNITY.

Church unity ceased to have the Episcopal Church as its one leader, other bodies naming commissions that are equally prominent in forward plans. Almost all bodies, some small and unheard of by ordinary people, were in the unity plans by the end of the year, save only the Roman and Eastern Communions. These are large exceptions, it is true, but tremendous progress has been made toward the world conference to consider the matter. All bodies are being affected, and the end of the year sees committees at work devising concrete questions to come before the proposed conference.

#### BIBLE SOCIETY WORK.

The American Bible Society readjusted its work in Panama and in the Near East, dividing it up to some extent with the British and Foreign Bible Society of London, so as to make it possible to have at Panama a great Bible distributing point comparable to that at the terminus of the Suez Canal. It reported, in common with other missionary societies, less disturbance of work in Mexico than might be expected, and great opportunities in China. In Burma Baptists celebrated the centenary of their missions there. Episcopalians, meeting in General Convention to fill missionary district vacancies, among other tasks, made out so badly that three are already vacant.

#### TENDENCY TOWARD CENTRALIZATION.

Four large bodies did unusual things with their organizations. Congregationalists made all benevolent societies semiofficial, linking them with their National Council, and creating a national secretaryship. This secretary gives this body, for the first time, a national official head. It is a significant

change from independence toward centralization; yet the independence of the single congregation being assured, the plan was adopted unanimously. It is in line with events in other bodies, and is held to mean a new Congregationalism.

Methodists held a national mass meeting of officials and many others, and adopted a policy for Methodism, or for that part of it that is in the North. This policy affects missions, education, extension, and every phase of Methodist effort. Government by mass meeting is new, but this experiment worked, or it is believed it will do so. United Brethren so admire the plan that they are to try it early next spring. For the larger body it is held that it means a new Methodism.

An Episcopal general convention adopted the province plan. That is, it divided the country into eight districts, and set up for the first time conventions between those of dioceses and the general one. To these provincial conventions were committed many duties, aiming to secure greater freedom of action and less cost.

Disciples of Christ met in national convention for the first time as a delegate body. Heretofore this large communion has been governed in its benevolence and other common work by mass meetings. There is some outcry against officialdom, but those in position to know say that the change means a new brotherhood in ambition and in ability to accomplish things.

During the year the outcry has been heard about people not going to church, and about the churches not doing their duty. Such outcries have been heard ever since there was organized Christianity. They have taken no new forms during the year. Some forms recorded in 1800 by a Boston minister are repeated at this time.—Eugene M. Camp, in *The Chautauquan for January 31, 1914.*

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#### ISLAND POSSESSIONS OF UNITED STATES.

The National Geographic Society has just received a report which details the number and prosperity of the island possessions of Uncle Sam, which number two thousand and support a population of ten million—more than the entire population of the United States a century ago.

The most striking feature of the report is the development shown to have been made in Porto Rico, Hawaii, and the Alaskan archipelago. When Porto Rico came into American possession, about fifteen years ago, it had but a single school building, while to-day there are one thousand two hundred such; in the first year of American occupation there were twenty-five thousand pupils enrolled, and now there are one hundred and seventy-five thousand. The foreign commerce of the island was then about twenty

million dollars a year; now it is nearly one hundred million dollars.

In Hawaii the story is even more cheerful. This island came permanently under the American flag in 1900. The assessed value of property has increased one half; the value of the sugar crop has more than doubled. Deposits in savings banks have quadrupled and in other banks trebled. The report goes on to detail that the quantity of sugar produced per acre far exceeds that of any other spot on the globe.

The record of the Alaska islands shows that the payment of \$7,500,000 to Russia for Alaska by Secretary Seward, which scandalized the country so long ago, has justified itself:

For many years the annual value of the sealskins alone approximated the cost of the entire area, while at present the value of the canned salmon sent us from Alaska in a single year is twice as much as the Territory cost.

The general view of all the tropic and arctic islands which have been acquired by the United States shows that their commerce exceeds three hundred million dollars, which is more than the entire foreign commerce of the whole country in any year before 1850. They send about one hundred million dollars of their products to the United States and take about the same amount; and about four hundred million dollars of American capital is invested in them.—*Des Moines Capital, January 25, 1914.*

## The Staff

EDITED BY AUDENTIA ANDERSON.

### Encouraging Features.

And now for the final word before the gathering of our forces in our festival time of the year! How very much these convenings do mean to us Latter Day Saints! The meeting of new friends, and the greeting of old ones! The forming of new and pleasant associations and the blessed experiences of the conference time together! No wonder the bond which knits us so closely, is so strong—it is welded anew each springtime!

Singers, are you in line? Are you completing your preparations to attend? Yes, we are sure you are! We can feel the thrill of anticipation which is pulsing through your hearts! "I can scarcely wait!" writes one, and he is but voice for the many.

So many good things have come to us this month we hardly know where to begin. We feel such a warmth of appreciation all about us, for this our beloved line of service. Many are coming to us, writing to us, or phoning to us, to tell of the wonderful uplift they have felt music to be. There are so many lovely experiences, so many comforting, cheering, and encouraging messages through the Spirit that we can but rejoice in the assurance given that God is pleased with the efforts we are putting forth—we, the singers and musicians of his church,—we whose object is his glorification, and the strengthening of his people!

We see signs all along the line of a keener interest, a deeper desire to qualify for this service. We are in receipt of many letters telling of the organization of choirs and

asking advice. The very yearning to do will help to qualify, and these humble, consecrated beginners must feel that their efforts will bring forth gratifying results, if they *persevere*, and let not discord creep in among them.

Brother Hoxie is making his final announcements, and we are hoping for a revivifying gathering of our musical forces at his call. Be ready to respond promptly, enroll at once in our big choir, and be on hand at every rehearsal. "In union is strength," shall be our motto, and remember the slogan, "All in favor—hurry up!"

### Some Chromatics.

Music is a conspicuous feature at our General Conference. The "in-conclusion-preacher" declares it an avenue of apostasy. He does not have time to "preach" to his own satisfaction. The music has taken his time. He has been imposed upon. (I here inject an apology of oil for troubled waters: I am a missionary; sometimes I am long-winded; my limited experience says: sometimes such is O. K.—more times it is not!)

Most people like to be entertained. They can endure more song than sermon. A boiling down of both might be in order. To be brief and appropriate is modern. We have to be both moderate and modern in some things. The "flying" times suggest that we "be to the point."

"Boil it down until it simmers,  
Polish it until it glimmers;  
When you've got a thing to say,  
Say it—don't take half a day."

Some one has said, "He that is easy on his thinker often works his tongue mercilessly." Just a little garrulous, you know.

"The one character I admire deeply is a good quitter. I do not mean one who is quickly discouraged. I mean one who knows when to stop. To use an overworked phrase, I like a man or woman who has, like a railway, 'good terminal facilities.' And this in no matter what."—Doctor Frank Crane.

Another well-known writer gives us the following good advice: "Cut it short. Morgan, the financial wizard, never used two words where one would do. He reckoned his time worth one thousand dollars an hour—too precious to waste in idle words. Talk is cheap? Never! It is highly expensive. Useless words waste time; time is money, and money is never cheap. Cut it short—think clearly; talk plainly. Concentrate thought; concentrate words. Lincoln spoke about one thousand words at Gettysburg. That speech was a masterpiece. Edward Everett spoke about twenty thousand words from the same platform; his speech was never recorded. Everett spoke two hours; his address is forgotten. Lincoln spoke ten minutes; his address will never die. If you want to be effective, be brief. Think it out; boil it down; cut it short; say it plainly; stop talking."

A sermon can be preached, our God can be praised—in song! "Do not think it wasted time to submit yourself to any influence that will bring upon you any noble feeling."—Ruskin.

"Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself."—Henry Ward Beecher.

"Almost all occupations are cheered and lightened by music."—Bryant.

"Music is sacred, a divine, a Godlike thing, and was given to man by Christ to lift our hearts up to God, and make us feel something of the glory and beauty of God, and of all which God has made."—Kingsley.

I haven't said much. I have made the other fellow talk. I shall be glad when anthems begin to bubble forth from our own compositions.

I am yours for the gospel in sermon and song!

O. R. MILLER.

[It is a pleasure, indeed, Brother Miller, to receive evidences that the missionary force of our church is so interested in the music part of our services. We hope to have other helpful letters—they all tend to encourage and uplift.—ED. STAFF.]

### Chords from Graceland.

We at Graceland have great hopes as to the attainment of her ideals. She aims to prepare young men and women to meet the issues of life by affording them the opportunity to train both body and mind. But more than this appeal to the physical and intellectual is that made to the ethical and esthetical.

Relative to the development of the latter—the appreciation of the beautiful—the Studio Department, which now offers work in oratory, piano, voice, and violin, contributes a very material share. What the effect of this work will be in general it is perhaps too early to conjecture, but that there will be an effect will readily be acknowledged when it is remarked that in accordance with the custom of several years standing, during the coming spring a few earnest students in the courses above named will receive diplomas and teacher's certificates, which will enable them to more effectually carry the influence of the college into whatever community they may select as the scene of their efforts.

The prize-winning picture, while being painted, to the unobservant is a mere daub. So, it might be said, are the labors of the students, which lead to the consummation suggested in the preceding paragraph. Going up college hill, the practicing in both dormitory and college assails your ears: different pianos, in different keys; different grades of classics; different qualities of voices, all issue from the windows, while the heavy thump, thump, of desperate piano accompaniments to the wail of protesting violins add a touch of tone color, distinctly individual. In town, near the studios, much further amusing evidence is offered; the piano continually makes its presence known; "oratory" urges itself on the attention: birdlike trills and delicate arpeggios assure one that this way lies the road to success as a vocalist; while, nearby, the violin steadily strives to maintain its part in the demonstration.

Most of the boys are active in athletics, and, judging by the energy expended at the rehearsals, the football enthusiasts are going after their material as though it were an opposing eleven, tackling hard, and never fumbling, while the baseball men are maintaining a batting average of 300.

Rehearsals have also commenced on an operetta, *The Nautical Knot*. It is most inspiring to hear the bass section reach down, get a firm grip on a deep note, and hold on for dear life; while the tenors, wishing to be thought equally accomplished, climb up and up, until they find an agreeable foothold (no matter if it does happen to be a shade too low—they don't bother about a little thing like that), then, to show their powers of endurance, they stand on that note until it is crushed and broken, the sopranos and altos, meanwhile, cheering them on with discordant cries and strange noises. In the face of all this, the baton, though firmly grasped, gets a trifle wobbly at times.

Occasionally, on Saturday afternoons, studio recitals are given. These and the public recitals frequently held enable the students to gain much beneficial experience, and are quite enjoyable to the little folks, as well as to the older students, who take part. At the last studio recital it was especially

laughable to see one of the "wee sma" ladies march to the piano with the air of a Joan of Arc. Her little feet dangled from the stool, while she played her piece with all the dash and finish of a real artist; then she returned to her seat with the satisfied expression of a conquering heroine.

In general, one is glad to note the zealous efforts of the students to advance their education pertaining to the artistic, and, while a great many things occur which are comical, and the various activities, unrelated to each other, sound discordant and sometimes ridiculous, yet one can not forget the spirit of earnestness underneath it all, and the really good work which is being done at Graceland.

[We hope these "Chords" will become a regular feature of our Staff overture, *Sister Kelley*. Graceland and her music is a great inspiration to our people, and we hope to see it flourish in every department. We acknowledge receipt of some very interesting programs, given by the students of Graceland's school of music and oratory.—ED. STAFF.]

### Choral Passage from Saint Louis.

Our choir has been very much in evidence during the recent series of meetings held in the Saint Louis Branch. Beginning February 1, and every night, save Saturday, up to and including the 15th, an anthem was furnished, sometimes two; also solos, and special part work, to the great satisfaction of Brethren J. W. Rushton and Heman C. Smith, and the attentive audiences.

One special feature conducive to the splendid system and good results obtained was the prearranged schedule, providing for the entire series, even to the hymns to be sung, the anthem and special music in its proper place. It was the work of our very efficient chorister, Brother E. C. Bell. Only a few very minor changes in program were found necessary.

To furnish you some information as to what has transpired in the district work we will mention the work of organization under the direction of Brother E. C. Bell, whom Brother A. N. Hoxie appointed district chorister. Four different places in our district were visited, namely, Oak Hill and Cheltenham on the Missouri side of the river; Landsdowne and Belleville on the Illinois side. A very effectual work was witnessed. Choirs were organized in the important places. The very formidable prestige our district work will be given was foreshadowed in the goodly numbers who assembled and with great earnestness took up the responsibility which we trust shall not only make for good here but assist also in the great revelation of splendor which must come through our general institution.

This much can and should be said to our people and especially the young, that music, as any other accomplishment, profession or art, can only be mastered by careful preparation, diligent study and almost consecrated application. Whether it be the voice or instrument, there are underlying principles and rules governing and effects to be produced which no easy method nor none, however advertised, save the right method, can bring development and perfection as a whole. Therefore, let all students and those who desire to become proficient look askance at any so-called short cut method or system, no matter where advertised. There are unscrupulous and designing fellows who have entered this field, so do not be deceived by them.

I trust you will be able to do as you have mapped out in this musical department, and that you will continue in the very marked success you have had thus far. May the Conference sessions be better than ever, and the musical features and featuring be royal and superb—oh, I long to be there!

T. J. ELLIOTT.

### Some Key Notes.

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."

"Singing is heart speaking to heart; inward life speaking to inward life."

"If a person holds the right ideal steadily before his mind while properly practicing, repetition will cause this ideal to take dominating possession of the tones, and thus shape them to itself and become incarnated in them."

"The true voice is the soul incarnated in tone."

"The impulse of the soul constructs the form of the tone which communicates its thought to the audience."

"The voice is educated through inducing right states of mind while using it."

"The basis of all this work is character building: systematic right thinking, recognition of personal power, development of will power, cultivation of sympathy."

P. N. C.

### Notes of the Staff.

Brother Hoxie rallied a choir of eighty voices at the Brooklyn conference, Sunday, February 22, and gave the "Holy City" cantata to an audience whose appreciation, if measured by the laudatory reports sent to the press (by non-members, we understand), reached a very pinnacle of enthusiasm.

A recent letter from Sister O. H. Riggs, who is in Berlin, where her daughter Marie is studying music with the pianist, Josef L'Hivonne, contains happy reports of progress. Mr. L'Hivonne has this to say of his pupil: "She is a most gifted girl. There is a something indefinable in her touch, and she masters whatever I give her. It is unusual to find so interesting a pupil." And Doctor Ertel, with whom she is studying counterpoint and orchestration, declares that Germany can no longer laugh at American musicians—that he has found a Beethoven in Miss Marie. These appreciative words are encouraging to her devoted mother, who adds, "Thus you can see the Lord is fulfilling his promises to her." She is very desirous that Marie shall consecrate her gifts and efforts to the church.

We are pleased to acknowledge the receipt of several newly published songs from the graceful pen of Sister Pauline H. B. Dykes, of Salt Lake City. One of these is a solo, an adaptation of the words, "Abide with me," to one of Mendelssohn's songs without words. The other two are anthems, arranged for four parts. It is gratifying to see the advancing line of composers among our own; and we are hoping for still greater light, and still greater advancement, as the days go by, and each one, awakening to the wonderful possibilities ahead for us, makes valiant attempt to hold his "visions beautiful" high that all may see, and receive of their spiritual uplift.

Sunday afternoon, March 8, the last rehearsal of the combined choirs of Independence and Kansas City was held, and it was indeed an enthusiastic meeting. One hundred and eight singers! And they went through the choruses of the "Holy City" with splendid precision, attack and fine shading. It was most encouraging and we feel that everything augurs well for a tremendous success in April.

Another reminder—bring your 1913 Conference anthem books as well as the new ones. We will have use for everything good, doubtless, in this our spring festival of song.

A variety of fine musical numbers has been arranged by those in charge of the General Sunday School Convention music. There will be big numbers by the local Sunday school

orchestra, under Brother Eaton, and by the local choir, as well as trios, sextettes, quartettes and quintettes of voices and instruments, and a number of interesting children's numbers, to say nothing of some fine solos promised. Be sure and come for the convention.

### Musical Notes.

According to statistics recently compiled, the United States leads all nations in the manufacture of pianos, both as to quantity and quality of the instruments. Its export trade in South America ranks only third, because the price competition has not been met. There is an unusual opportunity for the introduction of our pianos in Brazil just now, it is said, and steps are being taken to profit by it.

Postmaster General Burleson has recently issued a "fraud order," by which the Hayworth Music Company is deprived of the use of the mails. They have been somewhat conspicuous as advertisers for "song poems," by which it is claimed they have received in return only \$13.03, in all. They showed pictures of what was supposed to be their large printing establishment, when in reality they had no printing plant of any kind, but hired such work done by others. It is pretty safe to assume that advertisers for song poems are not doing so because they really want poems but because they want the money of those who may be caught.

At a recent sale of musical manuscripts of celebrated composers which took place in Berlin a manuscript by Schubert sold for \$350, and one by Bach for \$200. Probably the manuscripts together with all musical rights would not have sold for anything like these amounts at the time they were written. Reputation is worth money.

The Gary, Indiana, library has recently established a circulating music roll department, and also gives lectures and recitals. It bids fair to become very popular, as much interest is being manifested in it already.

A. B. P.

### Independence Getting Ready.

Independence is getting ready for us. For months active minds have schemed and planned, worked and prayed, and with willing hearts have consecrated services, time, and energy all to one purpose, to the glory and honor of God. The choir movement has its place in the program of general events. From coast to coast many musicians full of deep desire and love for the work will turn their faces towards Zion, eagerly and joyfully. Their longings to have a part and place in the choirs of Zion and to mix with the enthusiastic army of workers are about to be realized. How many times have we pictured these wonderful scenes, and in our dreams have seen and heard the wonders of our possibilities. But let us stop here for serious contemplation. What will make this the happiest, most supreme event of our lives? Will it not be dependent upon individual effort, and absolute forgetfulness of self and worldly ambition? Would it not be a good idea for all resident choir members, and those journeying from afar, to endeavor these few remaining days to live very near to God, so that no spirit of fear, suspicion, malice, and faultfinding will have place in our lives or in our work? A half dozen, or even fewer discordant spirits are enough to turn an almost victorious army to the borders of defeat. Our plea then is to come prepared in heart and mind, with wholly responsive spirits.

GENERAL CHORISTER.

### "Announcement"

The fewer announcements we make, the easier they will be for you to remember. First of all, it will be absolutely necessary to register with the General Chorister as soon as possible after your arrival.

Arrangements will be made for special rehearsals Saturday evening, April 4, and Sunday afternoon, April 5; the time and place we can not indicate until we can make the proper arrangements with the stake officials. We can not at this time announce what nights we will be permitted to produce "The Holy City," as the final arrangements have not been made. It will likely be in the second week of the conference. Ladies of the chorus, please do not forget to bring those white dresses!

Every choir member owning copies of either the 1913 or 1914 anthem books! Will you please bring them with you? We expect to use both issues.

A. N. H.

### Our Correspondence.

SCRANTON, PENNSYLVANIA, February 6, 1914.

*Editor Staff:* We would just like to announce that Scranton is interested in the movement the church is making along musical lines. We have a fine choir, a male chorus, and a brass band and orchestra. The singing is being led by Brother George Morris, the band by Brother William J. Lewis. Brother Lewis's knowledge of instrumentation is extensive.

A few weeks ago Elder P. M. Hanson held a series of meetings in Scranton. The band went around the avenues advertising these meetings and did much good for the work. At the rehearsals we have a number of visitors glad to sit and enjoy the music. We are also trying to do something with the children's choir movement.

Brother T. U. Thomas, missionary for Scranton, is deserving of much credit for his energetic efforts along these and other lines. We feel that the Lord is recognizing our efforts.

May we be found worthy to assist in this great work, is our prayer.

ALBERT LEWIS.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri.

Mrs. Evelyn Burgess, vice president, 5920 Etzel Avenue, Saint Louis, Missouri.

Mrs. D. J. Krahl, secretary, 724 South Chrysler Street, Independence, Missouri.

Mrs. Pearl Gardner, treasurer, 707 South Fuller Street, Independence, Missouri.

Mrs. M. A. Etzenhouser, West Walnut Street, Independence, Missouri.

Mrs. Callie B. Stebbins, Lamon, Iowa.

Mrs. M. Walker, honorary member, Lamon, Iowa.

### Superintendents of Departments.

Home and Child Welfare Department, Mrs. Callie B. Stebbins, Lamon, Iowa.

Literary and Educational Department, Mrs. Vida E. Smith, Lamon, Iowa.

Eugenics Department, Mrs. Jennie Studley.

Domestic Science Department, Miss Bertha Donaldson, 700 North Topeka Avenue, Wichita, Kansas.

Young Woman's Department, Mrs. Pearl Gardner, 707 South Fuller Street, Independence, Missouri.

Sewing and Aid Department, Mrs. Minnie B. Nicholson, Lamon, Iowa.

All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department.

APRIL READING.—MONTESSORI APPARATUS AND GAMES.

The effort of this reading will be to describe the apparatus of the Montessori system and the exercises in which it is

used. These so-called "games" are not intended merely to provide amusement for the child but, by satisfying his instinct for play to accomplish a systematic training of his senses and mastery of his powers.

#### THE DRESSING FRAMES.

A little frame, twelve by twelve inches, has tacked on opposite sides two pieces of bright red flannel the edges of which, meeting in the middle, are furnished with large bone buttons and corresponding button holes. A similar frame, with cloth of lighter texture, is provided with smaller buttons and buttonholes. A third frame has its pieces of cloth joined with automatic fasteners. A fourth has hooks and eyes. A fifth has colored ribbons for bow tying. A sixth has eyelets for lacing. Two other frames are mounted with leather pieces. On one frame, these pieces are joined by lacing as a shoe is laced. On the other frame, the pieces are supplied with shoe buttons, to be fastened with a buttonhook.

The use of these frames prepares a child to fasten and unfasten his own garments, and to that extent renders him free from the necessity of being helped by others. One mother who made use of them in her home says, "It is surprising to see how long these entertain a child, even after he has mastered them. My own boy of three now dresses and undresses himself without difficulty and is always eager to hook mamma's dress or to button her shoes."

#### THE WOODEN CYLINDERS.

There are three series of these. The first series consists of ten cylinders, all of the same length (two and one half inches) but of diameters varying from one fourth of an inch to two inches. These little cylinders fit exactly into corresponding holes in a block of polished wood eighteen inches long by two and one half inches deep. Each cylinder has a little knob by which it may be fitted into the corresponding hole or lifted from it.

The ten cylinders of the second series are equal in diameter, but vary in height and fit in holes in a second block of wood. Those of the third series vary both in height and diameter and are set in a third block of wood. Each of these thirty cylinders has its place where it fits exactly. It is the task of the child to fit each in its place after all have been scattered on the floor or table. At first he is given but one series at a time. When he has become familiar with the three series separately, he may be given them all at once.

We are warned that the important thing is not that the cylinders shall be put back in the right holes "but that the child shall *do it himself.*"

One of the discoveries made by Doctor Montessori is that the sense of touch is much more developed in little children than the sense of sight, and it is well to explain to a child that he can find the right place for a cylinder more quickly if he holds it by the little knob with the fingers of the left hand and passes the forefinger of the right hand around the base of it and then around the opening into which he thinks it ought to fit. This motion with the fingers of the right hand should always be from left to right. The reason for this will be apparent when we consider how the child learns to write.

The material is self-corrective. A tall cylinder will not fit into a short hole or a large cylinder into a small hole.

#### THE BLOCK TOWER.

In this exercise the child uses ten wooden cubes of graduated sizes, the largest measuring four inches each way and the smallest three fourths of an inch. These blocks are colored pink. The mother first builds up the tower before



the child's eyes, placing the largest block first, then the next smaller one, and so on up to the tiny cube at the top. Then she takes it apart, and the average child will readily enter upon the rebuilding of it.

The difficult thing for the mother here is to let the child do his own building. The benefit he will get from this exercise will be from learning to see for himself which is the larger block, and, to develop this power, his mother must let him make his own selections. He should be permitted to discover and correct his own mistakes. The concept of the tower may be deepened in the child's mind by running his right forefinger over the surface of the blocks from top to bottom.

When he has learned to build the tower perfectly, he may practice carrying it across the room without letting it fall apart. This will develop the power of self-control.

#### THE BROAD STAIR.

This is a set of ten rectangular blocks painted brown. The blocks are all of the same length, eight inches, but they decrease in height and width. Placed one against the other on the table, these form a broad stairway, and in their use the child learns "a new variety of dimension."

#### THE LONG STAIR.

In this stair, there are ten rectangular rods of varying lengths, the longest one ten times the length of the shortest and painted in ten even divisions, red and blue alternately. All the rods are painted in similar color divisions, the first division of each one being red. In building the stairway, the rods are laid with the red ends one upon another. Suppose the longest rod to be ten inches in length. This is laid first upon the floor or table, and the next rod, nine inches long, is placed upon it. Next comes the one eight inches long, and so on until the top one, measuring one inch, is in place. This results in alternate steps of red and blue, the color of each step continuing to the base through the layers beneath it.

This stairway is used for number work in addition to the study of color and form.

#### THE SANDPAPER BOARDS.

As a rule, the next piece of apparatus to be taken up is the sandpaper board, though sometimes this is one of the very first to be used. One half of a very smooth board is covered with sandpaper. The mother takes the board on her lap or lays it on the child's low table and drawing the little finger tips lightly over the smooth half of the board, she says, "Smooth, smooth." Then she draws the finger tips over the sandpaper (always from left to right), saying, "Rough, rough." Very soon the child will do this for himself, and when he has learned the lesson thoroughly he may be blindfolded or look away while doing it, to see if he can make the distinction by the sense of touch alone.

He is next given another board, on which the sandpaper is arranged in alternate strips on the smooth surface. He trails his fingers lightly across the rough sandpaper strips with the smooth surfaces between, saying to himself, "Rough, smooth, rough, smooth." In this, the little child should be encouraged to take plenty of time in order to avoid mental fatigue. He should not be urged, for his interest will hold him to the task as long as he should continue.

#### TRAINING THE TACTILE SENSE.

This training has been commenced in the use of the sandpaper boards and is continued by learning to distinguish various fabrics through the sense of touch.

The child is allowed to handle different pieces of cloth and

his attention is called to the difference in texture. Some are rough, some smooth; some are coarse, some fine. Care should be used in selection of the fabrics. They should be pure, that the child may not be confused. The linen or woolen cloth should not be part cotton.

It is well to begin with velvet or silk, as these are so different from other fabrics. The child is told their names, one or two at a time, the mother speaking slowly and distinctly. After he knows the various fabrics, there is a game he may play with his mother. The fabrics are divided into two piles. The child is blindfolded. The mother hands him a piece of velvet. He touches it and selects from his pile a piece like it. The game is continued with other fabrics.

The mother, moving about the house at her ordinary duties, may engage the child's attention and teach him many things in connection with the various fabrics used in the different parts of the house, the table linen, the curtains, the carpets and rugs, his own garments and those of the other members of the family. He may be told the names of various materials used in the building and furnishing of the house, and be taught to distinguish them by touch. The windowpane is of glass; the range is of iron; his own little mug from which he drinks is of china, and his spoon is of silver.

In another game for the development of the sense of touch, two children may play together, one being blindfolded and the other bringing to him for recognition various objects with which he is familiar. A child, alone but for the presence of his mother, may be occupied, not only pleasantly but also intelligently, by being placed blindfolded at a table upon which a number of small objects are placed at one side, to be recognized through the touch and passed over to the other side. The mother may at the same time pursue her own work while the child, instead of being lonely, restless, or fretful is happily engaged in this "seeing with his finger tips."

A quieting game for the twilight hour for older children is the hearth-side seed-game. Each child is given a cup containing mixed seeds, corn, peas, beans, wheat, or any others at hand. "The game is a competition to see who can the soonest, by the sense of touch only, sort them into separate piles, and it has an endless fascination for every child who tries it—if he is of the right age, for it is far too fatiguing for the very little ones."

#### THE SOUND BOXES.

For the development of the sense of hearing the Montessori system provides wooden sound boxes, filled with different substances, flaxseed, sand, gravel, stones, or the like. These give out sounds differing in quality and loudness. The use of these boxes is not to distinguish the contents, but to recognize the difference in sounds. "The child's attention can be thus fixed for the first time on a definite attempt to distinguish between loud and low noises as he shakes these little boxes close to his ear and tries to arrange them in order according to their degree of noise."

"Such games as 'blindman's buff,' 'still-pond-no-more-moving,' etc., played with a blindfold, are excellent exercises for the purpose of sharpening the hearing and training the child to receive accurate impressions through his ears." Other games may be devised, having the same object. The mother, if she have leisure, or another child, may hide and blow softly a little horn by means of which the child who is blindfolded may find the hidden one. Instead of using the horn, the child's name may be spoken a little above a whisper.

#### THE CONSTANT ACTIVITY OF CHILDHOOD.

"The craving for constant, unceasing activity in little children is intense. This is a normal and blessed instinct of theirs which does more than anything to develop them. And

a mother should constantly bear it in mind. . . . She should set her grown-up wits incessantly at work to devise wise, harmless, and beneficial actions for the child, not merely to forbid him unwise and harmful ones. And here the Montessori apparatus is of incalculable value. It caters with scientific ingenuity to the need for action of the small child, and relieves the mother's inexperienced brain of a great part of the strain of inventing suitable exercises for children under six or seven.

"But the Montessori apparatus, valuable as it is, is not enough. The mother's mind must be alert and ingenious to supplement it as the child grows. For instance, blunt pointed scissors and plenty of paper to cut are as indispensable as the geometric insets. Constant exercises in the occupations of everyday life, such as washing and wiping toy dishes and setting a small table, sweeping the floor with a small broom, learning to dust, etc., are as necessary as the sandpaper letters. If the children are initiated into these exercises young enough, before their natural instinct for action and for helpful action has been atrophied by the customary idling in early childhood, the mother will find the utmost eagerness for such activities, and not at all the lazy, shirking attitude towards them so frequently seen in older children, who did not have proper training in their early life." (Mrs. Fisher in Montessori Manual.)

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union.

#### SUBJECTS FOR FOURTH THURSDAY IN MARCH.

Prayer for our Sunday schools and Religio societies; for the Prayer Union, and for all auxiliary departments of the church, that each may be blessed in its work for the general uplift.

Lesson, Book of Alma 16: 142-149. Memory verse, Alma 16: 156.

#### REQUESTS FOR PRAYERS.

A sister who does not sign her name, probably through an oversight, writes from Blair, Nebraska. She asks the Saints everywhere, and especially those of the Prayer Union, to pray for her brother who is very sick with pneumonia and many miles from a branch of the church.

She desires also that the Saints will pray for her father, whose health is rapidly failing and has been for more than five years. Her desire is that, if it be God's will, he may be blessed with health and strength, that he may live and do his duty in the office of teacher to which he has been called, and that he may fully realize his duty and live so as to be prepared for the change that awaits him when the call comes to go from this world.

She makes a similar request for an uncle whose health is not good, that he may be enabled to discharge the duties of an elder, to which office he has been ordained. And for her husband she asks that prayers may be offered, that he may be all a Saint of God should be.

This sister expresses her faith that God hears and answers prayers. She feels conscious that, in the past, he has done so many times in her behalf. She feels that she is asking much of the Lord, but not more than he is willing to give, if it be according to his righteous will.

Wise men make mistakes; fools continue to make mistakes.  
—Backbone.

Great minds have purposes, others have wishes.—Washington Irving.

## Letter Department

### Pleasant Day With Brother J. H. Lake.

[Brother John H. Lake died on the evening of March 6, and before this letter could conveniently have been published.—EDITORS.]

By request, I desire to state to the many friends of Brother Lake throughout the church, that owing to his weakened condition he has been unable to answer the numerous and kind letters of sympathy, which he has received since the departure of his companion. They have indeed been a comfort to him.

I desire also, to relate the wonderful experiences through which our aged brother has passed in the last few days. We do feel like saying from our hearts, "Praise God from whom all blessings flow." Last Saturday, February 14, Brother Pace called at our home and informed us that if we desired to see our aged brother ere he passed over the river we had better go to him immediately; we hastened to his home. You can imagine our surprise as we were met at the door of Brother and Sister B. F. Hulmes, who informed us that he was entertaining some Canadian Saints (two of them having come over a thousand miles, Brother E. W. Long and wife from Nokomis, Saskatchewan, and Brother John Shields from London). Those who witnessed the meeting of these dear Saints and our aged patriarch (whom they had not seen for many years) say they can scarcely realize how the meeting in the great eternity can be any happier.

Truly Brother Lake is loved by all who know him, and especially by the Saints whom he has labored among in days gone by. He indeed is a valiant soldier in the army of the Lord, and we know a glorious reward is awaiting him. His life is truly an incentive to us as we see the patience and the hope he has.

Saturday morning when the Canadian Saints came to see him he was in a very weak condition. But the meeting of these dear Saints whom he had not seen for so long seemed to revive him. He visited with them part of the day. Little did we think that Brother Lake would ever meet in the chapel with us once again. Ere our Canadian brethren left him Saturday evening, they administered to him and asked the Lord if he would permit him to worship with us on the morrow, and we are glad to say that God did raise him up, and we were a happy lot of Saints to have him among us once again. He attended three services and Brother and Sister Hulmes, who are faithfully caring for him, say he stepped along as spry as was usual for him.

In the afternoon he attended a prayer meeting at the Saints' Home, and one of the most spiritual, he said, that he had ever attended. The gifts were made manifest through Brethren Shields and Lake, and the Saints were indeed blessed. Very comforting words were given through Brother Shields. Brother Lake arose and blessed our two Canadian brethren. This indeed caused them joy, for, as we learned afterward, they had prayed for this blessing. We were surprised at the evening preaching service to learn that Brother Lake was to assist Brother Shields. This was their desire, that they might again be permitted to "work" together as they had done in years gone by.

After the service in the evening, several of the Saints gathered at the home of our aged patriarch. When the time came to bid the Canadian Saints good-bye, Brother Lake requested us to sing a hymn and have prayer ere we parted. We regretted saying the farewells to our brethren and sister, whom we learned to love during their short stay with us. There were tears in many of the eyes of the Saints as they

bade them good-bye. As the aged patriarchs, Brethren Lake and Shields, said farewell, we were indeed touched with their parting words, "Brother John, we will meet in the morning." In commemoration of the event, my husband composed the following verses:

THE TWO PATRIARCHS.

"Brother John, we will meet in the morning,"

Which the Spirit has promised is near,  
When our Lord in his transcendent glory  
To the nations of earth will appear.  
Oh, my brother, we soon then will greet you,  
Though to paradise you shall have gone,  
For we've wrought with the Master in service,  
And this age is the time of the dawn.

Brother John, we have spent our best efforts  
In the battle of truth against wrong;  
And whither our duty has called us  
No path was too hard, nor journey too long.  
But the wrong which has ruled through the years  
And the justice which has not been done—  
This wrong shall be paid, and right shall prevail  
In the morning when Jesus will come.

We will meet all the friends of the Lord  
Whom we've known as his children in life,  
All the faithful though humble in calling  
And the men who have stood in the strife.  
Yet these are not all we will greet there,  
For the great which the ages have known  
All shall mingle together in triumph  
In the morning when Christ claims his own.

Then the Lord will have need of disciples,  
So great is the work he will do;  
We shall sit at his feet and shall listen  
To his teachings so profound and true;  
For the Father eternal has sent him,  
And all strife and contention must cease,  
And he who shall bring the earth gladness,  
In the morning we'll hail Prince of Peace.

EARL ROY CURRY.

We are indeed sure they will meet on that great morning of the first resurrection, where parting will be no more.

Brother Lake was feeling so well on this Sabbath day that he asked me to come and take a blessing down the following morning; but upon my arrival at his home, I was surprised to find him in a much worse condition than he had been before. He had fallen in the basement where he had gone to tend the furnace, and when Brother Hulmes found him he was in a very critical condition. He lay in a stupor all that day, so low that we looked for the end any time. This was indeed a contrast to the day previous, when he was blessed so abundantly and was also a blessing unto others. We can not help but feel the Lord raised him up Saturday when he was sinking so rapidly. The following day he suffered with a severe pain in his chest. Brother Eben Curry administered to him and the pain ceased immediately. Surely he is in the Lord's hands, as was given on last Sabbath—it was also said his days would not be many. He is waiting patiently, and looking forward to the time when he will be called "home." We will surely miss him, for he certainly has been a father to us.

Truly his life is an incentive, and my prayer is that each one of God's people may live such lives that in the end ours may be as our aged patriarch's.

ALMA O. GEORGE CURRY.

KIRTLAND, OHIO, February 23, 1914.

CHICAGO, ILLINOIS, February 17, 1914.

*Editors Herald:* Just a few words to let you know what the work of the Bureau of Publicity is accomplishing in this vicinity. While we have not covered the ground we intend to on account of lack of finances, still with the small effort put forth we hear of good results. Two clergymen since receiving the Open Letter have preached on "Mormonism," and have both made a liberal distinction between the Reorganization and the Utah Church.

This is indeed encouraging to us, for we have much prejudice to contend with. We endeavored to have our "ad" for "go to church Sunday" inserted in one of our large dailies that was featuring this special advertising, but the committee turned us down because we were neither Catholic, Protestant, nor Jew. They have kindly offered to return our money.

There is a large field to be covered in this great city, with its hundreds of churches and religious institutions, and which will require considerable expense; but this movement is such a good one that it is well worth sacrificing for, in order to complete the canvass. You will hear from us from time to time.

Yours for the onward march of truth,

HENRY P. W. KIER.

WICHITA, KANSAS, February 18, 1914.

*Editors Herald:* I enjoy reading the HERALD and the many testimonies. I love the Saints, and think there is no people like them.

Our blessed Savior said, My sheep hear my voice and a stranger will they not follow. His words are true. When we once move out into the light we can not be led to see any other way. Dear Saints, let us so live that we may meet our Savior in peace and dwell with him for ever.

I am trying to live as near right as I can, in my affliction. I have been sorely afflicted for over two years with inflammatory rheumatism. I can not get up out of my chair without help. I have to walk on crutches. Dear Saints, I ask an interest in your prayers that God may heal me and restore me to health, if it be his will.

We have good meetings here in Wichita, but I have not been able to attend. My heart aches sometimes to go. Our minister's name is Brother Barraclough. He and wife come to see me and have prayer with me, which I certainly enjoy. My husband has good health, for which I am very thankful.

Your sister in the one faith,

MRS. H. A. HUFF.

CHESTOPA, KANSAS, February 19, 1914.

*Editors Herald:* I am one of the isolated Saints. It seems sad to be so far from those of like faith. Brother Silvers stopped with us a short time ago. I invited a few, and we had prayer meeting. It was grand. The Lord was present with us. If any of the elders go through this place I will be glad to have them stop. They will always find a welcome with us.

I ask the prayers of the Saints in behalf of my companion, that he might accept the gospel in its fullness. I want all to remember my son, also. He is on the downward path, and associating with wicked companions. I have been pleading with the Lord to have mercy. It seems sometimes my poor heart will break. How grand it is to have a Father to whom we may go in time of trouble.

I would be glad to see a branch started here. I feel the great need of it. This is a very wicked place.

If Sister Butler should read this I send my best regards to her. How often I think of her and all the Saints of the Fontanelle Branch.

I remain as ever, your sister in the faith,

MRS. MATRON.

COLUMBUS, KANSAS, February 19, 1914.

*Editors Herald:* At our district conference at Scammon last Saturday and Sunday there was good attendance, and the conference was very good. Two prophecies were given at the prayer meeting Sunday afternoon. One was baptized, the wife of Brother Ollie Pender, who is a brother of our late W. S. Pender. The Saints of the Scammon Branch had intended to dedicate their new chapel, but failed to get all in readiness, the cause being to the writer unknown.

Bishop Short was present with report, which made an extraordinary showing, I think; yet I believe we can and will do better. And why not? Is not this the greatest cause mankind can espouse? Does not our heavenly Father reward us two fold for all we do for him? Only in this service can we obtain those things truly needed, health, happiness, charity, meekness, humility, peace of mind,—any and all Christian graces that we, as Saints, should possess, plus all temporal blessings God has promised to bestow, including those in the Word of Wisdom.

How kind and loving and wise is the Father to thus warn and forewarn us of the dangers all about us in the forms suggested in this section of the Doctrine and Covenants. The writer can truly say that by diligent, prayerful, and faithful effort we have been successful in obtaining the blessings herein promised, the majority, if not quite all, and so desire to say a word that will aid and encourage others who may be in need of the blessings thus obtained. If we claim and assert that we are keeping the Word of Wisdom and complain that we do not receive or obtain the blessings promised, let us remember that we must walk in obedience to the commandments also. God has truly and graciously promised, and he will fulfill. So, dear Saints, do not become discouraged and doubtful; but remember the Lord has said, I am bound when ye do what I say, but when ye do not the things which I say, ye have no promise.

Our prayer is that we may all strive to live worthy of these blessings so willingly, graciously, and abundantly bestowed on all who live in obedience to his laws.

Your brother in Christ,

C. C. RANDALL.

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## News from Missions

### Norway.

A few words from Norway touching the work may be of interest, especially to those whose ancestors came from this land. I see by the last HERALD reaching me that Brother Stebbins has given a part of my letter to him for publication, from which it will be seen that I am still alive, both in the flesh and in the Spirit.

A few days before New Year's Day I left my home at Porsgrund for this field, first calling on our members at Kragero, where I held two meetings and with them enjoyed the cheering and comforting influence of the good Spirit. Taking the boat from that place for the capital, I reached Christiania about 11 p. m. the same day. I slept on board that night, and in the afternoon on the following day, December 31, left the city for this place, having first visited the few Saints left there.

For several seasons we have held meetings in the capital, some years nearly the whole winter, hoping we might swell our numbers, and make the city a headquarters for the work in Norway, just as we have been trying to do in Copenhagen, Denmark. Hitherto our efforts have not met with success, and this in spite of the fact that almost any religious movement seems to succeed there. At times we have had good attendance, and the principles we have presented have been

well spoken of, but after a few meetings those who manifested interest disappeared. Hence I have not felt like spending time and money there this winter; for in order to labor in the city a room must be rented and board paid, besides the renting of a hall and advertisement. At Eidsvold, where I am at present, all these expenses are saved, hence I have spent my time here in a way that to me seems more profitable.

I have no objection to city work; it has many advantages over traveling around from place to place, delivering a dozen or fifteen sermons in each place. First, one has to get up a good many subjects, and they must be presented in different ways in order not to tire the congregation. For to repeat the same subject several times in the same way, making the same arguments upon the same proof texts, and in the same order, grows very tiresome and monotonous. Besides having to be more varied in production, one has more opportunity of hearing good lectures, and at the libraries to collect good information, all of which is useful to a successful gospel worker.

In my work both in city and country I have often felt the lack of the systematic study and the training of the mind which the schools and colleges provide; for even if one later in life tries to use the opportunities that from time to time present themselves, he can not regain what by neglected education has been lost.

I reached this place on New Year's Eve; was met by our kind and congenial brother, Otto Anderson, and after fifteen minutes' walk made welcome at his pleasant home. The next day I commenced preaching, enjoying very good liberty, to which I received good attention, both from members and outsiders, and have continued until the present. It is only a small place, and our meeting room a large room in a private dwelling house, but the attendance has been good, and at nearly every meeting some new ones are seen. It is the best interest we have had here for years; and though I have preached here several hundred times and thirty-eight sermons already this year, the interest seems to increase rather than decrease. I only wish we had many such openings in this country.

Here we live among the Saints, of whom we have nearly twenty, hence our lodging and board are free, as is also hall rent, which at present is paid out of the treasury of the Ladies' Aid Society. We have more Saints here than in any other part of Scandinavia, or on the European Continent, I believe. They are all my children in the gospel, as are most of the Saints in Norway, hence I feel somewhat attached to this place.

Some years ago the Saints bought a lot and have now commenced blasting stone for the foundation upon which we hope to see a house erected before the summer is ended.

We wish, therefore, to extend to all Saints interested an earnest invitation to convert their interest into a living reality of material means, which we may exchange for building material. Any amount, small or great, will be accepted with sincere thanks, and will be receipted for. Please do not put it off, but send us at once a small amount to begin with, so the erection of the building may be continued till completion. Send money by postal order, or by check, payable at Centralbanken for Norge or Christiania Bank oz Kredithasse, and addressed to me at my home address, Porsgrund, Norge.

I hope the brethren who have labored in Scandinavia will encourage the Saints to donate of their means for the progress of the work in these countries, that those who are appointed to labor here may have some means to rent halls and to make use of the opportunities that from time to time present themselves.

Only a small portion of the population of these countries

has heard our message, out of which perhaps between one and two hundred have responded to the call, and feel happy and grateful for the opportunity of hearing the latter-day gospel. No doubt many others are waiting to hear the glad tidings. May we whose duty it is to carry on this work use our means and talents in the best manner possible, so we at last may stand justified, with many souls to our credit.

Permit me to express my sincere appreciation and gratitude to all those who have donated of their means for our little mission paper, *Sandhedens Banner*, and to the western Iowa and eastern Nebraska reunions for their collection, about seventy-five dollars and to the Magnolia reunion for their collection, twenty-two dollars and fifty cents; also to the Moorhead, Iowa, Sunday school for their offering, eighteen dollars, all of which has been placed to their credit upon the *Banner* books, and has been of great help to me in meeting the expense of the paper. I trust that all will in the future extend to us their sympathy and interest.

The work is moving onward in this land, and much, I believe, might be done if we had more men and means.

Please remember us in your prayers, that we may be faithful to our trust, and be able to accomplish a work that may meet the approval of him whose servants we all are.

It will be thirteen years in April since my appointment to this mission. So it soon ought to be time for my release from here and removal to some other post. Yet I do not feel to leave the Saints without some one to care for them. Why can not some one or more of the young Scandinavians in America volunteer a few years of their time? When I came here I was young, but now my hair is gray, though I feel as young and strong as ever.

May these lines be accepted by all my personal friends as a New Year's greeting, with my best wishes for a bright and happy future.

In gospel bonds,

EIDSWOLD, February 13, 1914.

P. MUCEUS.

PORSGRUND, NORWAY, home address.

## Miscellaneous Department

### Conference Minutes.

**NORTHERN WISCONSIN.**—Met at Appleton, February 7 and 8. Bishop's agent reported. Receipts \$631.78. Report of reunion committee showed gain over last year, \$37.41; balance on hand, \$64.77. Delegates to General Conference: Leroy Colbert, Minnie Lampman, P. L. Richardson, B. C. Flint, J. H. Howe. Moved and carried that all branches in district be named after the town, village or city where located. Moved and carried to disorganize Searles Prairie Branch. Branch presidents authorized to appoint a sub-agent to collect tithes and report to bishop's agent. J. H. Howe was ordained to office of priest; Nalmer Johnson sustained as bishop's agent. Preaching by J. F. Curtis, B. C. Flint, A. L. Whiteaker and several local men. Adjourned to meet with Chetek Branch in connection with reunion. Leroy Colbert, secretary.

**KIRTLAND.**—Convened March 7, at Cleveland, Ohio. Statistical report show membership of 1,018; tithing paid, over \$4,000, Cleveland in the lead, with Akron a close second, each branch paying over \$800. Officers elected: Richard Baldwin, president; Eben Miller, vice president; Martin Ahlstrom, secretary and treasurer; E. A. Webbe, member library board, E. A. Mehlich of Cleveland was ordained president of teachers' quorum; Lewis C. Martin, president deacons' quorum. Kirtland quorum of priests sustained J. A. Becker president, E. A. Thomas secretary. E. B. Keck was elected assistant secretary of this quorum and editor of handbook. Preaching by Richard Baldwin, F. J. Ebeling, R. C. Russell. At the 2.30 prayer meeting on Sunday for the first time the Cleveland church building was completely filled. The meeting was a great blessing to many. Annual reunion will be held July 26 to August 9 at Tuscarora Park, in New Philadelphia, Ohio. Fall conference will be at Kirtland. C. B. Keck, chairman press committee.

**UTAH.**—Convened at Salt Lake City, February 7. Preaching by William H. Kelley and Gerard J. S. Abels. Statistical reports from all branches showed a net gain of nine. Financial report from former bishop's agent, Gerard J. S. Abels, and present agent, Charles A. Smurthwaite, were read and audited, showing due former agent \$17.23, on hand \$44.20. By motion conference granted a certificate of baptism and membership in the Ogden Branch to Sister Maria C. Larson, of Logan. Discussion was had regarding district rules. Delegates to General Conference: J. M. Stubbart, Heman C. Wilson, Marshall T. Jamison, Eunice Jamison, John Hedlund, Sister William H. Kelley; following elders were chosen alternate delegates: Peter Anderson, J. C. Chrestensen, William H. Kelley, J. E. Vanderwood. Election of officers postponed until conference in June. Reunion during 1914 left with district presidency and minister in charge. It was also moved that all funds and various balances now in the hands of G. J. S. Abels be combined into one fund, and amounts due him be paid to him, and balances turned over to proper custodian. Conference adjourned to meet in June, with Malad Branch. Gerard J. S. Abels, secretary; Pearl Wardle, assistant.

**SOUTHWESTERN TEXAS.**—Convened with Second San Antonio Branch, February 6 to 8, district presidency presiding. Committee was appointed to obtain names to supply An Open Letter to the Clergy for the ministers of San Antonio. Officers elected: Glaud Kuykendall, president; D. S. Palmer, vice president; C. F. Wheeler, secretary and treasurer. Delegates to General Conference: D. S. Palmer, Jesse Simmons, Sister Ruth Harp. Petition asking for a high priest to be stationed at San Antonio was adopted and referred to William Aylor, he to use his discretion with reference to presenting same to First Presidency and Twelve. Preaching by Glaud Kuykendall, Brother Simmons, and D. S. Palmer. Conference adjourned to meet with First San Antonio Branch, Friday night before the first full moon in August.

**CLINTON.**—Met at Nevada, Missouri, March 7, W. Y. Lowe and Amos T. Higdon presiding. Ordinations approved: Fort Scott, H. Ross Higdon, elder, and Charles T. Crews, teacher; Veve Branch, T. L. McCormick, priest; Wheatland Branch, J. Howard Crooks, teacher; Rich Hill Branch, Merl Quick, elder, and Clarence Martin, priest. Merl Quick, T. L. McCormick, and H. Ross Higdon being present were ordained. Delegates to General Conference: F. A. Hawley, Irene Nafus, O. D. Shirk, Roy S. Budd, Sister F. C. Keck, W. E. Reynolds, Sister S. J. Charleston, Amos T. Higdon, Sister Amos T. Higdon, Lida Budd, Sister Lucy Silvers. Conference adjourned to meet at Eldorado Springs, August 8, last Saturday of the 1914 reunion, beginning July 3. Reunion committee will be appointed by district president and the president of Eldorado Springs Branch. Conference was well attended and the Spirit of God was present throughout. Roy S. Budd, secretary, Eldorado Springs, Missouri.

**NODAWAY.**—Convened with Bedison Branch, February 7, T. A. Ivie and W. E. Peak presiding. Branches reported: Guilford 103, gain 1; Bedison 67; Sweet Home 45; Ross Grove 66, gain 14. Bishop's agent reported: Receipts, \$720.21; expenditures \$489. Treasurer reported: Receipts \$12.18; expenditures \$7.50. Auditing committee reported the bishop's agent's and treasurer's books correct. Report from J. W. Rushton on constitution and by-laws for government of district adopted, secretary being authorized to file copy of same with secretaries of branches. T. A. Ivie and R. Lorenson were selected delegates to General Conference. Officers elected: T. A. Ivie, president; J. W. Powell, vice president; W. B. Torrance, secretary and treasurer; E. S. Fannon, music director. By motion library commission was discontinued. W. B. Torrance was authorized to supply the ministry of district with An Open Letter to the Clergy. Preaching by W. E. Peak and J. W. A. Bailey. Adjourned to meet at Sweet Home, October 10 and 11. W. B. Torrance, district secretary.

### Convention Minutes.

**KIRTLAND.**—Religio and Sunday school met March 6 at the church 7110 Wade Park Avenue, Cleveland, Ohio. Religio officers elected. John W. Tapping, president; Martin Ahlstrom, vice president; C. B. Keck, secretary and treasurer; Earl R. Curry, member library board, Melzine Russell, home department superintendent; E. Bush, good literature superintendent. Delegates to General Convention elected. Sunday school elected same officers as the Religio with the exception that the Sunday school has no good literature superintendent. Association has gained three schools the past year.

**NORTHERN WISCONSIN.**—Sunday school convened February 6, at Appleton, Superintendent Leroy Colbert in charge. Treasurer, J. A. McGinnis, reported: Receipts, \$30.02; expenditures, \$20.92. Officers elected: Superintendent, Leroy Colbert; assistant, B. C. Flint; secretary, Ivy Fisher; treasurer, J. A. McGinnis; member library board, Mrs. G. E. Hemstock; home department superintendent, Mrs. Rillie Moore. Resolutions of condolence passed in memory of Sister Estella Post. Delegates to General Convention: S. E. Livingston, Mrs. Minnie Lampman, A. L. Whiteaker, L. Houghton, J. F. Curtis, Leroy Colbert, B. C. Flint, William W. Dennis, Mrs. W. Dennis, L. O. Wildermuth, J. O. Dutton, Mary Lee, Fred Dreyer, M. O. Shedd, R. D. Davis, W. A. McDowell; authorized to cast full vote, in case of division, minority and majority. Motion carried, authorizing the obtaining of a Sunday school worker for the reunion to be held at Chetek. Adjourned to meet at Chetek during reunion. Ivy Fisher, secretary.

### Church Secretary.

#### RAILROAD RATES TO CONVENTIONS AND CONFERENCE.

Intrastate (within the State) passenger rates in Missouri are based on a rate of two cents per mile. Interstate rates—from another State to Missouri points—are based on a rate of two and one half cents per mile in Missouri. Those coming from other States should make inquiry and may find it to their advantage to buy to a Missouri point, rebuying thence to Missouri destination at two cents per mile. The interstate rate will be reduced to two cents on May 1, 1914.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 14, 1914.

### Quorum Notices.

#### PRESIDENTS OF THE SEVENTY.

It is desired that the business for the conference shall be prepared as soon as possible, and it is thought that we should meet at as early a date as we did last year for our first session, March 27, at 7.30 p. m. Arrangements have been made that we shall meet at the house of Sister Peterson, where we met two years ago.

Respectfully,

J. F. MINTUN, *Secretary of Council.*

#### SECOND SEVENTY.

You are hereby notified and requested to meet April 5, at 10 a. m., to organize for the transaction of business to come before the quorum at Independence at the place to be organized.

C. SCOTT, *President.*

MARCH 9, 1914.

### Conference Daily.

Beginning Monday, April 6, 1814, *Zion's Ensign* will be published daily until the close of General Conference. Each day's doing, besides much other matter of interest, will appear in the issue printed and mailed the following morning. The price of the daily *Ensign* will be twenty-five cents for the time it runs (approximately two weeks). Send subscriptions at once so we can make up the lists. Those wishing to advertise in the *Daily Ensign* should write without delay for space and terms. Address Ensign Publishing House, Independence, Missouri. 4t

### Died.

**BUSHWEIT.**—Lillie Horton was born at Plano, Illinois, February 1, 1864. She was baptized by H. A. Stebbins. She married Mr. Bushweit; to them were born seven children, three of whom preceded her. In September, 1913, she went from her home in Independence, Missouri, to visit her sister, Cora White, of Duluth, Minnesota, where she died February 27, 1914. Services at the Stone Church in Independence, conducted by J. C. Foss and Abner Lloyd; interment in Mound Grove Cemetery.

**PERRY.**—Bertha Dortha, daughter of Arthur and Bertha (Bass) Perry, was born at Monegau Springs, Missouri, May 24, 1909, died at the Children's Home, Lamoni, Iowa, March 7, 1914. Deserted by father, and the mother incapacitated mentally to have the watchcare of her family, little Dortha, five brothers and two sisters were by the church cared for at the Children's Home, where the funeral was held the 9th, in charge of John Smith, intercoation by Heman C. Smith, sermon by Robert M. Elvin. Interment in Rose Hill.

**KILMER.**—John H. Kilmer was born at Galiton, Columbia County, New York, September 21, 1833; died at Winnebago,

Nebraska, February 24, 1914. He was baptized in 1878 by Jonathan McKee. Two sons and two daughters mourn his departure. He died strong in the faith. Service in the Methodist Episcopal church at Yorkshire, Iowa; sermon by John Chapman; interment in Walkers grove by his companion, who preceded him thirty-six years.

**SAVAGE.**—Laura Sheffield was born in McHenry, Illinois, January 8, 1847. Married George Savage October, 1866, at Marcellus, Michigan. To them were born five children. Two have preceded her in death. She was baptized by Heman C. Smith, at Lamoni, Iowa, August 25, 1890. She passed away at Santa Rosa, California, February 19, 1914. Funeral sermon by S. M. Reiste. The remains were taken to Salem, Oregon, and laid to rest by her husband, who died fourteen years ago. She leaves to mourn three children, two grandchildren, and a sister.

**EMMONS.**—Laduska Emmons was born September 21, 1835, in Orange County, Indiana, died at Pleasanton, Iowa, aged 78 years, 5 months, 20 days. She married Jonathan G. Emmons, December 16, 1852. To them were born ten children. Two children and husband having passed on before; four were with her through her sickness. She was baptized in Illinois, in 1871, by Elder David Powell, and remained faithful to the end with hope of a glorious resurrection. She was a kind and loving mother and will be missed by all. Sermon by L. G. Holloway.

**KENNEDY.**—Vera Kennedy was born March 6, 1888, near Lydia, Texas; died January 8, 1914. She married Guy Kennedy, September 8, 1906. To them were born two sons and one daughter, the latter dying in infancy. Besides husband and children, Sister Kennedy leaves father, five brothers, four sisters, grandmother, and a host of other kindred and friends. She was baptized August 28, 1909, by E. A. Erwin. Her last words were that she was not afraid of death; her only dread was to leave her little children.

**YOUNG.**—Mary Jane Young was born April 14, 1844, in Canada; died at the home of her daughter, Sister C. H. Robertson, at Toledo, Ohio, January 30, 1914. She leaves four sons and four daughters; her husband preceding her six years ago. She has been a member of the church for twenty years, and was known for her great faith. Interment at Hillcrest Cemetery, Avoca, Michigan. Sermon by M. E. Thomas.

**KRAMER.**—Jacob was born in Jagersburg, Bavaria, Germany, July 3, 1834; died March 8, 1914, at Beacon, Iowa. He married Elizabeth Hunt at Coal Valley, Illinois, May 12, 1864. To them were born fourteen children, four of whom have died, the mother, three sons, and seven daughters surviving him. He was baptized by H. A. Stebbins at Lucas, Iowa, July 31, 1885. His home always welcomed the minister. Funeral at Beacon, Iowa, March 10, by James McKiernan and Bird Brown; interment at Coal Valley, Illinois.

**CARR.**—Edward M. Carr was born March 21, 1855, in Waterloo, Iowa; died at his home in Allendale, Missouri, March 4, 1914. He was married to Serupeta Blodgett in 1879, who died in 1885. He married Laura F. Robertson, October 14, 1887. He leaves companion, three sons, two daughters, and seven grandchildren, besides other relatives and friends, one son and two daughters having preceded him over the river. He united with the church in 1885 and remained faithful. Funeral sermon by L. G. Holloway.

### Book Reviews.

**WHAT MEN LIVE BY.**—This is an interesting book written by Richard C. Cabot, M. D., assistant professor of medicine of Harvard University. (Houghton Mifflin Company, 4 Park Street, Boston, Massachusetts; \$1.50 net, cloth binding.) Mr. Cabot starts out on the proposition that men live by four great principles, which he enumerates as work, play, love, and worship. These are dealt with in the body of his work. In his introduction he says:

"There is no originality in my suggestion that we should focus our efforts upon work, play, love, and worship. For though we talk a great deal about 'efficiency,' economics, hygiene, and other matter of secondary importance, at bottom we all know well enough what we need, and what all the paraphernalia of civilization, money, health, and education, are really meant for. If I were not persuaded that, in our right minds, we know the fundamental reasons for all this hurry and bustle, I should not venture to write a reminder. We know where we are traveling, but we need a time-table to remind us of details.

"The interplay of these four is the end of life, and the

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
 Published every Wednesday. Subscription price \$1.50 per year in advance.  
 When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.  
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sole worthy end, in my creed. This is the fruit of the 'life and liberty' which are guaranteed under our Constitution. This is the goal to be secured through efficient and progressive governmental machinery. This is the end of all education and all moral training. This is the food of the soul in health or in disease; needed by the doctor, the social worker, the teacher, and the statesman, to feed their own souls as well as to prevent and to cure social ills. This is our justification for the enormous machinery and the costly ugliness of civilization. This is the essential of that 'more abundant life' which many modern prophets extol without defining."

**COPARTNERSHIP AND PROFIT SHARING.**—This is an interesting volume by Aneurin Williams, M. A., Chairman of Executive of the International Cooperation Alliance, and Honorable Secretary of the Labor Copartnership Association. (Henry Holt and Company, New York City; 50 cents, cloth.) It should be of interest and benefit to those who desire to make a study of the principles of copartnership and profit sharing. In his preface the author says:

"I have written this little book in the hope that it may give a useful general idea of a movement to which I have devoted a great part of my time for more than twenty years. It is, I believe, a movement destined to do in the industrial world, what the introduction of constitutional rights has done in government—I mean, to transform autocracy and monopoly into democracy, gradually, peacefully, and with profit in the long-run to all concerned. If copartnership has

in it any such possibility it is assuredly important that it should be understood by both employers and employed, and by all those who concern themselves with progress. I have given instances from England, France, and United States: I might have given others of importance from Germany and Holland. So far as England is concerned it was by working men themselves, in their own organizations, that copartnership was first made a practical success."

**THE FORESTER'S DAUGHTER.**—This story is by the well-known author, Hamlin Garland, formerly an Iowa man, author of *Main Traveled Roads*, *Prairie Folks*, etc. (Harper and Brothers, Publishers, New York City; cloth, \$1.20 net.) The sub title is, "A Romance of the Bear-Tooth Range." It is the story of a western ranch girl, and an eastern student, recently graduated from Yale, who comes west to recover the health he lost through over study.

**MODERN CITIES.**—This is the title of a book by Horatio M. Pollock, Ph. D., and William S. Morgan, Ph. D., published by Funk and Wagnalls, 4460 East Twenty-third Street, New York City; \$1.50 net, by mail \$1.63. The authors of this volume were closely associated for several years in active work for municipal betterment in the city of Albany, New York. While thus engaged they came in touch with the principal movements for social progress in America. The work is the result of very careful and painstaking study into conditions of city government by two competent writers who have analyzed these in the light of modern requirements and the demands of truly patriotic citizenship.

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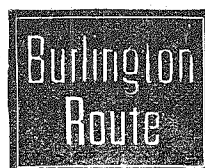
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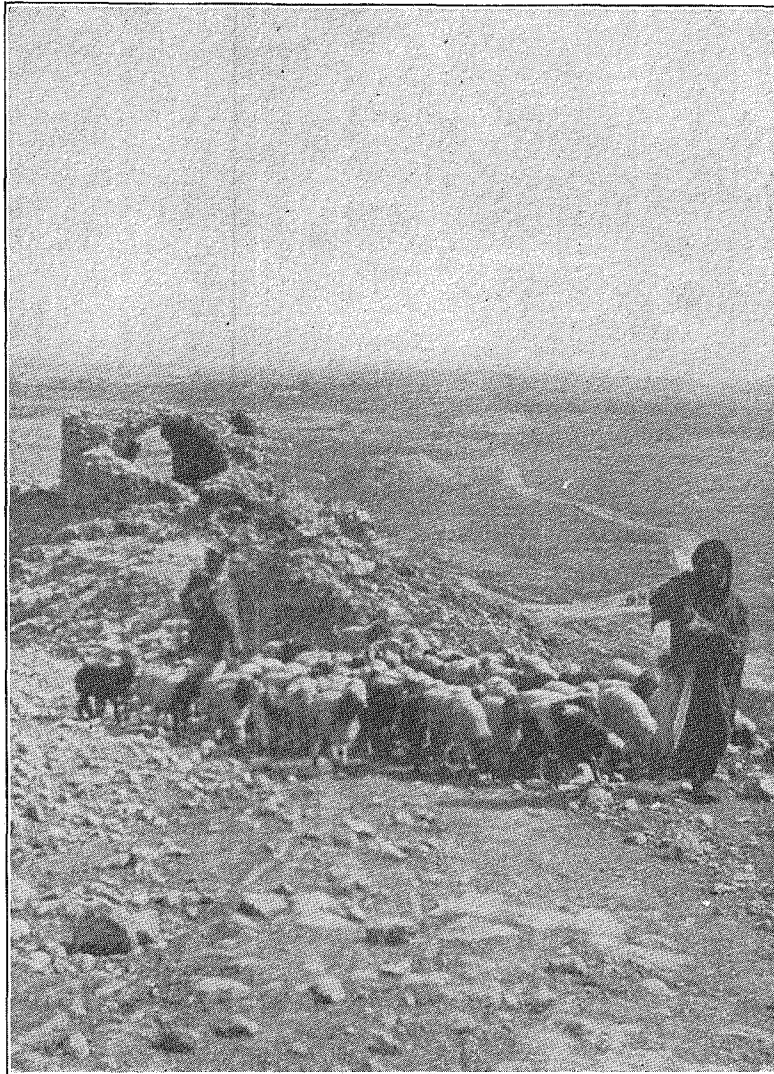


Photo by Paul M. Hanson.

SHEPHERD AND FLOCK IN HOLY LAND.

## PREACHERS' NUMBER

March 25, 1914

Herald Publishing House, Lamoni, Iowa

# Poetical Selections.

## A Prayer.

A blessing unto those I meet,  
Lord, let me be.  
From words impure or vain deceit,  
Oh, keep me free!  
Let every ministration given  
To those who in the past have striven  
To know the will of God, in heaven,  
Be blessed of thee.

Help me to know the word to speak;  
Help them believe.  
Help me to comfort, cheer the weak;  
Help them receive.  
Into their lives wilt thou not pour,  
Through me, rich blessings o'er and o'er,  
That they may know for evermore,  
What love can give.

In all I think or say or do,  
Be but one fear;  
Is Christ brought clearly into view,  
Doth he appear?  
Let not my faults their vision blind,  
Nor keep one soul in heart and mind  
From serving Thee! But help them find  
Our Savior dear.

And let me feel while life shall last,—  
Though sometimes pain  
May come, when it shall all be past,  
'Twas not in vain!  
Sustain me, Lord, until the day  
I hear from lips that truly say:  
"You helped me see the better way."  
Be *this* my gain!

—F. A. Russell.

## Give Us Men.

Give us men!  
Men—from every rank,  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
The Nation's welfare speeding:  
Men of faith and not of fiction,  
Men of lofty aim in action;  
Give us men! I say again—again—  
Give us men!

Strong and stalwart ones;  
Men whom hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath them  
As her noble sons,  
Worthy of their sires;  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others:  
Give us men—I say again,  
Give us men!

Give us men!  
Men who, when the tempest gathers,  
Grasp the standard of their fathers  
In the thickest fight:  
Men who strike for home and altar  
(Let the coward cringe and falter),  
God defend the right!  
True as truth though lorn and lonely,  
Tender, as the brave are only;  
Men who tread where saints have trod,  
Men for country—home—and God:  
Give us men! I say again—again—  
Give us men!

—Bishop of Exeter.



## Emmanuel; "God With Us."

Tell me, countless worlds and systems of the Empire of the  
Deep,  
What the purpose of thy being? What commandment do ye  
keep?  
Through the "foolishness of preaching," comes the answer  
here to-night,  
And the star that led the sages throws on us its silver light.  
Comes the constellations' music to our Spirit-quicken'd ear;  
While the life of all the ages floods the pulpit as we hear.

From nebulae to solids doth the mighty Architect  
Have in thee a hidden purpose which is but a last effect  
Of his mind in changing matter, whence evolves a perfect  
thing  
That reflects his thought and passion; 'round which all the  
æons cling,  
It is for the dimpled Infant in the star-marked manger laid,  
That the elements, in travail, have their price in struggle  
paid.

There is more of life than splendor where the mollusk has  
its cell;  
But in pain, a pearl is gendered in the bivalve's rugged shell.  
Seeds have held potential beauty of the full-blown flowers of  
spring;  
Loveliness is often hidden in the undeveloped thing.  
Beauty is not all, but greatness like a swelling river flows  
From the smallest springs of being, and a mighty ocean  
grows.

So, O Seed of seeds! 'tis Mary's that the ages sought to give;  
And the Master Mind has chosen in the elements to live;  
That his seed might be wide-scattered in the elements, its  
soil;  
Till Earth rolls a sea of glory, past millenniums of toil.  
Hail to Jesus, Son of Mary, fullness of the Godhead, thou;  
'Fore thy throne celestial legions shall in loving homage bow,  
—Charles E. Crumley.

# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, MARCH 25, 1914

NUMBER 12

## EDITORIAL DEPARTMENT

### HOW MAY A PASTOR HOLD THE INTEREST OF HIS PEOPLE AND KEEP THEM IN GOOD SPIRITUAL CONDITION?

(Read before the High Priests' Quorum some years ago at a time when the writer was engaged in pastoral work.)

The two divisions of this topic are closely related: if one can not hold the interest of the people he can do little toward keeping them in spiritual condition; and on the other hand, if he can not do them good it is of no use for him to hold their interest.

The pastor will find three lines of activity in which to expend his force. First. Teaching from the pulpit. Second. Teaching in private. Third. Teaching by example. Shortcomings may possibly be overlooked in the first two lines, but he must not fail in the third.

#### FACING THE SAME AUDIENCE EVERY SUNDAY.

In preaching, the traveling minister changes audiences constantly and must perforce go over the same subjects repeatedly. The pastor has the same audience week after week, perhaps year after year, and if he would hold their interest he must cover a wide range of topics and ever essay to be original and a leader in thought. He may interpret current events, or use them to illustrate his subjects, but they should be secondary; the scriptures should furnish him his topics,—using the term *scriptures* to include all inspired writings. He should not try to be a historian, a politician, a school-teacher, a scientist, a lecturer, or a humorist. He may glean from the fields of all these, but his calling is different from and higher than any of them. He is a preacher, and his work is to preach the gospel. There can be no higher calling.

At times it may seem to the pastor that a blank wall confronts him. What will he talk about? But as he proceeds, in faith and with proper study, inexhaustible fields open up and at the end of two or five years he should feel that he has but just begun to preach to his people, and they should listen just as earnestly as at the beginning.

Everyone should discover how he can best do his

work as a preacher, and then feel free to work in that way. The experience of some has been that they can do best to carefully go over the subject before entering the pulpit. And the Spirit may be present in great power during the work of preparation at home, and later while presenting the subject from the pulpit. The fact that the outline is well in mind, as suggested by thought and by the help of the Spirit, does not hamper God or eliminate him from the sermon in any sense; but, on the contrary, it leaves the mind of the preacher free to wait upon the guidance of the Spirit, which will help him to round out his thought and present it forcefully, in clear and pleasing language. The Spirit is a *guide* to the discovery of all truth, more especially during the quiet hours of meditation. During the active hour of preaching it "brings to mind things past" and draws from the well-stored mind such material as is needed. The man has his work; the Spirit has its work. He should study to show himself approved, and only in an emergency expect the Spirit to do his work without preparation on his part.

Of course no effort should be made to commit a set and formal series of flowery words and ornate phrases to memory to recite in the guise of a sermon, or one will lose his own interest in the subject; and the preacher who is not himself interested can not interest others. A study of good books and magazines will help in this work.

At first thought it would seem that one who speaks so often to the same audience should dilute his ideas and make them go farther, yet he is the last man who can afford to be diffuse. He should be concise and brief and let his talks be so clear and plain that the least able can understand. He can teach the most profound thinkers in that very way. The simple way of stating truth will reach all classes; while the abstruse way reaches only one class.

The pastor should be very careful not to weary his people with long sermons. Some subjects and some times may call for a long sermon; but as a rule the pastor should be watchful, and close before he

loses the interest of his audience, and there should be no doubt in their minds when he is done as to what he was talking about.

#### THE PERSONAL APPEAL.

In regard to the second line of work,—private teaching,—there perhaps we find a still greater need for ability and judgment. That part of the topic has not fallen into good hands. The writer is not a fireside preacher. The pastor who is able in this line will find a rich field in the homes of his people. Yet I have learned that a pleasant call does a world of good, even when religion is not mentioned, even when the pastor lets the people do the talking; perhaps that is the best, at times, because he thus learns what interests them. As regards nonmembers,—often a word in private to them does more good than a public sermon. It is not best to unduly urge such people toward baptism, yet there comes a time when it is proper to urge,—a time when the man has been well taught in the way of life and then halts undecided,—hesitating to go on, liable to go back and be lost. By an earnest, honest appeal the pastor at this point may turn the scales, and the individual will thank him for it later.

He should not intrude, or offend, or tease, or threaten, but he should voice the old invitation, "Come unto me," and the Spirit will carry the message home. Within the past few months five out of eight people to whom I have made such an appeal in private have responded and been baptized, and one of the other three is now ready. They tell me now that they are sorry they ever put it off so long, but they could not decide until they were plainly told that the hour of their decision had come.

#### TEACHING BY EXAMPLE.

Now we come to the third and most important line of work,—that of teaching by example. It is absolutely necessary that the pastor should back up with his private life that which he publicly teaches. It is entirely useless for one to tell people to live in unity and be patient, long-suffering, charitable, unless he is ever ready to forgive and forget. It is useless to preach humility if one is proud, or virtue unless virtuous.

The pastor will find great pleasure and help in his intercourse with his people and should be a friend and brother to them all, but should not step over a certain line of intimacy either with man or woman. The congregation should be able to point to their pastor as a standing refutation to the charges sometimes made by the world. He should be a living argument in favor of the gospel that he preaches, and if he is not that his other arguments are in vain. In dress, in speech, in decorum, in morals, he should be a teacher and an example.

It is no light thing to be a pastor, because a pastor

can not preach simply when he *will*, he preaches *all the time*, in varied ways, and will soon realize that he needs the Holy Spirit out of the pulpit quite as much as in it. He needs wisdom daily. He is located and must meet the results of his acts right where he is. If he makes a mistake, he can not move on and leave some other laborer to clear it up; he must meet the issue and make his record. His joy when the work goes well and his sorrow when it goes ill make the sunshine and shadow of his life, and he will find cheerfulness and a saving sense of humor a great help to him when the clouds predominate.

#### AN ANTIDOTE TO CYNICISM.

The pastor should take an active interest in that which interests his people, especially in church work. He should sympathize and work with his young people. Their enthusiasm and cheerfulness will help him and will counteract the despondency and cynicism he may find among some of his older members. The pastor should not be a leading officer in the Sunday school or Religio, if it can be avoided, but he should be in full sympathy with and a counselor of those who are in charge of such work. He will find these organizations a great help in his work. He should not be afraid to speak a word of appreciation to those who help in that way, or as organists, or singers, or deacons, or to those who bring flowers to decorate his pulpit. He should enlist every member, as well as the local ministry so far as he may, in some part of the work. Make them laborers together. Those who have work to do are interested. He should encourage each individual in any line of church work that may appeal to him or her.

It will be well for him to see that the church building is made as attractive as the means at hand will permit, so that it will be a pleasant and homelike place; not a dirty and forbidding place of gloom where people gather to be scolded, but a bright and cheery room where they gather to hear the gospel of love from one who loves them. And in conclusion let us say that if the pastor does not love his people he can never be a pastor to them; and if he is not thoroughly sincere and natural in his work they will find it out and he will fail to hold them and lead them. Elocution or other artificial trimmings alone will not wear long in pastoral work, but real character will wear for ever. ELBERT A. SMITH.

---

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

It is curious to see how the space clears around a man of decisive spirit and leaves him room and freedom.—John Foster.

**AN INTERESTING GROUP OF PHOTOGRAPHS.**

Readers of the HERALD are herewith presented with an interesting group of photographs. The first of these represents the laying of seven memorial stones in the new church at Manchester, England. This building we understand is being erected by the



Laying Memorial Stones in Church, Manchester, England.

branch in Northeast Manchester, and represents the results of twenty years' saving and striving, as the members are mostly working people. The ceremony occurred October 11, 1913. Nearly three hundred



Home of Our Third Annual General Conference.

people were present. The ceremony was held under the direction of Elders W. H. Greenwood, mission president; N. J. Weate, president of the Manchester District; and R. May, bishop of the British Isles.

Bishop May is seen standing directly under the street lamp. Other members of the group are: Sister Schofield, and Brethren Dewsnup, Maddock, Taylor, Leggot, Weate, Greenwood, Mayne, Schofield, Ward, Brien, and Barrington.

If any feel that the church has not made progress and growth, let them consider the second picture in the series. The little building in the center of the picture was the scene of the third annual conference of the Reorganized Church. In this barn, twenty by thirty-six feet in size, and ten feet high, assembled the spring conference of 1862. For an account of this see page 302 of the third volume of Church History. The building stood on the farm of Brother Hans Hayer, at Mission, Illinois. Hans Hayer was the father of Brother Lorenzo Hayer, of Lamoni, Iowa. The building still stands as shown in the picture. Although it sheltered the entire conference in 1862 it would hardly accommodate the hats and wraps of the delegates and visitors who assemble at our General Conferences these days.

The third picture represents a scene in the Society Islands. Some seven or eight years ago a number of native Saints withdrew from the church, owing to division and misunderstanding resulting from certain spiritual manifestations. This division caused intense sorrow in the hearts of many on both sides of the controversy. The seceders kept themselves intact as a body of worshiping people and refused to give allegiance to any other denomination, although frequently solicited to do so. They retained



The Pupu People Coming from their Baptism.

their belief in and reverence for the church and the gospel, and at last, on the occasion of the recent visit

of Apostle Gomer T. Griffiths to the islands, they saw their way clear to return to the fold. On October 14, 1913, the leaders and members of this movement, known as the pupu people, met with the Saints at the Tarona Branch in Papeete and were baptized by Brother Griffiths, to the number of thirty-eight souls. The picture represents the Saints coming out of the water of the Pacific after their baptism. The two tall, intelligent looking men in the lead were leaders of the movement, brothers,—capable, honest, and intelligent men, known, we understand, as Lui and Pori.

The fourth picture of this group represents a Sunday school class in Brother Waller's Sunday school at Honolulu. This picture was taken some years ago. The girl at the right in the back row, indicated by a cross marked on the sleeve of her left arm, is a Japanese girl; the others are native Hawaiians.



Sunday School Class in Honolulu.

The fifth and last picture in our group is from a photograph of the kindly face of Patriarch John H. Lake, who passed to his reward at his home in Kirtland, Ohio, at 6.50 p. m., March 6. Brother Lake's spiritual life was nearly contemporaneous with the

history of the Reorganized Church. He was baptized in 1860, and his ministerial work dated from that time, as he was immediately ordained to the office of deacon. He served for a number of years as a



JOHN H. LAKE.

seventy, and was one of that remarkable group of men called to various offices by the revelation of 1873, at which time he was called and ordained to the office of apostle. In this office he labored faithfully and efficiently until 1902, at which time he was ordained an evangelist and patriarch. In this office, as a father to the church, he completed his life of active service. He traveled widely, endured much, made many sacrifices in the interest of the church, and crowned his devotion by giving his last remaining son, Charles H. Lake, who died last summer while on his mission to the South Sea Islands. The church may well honor one who has served so long and been such an example of piety, integrity, and virtue.

#### CURRENT EVENTS.

##### SECULAR AND RELIGIOUS.

**EARTHQUAKE AND TIDAL WAVE.**—Press reports from Russia tell of great loss of life due to a tidal wave from the Azov Sea. The wave came in during a hurricane which struck the province of Kuban and inundated the towns of Stanitzka and Achtyrskaja. It is said that over one thousand people lost their lives. At the same time report comes from Japan of another serious earthquake, this time in the Island

of Hondo; many people were killed and much property was destroyed.

**NOTED FRENCH EDITOR ASSASSINATED.**—March 16 Gaston Calmette, editor of the *Figaro*, was shot and killed by Mme. Henriette Caillaux, wife of Joseph Caillaux, the French minister of finance and former French premier. The editor was killed in his office, the act being one of revenge because of certain charges that Calmette had made against the minister of finance in the course of a heated political campaign.

**SUFFRAGETTES STILL ACTIVE.**—The militant suffragettes of England continue their criminal activities. Recently six suffragettes attacked the residence of Reginald McKenna, home secretary, and smashed nearly all the windows. Suffragette "arson squads" burned several railway coaches and valuable residence property; and one woman entering the national art gallery, hatchet in hand, attacked and practically ruined a great painting known as the Rokeby Venus, belonging to the British Nation, and valued at hundreds of thousands of dollars.

**PROBLEM OF THE UNEMPLOYED.**—During the past winter the problem of the unemployed has assumed alarming proportions. Practically all of the great cities have been vexed by it, and charity both official and private has been inadequate to meet the situation, while social workers "have been oppressed and depressed by their sense of helplessness in the face of such a grave evil." In New York City organized groups of the unemployed, directed by members of the I. W. W. forced their way into churches, demanding shelter and food. In some of these edifices they were given shelter and food, but finally entering a Catholic church they were arrested and lodged in jail. It is charged that while they were thus making their bid for public attention they were at the same time refusing offers of work and were dissuading others from work who were employed. They refused to work for less than three dollars per day for eight hours' work. In California an army of the unemployed assembled under the leadership of "General" Kelley and gave the various counties a great deal of trouble. Their plan was to proceed overland to Washington and lay their grievances before the Administration. A wild and incredible story comes from the West purporting to have originated in a report made to the Department of War by Adjutant General Forbes, to the effect that it was the plan of this army of unemployed to proceed to Chicago, there effect a conjunction with similar armies from other quarters, march to Rock Island and seize the government arsenal, and thus armed and equipped capture railway trains and proceed to Washington five hundred thousand strong, capture the city and take pos-

session of the Government, thus heading a general rebellion of labor against employers. Probably this strange story originated in the mind of some sensational newspaper reporter or in the dreams of some of the more fanatical of the unemployed. Still it may be but the dim first forming of a vision that shall later be realized when this problem becomes more acute. Violent class war seems inevitable. The methods taken by the unemployed may seem unreasonable and even insane, but that fact does not rob them of their menace. The causes for these outbreaks are deep-rooted in prevailing inequality and injustice. Revolt against such conditions usually assumes forms that are unreasonable and insane. Unless wise constructive methods are adopted and some solution found to this problem, we may look for greater troubles in the future.

#### NOTES AND COMMENTS.

**FAVORABLE REPLY TO OPEN LETTER.**—The Bureau of Publicity is in receipt of the following letter from the pastor of the Presbyterian Church of one of our western cities. Needless to say its frank and candid spirit is greatly appreciated:

*Dear Sirs:* This morning I read your Open Letter to the Clergy and now believe with you that an effort should be made to make the people see the difference between two peoples or two churches which people may mistake for one. Many people know nothing of your branch of the church. All they know of "Mormonism" comes from Utah. I perhaps have had the advantage of some, for while I have met with "Mormonism" in Salt Lake and many other places, I have met some few representatives of your church. I met last summer while in Columbia, Missouri, Mr. Fry, of Independence, Missouri. I have met some others in western Iowa. It is easy to see how an injustice may be done an innocent people if it is made to appear that all Latter Day Saints believe and practice alike. I have thought it might help your cause if when in our church (Presbyterian) missionary societies our people are studying the different phases of mission work in our own land, as work among the Mexicans, work among the Indians, work among the mountain whites, and work among the Mormons of Utah, I could put some of your literature, similar to this Open Letter, into their hands for them to learn the difference between the two branches of the church. In our literature no mention is ever made of your Latter Day Saint Church. It is always the Utah branch. As that is the dominant church, and as they are known to hold and teach such "strange doctrines" and yet call themselves Latter Day Saints, people may easily apply the many errors to all who bear the same or similar name. If you wish to send me any of your literature that you think might be helpful I could put it into the hands of our people, and they could pass it on to the Baptists and Methodists. I will say I have always been favorably impressed with your people, the "Josephites," while I can not say as much for the "Brighamites."

**PAUL NOT EPILEPTIC.**—Some time ago a very kind-hearted gentleman in the East wrote a book designed to show that Joseph Smith was a victim of epilepsy, and hence not morally responsible for his alleged

visions, which, according to the argument of the book, came to him during those epileptic seizures. This convenient way of accounting for divine manifestation is a two-edged sword and may cut wider and deeper than is intended. We note the following: "Straus suggests that Saint Paul's thorn in the flesh was undoubtedly epilepsy, and that the vision was a manifestation of this condition." (Christian Apologetics, page 122.) In rebuttal a book has been published which receives the following notice in *New York Times Book Review*, February 23, 1914:

Doctor Matthew Woods presents a curious study of one of the great heroes of the New Testament in his book entitled *Was the Apostle Paul an Epileptic?* The author gives it as his opinion—and his opinion is that of a specialist on epilepsy—that Paul was not an epileptic, and that no person qualified to diagnose his disorder could have mistaken it for epilepsy. "We hazard the diagnosis," remarks the author, "that the 'thorn in the flesh' was chronic appendicitis." Doctor Woods offers his work as an answer to those who have advanced the theory that Paul frequently was attacked with epileptic convulsions, and that he was in a fit of that sort at the time he was converted while on the road to Damascus. (Cosmopolitan Press. \$1.25.)

## ORIGINAL ARTICLES

### THE ART OF PREACHING.

Preaching is the most important duty of the minister, and its place in the church services always has rated as the highest and holiest. Unfortunately, in our day it is not infrequently the case that preaching is made secondary and but an item on the program of divine worship.

The greatest of all preachers in the Christian church, Saint Paul, insists that God saves the world

through preaching, and to him everything else was secondary to the preaching of Christ as the crucified Redeemer of the world.

Preaching should be made conformable to the sermon. The other features of the service should be the matrix in which the sermon should be molded, and become the setting to the climax of the occasion. The preacher is the cynosure of every eye, and the one feature around which everything else shall be but the trimming and ornamentation, the use of which shall be to "set off," lead up to, or accentuate the most sacred event in the hour's devotion.

The reason is obvious upon the face valuation of preaching. The transcendent importance of this function is found in the fact that through the preached word the worshipers shall hear the voice of God and receive a revelation of his will. In the sermon, God speaks through the mind and heart, intellectually and emotionally; the personality of the preacher is made the medium through which God speaks to us in terms of our experience, necessitation in modern expression, of holiness, righteousness and justice.

The sermon is the point of contact between earth and heaven, the point where humanity is fused with divinity; where man loses his identity in God. Looking upon the face of the preacher, the congregation may see humanity in weakness, failures, and soul-felt poverty lifted up to God to be charged with the glory of the divine, and seeing this vision the people veil themselves in deep humility while the melody of molten speech breaks upon them as the unseen fingers of infinite love touch the trembling chords of life, bringing harmony out of discord and peace out of storm, as in the misty past the ancient prophet covered himself while the glory of God passed by in the rugged mountain and fury of the storm; or later the mystic seer fell as one dead while the vision of God on the island charged his soul with an overwhelming reverence; and even the astute and hardy warrior of the Christian church lost all sense of time and geography while in ever-ascending spheres the "vision splendid" was unfolded to his gaze.

As the sound of many waters breaks over the soul in the preached word, the sinner is cleansed from



ELDER JOHN W. RUSHTON.

through preaching; and to him everything else was secondary to the preaching of Christ as the crucified Redeemer of the world.

### THE SERMON.

Instead of the sermon being incidental and but a number on the program, if the Pauline ideal is recognized, the sermon should be the most conspicuous feature, and everything—hymns, prayer and an-



sin, the soul in affliction is lifted up upon the crest of hope, and the storm-tossed and tempest-driven find comfort and ease in the still waters of God's divine providence.

The mind confused in the tumults of conflicting interests and weary in the unceasing struggle against forces which make for the ruin of nobility of character is caught in the strong tide that makes for righteousness, and as the individual is borne irresistibly along he feels the soothing assurance of an approving conscience supported by the voice of God, and is recompensed for the long hours of toil and the many sacrifices made in order to maintain his integrity and honor, for now the path of the just is a shining light which shines more and more unto the perfect day.

The weary soul of the worshiper leaving domestic drudgery and multitudinous cares of life's ceaseless strain, and the eye-aching monotony of life's unrelieved gray, comes to be refreshed at the river of life which flows by the throne of God and surges in refreshing billows over heart and soul. For in the sermon each should feel that his case has special consideration and receive therefrom some particular blessing.

Age, blear-eyed, tottering in step, sees a light and grasps the strong right hand of God; the strength of manhood in the heyday of power feels itself nerved and new direction is given for higher and holier tasks; and youth is lifted up in the transport of an illumined idealism.

Such in a suggestive way should be the place, purpose, and function of the sermon, and such is the end the preacher should have in mind.

#### THE PREACHER'S PROBLEM.

How to accomplish this, how to actualize this ideal, should be the problem which is ever pressing on the preacher's mind, and at all times the burden of his thought. And whatever he may have by way of intellectualism, rhetoric, or eloquence, should be the willing servants, always subservient to the great end already described, and never at any time should the sermon be made the opportunity for exhibiting the preacher's knowledge, or his powers of oratory, and least of all, himself. It would be just as vulgar a demonstration of egotism and a desecration of his calling to allow his own personality to obscure his Lord and spoil the revelation of the spiritual vision, as it would for the artist to make himself and his name the most conspicuous feature of his work. Less and less of man and more and more of God is always the secret of genius and inspiration in artist and poet, as well as in preacher and prophet.

Think of the variety and differences in the congregation. Each one with some particular care,

problem, heartache, burden, or void, waiting in the courts of the temple for the shadow of the passing Master to fall upon them, bringing help in the manner most needed, comfort, solution, sympathy, and grace, all desiring guidance under the wisdom and love of the infinite All-Father. How universally sympathetic the preacher must be. Every avenue must be open, so that from all points he may gather material; and then under the influence of divine inspiration he places all in the melting pot of experience and fuses all into the compact whole, the sermon being the many-colored fabric through all of which the crimson streak of life and the golden strand of immortality shall run. So every soul finds covering, shelter, and warmth.

The minister must possess the rare gift of a rich and consecrated imagination, besides a warm and living sympathy, so as to literally identify himself with the people among whom he labors and to whom he ministers. Failing in this he will fail in everything. In deep and prayerful meditation he must move through the garden of the soul, gathering up the rays of light, all the fragrances and the nectar charging his soul and heart, so that he may distill to others radiance, sweetness and nutrition. His ministry must be indeed that of burden bearing, and from under the pressure of his congregation's burden the best and purest must be expressed from his consciousness; just as in our Lord's experience the lasting perfume of his life is with us to-day because bearing the sin of the whole world from his broken body and bruised spirit the divine altruism exuded in aromatic sweetness.

The selfish man, the man anxious and careful of himself and moved by self-assertive consideration, can never scale the heavenly battlements and catch the splendor of the city of God. The pastor above all must not be cramped and warped by the limitations of self, but his soul must swell with generic love and the universal whole must demand the first and highest consideration. The spirit of atonement is the secret of the successful ministry, and in nothing is the real power of the minister discovered as in the sermon he preaches. The sermon is not to be evaluated by grammar, elocution, or passion, but rather by the number of individual souls finding special comfort, direction, and help.

#### THE SERMON IN THE MAKING.

The sermon in the making needs an infinite variety of influences to fashion it; and the sermon maker must be a seer, prophet, and priest, and finally a king. For the sermon must be an official pronouncement. It must be authoritative, not merely academical or polemical. It must be spoken with the authority of a ruler, conqueror, and redeemer, and not as a mere schoolman or pedagogue. The power

of dominion can only be developed in the powers of penetration, discernment of principle, and the sacrifice of self for the sake of principle and common good. Power based upon such a foundation is irresistible and against it the barriers of hades can not prevail.

The preacher's sympathy must be the highway along which his imagination must travel, and he must learn the art of reading with unerring instinct human life, delicately dividing between the real and the superficial, so that he can bring reinforcements of grace to supplement or stimulate the real want of soul. Gathering up the real things, real needs, real cries of real people in real life, he must from under the real burdens of his congregation intercede with God on their behalf and in their stead. Carrying this weight into the holy of holies, to lay it all at the feet of one Mighty and Strong, he makes the toilsome and painful journey into the divine presence alone. Gethsemane resents any intrusion. But when he comes down from the mountain of transfiguration, laden with supplies of solace and succor, the sermon is the table of stone upon which the finger of God has written his response to his children's cry, it is the soul's Easter Sunday; the agony of Monday, Thursday, and the tragedy of Good Friday, the solitude of the grave, were the matrix in which the supreme revelation of the divine was molded, and so the sermon orientates with new light and life.

Surely this can not be too high or esoteric an interpretation of the place, meaning, and purpose of the sermon, and it therefore can not be unimportant that the ways and means of preparing and presenting it shall have reverent consideration.

How shall the sermon be prepared? Much depends upon the nature, temperament, and sensitiveness of the preacher, though not all. The artist is the vital quality, but much depends upon the pigment and canvas and material equipment. The musician is the master, but his instrument may blur and render discordant the melody of soul. God is always the power of the sermon; indeed is the sermon, but much depends upon the instrument.

#### MEN PECULIARLY GIFTED.

Some men are peculiarly gifted and can sense the needs of a congregation while in the service and can also receive the spiritual impression and take from God's own hand such supplies of grace as the collective body may require while on their feet. Psychologically they are the efferent and afferent nerve tracks of the body, possessing the power of prophecy and seership as abiding possessions. Upon their breasts hangs the Urim and Thummim, radiating light and truth. All the vibrations of light are gathered up and made luminous with radiance of truth while the psychic influences are at work in the serv-

ice. The speaker's own soul touches the unseen chords of the waiting congregation and he moves subconsciously between earth and heaven, touching the soul of man and the soul of God synchronistically and articulating the cry and response in all the vibrant cadences of celestial harmony. Such men were the golden-tongued Isaiah, the beloved disciple John, and Saint Chrysostom.

Such men are comparatively rare, but have existed and do exist, and when heard their message arrests the soul and men admit the authority by which they speak. Such an one is so sensitive that the impulses from the congregation fall upon his consciousness as the Hertzian waves falling upon the sensitized magnet become articulate with meaning. So delicately attuned is he to the infinite that the strong tide of divine response breaks over him in the sound of many waters, and he voices the tongues of the Spirit in the language which his hearers understand. Again, we say such men are rare; they possess what the Book of Mormon catalogues as "the gift of preaching."

#### MAJORITY OF PREACHERS.

The majority of the preachers, however, have a different psychic constitution; they are not so responsive to external forces; their power of seeing, and hearing, and interpreting things human and divine is not so sensitive and is slower. At the first the vision is all out of focus and blurred,—and at times aberrated. The sounds which greet them are confused and they need to tediously analyze, allocate, and build up, until a definite message is outlined. Laboriously and painfully they have to interpret the needs of the flock and learn to understand the cries of the soul all but incapable of explaining itself, for with Tennyson so many of us bewail the fact—

What am I? An infant crying for the light  
And with no language but a cry.

They need to wrestle day and night with God and take the word he gives alphabetically and spell it out to themselves first. In quiet meditation, the seclusion of study, in lonely walks, in the solitude of night, sometimes months apart they catch the glinting rays, or some wandering note comes faintly echoing through the halls of memory, but slowly and surely the whole is being built up.

Very frequently a man's whole ministry is serial, and his preaching is the reflex of his own spiritual evolution and each sermon shows a new step, a new turning in the road, a new elevation, scarcely any sermon being complete in itself, but a collation of living epistles, an unfinished book of the Acts of the Apostles. Like some great masterpieces in art, as painting, or sculpture, or poetry, all the sermons preached are but layers of pigment, chiselings and linings, or cantos and strophes, or the various move-

ments in some majestic oratorio or opera. In some preachers all sermons contribute to the one supreme unfolding of the vision splendid.

#### VARIETY OF PREACHERS.

In the case of our Lord, he only had one sermon; the theme is beautifully outlined in the Sermon on the Mount and distilled in concentrated form in Matthew 20:20-22—the revelation of the love of God in love to man. Whatever Jesus says or does will always contain this great dominant theme.

Paul's was the commanding supremacy of Jesus in heaven, on earth, or in hades, before whom all things above, around, and beneath must bow in acknowledgment of inferiority and the overlordship of him whose name is the highest of all, making for salvation.

Martin Luther's great theme was justification by faith.

John Wesley's was the commanding and all-absorbing passion of divine grace.

John the divine spoke of love, Peter of principle, and James of conduct.

In all this it is encouraging to note that no one preacher can cover the entire field, or tell all the story, any more than could a Turner gather up all the brilliant hues of the birth or death of day; or a Beethoven catch all the strain of the soul's music. There is always room for originality and uniqueness in preaching, and every man can preach a sermon no other man can possibly preach.

So if the preacher lacks the fervid vision and the soul like the æolian harp, he may at least go down deep into the intricacies of the soul's struggle, interpret the unseen strivings, and bring into view the undiscovered quantities. His message may lack the impassioned oratory, the fluent tide of melted speech, but he may have power to find God in unexpected places, and gather the honey from the wild flowers which bedeck the rugged pathway of life. He may not use in the shuttle of his ministry the silks and satins of such genius as that described, but he may take the rough homespun and weave his heavenly garments out of life's commonplaces and even drudgeries, and perhaps have the sacred art of using life's discords and wailing minors as did Chopin and Parry, out of which comfort and uplift may be obtained.

By long, tedious, and painful processes, introspection brings to us unsuspected values in quiet and thoughtful speech, and though every word may be born of travail, it is nevertheless purified in the fires of tried experience. Such a preacher in the nature of things will require time for study and consideration and maturing. Probably he may secure a thought and retain it in his mind in the process of gestation until some occasion of spiritual demand

shall give it birth. It may be with him that words are but clumsy instruments in which to garb his spiritual idealisms, and he selects his words as a chemist selects the elements for some valuable compound, with grave judgment and concern. Maybe his memory is not so willing to unlock the doors of treasury. So he must woo and wait or cajole or flagellate, and only after painful vigils is he permitted a view of some promised land.

It surely would be a matter easily understood that such thoughts once assuming definite shape would be committed to paper lest again they should elude him. Even though such ideas should be committed to paper, they are well worth our most careful consideration, for in this case the kingdom of heaven is entered through much tribulation. And it is also generally true that sermons produced in such a way are more likely to be matured and exhibit a correlation of part to part, and a balance that may be lacking in the outburst of extemporaneous eloquence.

#### TWO KINDS OF PREACHING.

Isaiah is fascinating and more readable than Ezekiel, and his dramatic vision of possible utopias and the spiritual communism leads us captive at his will; but Ezekiel reaches to the reality of religion in such accurate terms that even to-day it is comparatively easy to catch the adumbrations of the gospel of Jesus in the quiet and peaceful flow of his keen analysis. Isaiah deals with humanity in the mass and loses the unit in the nation. Individual values are lost in the passion for the national ideal. But Ezekiel, while not indifferent to the collective possibilities, is the prophet and preacher of individual values, and places this as the foundation upon which Isaiah's coming kingdom shall be established. Isaiah obtained his eloquence when the vision of God overwhelmed him and the angel touched his tongue with the live coal from the altar of sacrifice; but Ezekiel spelled out his message through blinding tears, and as he sat in abject misery beside the still form of his beautiful young wife whom the angel of death had taken from him as she lay by his side in the night. Isaiah can lead the armies of crusaders, but Ezekiel steps into your heart and speaks to your soul as a personal friend and adviser; or, as the Master, will join you on the road to Emmaus and discuss the things of the kingdom with you in the quiet tones of personal friendship.

But while we thus make discrimination, we can not spare either one; we love both and sit at their feet while they charge us with new passion and new courage and hope.

It is seen then, that both kinds of preachers are necessary: the man whose rare ability and sublimated consciousness can catch the sound of God's voice in his own soul and strike the harp of life into rapturous

music, inspiring the multitudes with collective passion for national righteousness and a sense of our national destiny; the other, who quietly and at times tediously spells out to us the lessons of personal communion with God, cultivated in sorrow, distress, and anguish of soul.

Inspiration is found not only in the flow of extemporaneous address, but also in the slow and measured tread as the individual soul moves towards its eternal destiny through life's commonplaces and monotonies. In the one God speaks through the man, in the other man speaks through God; in one God bends down to man, in the other man lifts himself up to God.

We conclude that the end of preaching is to bring to the soul of the congregation some message of grace and help from God; and if the preacher is not gifted to proclaim his message extemporaneously and cast himself upon the current of psychic or inspirational power which comes from God and the occasion, then let him courageously, carefully think out his message, commit the strains of thought to paper, and weave them into a symmetrical whole; and then if he can not commit them to memory, arrange these either in the form of notes, or even in the form of an essay, and read the sermon with the same passion which was in his soul when preparing it.

The old prejudice against notes and written sermons is rapidly dying as we are developing a truer and holier concept of the place and value of the preached word in the devotional life of the people. And, with Saint Paul, we believe it is better to speak two words with understanding than ten thousand in an unknown tongue. JOHN W. RUSHTON.

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#### TO WHAT EXTENT MAY NOTES BE USED IN PREACHING?

This question can be very briefly answered by simply saying, To any extent the speaker desires, so long as he is able to possess the Spirit of God and so hold the attention and interest of his audience.

A longer consideration shows that the problem is necessarily related to the art of public speaking in general. In this particular aspect it raises the question of preparation, which may extend for a short time before delivery or may cover an extensive education. Certainly one who does not prepare himself for a public address will not be troubled with notes. Usually we note that the man of education attempts to express himself with greater exactitude, and to insure this prepares more or less voluminous notes.

#### THREE GENERAL ELEMENTS.

In public speaking there are at least three general elements to be considered, i. e., the subject matter

and thought; the language, or vocabulary; the art or manner of presentation. The first two elements enter also into the written treatise of whatever form; the last belongs only to oral address.

It is significant that many times the scholar or man of wide reputation for his general education or special preparation on some one topic will read a



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prepared paper in a very tiresome monotone. Some have considered this a necessary outcome of preparation and study; while the facts are, the cause of his poor delivery is *not* his great knowledge of the subject, but rather what he does not know and does not understand; namely, how to speak in public. Often a man who is interested in educational work will speak orally, without the use of notes, and directly to the people, but still in a tiresome manner. Some will say that this shows that education destroys the spiritual influence, since to their minds spiritual influence is synonymous with noise and excitation. The fact is, often, that the man has no natural gift in the art of public speaking, and but a limited education.

No man can know too much, can understand his subject too well, have too clear a concept of the value of words, nor have too much natural or acquired ability as an orator. The trouble is always with what he does *not* know, though it may be that he knows so little, or that he is in need of divine direction in the sacred desk. It is because of what he does not know that he fails.

#### SUBJECT MATTER AND THOUGHT.

Now, first in importance in any public address we would place the thought and subject matter. If a man has no particular message, no particular thought to present, his discourse will be of doubtful benefit. But some will point out that the Bible says:

When they shall deliver you up, take no thought how or what you shall speak.—Matthew 10: 19.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent . . . hath not God made foolish the wisdom of this world? . . . Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.—1 Corinthians 1: 19-27.

But on the other hand we have, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15.) "Prove all things, hold fast to that which is good." (1 Thessalonians 5: 26.) "Seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36. And many other similar passages.

There is also the plain fact that men who are inspired do not remain ignorant men, but that the influence of the Divine tends always to greater understanding, to study and preparation in the broad, general sense of the term. But our subject does not permit of an elaborate consideration of the phase of general education other than this incidental reference.

#### VOCABULARY.

For similar reasons the matter of vocabulary will be deferred, although it is evident that the more a man knows, the wider his vocabulary, the finer will be the shades of meaning he may express; though in public speaking he may also be handicapped by the limitations of his hearers, since too many beautiful words will possibly prove obscure to those who are accustomed only to the common garden variety of words.

#### MANNER OF PRESENTATION.

Now when we come to the art of public speaking in general we are advised by those who profess to know (and observation confirms the advice), that a read article or discourse is tiresome, and even long readings will detract from the attention of the au-

dience. It is better to talk to your hearers, looking them squarely in the face, as much as possible, and this is not possible if the eyes are needed to closely follow voluminous notes. However, many teachers of the art of oratory advise that brief headings or notes be made, which can be held on small cards in the palm of the hand, and so not detract from the personal appeal or the forcefulness of the discourse.

When the discourse is a sermon, we have the additional element for consideration,—man is not then standing to represent some mundane matter alone, to speak for himself, nor is he dealing with human affairs only; he is attempting to stand before the altar of his God, to speak in the name of the Father, and in his stead. It would seem to be self-evident that no preparation can be too great for this service, no study too profound, provided always that the man does not place his full reliance in the arm of flesh, but keeps his heart and mind open and pure for the reception and direction of the Spirit of God. And as we turn to examine the various citations of scripture, and sacred history as well, we note that while not many learned are called, still it was Moses, taught in all the learning of the Egyptians, taught for forty years of the priest of God in Midian, who ascended the mount to talk with the Father face to face, and who was called upon to lead the children of Israel out of bondage; that it was Joseph, also with extensive training, who became the Prime Minister of Egypt and cared for his people; that it was Daniel, learned in the learning of Babylon and Chaldea, taught by the wise men and taught of God, who was the prince of his people in that foreign land. Not to multiply instances, it was Paul, the pupil of Gamaliel, a Pharisee of the Pharisees, a Roman citizen, learned in all the Hebrew law and Greek culture of his day, who went down into Arabia to be taught of God, and then became the single influence, next after the Master, which left the greatest impress on the early Christian church. Such men have been used, but they are not men who have placed their trust in the arm of flesh or in their human learning, but meek men, humble, willing to be taught from on high.

#### NOTES.

"When standing *before kings*, take no thought," yet the command is made that we shall store our minds continually with truth wherever found, "for it shall be given you in the hour." Both are necessary for the highest and best service; and if this study and general preparation is to take place, one, three, ten years in advance, it can not be amiss that notes be made and the best thought preserved; especially as we may have as much of inspiration in study and preparation years in advance as at the very time. Notes may also take the form of clip-

pings and be used for review prior to entering the sacred desk. There is nothing we know of in the law either forbidding or commanding such a use, so that we are not prepared to say even that notes may not be used, and clippings, at the time of delivery.

But the art of public speaking alone would suggest that it is unwise to read at great length from any writing, and in appearing in the sacred desk we can not afford to have a lack of flexibility or adaptability to the present needs, nor risk a preparation carried to the point where there can be no room for inspiration in the very hour to fit the especial need of the hearers.

The extent to which notes may be used will be an individual matter. He who relies solely on the occasion, who enters the sacred desk and opens his mouth with some curiosity to see what will come forth, will have no use for notes either in preparation or at the time of delivery, and may even serve a rambling talk, a sort of intellectual or spiritual conglomeration, without particular form or definite aim, and defying analysis. Others have such splendid gifts of oratory that very little can be made to sound like something wonderful, until the mind attempts to analyze the spiritual meal served, and then all too soon the limitations are discovered.

The writer may be a little prejudiced, for, though an ardent bookworm, he has yet to see the time when he can use notes freely at the sacred desk, and he has experienced occasions when he did not know till rising to speak what his subject would be. Personally, it comes almost with the force of a command to study, read, make notes, work all the time; yet in the hour the notes can be used very little. Rather have we realized a fulfillment of the promise, "He shall bring all things to your remembrance," and the results of past study have been brought to mind. We have always felt it to be too great a sacrament to rely on human learning alone.

So, very respectfully, we suggest that preparation should be made continuously, not only by study and prayer, but by personal cleanliness and watchfulness that in every possible way, when man attempts to stand at the sacred desk, so far as lies in his power, he is prepared to stand as the priest of God. All other parts of the service prepare for that consummation, that he may, in accordance with the promise, have that marked direction, that inspiration by the Holy Ghost, that "Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation," (Doctrine and Covenants 68:1) that he may ever sacrifice himself for the sake of the people, and place his own soul, if need be, on the altar, sensing at once the need of the people and also the divine

will; that in his person there may be consummated in what he shall say that seeming miracle, even if seen by none except himself, of the actual presence and direction of the Spirit of God. His study and thoughts may then be taken, fused into one and make a spiritual discourse, a heavenly feast for the hungry soul.

Notes may be used to any extent which does not interfere with or hinder that service, whether it be in preparation or at the sacred desk. Notes may be used far enough to insure continuity and unity of thought, but not so far as to interfere or prevent this divine overshadowing in the very hour.

S. A. BURGESS.

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#### POLITICAL REFORM VERSUS RELIGION.

Has politics a place in connection with religion? Why not? Is not politics a science of government; and does not religion pertain to individual government, collective government, spiritual and temporal government?

In the revealments of the mind and will of God to the human race upon spiritual matters he has not been silent as to their governmental needs in affairs pertaining to present world-political matters. And so we find in his word the injunction that wise men and good men should be selected and supported for places of public trust in the nation; we find further the warning that when the wicked rule, the people mourn.

We also find explicit and positive instructions in the Holy Scriptures as to the proper use of money—rate of interest allowable on a loan, etc. (See Nephi 5, Ezekiel 18, Luke 6:34, 35.) The matter of currency regulation, proper political laws governing the lending or borrowing of money, has to do with the very foundation of earthly governments. The Lord has spoken upon the subject, but as in other matters, the people have been slow to hear and heed, and they do therefore suffer.

Even while suffering from bad laws, congestion of wealth, and oppression, how many, many thousands of good, pious, spiritual-minded people have enjoyed in religion a blessing which so far surpasses anything that the world could give that there is no comparison to be made!

#### A VAIN HOPE.

But now arises a spirit in our time which assumes that religion and the churches are a failure, that Christianity is a hollow pretense, that faith in a heavenly felicity by and by is an idle hallucination and used only as a club in the hands of the masters to hold the poor under subjection.

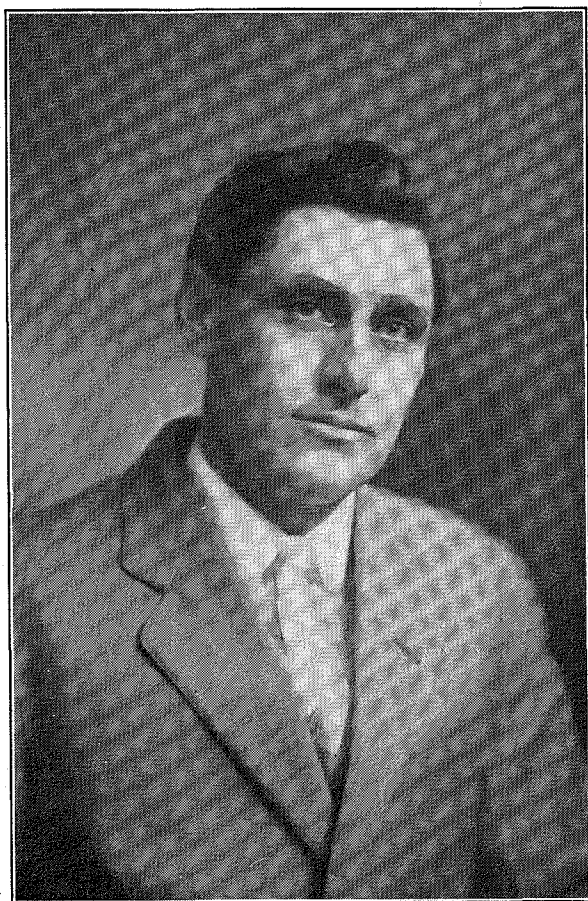
Challenging the efficiency of all religious movements hitherto, this spirit proceeds to suggest a mechanical arrangement of political matters *inde-*

pendent of obedience to spiritual laws which it is thought will do for the world what religion has failed to do.

Vain hope! If a mere political issue, though ever so altruistic in principle, be mistaken for the *kingdom of God*, how sore will be the disappointment of its devotees when the inferiority of the kingdoms of this world shall be contrasted with the towering superiority of the *kingdom of God* at the time when the question is to be answered, "What shall it profit a man if he gain the whole world and lose his own soul?"

#### AGENCY OF MAN.

From the *Literary Digest* of September 6, we copy the following:



ELDER JAMES E. YATES.

Those who believe in the permanent mission of religion in the world, can not consistently labor for a merely mechanically ordered social system from which religion would have to withdraw. A faith in the permanence of religion and its beneficent activities by no means requires the permanence of social wrongs; but one may venture to say that it does require the permanence of the *possibility* of social wrongs—precisely in the order that religion may show its power to prevent that possibility from becoming a realized fact. In other words, it forbids society, whatever else society is, or is not, to be an automatically working machine.

God will never compel free men to do right. No

environment on earth or in heaven will ever be adjusted in such a manner as to make it impossible to do wrong. The principle of force in this matter is only applied to prisoners; all others must act upon their free moral agency. The angels in heaven would be mere machines if wound up to do right so that it would be impossible to do otherwise.

Lucifer, once an angel of light, fell; and such a precedent establishes the fact that wrongdoing is not impossible *anywhere*.

So if we labor to establish an environment in society where men *can not* cause distress by committing social wrong, we follow a phantom; but if we labor to further a principle under which men *will not* do wrong, God is with us if we strive "lawfully" and our work, though perhaps small in its beginning, will be permanent.

#### THE HARVEST OF HATRED.

Some among those engaged in political reform movements emphasize the fact that the poor of the land are under a heavy burden of oppression; also that very evident truth that as creatures of intelligence it is the duty of every person in all that he does in political affairs to look to the best interest of society in general. It is also vividly pointed out that the oppressor and the minions of graft should be brought to account.

This is all true, but let the careful observer of modern tendencies note that while some reformers claim to speak in the name of religious principle in their plea for justice to all and special favors to none, their *manner of attack* upon social evil engenders and feeds a vicious spirit of hatred.

Anything that feeds a spirit of hatred, even though the hatred be directed against real evildoers, will, if pursued far enough, ripen into a bloodthirsty harvest which naught but war will satisfy. Such a spirit of reform may come in the garb of a plea for law and order, and an appeal to the ballot for the redress of social wrong. Its devotees may really believe that all its victories are to be won under the banner of peace, but if beneath the surface there is nurturing of hatred, the time will come when the plea for peaceful measures will prove to be a flimsy covering. The nations that have sown with venom to the wind, they shall reap the whirlwind.

Anything coming in the name of religious politics which militates against the full application of the divine injunction, *Love your enemies, do good to them that hate you; and pray for them that despitefully use you*, may embrace in some ways certain altruistic principles, but will sadly deceive those who reckon such political religion to be the kingdom of God.

Politics and religion, properly wedded, should never be divorced; but true religion can not be

brought down to unite with forces which are directly opposed to the very best expression of its own self. Love and hatred will not fuse.

He who comes with a message of fire, and with a burning passion of indignation against flagrant wrong may succeed as does the torch of war, leaving with the ruined enemy the ashes of his own best hopes as well; but he who comes even to an enemy with a message of love conquers, yet keeps his own.

#### THE ONLY PANACEA.

While social evils blight the nation; while the hire of labor is kept back by fraud; while sons are born to poverty and slavish servitude; while the hand of the oppressor rests heavy on any land, and the curse of inequality of opportunity crushes the vital spark of national righteousness, it is not commendable that men should submit in silence, nor that they should hold their peace and make no protest. But if their protest partake of the same nature which lies at the very bottom of all these evils—*wickedness*—then all are in the mire together, and without hope until regenerated by the gospel of love, the only panacea for the temporal or spiritual woes of the human race, as time will ultimately prove.

A wicked man under the oppressor's weight is no better in the sight of God than a wicked man on top of the pile, though there may be a difference in the variety of their meanness. Is not the condition which drags wretched poverty right into the heart of abundance a curse? Is it not a curse when want stalks where industries hum and thrift is spread abroad? When we agree that such conditions are a curse let us also remember Proverbs 26:2, "*The curse causeless shall not come.*"

If in seeking the root cause of all such conditions as the curse of oppression, surely a curse to any people, we find the following to be the edict of Almighty God pertaining to these things, we shall then have discovered the place to do effective and permanent work in the interest of civil righteousness:

If thou wilt not hearken unto the voice of the Lord thy God to observe to do his commandments, . . . cursed shalt thou be in the city, and cursed shalt thou be in the field. . . . And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. . . . Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand. . . . And thou shalt be only oppressed and crushed away.—Deuteronomy 28:15, 33.

So the real cause of oppression and kindred distresses lies deeper than mere defects in the adjustment of political law, deeper than all the abuses of public trust, and may be discovered in the fact that the people, though singing praises to the Lord, have not obeyed his commandments.

Advocates of religious political reform or of revo-

lutionary measures who emphasize the need for the *people to return unto God* have a better balanced platform than those who defame the church, challenge the need of obedience to any spiritual law, worship, or service, and whose methods incite the people to wrath. If the poor fellow who is led whithersoever money interest may direct is at one end of an unreasonable extreme, the inflammatory agitator who encourages insolence against all forms of church service or worship is at the other. The highway of right lies between the extremes; and the well-poised and ultimately most successful life will keep on the highway.

Whether nobles rule, or tyrants reign, forsake not the Lord.

JAMES E. YATES.

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#### A SYMPOSIUM ON THE DUTIES OF THE PASTOR --PART 2.

[EDITOR'S NOTE.—To refresh our memories, we reprint the series of questions which drew forth these articles, part one of which appeared some months ago. Those contributing to this number are George Harrington and V. M. Goodrich.]

1. What is your conception of the work of a pastor, his relationship to the people under his charge, and his methods of administering to their needs?

2. What is the relationship of the branch president to the other branch officers? Should he allow each officer to run his own department quite independently? Or should he assign them their work and keep the reins rather closely in his own hands?

3. How can the branch president keep the officers under him in touch with each other and with himself so as to secure thorough cooperation?

4. Should he permit the various officers of the branch to settle such matters as appointing speakers, etc., by vote in the priesthood meeting? Or should he conduct these matters as he is led by the Holy Spirit in his ministry?

5. How should the work of the teacher be arranged? Should he visit freely among the members as he may feel disposed? Or should the president give him a list of names that need labor, and assign such cases to him in that way?

6. When one of the lesser officers has a measure or policy that he feels should be carried out, should he submit it to the branch president or to the priesthood meeting, or should he go ahead on his own initiative?

7. On what matters should the officer confer in the priesthood meetings?

AS ANSWERED BY G. E. HARRINGTON.

*Question number 1.* What is your conception of the work of a pastor, his relationship to the people under his charge, and his methods of administering to their needs?

My conception of the work of a pastor is that of



discovering the necessities of the people, with a view of supplying their needs. He must know the purpose of his work; he must study it in all of its bearings, and seek divine assistance; and to the extent that he comprehends the needs of the people and has qualified himself so as to supply their needs, and does so, is he, as he should be, a shepherd of the flock. The consideration of the young, the middle-aged, the elderly, the poor, the infirm, the sick, the mourning ones, the perplexed and distressed among them must have attention. What concerns their physical, moral, social, educational, industrial, temporal, as well as their national, and what is specially designated, spir-



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the smaller branches the presiding ministry have to engage in vocations for a maintenance of their temporal needs, limiting their time for study and research, essential for the services required, and unless specially directed by inspiration they will have their mental treasury depleted, and become uninteresting to their congregations. Under such conditions the pastor will find it of advantage to his flock to arrange with the local ministry for such service; and in most (if not all) instances, time for study should be given those who shall occupy. But in places where pastors are devoting their entire time to pastoral work, it is doubtful if they should feel under obligations to attempt to educate the ministry through pulpit privileges. It appears that some other way should be provided till reasonable speaking ability has been attained; fireside talks, mission work, etc., would aid materially in this development.)

The pastor's knowledge of the work involved necessitates the consideration of what are available as means to the end mentioned. The great work of a pastor is the production of true character. He will warn, instruct, and protect the flock under his care. His relation to the people under his charge will require an intimate knowledge of their doings, which may be had through those who are to cooperate with him in his work, or by personal association or investigation. To be capable of treating them as is necessary, his efforts should be to adapt himself to their needs and demands, in such a way that they may be furnished with the essentials to make correction of their errors, to enable them to discipline and train themselves, so the development in character may go on with the least obstruction and greatest facility. Friendliness, cordiality, and socialibility should be exhibited toward them; encouragement given to feel a freedom with him that would enable them, without hesitancy, to suggest what, in their opinion, would be helpful to him in his administrations among them.

When in distress they should feel free to come to him with their difficulties; and in their sorrows he should be their confidant and comforter; in their joys he should rejoice with them, keeping in mind the paramount thought of soul culture. His method of administering to their needs would be to take the liberty afforded in the pulpit, the possible visits to their homes, the available services capable of being discharged by other officials associated with him, and in the last named instruct such as to the character of the work required in behalf of the people. To be effective, a life of consecration to the one great aim involved in the work undertaken should be had, holy in thought, and wholly devoted, ascertaining to the extent of his possibilities the true attitude to be maintained toward them, placing himself freely before the Lord for the reception of spiritual thought

itual interests, should receive attention by him, as all are involved in his work for them. If unable personally to render all such service he should provide for it by arranging with those fully capable of delivering it.

(One of the peculiarities of our custom is such that pastors in branches are expected to promote the individual development of those called to the ministry by affording them opportunity to preach from their pulpits, which may be right, but it limits his own opportunity for a personal application of knowledge adaptable to the needs of his flock as he sees it. Should he feel constrained to feed the flock exclusively or make discriminations among those who are called to preach, he is charged with selfishness and partiality. We are aware, however, that in many of

that would be suggestive and important in improving the method already in operation.

He should take time for study, visiting, and for consultation with other officers interested, and should make it possible and agreeable for higher officers to be heard in council, and give direction to his flock, seeking to counsel with them. He should be acquainted with auxiliary work, associate with it, encourage, incite to, and initiate additional activities along such lines, keeping in mind and directing all thought to the one end that auxiliary work is but a contributing service, aiming to assist in the work of soul culture, leading all to all available means for their development.

*Question number 2.* What is the relation of a branch president to the other branch officers? Should he allow each officer to run his own department quite independently? Or should he assign them their work and keep the reins rather closely in his own hands?

The relation of a branch president to other branch officers involves a feeling of confidence in them, a willingness to assist them, being easy of access, ready to listen and learn, holding an impartial attitude, thoughtful in consideration of their views, susceptible to change in attitude resulting from convincing proof of error in himself, reserving always the right of discrimination, discretion, and direction. He should feel the responsibility of supervision of all official service, allowing each officer as full freedom in his own department of work as is consistent with the work to be done. He should not regard them as authorized to work independently from himself, for he may conflict with his associates and bring confusion to the membership. His attitude toward them should be such that where doubt exists in their minds relative to the work they have in hand they will feel to make him their counselor, and respect his counsel if unable to show good reason why it might not be observed. Upon him rests a great measure of responsibility for the conduct and welfare of the membership, and to keep him in ignorance of the condition existing would result in a detriment to the body. Consequently a lively association between himself and other officers could be kept up with profit, to make him effective in the pulpit, in correcting, guiding, and instructing the Saints.

Associate officers dealing directly with the members in various lines of work that they are chosen to perform should place in his possession the information that will permit him, so far as it is possible, to understand the condition of his flock.

*Question number 3.* How can a branch president keep the officers under him in touch with each other and with himself so as to secure thorough cooperation?

By the adoption of regular priesthood meetings,

by reporting to him, enabling him to put in operation the essential services necessary.

*Question number 4.* Should he permit the various officers of the branch to settle such matters as appointing speakers, etc., by vote in the priesthood meeting? Or should he conduct these matters as he is led by the Holy Spirit in his ministry?

The appointment of the speakers in the interest of the body should be left wholly with the presiding officer, for the reason that if all of the sources of information respecting the condition of the body are open to him, he will be best capable of determining those best qualified to speak on the subjects necessary. This should not be left to any action by priesthood meetings or otherwise. He should conduct such work as he is guided by wisdom and the Holy Spirit; however, he should be susceptible to suggestion, as in other matters, reserving the right of direction.

*Question number 5.* How should the work of the teacher be arranged? Should he visit freely among the members as he may feel disposed? Or should the president give him a list of names that need labor, and assign such cases to him in that way?

This depends upon the size of a branch; in large branches there should be territorial division of the membership, or the membership be so divided among the teachers that every member may be known to them officially. In the law it is determined that the teachers' duty is to see that the Saints meet together often. This may or may not necessitate a visit to the entire membership by the teachers of a branch.

The teacher may be required to visit frequently under some circumstances, depending upon the services required. In small branches such difficulties are comparatively small.

In one of the principal branches of the church, the arrangement is such that a presiding teacher has the direction largely of the other teachers who are willing to assist in the services required of their office, and to whom he gives a list of the membership to be cared for, and turns over to them cases among the membership on their list, for their services, or, at his own discretion, takes up the case himself and carries it through. Cases of minor importance are not reported directly to the president of the branch, and where the law is clear and the policy of treatment of the members is well understood among the teachers and the branch president, the service is had without consultation, minimizing extended knowledge of wrongdoing; still the president of the branch looks for a monthly statement representing the condition of the membership as found by the teachers in their movements among the members. Whatever cases come to the knowledge of the president of the branch are turned over to the presiding teacher to be disposed of in the manner before described.

*Question number 6.* When one of the lesser officers

has a measure or policy that he feels should be carried out, should he submit it to the branch president? or to the priesthood meeting? or should he go ahead on his own initiative?

When one of the lesser officers has a measure or policy that he feels should be carried out, I think it should be submitted to the branch president, provided it is important. However, its importance can best be determined by consultation with the president, who may see in it value sufficient for its adoption, and he should view it as to its advantages and effects and not from the standpoint of its authorship. I regard it the presiding officer's privilege to determine as to the propriety, advantage, and expediency of such proposition, and not the privilege of those laboring under his direction, or by priesthood action; however, if the president should appear unreasonable regarding such proposals, the voice of the branch may be heard, and said policy may receive its approval and govern all officers; or if the branch president chooses to waive his right of direction and ask for priesthood determination, I presume such a course could be had, but the wisdom of such a course could be justly questioned.

Again, where there is no regulation, and the lesser officer feels constrained by the Spirit to move in a certain way, and the case is an urgent one, he should move without feeling obligated to confer with other officers. But he should be acquainted with the law sufficiently to know whether or not his action would violate any law or rule adopted and governing him; *the test of the Spirit's authorship is the law*. The Lord, foreseeing the tendency to govern the affairs of the branches or districts by spiritual manifestations, spoke to the church, cautioning the membership, and officers, too, by telling them that branches and districts are to be conducted according to the rules given in the law as directed in a former revelation:

They shall take the things which have been given unto them as my law unto the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officer of the branch or district.—Doctrine and Covenants 125:14.

There should ever be present the thought that the greater measure of responsibility is with the one holding the highest position. Where this is recognized and respected and the blessings of direction asked for him, the blessing of direction will be given and the body blessed. Without honor, without the sympathy of his flock, his services will have but little beneficial effect. In order to have harmony, intelligent direction is necessary, and necessarily lodged in but few.

Question number 7. On what matters should the officers confer in the priesthood meetings?

This all depends upon the kind of priesthood meetings held. Some priesthood meetings are held for educational purposes, when the subjects most desirable and necessary for instruction to the priesthood should be considered. Elected branch officers should confer and consider the needs of the body and agree upon methods best calculated to promote its welfare, and how to apply those methods. But it is the distinctive privilege of the presiding officer to proceed on his own initiative, with or without consultation, but always within the law. To yield his right of direction would produce confusion and dissatisfaction. A presiding officer should not feel it the right of the priesthood to direct him; the branch is his director, or other higher official bodies or officers.



ELDER V. M. GOODRICH,  
Los Angeles, California.

FROM ELDER V. M. GOODRICH.

Number 1. What is your conception of the work of a pastor, his relationship to the people under his charge, and his methods of administering to their needs?

The word *pastor* is taken from the Latin *pascere*, which means to feed, synonymy, *shepherd*.

A shepherd's duty to the flock of sheep is to guard, protect, feed, and lead them. It has been said, "You can lead sheep with better success and less effort than you can drive them." We are told that the shepherds of the East do not drive the sheep, but teach them to follow. Christ referred to the sheep and the shepherd, in his teaching, saying, "And when

he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." (John 10: 4.)

As the duty of the shepherd then is to watch over, feed, lead, protect, and administer to all the physical needs of the sheep, so the work of the pastor is to watch over, feed, protect, lead, and administer to all the spiritual needs of the church, collectively and severally (of course in his sphere). It is well for the pastor in his work to learn a lesson from the shepherd, who does not drive the sheep, but familiarizes them with his voice; and by his kindly administrations to their necessity, they learn to love him, have confidence in and trust him, feeling their dependence upon him, and will follow, and look to him for safety, protection, and even companionship.

Men are not made to drive. God does not work with men arbitrarily. He gives man the right of choice, rules by love, shows respect and interest; will counsel and advise, but never drive. Men will follow, they need a leader, and will follow one,—the right kind being one that leads by love and wisdom. If you appeal to the good in man the good in him will respond; if you speak to the evil in him, the evil is aroused.

The pastor's work, then, should be to lead, never to drive; to see and appreciate the good in men; to cultivate and increase the good unto the elimination and submerging of the evil: for there is some good in every man, no matter how much debased he may be in our opinion; and there is some evil in the nature of man, no matter how high or exalted he may stand among men; otherwise Jesus would not have said, "There is none good," meaning, of course, in the absolute sense.

The pastor should be an example, not with ulterior motive, but unselfishly, with love, true love. This is the power and potency of his success to lead men, to win their confidence, gain their respect and appreciation, which will assist and induce them to emulate his example, and the great exemplar, Christ. He should live the gospel which he preaches, that his teaching may command respect and have weight: he should remember there is no other way to lead but by teaching, and that teaching in word can not be separated from example: "Whatsoever a man soweth, that also shall he reap."

Briefly stated, the work of the pastor is to preach the word, be an example to the flock, have the active oversight of all the departments of the work, to counsel, advise, plan, and assist all in their several duties when required and necessity demands.

His relationship would be similar to that of a father, a leader, an adviser, an elder brother, and in fact to be one with his flock in all their joys, and in all their troubles and trials.

Number 2. What is the relationship of the branch

president to the other branch officers? Should he allow each officer to run his own department quite independently? Or should he assign them their work and keep the reins rather closely in his own hands?

I understand the function of the branch president to be that of the head, not only in the general sense (collectively), but also the head of the several departments as well: so it devolves upon him to fill the function of a head in all of its ramifications. For what would a body be worth without the head in the common sense of the term, in every living thing? As the head of all creatures living contains the brain, the organism in which it is said lies the origin of thought and seat of intelligence, so with the branch president, he should be better qualified, have a more intelligent understanding and knowledge of the work and its needs, and should be in resourcefulness and effectiveness more of a leader than anyone of the other officers; nevertheless, he should not be unmindful of or disregard his associate officers and their counsel and suggestions; for 'tis truly said, "In a multitude of counsel there is wisdom."

The proverb referred to being true, the branch president could not in wisdom allow each officer under him to run his department quite independently; neither should he arbitrarily assign each one his work and keep the reins too closely in his own hands; but rather he should confer and advise with them and have a mutual understanding and agreement as to their duties and work in their several departments.

Number 3. How can the branch president keep the officers under him in touch with each other and with himself so as to secure thorough cooperation?

This may be done by holding priesthood meetings at stated times, when each officer may make a report of the work done by him, and also offer suggestions, and recommend such things as he may think beneficial to the church, which may be discussed by the priesthood, thus enabling them to come to an understanding and unity of purpose.

Number 4. Should he permit the various officers of the branch to settle such matters as appointing speakers, etc., by vote in the priesthood meeting? Or should he conduct these matters as he is led by the Holy Spirit in his ministry?

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (Doctrine and Covenants 17: 9.) I believe it is fair to presume that the elders referred to are the ones chosen to preside, for we read:

Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church.

And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125: 14.

What do we learn by the two paragraphs quoted? First, the elders are to conduct the meetings as they are led by the Holy Ghost; and the second makes it plain, it seems to me, that the elders who are to so conduct are those who have been called of God and set to preside in branch or district. By law of God it is made the prerogative and duty of these officers so chosen to conduct all meetings, with the assurance and promise of the "riches of gifts and blessings of direction,"—the all-important thing. We also learn that if the affairs of branch or district are not conducted in the Lord's way, he will not direct, neither give the riches of gifts. He has system. We must honor it. He would have us know that we should not expect him to discard his ways for ours, or some other way.

Should the appointment of speakers, etc., be left to the vote of the officers composing it, or to any other than the branch president, the Holy Spirit would not be directing, or at least God has kindly notified us that we can not thus expect his directions; but if the chosen officers are permitted to take the things written to govern in the church, then has God bound himself to respect and direct, and richly bless his people. We think no mistake would be made if the branch president appoints the speakers, etc., as "led by the Holy Ghost"; but if left to a vote, there is much room for mistakes.

Number 5. How should the work of the teacher be arranged? Should he visit freely among the members as he may feel disposed? Or should the president give him a list of names that need labor, and assign such cases in that way?

Perhaps this question is answered in the main in number 2. As I understand it, the teacher is to labor under the direction of the branch president, that is by their mutual agreement.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church; neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty.—Doctrine and Covenants 17: 11.

We could scarcely take this to mean that the teacher must have vigilance over the members in their *scattered* condition, or to have watch over them in their homes *at all times*. Then what must it mean? To be with them at all stated and regular meetings, there to have watch over them, etc. When there is any infraction of the law or rules of the church, requiring the attention of the teacher, such

as failing to do duty, hardness of heart, backbiting, or absenting themselves from the church, he should report these things to the president, whereupon they two should agree as to the mode of procedure; should the teacher fail in his duty, another may be appointed, and then the president would have the right to assign the specific work for his consideration and execution. Under the law and rules of the church, I can not see how the teacher could act independently and upon his own initiative.

Number 7. On what matters should the officers confer in the priesthood meetings?

I understand the priesthood meeting to be in a way a sort of miniature "school of the prophets," or in other words a "makeshift" for this school.

I do not see why subjects other than matters directly concerning the branch, its officers, and the doctrine of the church with the rules governing may not be discussed with profit and benefit to the priesthood, when these subjects are along the educational line. I should think any subject of this character, if the majority of the members desire it, and there seems a demand, might be discussed. There is no danger to a man in learning and gaining knowledge. Knowledge is power, and a great blessing, and God wills and intends that we shall come to the fullness of knowledge that we may have the fullness of joy. Knowledge misused or wrongly applied is destructive, not otherwise. It is the greatest privilege which we have, bringing us the most joy, comfort, convenience, and benefit, and when misused results to us in the greatest disaster. In a comparative sense, we may say that there is nothing in the universe that we may not use with benefit when we have the fullness of knowledge to rightly apply.

If we should say, "Thus far no farther shalt thou go," where shall we draw the line? I confess freely my incompetency; I would rather think my subject permissible for the priesthood to discuss which may broaden the mind, increase knowledge, develop character, intellect, etc. If not, why not?

The Lord has told us in Doctrine and Covenants 85: 36, and also Doctrine and Covenants 90:12, Teach one another, seek out of good books learning. He desires and directs that we shall have knowledge of history, languages, countries, kingdoms, laws of God and laws of man; and all for the salvation of Zion.

This direction and requirement seems to me to be very broad in scope; and we may ask, Where will the priesthood have the opportunity to gain this knowledge and teaching, if not done in the priesthood meetings? Or what are the privileges and provisions for the ministry in this line?

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A blessed companion is a book,—a book that fitly chosen is a life-long friend.—Douglas Jerrold.

**SERVICE.**

*"I am among you as he that serveth."*—Jesus.

As a scriptural prelude to and a basis for this article, we quote John 13: 1-17:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him. Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

To this we wish to add the following, from Luke 22: 24-30:

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

**THE PASSOVER.**

The time of the foregoing incident was near the close of Jesus' ministry, just a few hours before his death, and this lends interest and impressiveness to the account, for Jesus knew "his hour was come." It was at the time of the feast of the passover. Jesus and his disciples had come near to Jerusalem.

They were at Bethany. Jesus had great desire to observe this festal day with his beloved disciples, for it would be his last opportunity to eat the passover with them; and he yet had much to teach them. So he sent Peter and John into Jerusalem to prepare the place and the feast. It was on the day of unleavened bread that he sent the two, for on that day must the passover be killed, according to the old



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law. According to some authorities, that was on Thursday. The two found the large upper room furnished, as Jesus had told them they would, and prepared the feast. Towards evening Jesus went there, going by the way of Mount Olivet. He found the meal ready.

It is to be presumed that the arrangement of the room in general and the order of the meal were in keeping with the customs of the day, so that a glance at a dining room of those times might help us to understand some of the details of the happenings during the meal. The tables were usually square, but not always. They were low, not higher than stools, for the reason that the diners reclined rather than sat during the meal. So on three sides

of the table the participants were arranged on triclinia, the fourth side being left free for serving. As indicated by the name, each triclinium was occupied by three diners, each reclining, resting on the left elbow. The dish was common, each dipping into it for his own supply. Bread was used as a sop, on which to gather up some of the food. It was such a sop that Jesus handed Judas, as it was not unusual for one thus to help another near him.

The arrangement of the diners around the tables was usually by "honor" or rank, or station, it being the general rule to pay careful attention to this custom. The "chief seat of honor" is the central one of the central triclinium, and this is undoubtedly the one occupied by Jesus. We can conclude from the statement that John the beloved rested on Jesus' bosom that he occupied the seat to Jesus' right, while Judas, to whom Jesus handed the sop, was near by.

#### A STRIFE AMONG THEM.

The large room in which they were gathered, if it were the typical room of the better class of eastern house, was clean, with a polished floor and a rug or mat in the center. The customary footwear of those times was the sandal. On entering a house the footgear was put off at the door, where the incoming guest was met by a servant with a basin of water in which the dust and sand of the journey could be washed from the feet. In case of the advent of a distinguished guest, this courtesy might be rendered by the host. The room was then entered barefooted. So we can see the disciples entering the upper room prepared for them. It is unlikely that their feet were washed as they entered the room, though their sandals were undoubtedly put off at the door. It may be that here began the strife among them as to who should be accounted greatest among them. Who should gird himself as a servant and wash the feet of the incoming disciples? Not deciding, it was not done. And again at the table the question of who was the greatest, the question of precedence, would arise on taking seats. The right of Jesus to the chief seat of honor would be unquestioned; but as to the others—can we not hear them throughout the meal engaged in discussing the question, doubtless discussing their respective ages, length of service, order of ordination, and what not, until finally Jesus could stand the contention no longer without trying to impress a great lesson upon them.

So he, their Master, arose, threw off his garment, girded himself with a towel, as does the servant meeting the incoming guest, and himself attended to the act of courtesy and comfort which had been neglected on their coming into the room. The strife over the question of precedence could not but be distasteful to him. He had heard it before. Once before he had tried to impress upon them the necessity

for a childlike humility. As they now were disputing the same old annoying question, we can see them grow angry, black, sullen. Old as the strife is, it is still new, for it often appears. We are not yet free from it, for too frequently in branch and district, business meeting and conference, the old, old question arises to vex, Who is the greatest, and therefore entitled to the greatest honor?

#### THE REBUKE.

In sorrow, therefore, over the lack of due humility among his disciples, and grieving because the true measure of greatness seemed to be lost to them, Jesus set about giving an example to them, which ever since has been cited as a demonstration of humility, and rebuked them by assuming the role of a servant in performing an act of courtesy due the incoming guest. Girded with the towel, basin in hand, he went from disciple to disciple and washed their feet.

What a rebuke! He, their acknowledged Lord and leader, the one for whom they had left everything to follow; he whose divine power they had so often seen manifest; he whom Peter, James, and John had beheld glorified on the Mount of Transfiguration associating with Moses and Elias,—he was washing their feet. How humiliated they were by the rebuke! The lesson was not lost. Impetuous Peter, perhaps not the first to feel the sting of the rebuke, but first to speak of it, exclaimed, "Thou shalt never wash my feet!" But the quiet rejoinder, "If I wash thee not, thou has no part with me," stirred to its depths his loving soul, and longing to be wholly his Lord's he would have Jesus wash not only his feet but his head and hands.

#### AN EXAMPLE.

But it was not to make them clean that he washed their feet; it was the example he had in mind: "Ye are not all clean," said Jesus as he thought of Judas who would betray him. He continued his task, and when he had finished, had put on his garment again, and had resumed his place at the table, he would know if the significance of his act had been seen by them. Know ye what I have done to you? I, your Lord, have washed your feet as an example that ye should wash one another's feet. That is to say, when courtesy demands an act such as washing of feet, no one of you should be above doing it. When there is need of work such as that to contribute to the comfort and ease of the brethren, all should be ready to give that service. It was a grand lesson, impressively rendered, yet with an unostentation and simplicity quite in keeping with the Master. "For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." And we might readily deduce the obverse, If ye know these things and do them not, then are ye not happy.

There are those who have taken this incident as more than an example and have looked upon it as a pattern, thus instituting the ceremony of footwashing. Whatever place footwashing might have as a ceremony introduced or instituted later by deduction or subsequent command, so far as this scripture we have quoted is concerned we do not think it would justify the institution of footwashing as a ceremony, for Jesus said he did that as an example. It was not a pattern. A finely built watch might in its workmanship be taken as an example by a steam engine builder, but could not be taken as a pattern any more than could a stone. A neat and tastily attired man might be an example of dress to his daughter, but even in this day of wild imitation of the male dress by designers of feminine attire he could not be taken as a pattern for her dress.

#### SERVICE THE MEASURE.

If, then, this was an example rather than a pattern, what was the lesson exemplified? It was service. No one should hesitate to do for others. The criterion of greatness is too frequently considered to be money accumulation. Wealth brings power, and this has mistakenly been believed to be the measure of greatness. It appears that in Jesus' time greatness was thus measured by *power*; but he gave as the criterion *service*.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.—Luke 22: 25.

All men love power. Money or wealth is desired not so much *per se* as for the power it brings. If wealth is accumulated for the power to do good, its accumulation is laudable, if the motive be not proscribed by the time the power is gained. But the mere possession of wealth is not a guarantee of greatness, nor yet the ability to accumulate wealth. Especially is this so according to Jesus' standard as indicated in the language: "If any man desire to be first, the same shall be last of all, and servant of all." (Mark 9: 35.) And, "For he that is least among you all, the same shall be great." (Luke 9: 48.) According to this, greatness in the possession of wealth would be the ability to appropriate it to rightful, helpful, and serviceable uses. And this applies to all power to accomplish, whether of strength or possession. Service is the measure. It is the keynote of altruism, the basic principle of Christianity.

#### THE SIN OF JUDAS.

The cause of Judas' sin may be attributed to the opposite,—to selfishness, egoism. He was ambitious, and with a worldly vision saw preferment in an earthly kingdom to be set up by Jesus. He was impatient of delay, and longed for the time when Jesus

would assert his right to the throne of David, when he and his fellow disciples would become men of power and great influence. Judas had seen the power of Jesus on various occasions, and he may have thought that the coming of the Roman soldiers and the prosecution would cause Jesus to display his wonderful powers, assert himself, and demand his political rights. The sin of Judas lay in his avarice, his selfishness. He would gain money by betraying Jesus, and power when Jesus should utilize his marvelous power to destroy his enemies and set up his kingdom. Poor Judas! Too late he saw his mistake; too late he realized, if at all, that Jesus' kingdom was spiritual! "Alas!" says Farrar, "sins grow and multiply with fatal diffusiveness, and blend insensibly with hosts of their evil kindred." One sin led Judas to another, till like an avalanche they fell upon his consciousness all at once, and their awfulness impelled him to self-destruction. Out of tune with the Master's great chord of altruism, he probably never realized the greatness and scope of the ideal of Jesus, a regenerated society wherein God's will would be supreme.

Jesus, then, by his gospel of altruism vivified by service, as exemplified in many, many cases in his busy ministry, brought the great new covenant, and elevated the criterion of devotion to God by the new commandment, Love one another.

This is termed a new commandment, not because mutual love had never been enjoined upon mankind before, but because it was a precept of peculiar excellency; for the word translated *new* in the Hebrew language denotes *excellency* and *truth*: he also called it a new commandment because they were to exercise it under new relations, according to a new measure, and from new motives.—Fleetwood's Life of Christ.

#### INHARMONIES.

But Judas is not alone in failing to have attuned himself to the keynote of altruism vibrating in the message and work of Jesus. Even yet there are those claiming to represent him and to preach his gospel who present it as a message of fear or an appeal to selfishness. "Hell fire" preaching in an effort to frighten people into the church is as much an appeal to selfishness as is the appeal to serve God as members of the church because of the reward we hope for as a result of our sacrifice. To give to the Lord because we hope for more in return is not as Jesus would have us do. "Follow me and I will make you fishers of men" did not appeal to the avarice of the Galilean fishermen, but it did appeal to the innate desire to serve, which God has implanted in the heart of every man.

And yet, to attempt to frighten people into acknowledging God and his Christ by conjuring up mental pictures of the torments of the "damned," writhing in eternal agony over the unquenchable fires of brimstone constantly kept burning by the ac-



tivities of Satan and his cohorts, accompanied by a contrasting picture of the faithful sitting in eternal bliss relieving the ennui of idleness by thrumming a golden harp or piping an accompaniment to angelic choruses, is not more in error, in my opinion, than the attempt to use the horrible picture of hellish fire sizzling the spiritual entities of the nontithe-payer to frighten the church members into observing the temporal law. No less out of harmony with the underlying principle of Christ's mission and message is the idea of preaching tithing by holding out as the leading inducement the promise of reward and greater returns. If the Lord chooses to reward, that should be incidental; the duty should be discharged because it is a service and enables the church to widen its scope of helpful activities. I am not in sympathy with the idea of frightening people into paying tithing, nor yet with buying them to do that duty by holding out the promise of increased crops, healthier animals, or greater freedom from human ailments or calamities. It is enough to know that God asks us to pay tithing, that it is right, and that it is a service, a consecration, which we owe the church and our fellow men.

#### THE GREAT ZIONIC MOVEMENT.

And so with the great Zion movement towards which we are all looking and near which we are surely approaching; it, too, must be vibrant with the chord of service and sacrament. It is altruistic; and he who approaches it with the hope or idea of reward or increased returns will be out of tune and repelled. But he who comes with his talents and wealth on the altar of service comes in the way God has said he should. Then can we work for each other, rendering service to God and man, in a way which will so cement us as a worshiping body together in the bonds of fraternity that our united ranks as battling hosts will make our "armies" terrible to those who know not God or the beauties of his service.

FREDERICK M. SMITH.

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#### AT THE DIVIDE; THE QUIET HOUR.

[Synopsis of a sermon by Judge A. B. Kirkendall in Kirtland Temple, August 20, 1911.]

I will relate an incident bearing upon the subject of starting right in life. It is associated with my first visit to this historic place. Twenty-four years ago last April I made my first visit to Kirtland. As we were coming over the Big Four Railroad the brakeman called out the name of the town of Crestline. A gentleman across the aisle remarked to another, "What gave this town the name of Crestline?" He replied that it was the watershed between the Ohio River and the Great Lakes, and that where the town now stood there formerly stood a barn, and that when it rained the water on the north side of

the barn went into Lake Erie and on the south side into the Gulf of Mexico.

I thought no more of this incident until last fall, when I made another trip to Kirtland. When we passed the town of Crestline the wheels of memory turned and I thought of the incident of nearly a quarter of a century before. There was no one on the train that I knew, and unfortunately I had no book, so that I was compelled to draw myself within myself and in retrospection think of the past and by introspection of the present and apperception of the future.

#### TWO RAINDROPS.

In my mind's eye I traced two raindrops, born from the womb of the same cloud, one of which fell on the north side, and the other on the south side of the coping of the old barn. The one that fell on the north dropped from the eaves of the building and in company with its fellows formed a little rivulet and flowed into the stream and eventually found its way into Lake Erie. It was forced eastward by gravity, was dashed over the mighty cataract of Niagara, on through Lake Ontario, out into the Saint Lawrence, and was taken up in mist in the fog banks of Newfoundland; the cold winds carried it to the north and it was deposited on "Greenland's icy mountain." There for ages it has lain, and will so remain useless and inert, and of no profit to humanity, so far as science knows.

The other drop, falling on the south side of the old barn, in company with its fellows formed a little rivulet, flowed down through our beautiful State, "An empire within an empire," into the Ohio River, and thence to the Mississippi. Picking up its grain of sand it helped to build up the delta of the Mississippi, contributing its part to the formation of a small continent extending from the mouth of the Mississippi two hundred miles north, being one of the most fertile spots in our great country. After reaching the gulf it was taken by the gulf stream and carried through the Atlantic and helped to make the climate of "Merry England" as congenial and pleasant as Ohio, although as far north as Labrador. (Scientific men are now disputing this theory, yet it does not destroy the poetry of my imaginary soliloquy.)

It too was taken up in mist and was deposited upon the land, and taken up in chemical solution, which in turn by capillary attraction was transformed into fruit or golden grain. A child ate this fruit or grain, and the bright luster of the eye, the rose color of the cheek were but contributions of the drop of water. This child became a Kepler, capable of measuring and weighing the heavenly bodies; or a Newton, who discovered the great principle of gravity; or a Marconi, that gave us wireless telegraphy, an incalculable benefit to the race; or a Watts, or a Fulton, or

an Edison to show us the possibility of steam and electricity, or one of the Wright brothers to teach us to navigate the air.

This may be fanciful, but it is illustrative that our starting point has materially to do with our destination.

#### THE HOUSE OF QUIETUDE.

Have you noticed what the hours of quietude have done for the race? The injunction of the Apostle Paul "to study to be quiet" is especially applicable in this day of rush and bustle. We do not have to study to find something to do. On Monday we plan for the week, we will do this to-day, that on Tuesday, thus on Wednesday, and so on for the week, but when Monday night comes we find that there is excess of work that we haven't performed. The same on Tuesday, and when Saturday night comes there is an accumulation of unfinished work. There is so much to attract our attention that we can not readily reach the quiet hours for meditation, retrospection and introspection that are so necessary to our perfect intellectual and spiritual development.

But for Bedford Jail we would not have had Bunyan's Pilgrim's Progress, that masterpiece of allegorical literature. Had not God dropped the curtain

of blindness over Milton's eyes we would not have had Paradise Lost, that masterpiece of mythological literature, blending with a deeper insight into the theology of Latter Day Saintism, setting forth the doctrine of the fall of angels, the loss of paradise and its regaining, than any other writer before or since its time. It was in the still quiet voice and not in the fire or cyclone that exiled Elijah received his message from God. Was it not the quiet of the forty years' training as a shepherd in the land of Midian with its days and years of preparation that equipped Moses and made him the greatest prophet, leader, and lawgiver of the ages? Was it not the wilderness life that fitted John the Baptist to become the forerunner and precursor of the Master? Was it not the three years' missionary work of Paul in the Arabian desert where he received the evidence of the gospel "not of man nor of men but by the revelation of Jesus Christ," that fitted him to be the greatest missionary the world has ever known?

It is not in the hurly-burly of busy life that man receives inspiration from God, but when he places himself in a receptive condition by prayer and meditation in the quiet hours. It was in the forests of western New York, on the banks of the flowing Susquehanna, in the privacy of his room, that the angel message was delivered to the Prophet Joseph Smith.

## OF GENERAL INTEREST

### THE LAST GREAT INDIAN COUNCIL.

In an interesting volume entitled *The Vanishing Race*,<sup>1</sup> Doctor Joseph Dixon describes what he terms the "last great Indian council." Doctor Dixon was head of the Rodman Wanamaker Expedition of Citizenship to the American Indian, 1908-9, and as such visited every existing tribe (one hundred and eighty-nine in number) and talked with all living chiefs of note. A year ago, on Washington's birthday, 1913, President Taft presided at the dedication of the heroic Indian Memorial which Rodman Wanamaker is rearing on Staten Island, New York Bay—a memorial to "the vanishing race." And thirty-two eminent Indian chiefs, raising the Stars and Stripes, signed beneath its folds a declaration of allegiance composed by themselves. They said, with touching pathos, "We have never before felt that we were a part of this country."—EDITOR'S NOTE.

These impressions form the background for the "Stories of the chiefs," as told in "The last great Indian council," organized by the expedition, with the assistance of the United States Government, in the valley of the Little Big Horn, Montana. Wrestling with the Indian superstition that to be photographed will result in the shortening of their lives, it was no small task to assemble these chiefs for the express purpose of making photographic and phonographic records, to be preserved in the Indian Memo-

rial to be erected by the Nation in New York Harbor. But the chiefs came. They met in council for the last time (some of them have since died) and they delivered real orations, as may be seen from some of the reports here given. The speeches were made in the Indian tongue, of course, translated by interpreters and then transcribed by the leader of the expedition, Doctor Dixon.

Chief Plenty Coups, chief of all the Crow Nation, in summoning the other chiefs to the council said:

The ground on which we stand is sacred ground. It is the dust and blood of our ancestors. On these plains the Great White Father at Washington sent his soldiers, armed with long knives and rifles to slay the Indian. Many of them sleep on yonder hill where Pahaska—White Chief of the Long Hair—so bravely fought and fell. A few more passing suns will see us here no more, and our dust and bones will mingle with these same prairies.

I see as in a vision the dying spark of our council fires, the ashes cold and white. I see no more the curling smoke rising from our lodge poles. I hear no longer the songs of the women as they prepare the meal. The antelope have gone; the buffalo wallows are empty. Only the wail of the coyote is heard.

The white man's medicine is stronger than ours; his iron horse rushes over the buffalo trail. He talks to us through his "whispering spirit!" (The Indian's name for the telegraph and telephone.) We are like birds with a broken

<sup>1</sup>Doubleday, Page and Company.

wing. My heart is cold within me. My eyes are growing dim—I am old.

Before our red brothers pass on to the happy hunting ground let us bury the tomahawk. Let us break our arrows. Let us wash off our war paint in the river. And I will instruct our medicine men to tell the women to prepare a great council lodge. I will send our hunters into the hills and pines for deer. I will send my runners to the lodges of the Blackfeet, where in that far north flowers border the snow on the hills. I will send them across the fiery desert to the lodges of the Apaches in the south. I will send them east to the lodges of the Sioux, warriors who have met us in many a hard battle. I will send them to the west, where among the mountains dwell the Cayuse and the Umatillas.

I will have the outriders build smoke signals on all the high hills, calling the chiefs of all the tribes together, that we may meet here as brothers and friends in one great last council, that we may eat our bread and meat together, and smoke the council pipe, and say farewell as brothers, never to meet again.

When the chiefs had assembled after the elapse of weeks he welcomed them thus:

I am glad at heart to stand here to-day on this Indian ground and give a hearty welcome to all the chiefs assembled from the various tribes from all over the United States.

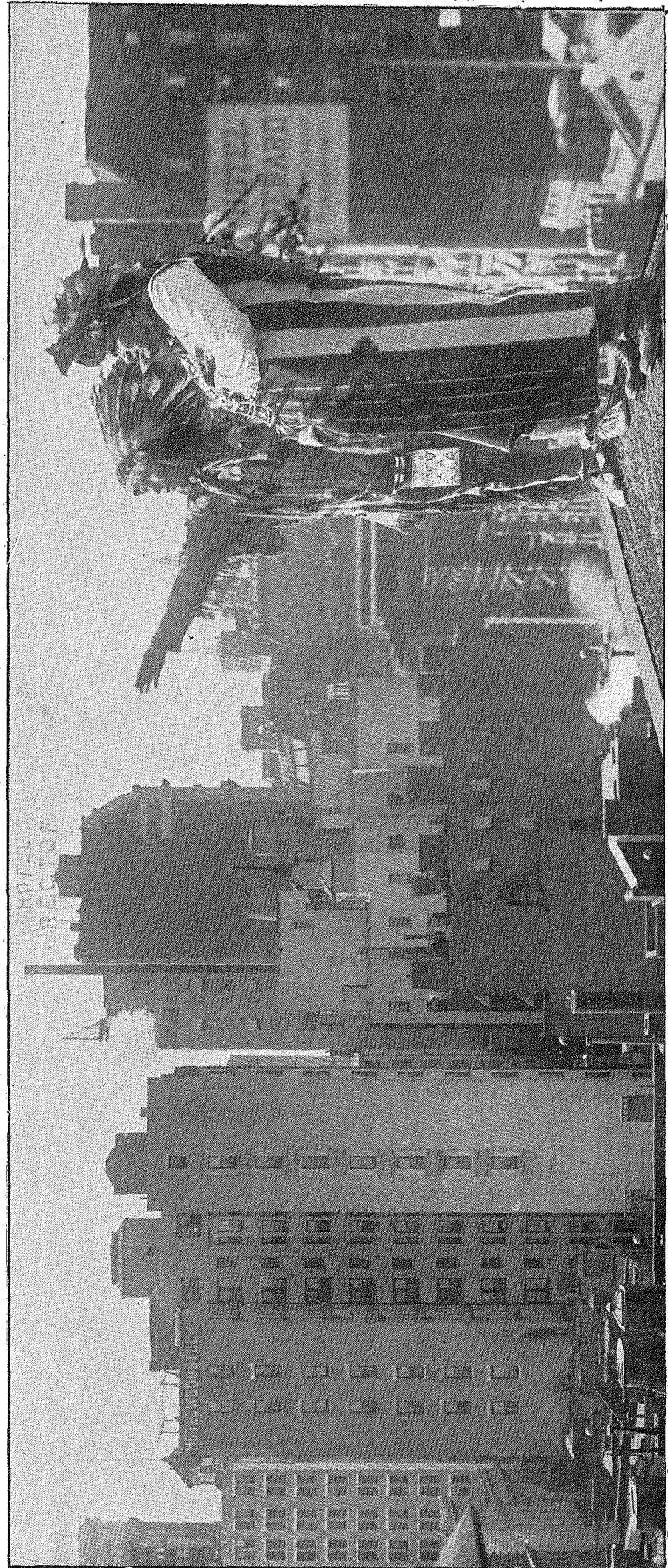
It is a day of beauty, and bright sunshine; it is a glad day for me. I rejoice that on this happy day we can all meet here as friends, eat our bread and meat in communion, smoke the council pipe of peace.

I am rejoiced to give you all a great heart of welcome. And then we must say farewell. But we go away as friends, never to meet again. I am glad to have you here.

Chief Two Moons, leader of the Cheyennes in the Custer fight, said:

This is a glad day for me, and I am glad at heart that we can all meet as chiefs from the various tribes from all over the land. It is a great day for all of us, because there are no more wars between us, and we meet in peace to hold this last great council of the chiefs, and smoke the pipe of peace. I am glad at heart that this great picture is to be made of us, as we are assembled here, because our old chiefs are fast dying away, and our old Indian customs soon will pass out of sight, and the coming generations will not know anything about us, but this picture will cause us to live all through the years. And our children and their children will reap the benefit. I am glad we are here.

Red Cloud, chief of the Ogallalla Sioux Nation, said:



—Courtesy New York Times.  
INDIAN CHIEFS, JOE WHITE EAGLE, AND CARRYING THE CLOUDS, GETTING THEIR FIRST VIEW OF NEW YORK FROM THE HIPPODROME ROOF.

I stand here to-day to shake hands with the chief of the Crow Nation, and all the chiefs of the tribes assembled from the various quarters of our country. I stand here on this great plain, with the broad sunlight pouring down upon it. I want you to look me in the face, and I hope the great heavenly Father, who will look down upon us, will give all the tribes his blessing, that we may go forth in peace, and live in peace all our days, and that he will look down upon our children and finally lift us far above this earth; and that our heavenly Father will look upon our children as his children that all the tribes may be his children, and as we shake hands to-day upon this broad plain, we may for ever live in peace. We have assembled here to-day as chiefs from all over the land; we eat the bread and meat together, we smoke the pipe of peace, and we shake the hand of peace. And now we go out as one chief, and I hope we shall be as brothers and friends for all our lives, and separate with kind hearts. I am glad to-day as I shake hands with my brothers and friends, although I shall never see them again. When the white man first came across the ocean the Indian took him by the hand and gave him welcome. This day makes me think of that time, and now I say farewell.

\* \* \* \*

#### TOLD ON THE PREACHERS.

NO HURRY.—The minister of a certain parish in Scotland was walking one misty night through a street in a village when he fell into a deep hole. There was no ladder by which he could make his escape, and he began to shout for help. A laborer passing heard his cries, and looking down, asked who he was. The minister told him, whereupon the laborer remarked, "Weel, weel, ye needna kick up sic a noise. Ye'll no be needed afore Sawbath, an' this is only Wednesday night."—*The Argonaut*.

A SUBSTITUTE.—Bishop Potter was to preach at a certain parish in the West in the evening, and the congregation was not a little amused at the somewhat ambiguous announcement of their worthy pastor, who said:

"Remember our special service next Sunday afternoon. The Lord will be with us during the morning services and Bishop Potter in the evening."—Exchange.

A GOOD PREACHER.—The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that a "good preacher preached because he had something to say, and a bad preacher because he had to say something."

EASILY EXPLAINED.—Whenever the Reverend Solon Jefferson called on Aunt Candace, it was her custom to set a plate of gingerbread before him and then ply him with what she called "'ligious 'spoundin's."

"Wha' fo' does de Lawd send epidemics onto de land?" she asked him, one day.

"When folks get so bad dey must be removed some

of 'em, Sist' Candace, den de Lawd permits de coming ob an epidemic," said Mr. Jefferson, and took a large bite of gingerbread.

"Uh-h!" said Aunt Candace. "Ef dat's so, how come de good people gets removed along wid de bad ones?"

"De good ones are summonsed fo' witnesses," said the Reverend Solon, fortified in spirit and clarified in mind by the gingerbread, although slightly embarrassed in his utterance. "De Lawd gibbs every man a fair trial."—Selected.

COMPREHENSIVE.—An earnest young preacher in a remote country village concluded a long and comprehensive supplication by saying: "And now let us pray for those who are dwelling in the uninhabited portions of the earth."

AN EYE-OPENER.—"In choosing his men," said the pastor, "Gideon did not select those who laid aside their arms and threw themselves down to drink. He took those who watched with one eye and drank with the other."—*Tit-Bits*.

#### BROTHER MINGO MILLENYUM'S ORDINATION.

(As related by himself.)

When I was a little pickanin',  
Down on Sweet Gum plantation,  
I used to heah de preacher preach,  
An' screech an' screech an' screech an' screech,  
Expoundin' out salvation.

He'd open up dat Bible-book  
Befo' de congregation,  
An', sir, he'd read dem Scriptures out,  
An' shout an' shout an' shout an' shout,  
Widout no education.

He nuver knowed 'is A, B, C's,  
Much less pronunciation;  
But when he'd focus on a page,  
An' rage an' rage an' rage an' rage,  
Gord sont interpretation.

He'd show de Devil's forked tail  
Out clair, in his noration;  
He'd h'ist dat pitchfork up on high,  
An' cry an' cry an' cry an' cry,  
An' p'int insinuation,

An' I'd brace up an' clench de pew  
An' try to hol' my station,  
Whilst he'd light up de fumes o' hell,  
An' yell an' yell an' yell an' yell,  
'Tel we could smell damnation!

One day I swooned off in a tranch,  
From brimstone suffocation;  
An' red-hot sins wid forked tails  
Riz up wid wails an' wails an' wails  
And stopped my circulation!

I felt jes' lak a cushion o' pins  
Big as de whole creation;  
My tongue was swole too thick to speak,  
But de pins dey'd stick, an' de sins dey'd shriek!  
"Tel I los' all sinsaton.

I come th'ough on de tranch-room flo',  
Wid de mou'ners on probation;  
An' when I heerd 'em screech an' screech  
'Bout "a babe an' sucklin' called to preach!"—  
*Dat was my ordination.*

—Ruth McEnergy Stuart in *The Century*.

## Miscellaneous Department

### Conference Minutes.

**FREMONT.**—Convened at Hamburg, Iowa, March 7, T. A. Hougas and N. L. Mortimore presiding. The presiding officers were empowered to choose organist and chorister and provide for the order of services. Roy Dundson, Nellie Leeka, and Roy Mortimore were appointed to prepare a list of delegates. Branches reported: Riverton, 53; Tabor, 65; Hamburg, 64; Bartlett, 44; Shenandoah, 113; Glenwood, 62; Thurman, 200. Ministerial reports from: Charles E. Butterworth, Columbus Scott, T. A. Hougas, J. C. Moore, C. M. Roberts, James Comstock, J. F. Claiborn, M. W. Gaylord, N. L. Mortimore, R. E. Pratt, John Huston, Frank Becksted, F. B. Knight, J. R. Wright, J. M. Claiborn, L. C. Donaldson, C. W. Forney. Committee appointed at October conference to audit the bishop's agent's books reported same correct. Report adopted. Delegate committee presented following names: Brother and Sister T. A. Hougas, Brother and Sister W. M. Leeka, Brother and Sister J. F. Redfield, C. W. Forney, which were approved. Henderson and Tabor petitioned for next conference; vote resulted for Tabor, time left for presidency. Conference voted to grant Franklin B. Knight a priest's license. Motion prevailed that the several branches take up a special collection to defray expenses of missionaries of this district to General Conference. Preaching by Charles E. Butterworth, T. A. Hougas, and Columbus Scott. C. W. Forney, secretary.

**FAR WEST.**—Convened with First Saint Joseph Branch, March 7, T. T. Hinderks, B. J. Dice, D. E. Powell, and J. W. Rushton presiding. Bishop's agent, Charles P. Faul reported; auditing committee reported the accounts correct. D. C. Wilke, district treasurer, reported, same being audited and found correct. Statistical reports: Third Saint Joseph 124, gain 3; First Saint Joseph 580, gain 1; De Kalb 51, loss 1; Edgerton Junction 47, loss 1; Kingston 86, gain 3; Stewartsville 236, loss 1; German Stewartsville 91; Mount Hope 14, gain 2; Far West 44, gain 3; Oak Dale 58, gain 3; Pleasant Grove 72; Delano 82; Cameron 150, loss 4; Second Saint Joseph 166, gain 5; Alma 55, loss 1. Deferred rules to govern future conferences were presented by committee. After adopting part of the report by sections the matter was deferred until next conference. Delegates to General Conference: W. P. Pickering, Ruth Lewis, J. E. Hovenga, David Schmidt, Mary Wells, Sister I. N. Roberts, S. H. Simmons, Edith Cochran, Anna Brooks, Ruby Jackson, Blanch L. Faul, Brother and Sister E. McCormack, A. W. Head, Sister M. H. Hinderks, B. J. Dice, Brother and Sister Arch McCord, Sister Minnie E. Scott, B. J. Scott, authorized to cast full vote, and in case of division majority and minority. Recommendations from First Saint Joseph, Third Saint Joseph, Second Saint Joseph, and Cameron for ordination of J. O. Worden, P. I. Rodgers, A. C. Daniels, Thomas Fiddie, to office of elder, W. H. Flanders and Louis Weiman to office of deacon, investigated by committee and recommendations approved, ordinations being referred to branches where membership is held. Jake Andes was ordained counselor to president of Fifteenth Quorum of Priests. Preaching by John Davis and J. W. Rushton; at Second Saint Joseph by E. L. Henson and I. N. Roberts; at Third Saint Joseph by N. V. Sheldon and R. Bullard. Wyatt Park Mission, in charge of John Ely; at the First Church at 2.30 p. m., in charge of R. Bullard and William Lewis. Adjourned to meet with the Cameron Branch, time left with presidency.

**GALLANDS GROVE.**—Met at Dow City, February 14 and 15, with a goodly number present, including J. A. Gillen, C. J. Hunt, G. R. Wells, J. B. Wildermuth, Edward Rannie, and O. Salisbury. Resolution was passed as follows: Resolved, (1) That we appreciate the kindly brotherly feeling expressed by the committee of the Little Sioux reunion in their invitation to meet with them at Pisgah in 1914, and that we are not averse to meeting with them. (2) That it is the wish of this district that the Gallands Grove District committee seek to bring about such agreement and arrangement with the various districts composing the consolidated reunion, and also with the present committee of the Little Sioux District as will bring about equal representation of the several districts in the management of future reunions. The next conference will be held at Deloit, Iowa, June 13 and 14. L. C. Hatch, secretary.

**ALABAMA.**—Met with Pleasant Hill, A. A. Weaver, J. R. Harper, and I. M. Smith presiding. Branches reported: Lone Star, 165; Pleasant Hill, 296. Bishop's agent reported: Receipts, \$461.63; expenditures, \$277. Delegates to General Conference: F. M. Slover, I. M. Smith, Clara Smith, H. W. Smith, Swen Swenson. H. H. Wiggins was ordained to office of priest by I. M. Smith and A. A. Weaver. Tent committee reported \$100 on hand; committee was continued. Treasurer reported on hand \$1.10. Preaching by A. A. Weaver and I. M. Smith. Adjourned to meet with Flat Rock, June 6 and 7. W. H. Drake, assistant secretary.

**MOBILE.**—Convened at Escatawpa, Mississippi, March 7, at 10 a. m., district presidency and Hale W. Smith presiding. District officers reported: President, vice president, secretary, treasurer, bishop's agent. Branches reported: Bluff Creek, Theodore, Bay Minette, Three Rivers. Ministers reported: F. M. Slover, Swen Swenson, A. E. Warr, A. G. Miller, R. M. King, F. P. Scarcliff, Frank Stiner, Hale W. Smith, G. W. Sherman, Oscar Tillman, W. L. Booker, E. E. Miller, C. R. Mizelle, T. J. Booker, D. W. Sherman, J. W. DePriest. T. J. Booker was ordained to office of elder. Frank Stiner resigned as bishop's agent, and W. L. Booker was recommended to Bishop Kelley. Auditors found bishop's agent's books correct. Committee appointed to draft letter of condolence to Sister W. J. Booker. Missionary in charge and district president requested to investigate advisability of organizing branch at Escatawpa; missionary requested to investigate advisability of disorganizing Horse Shoe Branch. Delegates to General Conference: I. M. Smith, Swen Swenson, Hale W. Smith, F. M. Slover, Sister I. M. Smith, A. E. Warr, W. M. Aylor, with power to cast majority and minority vote. Preaching by A. E. Warr, Swen Swenson, Hale W. Smith. Adjourned to meet with Bluff Creek Branch at call of district president. Edna Cochran, secretary.

### Convention Minutes.

**MOBILE.**—Sunday school and Religio met at Escatawpa, Mississippi, March 6. Prayer meeting at 9 a. m.; institute work at 10.15 a. m.; business session at 2.30 p. m. Schools reported: Bay Minette, Bayou Casotte, Bluff Creek, Escatawpa, Gulfport, and Mobile. Officers reported: Superintendent, assistant superintendent, secretary-treasurer, home department superintendent. Motion prevailed that each school pay \$1.00 to district association quarterly. Sunday school officers elected: Superintendent, A. E. Warr; assistant superintendent, A. G. Miller; secretary-treasurer, Edna Cochran; home department superintendent, Callie Dixon; member library board, Herbert Page. Delegates to General Convention: Swen Swenson, A. E. Warr, Hale W. Smith, I. M. Smith, Sister I. M. Smith, A. G. Miller, authorized to cast majority and minority vote. Religio locals reported: Escatawpa and Bay Minette. Motion prevailed that each local be assessed five cents per member per quarter, to keep up work of district Religio. Present officers reelected. Delegates to General Convention: I. M. Smith, A. E. Warr, and Hale W. Smith. Adjourned to meet on Friday at 9 a. m. before next district conference and at same place as conference. Edna Cochran, secretary, Van-cleave, Mississippi.

**SPRING RIVER.**—Sunday school convened at Scammon, Kansas, February 13, 1914. Officers elected: Superintendent, Mollie Davis; assistant superintendent, J. C. Virgie; secretary, Laura Karlstrom; treasurer, Mae Carrow; member library board, Ray Carrow; superintendent home department, Sister J. N. Madden. Mrs. Mollie Davis, superintendent, Mrs. Laura Karlstrom, secretary.

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CLINTON.—Sunday school met in convention March 6 at Nevada, Missouri, district officers in charge. Election of officers: Superintendent, W. E. Reynolds; assistant superintendent, Lucy Silvers; secretary, Zora Lowe; treasurer, Mabel Davidson; member library board, Adrain Lowe; home department superintendent, Belle Wright. Delegates elected, with power to cast majority and minority vote: Estella Jones, Sister S. J. Charleston, Lolia Showalter, T. C. Keck, Sister Amos T. Higdon, Lee Quick, Everett Hughes, Adrain Lowe, Flossie Crew, A. C. Silvers, W. E. Reynolds, Roy S. Budd, Carrie Nafus, Bertha Walters, Uella Raviell, Ruth Duzan, R. T. Walters, Amos T. Higdon, Sister Lancaster, Lola Quick, Mary Roush, Golda Crew, Jessie Higdon, Lucy Silvers, A. C. Dempsey, Lida Budd, Irene Nafus, John Sallee. Zora Lowe, secretary, Eldorado Springs, Missouri.

CLINTON.—Religio met in convention at Nevada, Missouri, March 6, 2.30 p. m., District President Roy S. Budd, and Amos T. Higdon presiding. Delegates to General Convention: Amos T. Higdon, Vinnie Higdon, Roy S. Budd, Lida Budd, O. D. Shirk, Carrie Nafus, Irene Nafus, Adrain Lowe, Mary Roush, Jessie E. Higdon, Goldie Crews, Flossy Crews, W. E. Reynolds, R. T. Walters, Bertha Walters, Sister Lloyd Goldsmith, Lee Quick, Lola Quick, Everette Hughes, Gertie Bailey, Bert Bailey, instructed to cast their vote in favor of all amendments to Constitution and By-Laws, published in January and February *Autumn Leaves*, except the one concerning prohibiting those to teach, etc., in Religio who use tobacco. Lida Budd, district secretary, Eldorado Springs, Missouri.

### Church Secretary.

#### RAILROAD RATES TO CONVENTIONS AND CONFERENCE.

In addition to former notices: The Baltimore and Ohio Railroad announces a clergy rate, New York to Chicago, of \$10 one way, or round trip, \$20; Saint Louis, \$12.15 one way, or round trip \$24.30, but can grant no through clerical rate to Kansas City; nor do they have clerical rate from Boston or Philadelphia.

Regular fare from New York to Kansas City is \$27.75, and party rate for ten or more people traveling together on one ticket, New York to Saint Louis is \$19.60 per capita, and rate Saint Louis to Kansas City is \$5.50, making a total rate of \$25.10 New York to Kansas City.

This, including former notices, is all we have been able to obtain to date. All roads to which application has been made have been notified to communicate with representatives of our people in Boston, Brooklyn, and Philadelphia.

R. S. SALYARDS,

*Church Secretary.*

LAMONI, IOWA, March 20, 1914.

### Quorum Notice.

#### HIGH PRIESTS.

The first session of the quorum of high priests will convene at 8.30 a. m. Monday, April 6, 1914, in the Church of Christ (known as the Hedrickite) building, for organization, and prayer service.

ROB'T. M. ELVIN, *Secretary.*

LAMONI, IOWA, March 19, 1914.

### Conference Notices.

Florida district conference will convene at the Fairview church near Pensacola, April 11, 1914. All reports should be sent to the undersigned, at Dixonville, Alabama. E. N. McCall, secretary.

### The April "Exponent."

In glancing over the many good things in the *Exponent* for April, 1914, we notice a fine article from the pen of Elder J. A. Tanner, pastor of Central Church, Kansas City, Missouri. It takes up in an able manner the normal work of the auxiliaries, and gives special consideration to the Bible normal in use by the teacher training department, which has been severely criticized by some of the elders. About two years ago, the conventions appointed a committee to get out our own Bible normal. Brother Tanner not only shows liberality and breadth of thought, but offers helpful suggestions to the writers of the normal book. And he gives them from the standpoint of a pastor who is interested in the training and education of the young. We advise you

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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to read this article. You will enjoy it. It is in the Sunday School-Religio department of the *Exponent*.

GOMER WELLS.

Sunday School Exhibit.

We are desirous of as good a display as possible of Sunday school class work, viz: pads, lesson illustrations, cradle roll work, midweek work of organized classes, etc., at the coming General Convention, and urge all Sunday schools to have such work in the hands of Mrs. R. Brocaw, 816 West Electric Street, Independence, Missouri, in time to arrange for the opening day of the convention.

Requests for Prayer.

Will the Saints please remember me when they kneel to the Lord in prayer, that he will heal me of my affliction. Do not read this appeal and lay the HERALD down and forget it. E. F. Adamson.

Married.

BROWN—KEELY.—John Leslie Brown, son of Samuel and Emily Brown was united in marriage to Ethel Beatrice Keely, at Windsor, Ontario, February 4, at 7 p. m., the ceremony being performed by Elder S. Brown, father of the groom. May success attend their union.

Died.

EDWARDS.—James Lovejoy Edwards was born at Ledbury, Herefordshire, England, January 3, 1839; died at Onset, Massachusetts, January 18, 1914. He was baptized at Providence, Rhode Island, by Edward A. Toombs, September 18, 1887, and was a constant, faithful Saint, zealous and enthusiastic in his great love for the glorious gospel, as he has so beautifully immortalized in the "Angel's message," hymn 206, Zion's Praises. He greatly enjoyed the singing of hymns, the last one sung many times at his request, was Brother Joseph's "Tenderly, tenderly, lead thou me on." He was a volunteer of the Third Rhode Island Heavy Artillery, Com-

pany A, serving through the full time of the war. William Bradbury, of Providence, Rhode Island, who was his comrade in the army officiated at the funeral service. After reading much scripture bearing on the resurrection and the life beyond, he delivered an appropriate discourse. While making remarks concerning the veteran's loyalty to God and his country, he draped a flag on the casket and read the following poem:

"BURIAL OF A COMRADE.

"Once more the dear old flag is draped;  
Once more the muffled drum,  
Another comrade has passed away;  
Oh God, thy will be done.

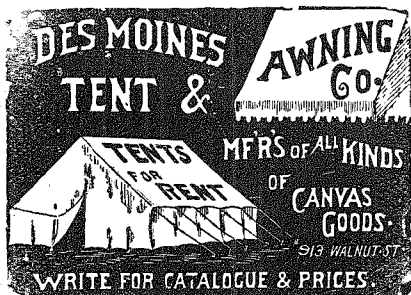
"It means one less of us old boys;  
It means another flag;  
It means another veteran's grave,  
And a household, dark and sad,

"He has passed beyond the picket line  
To that camp ground over there,  
Where holy peace doth reign supreme  
With the angels bright and fair.

"Sleep on; oh grand old boy of blue,  
Your earthly trials o'er;  
No bugle's blast, no drum's long roll  
Will wake you evermore.

"Sleep on: in heavenly peace, sleep on,  
Old comrade, loved by all;  
You've passed the guard, you've won the crown,  
You've answered that last call."

With the singing, ended a very impressive service. The hymn selections for the occasion were made by Brother Edwards a year ago, namely: "It is well with my soul," and "A smile and a welcome for me, dear Savior from thee," which were beautifully rendered by Mrs. Tatelow and Mrs. Eldridge, singers of the local Methodist Episcopal Church. He leaves wife, four sons, stepdaughter. Interment in Springdale Cemetery, East Providence.



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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, APRIL 1, 1914

NUMBER 13

## Editorial

### FULFILLMENT OF PROPHECY.

One of the prophecies coincident to the coming forth of the Book of Mormon was made in reference to the reputation of Joseph Smith, jr., as a man and as a prophetic leader. That prophecy was in effect that his name should "be held for good or evil among all men,"—with the one class for evil; with the other class for good. Whatever else may be said to the credit or discredit of the man uttering it, it must be conceded that this one prophecy has been and is being fulfilled every day.

If we credit the assumption of the general verdict of the public, there are thousands of people who believe and confidently assert that Joseph Smith, jr., was the putative author of the system of polygamous marriage and that he himself was involved in its practice.

There is another body of several thousands of people who believe that he was neither the author of Mormon polygamy nor did he practice the same. This latter class of believers may have among them a number, either small or large, who may have a latent fear amounting almost to disbelief in the affirmation of the majority as to the innocence of Joseph Smith, upon the hypothesis that where there has been so much smoke there must have been some fire.

We do not care at present to enter into an argument as to the soundness of this fear or distrust, but we may be pardoned if we assert certain facts, prominent among which must appear these: that whether the Prophet Joseph Smith was or was not guilty of being a polygamist there was nothing found in the recognized publications of the church at his death which bears even the semblance of that which authorized or sanctioned the introduction of such a practice into the tenets of the church organized by him and others in 1830. It is also certain that such an action upon his part could not divest the revelations which reiterated the New Testament statement of the gospel of the Son of God, in the Book of Mormon and other revelations, of their sacred character and binding obligation upon those to whom such revelations came.

It is further certain that in every State and Territory in which Joseph Smith and his coadjutors in presenting and advocating the so-called new religion carried their propaganda, converted and baptized believers into the faith and built up and organized branches of the church, there were local laws prohibiting the forming of such domestic relations under the form of marriage, and punishing such performances as misdemeanors or crimes against the law of the land. In every State in which the Prophet Joseph Smith lived were statutory enactments punishing departure from the monogamic system of marriage as a crime.

During the fourteen years of his ministry in connection with his associates, no prosecution in the courts was made against him for departure from the monogamic rule, nor was he ever tried before any court upon such a charge. At his death no woman was known to have been present by the side of his coffin to mourn him as a husband whose life had been taken by murderers, nor was any such woman known to exist with the single exception of his legal wife, Emma Hale, whom he married January 18, 1827. It is equally pertinent to the issue that no children were born to Joseph Smith, jr., except those born to him by his legal wife, Emma Hale Smith.

The Reorganized Church has assumed the right, and still continues to assume such right to examine every claim made in reference to whatever is vital in the so-called faith of the church, and insist that the burden of proof must lie upon those who affirm whatever is contrary to the legal spiritual existence of the church organized by him. His sons assumed to make that claim, believing that their father was misjudged and unjustly condemned against legitimate evidence worthy of the name of proof. We have presented this right of demand from the first, and after fifty-four years of personal public administration, one of those sons assumes the right to continue to make such demand and to state that while the prophecy referred to at the beginning of this article is being fulfilled, possibly among those professing friendship as well as those holding enmity against Joseph Smith as a religious reformer and as a man, whoever may make charges against his character

must not object to the continued demands that the burden of proof must lie on those who make such allegations.

### HOT DRINKS.

We have been asked the following questions:

1. Does the term "*hot drinks*" appearing in the Word of Wisdom, Doctrine and Covenants 86:1, refer to tea and coffee?

2. Does the term "*hot drinks*" as used there apply to other drinks, such as "wheat coffee," Postum, cocoa, and chocolate, not used or known at the time when the revelation was given?

There is no doubt in our mind that the term "*hot drinks*" was intended to include tea and coffee. True, the words *tea* and *coffee* do not appear, yet they are covered by the general term. In a similar way whisky and brandy are not specifically named, yet their use is discouraged under the clause which refers to "strong drink."

In a sermon in Nauvoo, May, 1842, Hyrum Smith, who at that time was presiding patriarch, formerly member of the First Presidency, said:

And again "hot drinks are not for the body, or belly"; there are many who wonder what this can mean; whether it refers to tea, and coffee, or not. I say that it does refer to tea, and coffee.—*Times and Seasons*, vol. 3, p. 800.

Hyrum Smith was in an excellent position to know the understanding that the church had of the meaning of this revelation at the time when it was given. So far as we know, his interpretation was never challenged by the early church or by any quorum or prominent leader of the church. It was consistent with the action of the church in Missouri in discouraging the sale of tea and coffee in the community. The following is from the minutes of a General Assembly of the church, November 7, 1837:

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco.—*Church History*, vol. 2, p. 120.

President Joseph Smith, who was "to teach those revelations which you have received," is on record as follows:

Tea and coffee are not named in the Word, but they are included in the sentence, "Hot drinks are not for the body or belly."—*Saints' Herald*, vol. 49, p. 1170.

So far as we are aware, no quorum or leading church officer in the Reorganization has ever challenged this decision by President Smith. While he is not presented as an infallible authority, for we know of none such among the human membership of the church, he is by virtue of his office, calling, experience, and personal qualifications as good an authority as we know of on such a matter of interpretation.

### OTHER DRINKS.

In regard to the second question, we do not care to attempt to lay down any dogmatic decision or

ruling but will simply make some suggestions that may assist others in reaching a personal decision. In a recent sermon, one of the elders deprecated the tendency to demand many restrictive negative rulings and enactments designed to relieve the membership of the "wear and tear of original thought." We will leave a little room for original thought.

Tea and coffee were the beverages in common use at the table at the time when the revelation was given, and they were almost universally served hot. Evidently the term "*hot drinks*" was, to a degree, at least, merely a term of convenience used in referring to them, just as the term "*strong drink*" was a term of convenience used to designate alcoholic beverages of various kinds.

The Lord must have had some good reason for advising against their use. Was their high temperature the objectionable feature, or did they contain injurious elements? If we assume that the high temperature was the only objectionable feature, pinning our argument to the word "*hot*," as here used, that would leave us free under the terms of the revelation, as so construed, to use these beverages at a lower temperature. Yet iced tea and coffee contain the same objectionable qualities that science discovers in hot tea and coffee.

Besides being subject to adulteration by wicked and conspiring men, as indicated in the opening paragraph of the Word of Wisdom, (a danger that has been reduced by recent legislation) both tea and coffee contain very objectionable elements,—tannin in the case of tea, and caffeine in both tea and coffee.

Caffeine (formerly known as theine) is the alkaloid of tea, and is identical with that of coffee, guarana, mate and kola nut. It is closely allied to theobromine, the alkaloid of cocoa, and also to uric acid. In large quantities it is a poison, but in smaller quantities it acts as a stimulant. It exists in greater percentage in India and Ceylon teas than in those from Java, and is lowest in China and Japan teas. Tannin is a hardening and astringent substance, and in large quantities impairs digestion. Prolonged infusion increases the amount extracted.—*Encyclopedia Britannica*, Eleventh Edition, vol. 26, p. 479.

We are assured by eminent and reliable authorities that tea and coffee habitually used are injurious to digestion, heart action, and the nervous system. Hence the wisdom of the word of warning against them.

Drinks that have come into common use as table beverages since the Word of Wisdom was given must be weighed upon their merits. Those who regard the term "*hot drinks*" as largely a term of convenience, would not reject such drinks merely because of their temperature, but would inquire into their component elements.

It is evident that drinks made from home browned grains, such as "barley coffee" or "wheat coffee," to borrow common expressions, would not be subject to

any suspicion of adulteration and would not contain deleterious drug qualities. It might be argued that the mere matter of temperature would not stand as an objection unless they were taken scalding hot so as to injure the tissues of the throat and stomach, and common sense would forbid such a practice in drinks as well as in foods. It is fair to state, however, that it is argued by some that all liquids taken hot have a tendency to relax and weaken the stomach, and that for this reason all such drinks should be avoided, and that this was the real intent of the revelation.

Patent drinks, such as Postum, might come under suspicion of adulteration unless put up by reliable concerns. The pure food and drug laws afford a welcome protection in such matters that was not had when the Word of Wisdom was given, nor for many years afterward. Manufacturers must now guarantee the genuineness of their food products. If these drinks are made of grains, with the addition of a small portion of molasses, as is guaranteed under the pure food act, in the case of Postum at least, they are in the same category with similar drinks made in the home. We have never known an analysis to disclose adulterants or injurious drug qualities in Postum and similar patent drinks, and anyone may at any time analyze them, and if such are found, prosecute the manufacturers.

Chocolate and cocoa are of a different nature. They might be regarded as questionable beverages, even when the question of temperature is waived, and are condemned by some authorities because of the fact that they contain an alkaloid much like caffeine, though in smaller quantities.

Cocoa as a beverage has a similar action to tea and coffee, inasmuch as the physiological properties of all three are due to the alkaloids and volatile oils they contain. Tea and coffee both contain the alkaloid, caffeine, whilst cocoa contains theobromine. In tea and coffee, however, we only drink an infusion of the leaves or seeds, whilst in cocoa the whole material is taken in a state of very fine suspension, and as the preceding analysis indicates, the cocoa bean, even with the fat extracted, is of high nutritive value.—Encyclopedia Britannica, Eleventh Edition, vol. 6, p. 630.

While the presence of theobromide in cocoa and chocolate is to their discredit, unlike tea and coffee they are to be credited with high nutritive value as an offset to the bad qualities mentioned. They are very nutritious, and according to one authority nine tenths of their entire bulk is absorbed in the digestive tract. Tea and coffee have no food value whatever; they are stimulants.

The ideas suggested in our consideration of question number two may be taken for what they are worth. We have not set down ready-made conclusions but have merely essayed to present some thoughts that may assist others to reach common sense conclusions for themselves.

ELBERT A. SMITH.

## CURRENT EVENTS.

### SECULAR AND RELIGIOUS.

UNITED STATES AND MEXICO.—No material change has developed in relations between Mexico and the United States. On March 23 an exchange of shots occurred between the Mexican Federalists and the United States border patrol. The Federalists persisted after repeated warnings in firing upon Constitutionalists who had crossed the Rio Grande and surrendered to United States forces. The United States troops were in danger and fired on order of Captain Winterbern. The Mexican forces withdrew, bearing dead and wounded. No United States soldiers were injured.

MEXICAN WAR.—The war in Mexico has for some time been quiet until the recent advance on Torreon. The press reports heavy advances upon the strongholds about the city with odds on the side of the Constitutionalists. On the 26th the Constitutionalist agency gave out the following: "Gomez Palacio and Lerdo are in our hands and Torreon is completely surrounded. We are expecting victory at any hour."

IRISH HOME RULE.—The Irish home rule situation recently threatened to become more serious than heretofore. As a result of what seems to have been a misunderstanding, a number of army officers resigned, some of whom have returned to Ireland after a conference at the war office. It is said that the king personally intervened in behalf of the army officers. Ulster persistently refuses to come under a Dublin parliament, and to all appearances is prepared to resist, if necessary, to the point of violence. The bill is expected to pass its second reading this week.

DEFEATS WOMAN SUFFRAGE.—On the 19th a joint resolution providing for a constitutional amendment enfranchising women received in the Senate a majority vote, thirty-five to thirty-four; thus, failing to receive the required two thirds vote, the measure was defeated. An amendment to provide, if effected, for the repeal of the fifteenth amendment to the Constitution was defeated, forty-eight to nineteen. An amendment to provide that only white women be given the franchise was lost, forty-four to twenty-one.

ANARCHISTIC DEMONSTRATION IN NEW YORK.—A group of the unemployed under anarchistic leadership recently marched up Fifth Avenue in New York City one thousand strong under a black banner bearing in blood red letters the inscription, "Demolition." Women marching in the ranks spat upon other women who passed them in automobiles. Emma Goldman and others exhorted the restless spirits to "get what is coming of the good things of life, and make the rich loafers go to work." By a curious

coincidence, immediately following the account of this affair in the press report, and appearing in the same column, is an account of a cablegram sent by the wealthy Mrs. Leiter from her private yacht, bound on a world tour, ordering from friends in Washington five dollars worth of lip salve, rice powder, and baby ribbon. The cablegram cost thirty-five dollars.

**A PROPHETIC CONFERENCE.**—*The Sunday School Times* for March 21 contains an account of what is termed a prophetic conference held by the popular orthodox denominations, Presbyterians, Baptists, Methodists and others under the auspices of the Moody Bible Institute in Chicago. A similar conference was held twelve years ago, at which time it was decided that Bible prophecy indicated the near approach of the second advent of Christ, and that the return of the Jews to Jerusalem was actually in progress. This later conference was held for the purpose of discussing the signs of the times and scriptural predictions in connection with the second advent of Christ. The ninth article of the statement of faith adopted by the conference declares: "We believe in the second, visible and imminent coming of our Lord and Savior Jesus Christ to establish his world-wide kingdom on the earth." The conference also concluded that the promises of God concerning the Jews which have not yet been fulfilled are to be fulfilled here on this earth; that the millennium will be entered upon only after the Lord Jesus has personally ushered it in by his promised return to the earth; and that the second coming of Christ by no means marks the end of the world, but simply the beginning of another age. It is said that over seventeen hundred delegates were in attendance from the United States and Canada, representing twenty-nine States and five Provinces.

**THE NEW CREED.**—At the prophetic conference previously mentioned the following creed was adopted, as reported by *Sunday School Times*, March 21:

1. We believe that the Bible is the word and revelation of God, and therefore our only authority.
2. We believe in the deity of our Lord Jesus Christ, that he is very God, "by whom and for whom all things were created."
3. We believe in his virgin birth, that he was conceived by the Holy Spirit, and is therefore God manifest in the flesh.
4. We believe in salvation by divine sacrifice, that the Son of God gave his life a ransom for many, and bore our sins in his own body on the tree.
5. We believe in his physical resurrection from the dead, and in his bodily presence at the right hand of God as our priest and advocate.
6. We believe in the universality and heinousness of sin, and in salvation by grace, not by works lest any man should boast; that sonship with God is attained only by regeneration by the Holy Spirit and faith in Jesus Christ.
7. We believe in the personality and deity of the Holy

Spirit, who came down upon earth on the day of Pentecost to in-dwell believers and to be the administrator in the church of the Lord Jesus Christ, also being here to reprove the world of sin, and of righteousness, and of judgment.

8. We believe in the great commission which our Lord has given to his church to evangelize the world, and that this evangelization is the great mission of the church.

9. We believe in the second, visible and imminent coming of our Lord and Savior Jesus Christ to establish his world-wide kingdom on the earth.

10. We believe in a heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations throughout this land to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in his holy word, delivered unto the saints.

#### NOTES AND COMMENTS.

**UTAH ELDERS ASK ONE-SIDED DISCUSSION.**—Some weeks ago we noted the fact that the Utah elders in San Bernardino, California, were asking for a discussion with our elders. However, it develops that in reply to propositions submitted by Elder Roy F. Slye, they propose that we shall affirm our church position and they will deny it; but they decline to affirm their own position and give us the privilege of negating it. In an article in the *San Bernardino Sun*, Elder George Wixom shows up the unfairness of such a course. He quotes Brother Slye in a letter to the Utah men as follows:

As the object of debate is the presentation of truth before the people, and as you have no proposition you wish to affirm, I do not see the necessity of your appearance in the last named proposition, as we are able to present the truth as understood by us without any aid from you.

As an outcome of the agitation Elder J. D. Stead is announced to deliver two lectures in the chapel at San Bernardino on the subject of Mormonism.

**NEW EXPOSE OF "MORMONISM."**—The editors are in receipt of a pamphlet entitled, "Found at last! Positive proof that 'Mormonism' is a fraud and the Book of Mormon a fable," by Reverend J. E. Mahaffey, of Batesburg, South Carolina. Two of the missionary force to whom we showed this pamphlet immediately took the address in their notebooks saying, "The more such stuff we can get the better it is for us." They had just read the following paragraph from page 5 of this work: "Just here a little sketch of the history and character of Joseph Smith may be in order. He was born at Sharon, Vermont. The date of his birth is not exactly known, but is supposed to be about the year 1798." Had the author carefully read even one good history of the church written by either side of the controversy, he might easily have found out the exact date of Joseph Smith's birth. His colossal ignorance and carelessness is dimly indicated by this one paragraph.

# Original Articles

## FACTS CONCERNING GRACELAND.

The figures used as a basis for the calculations following in this article are found in a bulletin issued by the Bureau of Education at Washington, District of Columbia, on "Universities, Colleges, and Technological Schools," being a "reprint from the Report of the Commissioner of Education for the year ended June 30, 1912."

The purpose of this article is to place before the people of the church a few facts concerning Graceland College in comparison with other institutions of like character in the United States, rather than to draw conclusions from the facts and figures here presented. Some of these figures speak so loudly for Graceland that certain conclusions are so obviously logical as to need no elucidation.

The first fact we present is this, *Graceland College is more nearly a self-supporting school than the average college institution in the United States.* In support of this statement we present the following comparison of receipts from student fees. In this comparison we have reckoned the receipts from student fees in percentages of total receipts.

Harvard University, average of tuition and other educational fees, about \$180.

Colleges of Iowa, from \$15 to \$90.

Colleges of United States, from \$5 to \$250.






Graceland College, \$30.

Of five hundred ninety-six college institutions in the United States, only forty-five, or a fraction over seven per cent, have a lower tuition fee than Graceland; and all but three of the forty-five receive either government aid or income from endowment funds, in many cases receiving from both sources. Graceland receives from neither.






Of the three colleges mentioned which receive no government aid nor income from endowment, two receive each forty-two per cent of total receipts from student fees, and the third twenty-four per cent, in comparison with Graceland's seventy-one per cent, the balance of total coming from private benefactions and other sources.

Now the question arises, How can it be that Graceland's student fees form so large a percentage of receipts while her tuition and other fees are so low? There are several reasons. First, Graceland receives so very little aid from other sources; second, the teaching force, many of them sacrificing for the good

### I. RECEIPTS FROM STUDENT FEES.

University of California.....		7 per cent
Harvard University .....		22 per cent
Average for 25 Colleges of Iowa.....		20 per cent
Average for 596 Colleges of U. S.....		28 per cent
Graceland College .....		71 per cent

### II. RECEIPTS FROM OTHER SOURCES.

University of California .....		93 per cent
Harvard University .....		78 per cent
Average for 25 Colleges of Iowa.....		80 per cent
Average for 596 Colleges of U. S.....		72 per cent
Graceland College .....		29 per cent

### III. FIGURES UPON WHICH ABOVE TABLES ARE BASED.

Institutions	Student Fees	Other Sources	Total Receipts
University of California .....	\$ 155,516	\$ 2,121,886	\$ 2,277,402
Harvard University .....	859,448	2,998,808	3,858,256
25 Colleges of Iowa .....	713,310	2,841,182	3,554,492
596 Colleges of United States .....	28,792,318	75,721,677	104,514,095
Graceland College .....	17,615	7,078	24,693

The second fact is that, in spite of Graceland's high percentage of receipts from student fees, *very few colleges have a lower tuition fee than Graceland.* Tuition fees are given as follows:

University of California, \$20.

of college and church, receive much less than they could earn in other situations; third, necessity has compelled very economical management.

There is next the third fact that, if Graceland were to receive aid in the same ratio to student fees

as other institutions do, *Graceland should receive many times more aid from private benefactions than she does at present.* The "receipts from other sources" [See table II] come chiefly from the three sources of government aid, endowments, and private benefactions. Graceland, being a church institution without endowment, receives aid from only the last mentioned source, private benefactions. From this source she received, during the year considered, \$7,078. (See tables II and III.) Her student fees were \$17,615. (See table III.)

This brings us to a mathematical proof of our third fact, that Graceland, receiving aid in the same ratio as other institutions, should receive much more than at present. Solve the following problems, the figures for which you will find in table III:

$$\begin{aligned} 155,516 & : 2,121,886 = 17,615 : X. \\ 859,448 & : 2,998,808 = 17,615 : X. \\ 713,310 & : 2,841,182 = 17,615 : X. \\ 28,792,318 & : 75,721,677 = 17,615 : X. \end{aligned}$$

The results we believe will show that receiving aid in the same ratio as:

University of California, Graceland should have received \$240,264.

Harvard University, Graceland should have received \$61,439.

The colleges of Iowa, Graceland should have received \$70,162.

The average college of the United States, Graceland should have received \$46,326.

These figures may be startling, but we have given our authority for the figures used as a basis; the rest is simply a matter of mathematical calculation.

Are the people of the church ready to wipe out the college debt this year by doing no more than is done for the average college of the United States every year?

What do you now think of Graceland's success in a financial way?

What do you now think of the opportunity Graceland offers to the young people of the church through her low tuition and other fees?

What do you now think the church should do for Graceland to put her on an equality with other colleges?

R. J. FARTHING.

• \* \* \* •

### JUDGMENT.

Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Ecclesiastes 12: 13, 14.

In harmony with this statement made by "the preacher," we have one made by Christ himself wherein he says:

Marvel not at this: for the hour is coming in the which all

that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29.

Here we have statements by those who understood what they were saying. One tells us what God shall do with our works; the other what we shall receive for our works. How and where is all this to take place? In the first place, How is God going to bring every work into judgment? In Revelation 20: 12, 13, we read these words spoken by John while on the Isle of Patmos:

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

We see here that God is keeping books, or in other words, a record of our actions, our sayings. And if we cheat, steal from, or rob our brother or fellow man, no matter how small or how great the amount, whether done openly or in secret, it goes down on record against us. On the other hand, every good act that we do either openly or in secret, even to the giving of a cup of cold water, goes down in the books to our credit. This is how our works will be brought into judgment by or through the record kept of them.

As to where it is to take place, Paul tells us in 2 Corinthians 5: 10 that we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body according to that he hath done, whether it be good or bad.

We have found how and where the judgment is to take place. If we are prepared for it and have right on our side we need not fear this judgment. How are we to know when we are in the right? By fearing God and keeping his commandments. If we do this then we are doing our duty, even the whole duty of man.

I do not believe that this duty is comprised in complying with only the first principles of the gospel, but also in the keeping of every other commandment uttered by our Savior. He has said we should love our neighbors as ourselves; that we should love our enemies, doing good to those who hate us, thus showing to the world that we have the truth.

How are we going to do this? By our actions toward each other; by our daily walk and conversation with those with whom we come in contact from day to day, in the shops at work, or on the street, or at social gatherings. Whenever or wherever we have an opportunity to let our light shine we must do so and not hide it under a bushel or anything else. If we keep the commandments our actions of yesterday will not cause us to be afraid to speak to-day, should opportunity afford. If we live as God would have us

live we will speak the truth, the whole truth, and nothing but the truth.

By observing the commandments we will have a record of which we will not be ashamed when we appear before the judgment seat of Christ. And thus will we be able to meet with that innumerable host that have washed their robes white in the blood of the Lamb, singing praises to God and the Lamb.

W. D. BANNISTER.

## Of General Interest

### TENDENCIES TOWARD PAGANISM.

That the next decade will decide whether the civilization of America is to be pagan or Christian was the conclusion reached by Charles A. Ellwood, sociologist at Missouri University, in an address before the Men's Brotherhood of the First Presbyterian Church last night.

Throughout the fabric of present-day civilization Mr. Ellwood traced the taint of paganism. "The modern dance, modern dress, and other evidences of decadence among the wealthy are not in themselves deadly sins, but straws which show which way the wind blows," he said:

It is evidence not that all, but that a vast majority of the people of great wealth are regardless of any standard save that of their own convenience and enjoyment. As to the alienation of the laboring class from Christianity, it has been said by a labor leader that the American laboring man hates the very shadow of the spire of the church.

#### PREACHERS OF CLASS HATE.

The doctrine of class war which is preached is really the doctrine of class hate. They tell us it is the only thing which will lead us out of our trouble. I don't believe it. We never get anything from hate and war but hate and war. We are hardly certain when things may come to a bloody clash between capital and labor. I am not blaming the laboring classes for their attitude toward the church. The church has not existed for them. It has held aloof from them.

Now the educated classes. Are they pagan or Christian? In literature the most quoted poet of the day is Omar Khayyam, who is so bad that he is not even read in Mohammedan lands. His verse, however, expresses the spirit of our age. What is Walt Whitman but an absolute pagan in his doctrine of the glorification of the body and natural passions? Ibsen and Shaw and the whole modern decadent school regard the ideals of Christianity as the most worthless sort of rot.

#### CHRISTIANITY IN BUSINESS.

Two years ago a professor of philosophy in a neighboring state university wrote a book along these lines. Another professor has written a book in which he frankly upholds Greek ideals of religion rather than Christian. Of course, there is being wrought a change, but the people follow slowly. They are still following the nineteenth century philosophy. In religion and ethics I fear the nineteenth century sowed the wind and the twentieth will reap the whirlwind.

Turning to the Christian world, Mr. Ellwood brought forth a burst of applause when he began:

Under the guidance of a Christian President our business

commerce is making a turn toward Christianity and the service of mankind. For fifty years we were bound by a capitalistic idea of no ideals but dividends and profits, no matter what the expense to humanity. I fear it will take the work of a hundred years to undo the work of that fifty.

The fault is not with the system. It all goes back to the lack of character in the individual, and that goes back to the lack of dominance of Christian ideals. We can no longer continue half pagan and half Christian. I say that as a scientific man. Society is at a parting of the ways. Either paganism will engulf Christianity or Christianity will stamp out paganism in the next decade.—*Kansas City Times*, January 23, 1914.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "Two Kinds of Mother."

Two letters have recently come to the editor of this department. One incloses an article which tells first the story of a lonely child in an unheeding home, and afterwards that of a lonely, white-haired mother in that same home after the child had gone from it.

The second letter is from one of our missionaries in the field, and incloses a missive from his mother, written him on his birthday, a letter full of joy and gratitude because his life has been a response to the prayers and toil and care she expended upon him in his early years. This aged mother does not live alone, in a quiet house whose stillness reproaches her; she is surrounded by the innocent mirth, the activity of childhood and youth; her hands minister to the needs of her son's children; her heart is glad in the blessings that crown her days.

### The First Letter.

PLYMOUTH, MASSACHUSETTS, March 6, 1914.

*Dear Sister Salyards:* In reading our HERALD, one of the first things I turn to is the Home Column; for I am the mother of five dear little children, and realize the need of education along the line of caring for them in the way that our heavenly Father requires, that we may meet his approval and feel that we are doing what he would have us do for those he has placed in our keeping.

I always find something of interest in the Column, and try to grasp that which will help me in my work. I have seen many helpful thoughts brought out for our reading from time to time, but have not felt that I could add anything that would be helpful to others. When I read the inclosed confession of a mother in a current publication, I thought it too good to let it pass without offering it to others for their reading, because we, as mothers, may sometime or somewhere neglect our dear children, not intentionally, of course, but because so much is expected of mothers in keeping the home as our friends expect us to keep it and as we like to have it. We must quickly decide which are the most essential or it will be too late, as the mother in the story relates.

30 BAY VIEW AVENUE.

SISTER ADDIE LELAND.

### "A Mother's Confession."

Our space will not permit us to give in full the article offered by our sister; we will therefore give the gist of it.

The mother, making the purported confession, tells of a time when her little boy stood before her, the deep lines of perplexity furrowing his brow as he said, "Mother, please don't always tell me what not to do. Tell me what to do, and

I will do it." She says this led her to discover that the child, as well as herself, had his problem in trying to understand what his mother wanted him to do.

On another occasion the mother had a bitter lesson and again her boy was the teacher. The lesson came to her in the lonely vigils of when she sat by his sick bed and heard the silence of the night broken by his delirious pleadings, "The kindling—the kindling! Please don't scold, mother; I'll make it for you right away. I forgot the kindling—forgot—forgot—the kindling—I forgot!" He was only six. He forgot at six!

God was good to the mother, and her boy lived. She says she was often annoyed by the trail of disorder he left wherever he went, by the mud on his shoes, and the scratches on the furniture. Now her rooms are always quiet, but they are not comforting rooms to her. She wishes she had laughed at the little joke he repeated to her one day when he told her his lesson at school had been about toys, noise, joys, and boys, and his teacher had said they all belonged together.

Once her boy had a little friend playing with him and invited him to stay for dinner, but she sent his invited guest home. Her boy had been full of the joy of hospitality and proud in the liberty he thought was his to invite a friend to dine with him. But she had not approved, and now she finds a great regret in the thought of what she lost that day.

The boy has been gone many years now. She never hears from him, but daily she watches when the postman comes, or when she is in the crowds of the street, or wherever she thinks she might perchance meet him. She sits by the window watching for him. She leaves the curtain up at night, that the light may stream out for him should he be coming home after dark.

This mother loved her child. As she sits alone now and thinks it all over she thinks the mistake she made was partly from the thought that because she loved him, because he was in *her heart*, that was all that really was necessary. She says, "I know now that unless you get into a boy's heart early the door of his heart closes, and you are left waiting on the outside."

Her little boy grew to be a big boy; he passed from childhood to manhood; the wrong influences of the world wove their meshes around him, and she was powerless to help him. All she knew was to disapprove. She attended dutifully to his material wants. She kept his clothes in order, cooked his food, made his bed, and waited for him to come home. For hours at night she lay awake waiting for the sound of his unsteady step and his uncertain hand at the door. Her son was going the drunkard's way and she did not know how to save him.

At last he went away, and she sits waiting. She feeds the hungry who come to her door, always scanning their faces for the lineaments of her boy. She says, "Had I understood the spirit of sympathy, had I understood childhood and unfolding youth, my boy need not have gone away. This is the message of my story. Many a mother mistakes her selfishness for love. No real love exists which does not feel the joy of self-sacrifice. This is the test. I failed in love."

### The Missionary's Letter.

*Dear Home Column:* The missionary received the above-mentioned letter from his mother upon an occasion when he and his wife were away from home doing the Lord's work. He sends the letter to the Home Column, because of wholesome spirituality expressed in it, and also that the historical items may be recorded.

The mother of the missionary, grandmother of his children, had been left to care for the family of seven in the absence of their parents, and she wrote the following letter to her

son upon the occasion of his fortieth birthday, not anticipating that it would be offered for publication.

G—————

March 12, 1914.

*My Dear Son:* Forty years ago to-night you first saw the light in a little upper room about a mile south of Johnsville, Montgomery County, Ohio, on Mr. Jesse Campbell's farm.

Mrs. Belle Campbell and a smart young German doctor were the only attendants besides your dear father, Amos T. ——. How supremely happy was I as with the fond love of a mother I bent my gaze on your luxuriant head of wavy hair.

I had prayed months before that you might be free from blemishes of body and mind. My prayers had been answered, and in two or three days, as you gazed about the room, listening to the ticking of the clock and being surprised and frightened when it would strike, the pretty German girl who worked for me would say, "God love it!"

We were happy parents, watching your development and enjoying your ever changing childish moods, when all too soon our little group (myself with you and the three little brothers who had come after you) were left without your father. Then deep sorrow surged over my soul and left its first imprint in your boyish heart. How I suffered mentally at that great grief, none but the One above unto whom I sought for comfort can know.

The years that ensued were filled with toil, privation, fear, hope, then assurance, and finally the blessed fruition of my fondest dreams when I saw you arrive at that age and condition when I no longer had fear that you would drift away from the church. How gratified I have been all these years as you have studied and advanced in knowledge and ability to impart the same to those who sit in darkness and in the shadow of spiritual death!

To-night as I listen to the instrumental and vocal music in the home, the bubbling over of the innocent mirth of young womanhood, and the prattle of children, and see the eager gaze of your oldest son into the books of his school, I am again made to rejoice, and in hope look beyond to a reuniting of sundered happy ties.

Then, again, when I take a broader view of the providence of God, I see other ties formed through which I have learned so many grand gospel lessons, and through which relationship you got your dear companion who now stands at your side in your ministerial labors with her gift to sing the gospel story into the inner consciousness, thus preparing a people to be gathered into the great garner of God.

To-day I have read Brother John Rushton's masterpiece in *Autumn Leaves*, "Life; its responsibility and glory." I have read and reread it. I thank God for such a mind and such a brotherhood in this church. I have labored and prayed that my posterity also may be able to serve God acceptably, and in this my joy abounds.

How happy we would have been to have had you home on your birthday; but I trust you are laboring and building for eternity, and thus all is well. And I pray that the fruit of your labor may remain and grow to a fitness for the Master's use. May God bless you and your companion and those among whom you labor from time to time, until you shall see the Savior coming in the clouds of heaven, with power and great glory, with all his holy angels.

The two children who were ill are better, and will soon be back to school, but not until the cold snap is over. Did I tell you what little L—— said? He said, "Grandma, when I have done anything that is bad, I cry after I go to bed at night." I then take him on my lap and make him as happy as I can.



You must both of you cease to worry about the children, for all things will come out all right when we are doing our best, and we don't want to have to worry about your being worried. I went the rounds among the children who were ill about two o'clock at night and gave them sweet oil. There should be an elder residing here continually. You must send us a bottle of blessed oil.

I have such a good letter from Sister Sanders. How pleasant and helpful is communion with Saints! She is pleased for your wife's sake that she can leave the care of the family for a while and be with you in the great vineyard of the Lord.

All are retiring now, so I will bid you a fond good-night.

YOUR MOTHER.

Now, I, the missionary, submit the above, which, despite the fact that it is a personal letter, is, nevertheless, fraught with human interest, with this observation: What, indeed, should be the manner of life of sons and daughters who have such mothers, so solicitous for the very best welfare of their children?

May God help us all to be a blessing to the mothers who through loving service and holy ministrations have first blessed us.

A SON.

### The Baby's Eyes.

Reference to the newborn baby in the mother's letter to her son gives us opportunity to introduce here an item which appeared in a daily paper of recent issue. It is to this effect: The State Board of Health of Wisconsin, on the eighteenth day of the present month, sent out three thousand packages of nitrate of silver to the physicians of the State. This is done under a law passed by the last legislature which specifies that the eyes of children at birth must be washed with nitrate of silver to prevent blindness. A recent investigation at the school for the blind at Janesville showed that at least twenty-five per cent of the children there would not be blind, had they been properly treated in infancy.

### Prayer Union.

SUBJECT FOR THE SECOND THURSDAY IN APRIL.

Parents' Day.—Pray for our families and for the families of each other; for the conversion of kindred. Pray that we may all have greater growth in spirituality; that the homes of the Saints may be model Christian homes. Prayers for the sick.

Lesson, Exodus 22: 22-24. Memory verse, James 1: 27. Memory verse for the sick, Zephaniah 3: 12.

### REQUESTS FOR PRAYER.

Sister Elsie Stewart, of Dunlap, Iowa, requests prayer for her little daughter Helen, who has tuberculosis; her little son Dean, who is afflicted, and for her husband, that he may be persuaded to come into the church.

Put your arms around me—  
There, like that;  
I want a little petting  
At life's setting,  
For 'tis harder to be brave  
When feeble age comes creeping  
And finds me weeping,  
Dear ones gone.  
Just a little petting  
At life's setting;  
For I'm old, alone and tired,  
And my long life's work is done  
—Elizabeth Porter Gould.

## Letter Department

TRYON, NEBRASKA, February 20, 1914.

*Editors Herald:* After the discussion held by Zenor and Etzenhouser, Etzenhouser returned again to Tryon. If the general verdict was that the Mormons had done an unwise thing, we believe Zenor has done worse; he, like the silver-smith, thought his craft was in danger, and wanted to lock the house where the debate was held against Etzenhouser. By so doing his best members disagreed with him, and as a result Brother Etzenhouser got the house. The general verdict now by nonmembers of any church is decidedly to the discredit of Zenor.

It might do to close a house against a man in the East, but it will not do in the West. People do not even lock their dwelling houses here. We have come home several times late at night and found some one in bed after they have eaten their supper. This is a free country. We as well as many others have fed hundreds without price.

When the Tryon church was to be built those soliciting said the house would be open to all Christian denominations, so we all contributed toward the building. I am grateful that our sandhill people have the backbone to stick to their agreements. We have nothing to fear. The Lord is able to deliver the honest in heart out of darkness into the marvelous light of his dear Son.

Ever hopeful of the triumph of Zion, I remain,

WILLIAM F. GODFREY.

4 ENERGLYN CRESCENT, PENRYHOEL CAERPHILLY,

GLAMORGANSHIRE, WALES, February 20, 1914.

*Editors Herald:* I have felt cheered from time to time with good news from different parts of the world's harvest field. I rejoice at the success of the Scranton Branch, as I have many dear friends there.

I do not enjoy spreading my troubles abroad in the church papers, as it is common ground that there is trouble of some kind in every branch, district, or mission at some stage or other in its development. There is a skeleton in every closet. It is good news that cheers, and the experience of trial that causes us to grow, if we succeed as well as we ought in our personal endeavors.

What I wish to say is that there are conditions through which we pass in which we ought to use our judgment rather than hastily pass our observations and feelings concerning same into print. There are some personal trials told that inspire and help a struggling child of God on to victory; some are comforted because another has a similar trial or series of trials, hence a fellow feeling is kindled.

I am glad to say that I enjoyed two visits to the Gloucester Branch recently. By request I baptized three young men, not altogether the products of my labors, but the result of the united labors of God and his people. There is that condition of spiritual life at Gloucester which draws those who attend the services into the gospel net. The officers, the two Brethren Trapp, Brethren Mackay, Harris, and Miles, are united and are truly laboring together with God.

I may say that when we lived at Gloucester and at my last visit I felt by the Spirit that there are souls to be gathered in that region between Gloucester and Birmingham. There have been some wonderful prophecies delivered in that branch, to the effect that God was preparing a people there who would readily receive the message.

Two young men were coming out of an atheist meeting. One said, "We'll give up the whole thing (religion)." "No," the other said, "let's go on, on our own." But Brother Meadows met them the same night and bore testimony of

the work, and the one was baptized; the other and his wife are on the road, already satisfied that we have the power of God with us.

Brethren and sisters, it is this drawing power of God that we need. There are so many changing scenes in the history of man. One period has taught cruelty, sword, Devil, and all the horrible pictures of hell and devils as a religious theme.

One extreme is very often accountable for the other. Now it is taught as the Book of Mormon said it would be: There is no devil. There is no hell, and such like. Atheism is declining; agnosticism, that affirms nothing, but the business of which is to deny and cast doubt upon almost every phase of religious life and teaching, is very much alive. It afflicts even those of the church at times. The battle is ever much the same; that sin of unbelief is always anxious to run alongside of our belief and faith.

I trust that things will so work that the good cause in Wales shall be placed upon a firm basis for growth from an organization point of view.

As ever your brother in the one faith,

THOMAS JONES.

DODGE CITY, KANSAS, February 23, 1914.

*Editors Herald:* I wish to know if there are any Saints besides Mrs. Nancy and Mr. E. D. Thorp living in Dodge City, Kansas; if so, we would be glad to hear from them, as we wish to have the district tent brought to open up the work here if possible. Yours in gospel bonds,

1208 SANTA FE TRAIL.

MRS. NANCY THORP.

BAZINE, KANSAS, February 24, 1914.

*Editors Herald:* We have just had a stirring series of sermons here from Brother Alvin Knisley, which have affected the community above what it has experienced for years. An impression has been made which ought to result in good as the time goes on, sooner or later. It is evident that some eyes have been opened and some have pulled up orthodox stakes, whatever the actual outcome.

The Congregational people occupy by purchase the church which they bought from us some time ago when we sold in order to build in Alexander, a few miles east. By consent of their pastor, Brother Knisley held forth in their chapel—for a while! Yes, but “for a while,” for when they found that the strong discourses were influential of much agitation, they banded together and shut the brother out.

Fortunately, a fair-play man with an empty store building near, came to our rescue by offering his building, which was accepted. Furniture being supplied by others, including a stove by our only physician, who has generally been in attendance, the series was resumed. Attendance was increasing in the church to the last, and the seating capacity of our improvised hall was utilized at last meeting.

Some, unable to endure the thought of seeing their children swayed from their old parental moorings, have started a petition to run Brother Knisley out of town—so is the report. Very opportunely our brother says he never is able to do much good till he “gets the Devil raised and old Beelzebub gets his pitch hot.” So goes the battle.

Awaiting the redemption of Zion, I am,

E. H. EBERT.

LOS ANGELES, CALIFORNIA, February 24, 1914.

*Editors Herald:* Wife and I have just returned from a visit to Pacific Grove and Monterey. We were the guests of Elder H. L. Holt and wife while there. It is certainly a most beautiful place. The bay is grand to look upon, and is deep enough for any vessel.

The towns, Old Monterey, New Monterey, and Pacific Grove, are one, all located on the bay. The hills come very near to the water, and are covered with oak and pine trees, which make a beautiful background for the town. There are about fourteen Saints living there who are doing all they can to keep the campfire blazing. They have been greatly handicapped in not having a place to meet except in private houses, which was not very successful. Arrangements are being made to secure a lot with a small building on it, that can be fixed up for a meeting place. This place is centrally located, on the car line. The Macedonian cry has gone forth, Come over and help us. Should there be any of the Saints who could go there and locate I believe the Lord would bless them.

Brother Holt has been preaching in the First Baptist Church evenings for several months, while their minister is away. We had the pleasure of hearing him two evenings, and he preached the true latter-day gospel, and all seemed to enjoy it. Brother Holt had good liberty in telling the glad story. I believe there is a work to be done there. We expect to spend the summer there and help all we can by our presence, if in no other way. We truly hope and pray that others may heed the call and come over and help.

Yours for truth,

H. W. PATTERSON.

UTE, IOWA, February 25, 1914.

*Editors Herald:* Will members of the church who were reared in the Catholic Church please write me and tell me how they heard and when they obeyed the angel's message. Also please give me a record of membership in the Catholic Church. I have been challenged to prove that any Catholic ever left the Catholic Church and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

I have two letters from two brethren who say they were reared in the Roman Catholic Church. The woman challenging says the brothers lie, and can not show that they ever were members of the Catholic Church.

Yours for the onward progress of the gospel,

SADIE BURCH.

MISSOURI VALLEY, IOWA, February 28, 1914.

*Editors Herald:* This is the last day of the conference year, and it has occurred to my mind that your many readers might enjoy reading about what one of the missionaries has done, and what he may think of present conditions, and of what the future portends.

Because of my physical condition, and by the consent and advice of those in authority, my labor has been almost exclusively confined to the branches, more so than at any time during my entire missionary life. In preaching the word, the Lord has graciously blessed me; his Spirit has enlightened my mind; and if at any time he has withheld it, there have been so many times that it has been so graciously bestowed that the disappointment has been soon forgotten.

I have baptized four, the fruit of branch, Sunday school, and home labor. If others have baptized where the writer has labored, let the credit and praise be to him who is always a present help to the missionary. Without his help we labor in vain.

In my visits in the homes of the Saints many opportunities have come to me to give instruction privately with regard to things of special interest to the Saints. It has been my good fortune to attend two district conferences and one reunion.

The spirit of indifference to things religious exists in the world. I discover no change over what I have found in Nebraska, South Dakota, and Iowa, where I have traveled for

the past nine years. If there are other communities where the people flock "like doves to their windows," the missionaries are very fortunate, and they ought to stick to such places. The Saints, some of them, partake of the same spirit. A new preacher, a prominent official, or a conference or reunion will bring increased numbers; the steady, faithful, plodding ones that are always found at the post of duty are few compared with the whole number. The prayer meetings, the barometer of the spirituality of the branch, usually are found near zero.

No greater need presses upon the church to-day than the care of the branches. The need of competent and faithful officers, to feed and nourish the sheep and lambs of the fold. Losses are continuous. We lose many of the young by marriage outside the faith, though sometimes in the church; by isolation from branches, and by ambitions in business and home seeking. I do not mean that these deny faith in the angel message, or that they become dishonest and immoral; the loss is great to the church because of their absence from the local meetings, the lack of their help in Sunday school and Religio work, and a failure on their part to help the church financially; and besides all this the loss of many of their children.

There are some gains through missionary work, where opportunity opens up new places, but the losses are often more than the gains. All homes and communities are not open to welcome the missionary in his official capacity as an ambassador for Christ; as a citizen and friend he will find a welcome, but not otherwise.

If it were the Lord's plan to build up his work in that way he would have said, Scatter to the regions round about; but this not being so, he said, Gather to the regions round about. I know of one community where a church was built at a cost of one thousand dollars. In less than two years it was closed, so far as having regular service is concerned, because most of the people had moved away.

When I entered the church, thirty-six years ago, a great deal of missionary work was done by local ministers. The young men had their first experience in this way. It was quite common at the district conferences to appoint missionaries. Sometimes a young man would spend the winter months in missionary work. I do not know why things have changed, neither do I desire to attach blame to anyone. We have just as good and honorable young men now as then, and some are rendering a faithful service. Much work was done then by the local men in the community near to where they lived. Some of the branches now have a surplus of elders who have the talent and knowledge of the gospel to do successful local work.

The question is sometimes asked, and it may be a proper one, Does the meager supply of the missionaries' families and the uneven struggle to properly care for their children in educational and other matters deter some of our young men from entering the ministry? The law of God teaches equality. We have not yet reached an agreement in theory; in practice, we have not yet touched the border line. The missionaries' families in many instances are called upon to bear an unequal share of the burden in the spread of the gospel, not because it is necessary, but because some are selfish and we have not yet attained to that higher standard of spiritual excellence that God demands of us. One cent a week from twenty-five thousand members would care for twenty-five families, and give each five hundred dollars per year as an allowance.

Another question that is sometimes asked is, Where are the sons of some men who were once famous missionaries in the church? Write a list of the missionaries whose names were household words thirty years ago, and then write the names

of some of their sons and see if you will not find many of them in the world of business, in which they have the confidence and good will of their fellow citizens.

The spirit of gathering is in the minds of the Saints. It must be a proper and lawful condition, for the Lord recognizes it, as found expressed in Doctrine and Covenants 128: 1. It would be just as easy to hold back the tides of the ocean with a hay fork as to crush out the desire for gathering. We can not stop it; we can guide, control and direct it into proper channels. To fail to do this means numerical, financial, and spiritual loss to the church. Whenever the question is brought to my attention I seek and follow the letter and spirit of the instructions as given in the law, as interpreted by the bishopric. I dare not do otherwise and be true to my calling as a representative of the church. My own wisdom can not be substituted for the law, however exacting that law may be. The conditions as portrayed in what follows will in some measure suggest why this desire to gather exists.

Several families that I have visited tell in substance this story: We are more than eight miles from our branch. Sometimes the weather is so bad that we can not attend the meetings. We have several children, getting to be young men and women. The community has many beer and whisky drinkers, Sabbath breakers, and pleasure-lovers. A wedding or a birth is celebrated with a bacchanalian carouse. If we exchange help, which can not be avoided in a farming community, the beer keg and whisky jug are ever present. If our daughters call on their young lady friends, they are subjected to the same temptation.

The saloon is being banished from many towns, only to be transferred to the country places, so far as the drinking goes, the liquor going directly to the country from the brewery and distillery, to be consumed in the homes and at public gatherings. Saints who love their children are anxious to get away from such conditions and go where communities of Saints are being built up, where all such wickedness can be finally banished.

In one village, where a branch has existed for forty years, a very few Saints are left. The young have gone to try the battle of life in the wide world. The little church stands idle—the bell tolls if a missionary comes in. Perhaps six or eight Saints will come, feeble with age; their eyes are dim, and they carry lanterns to find their way. Their love for the gospel has not waned. Their neighbors respect and honor them as good citizens, but nothing can induce them to attend the Saints' church. They may go sometimes, not because they love our religion, but to pay the last act of respect to good neighbors, laying them under the sod to await the resurrection morn. Those Saints say, We would like to spend our last days among the Saints, where we could hear the old, old gospel story, enjoy prayer meetings, and have our hearts made glad in joining in the sweet songs of Zion. Such Saints are not moved, as are some others, by the spirit of unrest that characterizes the world that moves to and fro on land and sea every moment of the day and night, seeking they know not what.

Perhaps the reader thinks that I am a pessimist. Not so. I am an optimist of the truest blue. I see more to encourage than to discourage. There is more sunshine than storm. There is a small army of true and faithful men and women. There is growing up in the church a loyal band of young men and women whose help we can count on. The Lord is at the helm, and he will guide the old gospel ship into the harbor, even should some fall overboard and be lost in the follies and vanities of the world. When we have advanced to that degree of spirituality and righteousness that God can and will bestow upon the church an endowment such as was received on the

day of Pentecost and in the Kirtland Temple, our hearts will be made glad, and we will rejoice because of the many precious souls that have been won to service of Christ. It is coming; God's promises never fail, and if we are found faithfully in our places, at the post of duty, our hearts will be made glad and we will rejoice in God's service.

Yours hopefully,

EDWARD RANNIE.

## News from Missions

### Lamoni Stake.

We have made very satisfactory arrangements for services here in the I. O. O. F. Hall for Saturday night and Sunday. The dailies have all given us space for a notice. The *Plain Dealer* contains a brief explanation of our position as a church historically. In conversation with the editor, Bertha J. Bower, I was much impressed with her fairness and independence. The editors of the other dailies treated us with great respect.

From this place I leave the Lamoni Stake for my home, to prepare work for the Council of the Presidents of Seventy and the First Seventy, some correspondence relating to which now awaits my return home.

The year has not been so strenuous as the years immediately preceding, but the many friends made indicate that my humble labor has been acceptable. Much of the Spirit has been with me in all my labor, though results have not been all I had wished: I am satisfied with the approval of God in that I have done what I could in sowing the seed. Places where there was apparently no interest are evidencing a greater demand for the gospel ministry.

Since the holidays I have labored at Tingley, Evergreen Branch, and this place, and the results have been all that a seed sower could have wished by way of spiritual assistance, the kindness of all, and material help rendered. The points of labor at which there was shown the greatest interest were in the neighborhood of Brother C. C. Hawkins and at Tingley. Brother Hawkins is in the country west of Lucas, Iowa. There is a demand for tent work in several places, where we have been permitted to do but little for the reason that suitable places could not be obtained in which to preach, unless at too great an expense.

In nearly every place where I have labored the Saints have recognized that this was a year that the church was under special instruction to sacrifice in the interests of paying the church debt, and I have occupied every opportunity to urge God's children to sacrifice conveniences for the one thing necessary to be in obedience to the will of heaven, which is, "Owe no man anything but to love one another." With but *very few* exceptions there has been heed paid to this advice, and an effort made to pay individual debts, and to honor God further in paying the church debt, and spirituality like a healing balm has followed such efforts.

The one thing most noticeable as the cause of delinquency among the Saints has been a rebellious disposition shown to those who are designated in the church as "watchmen," and yet there is improvement along this line. Watchmen in several places have been discouraged to some extent by not having the support of those whose efforts were sacrificially given for their welfare. This was the case, however, with our Elder Brother, who endured the contradiction of sinners against themselves. The servant is no better than the Master. God help his servants to endure patiently this opposition, and yet obey the instructions of the Lord by seeing that the law is kept, for this is the only way to *build up* the

church,—the only constructive method. To be swift in purging out iniquity as in Book of Mormon history sometimes is the only safety to the church.

The work of the Publicity Bureau is noticeable in several places. This work was not appreciated when presented to the last General Conference, but when presented this year will meet with hearty approval, I am persuaded.

I am more and more convinced of the meaning and importance of what the Lord commanded the early ministry of this church to do when he said, "Preach nothing but repentance to this generation"; and I can see the necessity of it in the church and out of the church. None are to be baptized except those who show that they have received the Spirit of Christ unto the remission of their sins; and while this may not secure the *quantity*, yet it does secure the *quality* of those who may form a part of the church for which Christ gave himself, being "sanctified and cleansed by the washing of water by the word." (Ephesians 5: 25, 26.) Unless the pure love of God dwells in the heart so that we will show love to those we consider our enemies, providing they will let us, we are not the children of our Father in heaven; and if we salute only those who salute us we do no more than a sinner, no matter how demonstrative that salutation may be. This I have tried to impress upon all, and I am grateful that I have some fruitage from such labor, and have been given grace to keep myself in harmony therewith, and thus I hope to do till the victory is won.

I enjoyed being present at the stake conference and conventions just preceding, and rejoiced in seeing the good Spirit prevail in all the business done. The sermon of Sunday morning portends good for the work if its instructions are heeded by those who heard it.

May grace and peace be multiplied to God's people.

In Christ,

CRESTON, IOWA, March 5, 1914.

J. F. MINTUN.

### Fremont District.

The hand on the dial of time indicates the near approaching end of another General Conference year, and invites us to contemplate not only recent experiences and labor, but to seriously consider the labors of the soon coming conference season.

What are the issues to be met? What developments are at hand? How well are we prepared to perform that labor, meet the issues, and deal with those developments? Shall they be pleasant, profitable, and uplifting to the great cause we love; progressive for the kingdom, and its ministry and membership? Shall the results be divinely helpful, morally and spiritually, to all Saints? Are we all approaching more nearly the Christ ideal in daily life, and gospel duty? Do the glories of the kingdom of heaven, or the glittering bubbles of this age influence us the stronger in our daily life? Which? To these we *must* answer to the Ruler of the kingdom sooner or later.

Are we keeping pace with the onward march of events in the divine economy? Do these considerations appeal to us all personally and powerfully? We are all interlaced in and with the conditions here referred to? We can not separate ourselves from them. These two classes of conditions—righteousness, kingdom of heaven, and unrighteousness, the world and its evils—and the results, good or evil, extend into the ages to come. No escape! Tell us, Saints, what you think.

But I did not nor do I intend to tender an offering on homiletics here, that will come later by our "competents." I only intend to speak of the recent past as it relates to my personal doings and relations therewith.

After attending the conference at Thurman, (old Plum Hollow) October 17, 18, and 19, I was with Tabor Branch, about eight miles to the north, in Fremont County, Iowa, for a time. I was blessed with good liberty while endeavoring to sow the seed of the kingdom of God.

After my effort there, thinking a series of meetings would be profitable at Thurman, I went there, but found that old, familiar "everybody busy," husking corn. Notwithstanding the famine, the people were as busy and the work as much in the way of holding meetings as a Michigan harvest before self-binders came in fashion. But the Saints there, as elsewhere, are attentive to their weekly and midweekly services. Have not held that series of meetings there yet, but hope to some time.

A brief visit to Bartlett, preaching twice, and to Glenwood, the county seat of Mills County, with two sermons, and we, by the influence of circumstances, pulled up at Tabor again. We on our part tried to make our service to the Master the dominant factor while there. We were doubly blessed while there in November. The good Spirit was with us; the Saints seemed edified, others instructed, and on leaving we took with us a needed new suit of clothes provided by the liberality of the Saints of the district. This charity of the Saints found me locked in a velvet lined box regarding the matter until they were prepared to reveal the news to me. It was a complete surprise! Sister Mary Dunsdon-Watkins was the mover forward in that work. I trust our Father will bless the Saints and friends for all their kindnesses and for the sustaining of his servants and work.

Brother Moses Gaylord, president of the Tabor Branch, and Brother Samuel Clark, aiding in church and Sunday school work, are at hand to look to their charge. Brother George Kemp, now past eighty-one years of age, helps in the work as able. He is alive to the work. The work is quite well kept up at Thurman by Brethren Charles Roberts, J. E. Claiborn, J. C. Moore, Madison Leeka, C. W. Forney, and others. Brother Forney is also bishop's agent.

Brethren Nathan L. Mortimore, Frank Becksted, and James Claiborn, our hero of Civil War battles, look after the interests of the cause in Hamburg, and Elder G. Earl Pratt, J. F. Redfield, and Teacher Greenway, stand defensive of the good work at Shenandoah. Brother F. B. Knight, though growing older, is taking oversight of the Glenwood Branch. Brother George M. Steele, and Brother Walling may be able to aid him at no distant day. I look for better days for Glenwood, if it can be looked after soon by those in charge. Henderson Branch continues, with Brother T. A. Hougas, district president, standing sentinel there.

I understand the district has taken measures to supply the popular ministry with the tract, An Open Letter to the Clergy. In this the members of the district are doing a good work. I think, from what I can learn in the limited field I occupy, that the women's clubs have undertaken a heavier "job" than they are able to handle in attempting to remove from the world all they are pleased to call Mormons. The textbook they chose to use is being found to be not altogether reliable, and is not true to records it seeks to show to be false.

The conference held at Hamburg, March 7 and 8, was quite well attended. Branch and ministerial reports were of an encouraging character, and the Saints enjoyed the association. District President T. A. Hougas gave a very encouraging outlook to the work, and seems energetic and hopeful. Brother and Sister James Comstock, with their helpers, are trying to keep the campfire aglow at Riverton. Brother John Huston takes charge of the work in both branch and Sunday school at Bartlett. Brother W. E. Haden was transferred

to the Pottawattamie District after the New Year, and we were left the lone missionary in the Fremont District.

Fremont District has had its trials by Saints removing to other parts, and by deaths, but true, faithful Saints will, by divine aid, win out. Let them not be discouraged.

I have been greatly blessed during the conference year in my humble efforts to sow the seed of the kingdom. Twice have I been encouraged by the Spirit through others to faithfully sow the seed of the kingdom and await results.

With faith in God and his cause unmoved, and with hope for its onward progress in the future, I subscribe myself,

Your brother and collaborer,

COLUMBUS SCOTT.

LAMONI, IOWA, March 16, 1914.

### Southern Indiana.

Wife and I recently returned from a visit to the lower counties of the Southern Indiana District. Since I labored there several years ago a great change has come over the people. They are not as much interested in religion as they used to be. It is harder to get a large crowd in a variety of places than formerly. In relation to our faith, there is less toleration but more investigation. In a word, a sharper line is drawn between those who are favorable to the work and those who are opposed to it. A number have been baptized of recent years, and there is prospect of others. All of this arouses sectarian jealousy, which proves, of course, the cause is marching onward.

We have just come from Paris, Illinois, where we visited relatives and where I preached several sermons. My nephew, Jacob Williamson, secured the use of the First Baptist Church, where I delivered two sermons, and arranged to give two illustrated lectures. Some of the members complained, however, and the minister declared the lectures off. He, too, claims to have consulted the records, and to have learned some things unfavorable to our position.

I changed my meetings to private houses. We had some interesting services, and several gave their names for baptism. I also spoke twice in a large broom factory. In one of these addresses I made plain the distinction between us and the Brighamites. About three hundred hands work there, so I am convinced these speeches did much good. I will visit that place again before General Conference.

I am now engaged in a series of meetings here. We have been peculiarly successful in securing outside attendance. It is the best we ever had here, and the Saints are feeling encouraged. The series, consisting of twenty sermons, is now drawing to a close. I prolonged the effort at the request of the Saints. I have delivered two lantern lectures. These drew larger crowds than the other services, and helped greatly in keeping up attendance and interest.

In gospel bonds,

A. C. BARMORE.

INDIANAPOLIS, INDIANA, March 19, 1914.

It must be so, Plato; thou reasonest well!  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, this inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis heaven itself that points out an hereafter,  
And intimates eternity to man.  
Eternity! thou pleasing, dreadful thought!—Cato.

# News from Branches

## Independence, Missouri.

These are busy days at the center place, with spring breezes, and the bright plumage of red birds, and the sweet songs of returning robins to cheer us onward. The dining hall has been set in order for the General Conference, a commodious room for the Sunday school during the conference has been provided, and much needed brick work connected with the main building has been done.

On Sunday morning, March 8, there were forty present at the early prayer meeting, and on the 15th there was over ninety. On the 15th at Sunday school there were nine hundred and forty-seven; the Sunday before there were one thousand and thirteen present, with a corps of forty officers, one hundred and five teachers, ninety visitors, and with eighty-three in the Beginner Department. A new and interesting feature of the Junior Department is a juvenile orchestra, consisting of over twelve members.

Besides inspiring and instructive preaching meetings, there have been held the interesting gatherings of good literature committee, united church choirs, Sunday school business session, elders' quorum, and those interested in church improvements.

The stake convention and conference convened on Friday and Saturday, the 13th and 14th, at Holden. Then there have been the meetings of the parents at the Columbian School with Sister Yingling president, and of the Sanitarium Patronesses, in charge of Sister E. L. Kelley. The Woman's Auxiliary held an interesting meeting March 15. Blessings and baptisms have been attended to, and expressions of joy and gratitude have been heard at the prayer meetings because of the general spiritual awakening; and March 15 these words came from a brother in the pulpit: "There is no joy, no satisfaction so great as when faithful service is rendered in this work."

ABBIE A. HORTON.

True friends, like ivy and the wall,  
Both stand together, and together fall.—Anon.

## Saint Louis, Missouri.

The first two weeks of February will not be forgotten soon, as we were indeed instructed, strengthened, and built up by the excellent expounding of the beautiful truths contained in the word of God by Brethren J. W. Rushton and Heman C. Smith. It might be pleasing to them to know that thoughts gleaned from their discourses are still topics of conversation. We would that we had the power of expressing all that we felt, and that their discourses could have been reported. Suffice it to say, we are rejoicing more in this great work, in the gift of a Savior who if obeyed will cause us to attain the perfect life and bring man back where he will have the dominion he was intended to have. We trust in the next fifty years we will make greater progress than in the past, though we are glad for the blessings we have received. Two baptisms were performed during the services.

The local branch officers, Sunday school and Religio are all working for the advancement of the cause. Owing to district conference convening in Saint Charles, Missouri, March 14 and 15, no church services except Sunday school will be held at the Saint Louis Branch on the 15th.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

## Central Chicago, Illinois.

On Wednesday evening at the regular prayer service the Spirit was present and was manifested in many of the prayers and testimonies. Much spiritual food is derived at such meetings. It will be necessary for the prayer meeting to be conducted in the large auditorium, as the usual place of meeting is much too small to accommodate the large number that attended, where only a couple of years ago six or seven chairs would suffice. Sunday, March 15, the meeting most enjoyed by the young people was the morning prayer service.

The Central Chicago Branch extends an invitation to any missionary passing through Chicago to or from conference to occupy in our pulpit. With the Spirit always enjoyed, we remain,

In gospel bonds,

SISTER CLARENCE L. WAINWRIGHT.

# Financial Report of Graceland College.

## Endowments and Offerings.

	End.	Off.		End.	Off.		End.	Off.
Rosa and Pauline Davis	10.00		John P. Carson	5.00		Gracia and Mrs. M. B. Nicholson	10.00	
R. Etzenhouser	10.00		Berney Gailbraith	5.00		Mrs. L. Herzing	5.00	
Samuel Sloan	10.00		W. Madison Leeka	10.00		B. W. Taylor	5.00	
L. Colbert	10.00		Burt Hopkins	5.00		Mrs. S. W. and W. E. Nelson	10.00	
Emsley Curtis	10.00		Zilla Moore	5.00		James Gault	2.50	
Mrs. Emsley Curtis	10.00		B. L. Hendrickson	5.00		J. W. Bean and wife	5.00	
Orlando Colbert	10.00		Allen and Nathan Hill	7.50		Edgerton, Alta., S. S.	5.00	
F. N. Lydda		2.00	M. L. Hendrickson	5.00		A. H. Rudd	5.00	
James Stickney	1.00		Samuel Stroh	1.25		Samuel Martin	5.00	
A. Leaverton	1.00		D. T. Williams	5.00		Mina Barber	5.00	
T. H. O'Brien	1.00		Urania Evans	5.00		Mrs. W. B. Purcell	2.50	
E. Harriman	1.00		Agatha Jones	5.00		C. E. Blair	5.00	
Catherine Moore	1.00		Mrs. Pearl Van Eaton	5.00		E. S. Parks	2.50	
Grace McIrmis	1.00		Arthur M. Davis	2.50		Hallie M. Gould	2.50	
J. E. Harriman	1.00		Kate Hanson		6.50	Newport S. S., Garden Grove, California	5.00	
Catherine Wismer	.50		Edna Melisch	5.00		N. C. Anderson	10.00	
A. Trescott	1.00		Mable Melisch	5.00		W. A. Hopkins	5.00	
Mrs. Ledsworth	1.00		Mary Livingston	5.00		Mrs. Belle Royce	5.00	
Albert Fetting	1.00		S. E. Livingston	5.00		Lorena Leeka	5.00	
Frank Betterley	1.00		C. R. Kinner		1.00	F. B. Blair	5.00	
Jennie Hodges	2.00		A. Dallyn		1.00	C. F. Adams	5.00	
Maggie Macgregor	10.00		Orlo Burton		1.00	Mrs. R. C. Elvin	2.50	
Francis C. Booker		1.00	Ella D. Whitehead	5.00		M. N. Ballanger	2.50	
A. B. Richmond	5.00		J. L. Butterworth	5.00		George F. Barraclough	10.00	
Jacob A. Lorange	2.50		Ora Butterworth	5.00		Mrs. William Crick	10.00	
Boston Religio	5.00		T. J. Burch	5.00		M. A. Etzenhouser	5.00	
C. B. Hartshorn	5.00		John Heap	5.00		C. R. Ballantyne	2.50	
Mrs. Marian Dunsdon	5.00		John Siddall	5.00		Ladies Aid, Moorhead, Iowa	5.00	
Honolulu Religio	5.00		Attleboro, Mass., S. S.	2.50		Nellie Aldridge and D. L. Palsgrove	10.00	
Honolulu Sunday School	5.00		Attleboro, Mass., Religio	2.50		Ernest A. Oliver	5.00	
C. C. Randall	5.00		Arthur Epperley	5.00		Leeta McElwain	5.00	
Arch E. McCord	2.50		W. R. Adams	2.50		F. C. Mesie	5.00	
Carrie M. Lewis	5.00		Austin M. Dobson	5.00				
Mary Banta	10.00		Mrs. C. C. Hoague	10.00				
Mrs. Charles Dawson	2.50							

	End.	Off.		End.	Off.		End.	Off.
B. G. Field	5.00		Mrs. M. J. Head	5.00		J. C. McClelland	1.25	
N. T. Ferguson	5.00		John Agenstein	5.00		Anamoose, North Dakota		1.25
Ida M. Wright	5.00		J. E. Hovenga	5.00		Moorhead Sunday School and		10.30
Jessie M. Hart	2.50		A. St. Lewis	5.00		Religio		
R. W. Johnson		3.50	Far West District		6.00	P. W. Fredrickson		12.50
Mrs. Crane	.50		H. R. Harder		.50	May Gillop		.29
First Saint Joseph Branch	5.00		A. Brother		1.00	Union Band Sunday School,		
Jessie J. Ward	5.00		Mrs. William H. Jones		.50	Wilber, Nebraska		3.21
Rachel Leeka	10.00		Levina Jones		.50	Hamilton, Missouri, Branch		4.35
E. B. Lewis	5.00		Sam Dixon		.50	Wilber, Nebraska, Religio		1.00
Mrs. John Ross	2.50		Council Bluffs		4.00	Wilber, Nebraska, Branch		6.79
J. F. Ferris	5.00		James Christensen	5.00		Ephraim Squire	5.00	
Fred Ode	5.00		Council Bluffs		11.00	Jessie T. Flemming		1.00
James Comstock	5.00		E. L. Henson	2.50		Lamoni Branch		3.00
Annie Leather	5.00		Mrs. Julia C. Busiel	2.50		Lamoni Branch (Mrs. Cracraft)		.10
Thomas N. Franklin	5.00		Gallen Branch Sunday school	5.00		Akron, Ohio, Branch		2.00
L. H. Trowbridge	5.00		Charles E. Douglas	5.00		Alma Branch, Hardin, Missouri		4.45
C. A. and Elizabeth Parkin	5.00		Charles France	5.00		Salt Lake Branch		7.30
S. Penfold	5.00		Mrs. Editha Bradford	5.00		Salt Lake Sunday School		1.08
Joseph Dobson	10.00		Jay Leeka	5.00		C. A. Smurthwaite	10.00	
D. and L. Cato	5.00		Mrs. A. Badham	5.00		Bemidji, Minnesota, Branch		1.54
George E. McConley	5.00		Mrs. J. D. Wickes	1.00		Selling, Oklahoma, Branch		1.20
Mrs. I. Redfield	5.00		O. L. Bradford	1.25		Bartlesville, Oklahoma, Sun-		
W. H. Warden	2.50		Mr. A. B. Crain	.50		day School		1.63
T. S. Brown	5.00		G. S. Warren	2.50		Crescent, Iowa, Branch		6.45
Mrs. A. S. Brown	5.00		Mrs. A. E. Dempsey	5.00		Crescent, Iowa, Sunday School		4.24
Lester Whiting	2.50		Mrs. John J. Parker	5.00		Crescent, Iowa, Religio		2.36
W. B. Paul	5.00		H. C. Burgess	2.50		Louisville, Kentucky, Branch		1.00
A. N. Neiman	1.00		J. S. Andes	2.50		New Albany Branch		1.00
Katie Reek	5.00		B. D. Andes	2.50		Belding, Michigan, Branch		3.00
C. D. V. McMurty	5.00		S. H. Simmons	2.50		Fairland, Oklahoma, per		
Emiline McLeod	5.00		Dania Swenson	2.50		Rhonemus		1.25
A. H. Story	5.00		Victor Hinkle	5.00		Belvidere, Illinois, per Damron		2.00
Oscar Anderson	5.00		Far West Sunday school	2.00		Bedison Branch, Clyde, Mis-		
Mrs. Belle Anderson	5.00		Alice Strickland	5.00		souri		3.55
Mrs. C. A. Clark	5.00		Elizabeth Jackson	10.00		Homestead Branch, Alexander,		
Clyde Richardson	5.00		Mary L. McRoberts	15.00		Kansas		3.15
Robert Kemp	5.00		Doctor W. P. Bush	10.00		Homestead Sunday School		.32
Sarah A. Hills	5.00		Julia A. Crocker	10.00		Mr. and Mrs. W. C. Jones		2.00
E. E. Gilbert	5.00		Mrs. S. R. Wiley	10.00		Tabor Sunday School		4.15
E. H. Hilliard	10.00		Mrs. Elizabeth Pickles	5.00		Thurman, Iowa, Branch		50.00
Eli Hayer	5.00		Elmer E. Hartsough	5.00		A. J. Jones		2.00
E. R. Davis	5.00		Mrs. Ruby Faunce	5.00		Oak Ridge Branch		3.50
L. M. Condit	5.00		Amy Parr	5.00		Thurman, Iowa, Branch		3.37
George Reeves	10.00		Moorhead Ladies Aid	5.00		R. C. Lewis	10.00	
A. H. Adams	10.00		Grace Leland	2.50		Sunnyvale Branch, Viceroy,		
Ella Harris	5.00		Mrs. M. H. Faunce	2.50		Saskatchewan		3.55
William Sparling	5.00		Hugh Thornton	5.00		Stonington, Maine		5.30
Bertha A. Greer	10.00		Ella E. Fuller	5.00		M. D. Murdock		1.00
John H. Moore	10.00		Boyd Johnson	5.00		Peter Price		2.00
Mrs. J. A. Saxe	2.50		Boston Sunday School	5.00		Blenheim Branch		1.50
Doctor John Gilbert	5.00		Thomas Leitch	10.00		Cedar Springs, Ontario		2.71
H. S. Gamet	5.00		S. Dempsey	30.00		Chatham Branch		9.13
William Schade	5.00		A. B. Kibler	5.00		Riverton, Iowa, Branch		4.25
Richard Jaques	.50		G. H. Wixom	5.00		Mrs. Harrison		1.00
Garden Grove Religio, Calif.	2.00		N. Carmichael	5.00		Pearl Hatcher		1.00
Henry C. Smith		1.00	J. H. and Mrs. K. J. Hastings	10.00		C. Allen		.25
Walter W. Head	5.00		Wallace N. Robinson	10.00		Joy, Illinois, Branch		11.25
Mrs. O. W. Propst	5.00		Lucille Robinson	10.00		C. S. Van Eaton		5.00
A. S. Masterson	2.50		William F. Gard	5.00		B. D. Fleet		10.00
R. B. Leeka	10.00		Ribstone, Alberta, Sunday		5.00	H. W. Teale		2.50
N. L. Mortimore	5.00		school			White-Smith Furniture Co.		10.00
C. R. Lewis	2.00		Northern California Sunday			Farmers Bank		5.00
R. A. Drake	5.00		School		10.00	State Savings Bank		50.00
Mrs. C. E. Everett	5.00		A. Carmichael	10.00		Joe Silver		1.00
D. A. Holcomb		1.00	Howard L. Reynolds	5.00		McElroy Drug Store		1.00
R. A. Broillar	5.00		John A. McGuire	20.00		Fred Roberts		1.00
Mrs. Mary E. Pesler		1.00	H. A. Sprague	5.00		Herald Publishing House		15.00
A. Z. Rudd	5.00		W. A. Page	2.50		San Francisco Religio		3.50
Mrs. E. E. Brannon	2.50		Franklin Wiley	1.00		Irrington Branch		2.50
Independence Z. R.-L. S.	10.00		J. W. Steele	2.50		Oakland, California, Branch		16.07
John Brocken	5.00		B. E. Bergersen	5.00		Oakland, California, Sunday		15.00
W. Brothers	5.00		P. W. Martin	5.00		School		
Gertrude Howland	5.00		Mrs. John D. Williams	5.00		Andover Branch		5.96
Arthur N. Nickerson	5.00		Miss Julia Slover	1.00		Fredrick Ode		5.00
Sylvia Nickerson	5.00		Nephi Yocum	2.50		Fargo, North Dakota, Branch		
L. W. Newcomb	2.50		W. H. Daugherty and wife	5.00		and Sunday School		3.13
E. S. Tainter	10.00		Mrs. S. R. Gover	2.50		Inman, Nebraska, Branch and		
Offerings from Massachusetts		19.00	J. Jay Phare	5.00		Sunday School		9.20
per J. F. Garver			Lamoni Branch		71.63	Hiteman, Iowa, Branch		7.40
Annie Allen	5.00		Cyril Wight	5.00		Hiteman, Iowa, Sunday School		2.17
Massachusetts District Religio			Mrs. H. L. Logan	2.50		Lees Summit, Missouri, Branch		3.15
Association	5.00		Sarah A. Vaughn	5.00		First Saint Joseph Branch		9.25
Mrs. A. J. Young	10.00		Oland Branch		6.83	Sagle, Idaho, Branch		3.35
J. M. Robinson	5.00		Avery Texas, Branch		2.10	Bay Port, Michigan		9.10
J. M. Thomas	2.50		Mr. and Mrs. James Dawson	5.00		Applegate, Michigan, Branch		2.35
George E. Curtis	2.50		Lamoni Branch		5.00	Lida Bennington	5.00	
Saskatchewan, Alberta, Dis-			Warm Spring Sunday School		5.00	Markey, Michigan		2.45
trict Association	15.00		Appleton, Wisconsin, Branch		5.20	Port Huron Branch		2.10
Ellis and Mrs. Short	10.00		Hudson Sunday School		3.80	Chatham, Ontario, Sunday		
Sarah J. Ross	10.00		William McMurdo	5.00	2.00	School		1.90
William McGowen	5.00		John G. Smith			Clear Lake Sunday School		2.95
W. E. Wakeland	5.00		Gallen Sunday School, Michi-		1.00	Allenton, Michigan, Branch		2.65
Detroit Local Z. R.-L. S.	5.00		gan		2.97	Joseph E. Betts	2.50	
Star Corless	2.50		Mrs. Ruth Archer and others		.40	Charles City, Iowa, Sunday		
Earl F. Audet	5.00		Clinton, Iowa, Branch		6.35	School		1.31
Peter Kaufman	5.00		Centerville, Iowa, Branch		1.50	Canton, Ohio, Sunday School		3.32
S. A. Burgess	5.00		Dahinda Sunday School		.59	Janesville, Wisconsin, Branch		6.50
Harold Baughman	2.50		Dahinda Branch		5.82	Evansville, Wisconsin, Branch		2.60
E. O. Hinderks	2.50		Sparta, Michigan, Branch		2.00	Oelwein, Iowa, Sunday School		1.65
Reuben Gabler		1.00	Harlan, Iowa, Branch		4.15	Betland Branch		1.50
Louella Benedict		15.00	Evergreen Branch, Detroit,			Second Saint Joseph		1.50
F. H. and Julia Brogden	10.00		Michigan		8.84	Wheeling, West Virginia		3.57
Homer Shupe	5.00	.05	Purcell, Missouri, Branch		2.97	Branch		
Josephine Anthony	5.00		Staubenville, Ohio, Branch		1.30	Wheeling, West Virginia, Sun-		
East Michigan Sunday School			Waterford, Ontario		3.80	day School		2.43
Association	5.00		Eldorado Springs, Missouri		18.55	Gulliver, Michigan, Sunday		
East Michigan Religio	5.00					School		3.75
						Denver, Colorado		8.41

	End.	Off.		End.	Off.		End.	Off.
Rozeman, Montana, Sunday School		2.80	Robert Aschambault		3.00	Columbus, Ohio, Religio		.44
Buffalo Prairie Branch		8.00	L. D. Rodgers		5.00	Victor Elkoff		1.00
Kingston, Missouri, Sunday School		.65	Melvina Heavener		5.00	Fred Cobar		1.00
Piedmont, Oklahoma		5.50	Sister A. E. Bockner		1.00	Henry Lemere		.50
Central Chicago Branch		5.22	F. W. Brinkhoff		5.00	Deselm Sunday School		.17
Central Chicago Sunday School		2.97	A friend		.25	R. A. Broliar		5.00
Xenia, Illinois		6.00	Ola Amundson		1.00	J. E. Davis	1.00	
Boone, Iowa, Branch		1.00	Alex Black		5.00	Stevenson, Ontario, Branch		5.00
Weir, Kansas		1.30	Mrs. B. C. Kennish		2.00	Sioux City, Iowa, Branch		5.20
Webb City, Missouri, Religio		1.25	Mary A. Peasley		1.00	Sam Shakespeare	5.00	
Webb City, Missouri, Branch		2.00	Ruth Densmore		.50	Spire Hill, Saskatchewan, Sunday School		5.00
Webb City, Missouri, Sunday School		8.00	Nellie Kemmish		.10	Los Angeles, California, Branch		30.00
Coal Hill Branch		2.00	E. O. Bartholemew		1.50	R. T. Cooper	10.00	
Angola Branch		1.64	Mrs. Lovina Dulin		.50	The Pleasant Hope Branch		8.45
Coldwater Sunday School		3.05	Sister James Caffall		1.00	Carrie M. Lewis	5.00	
Spokane, Washington	10.00		R. A. Ballantyne	10.00		Island Branch		3.88
Ward, Iowa		3.30	Emma Hall		.50	Fraze, Minnesota, Sunday School		1.30
Sadie Hanson	5.00		Hattie Benedict		1.00	Argentine, Kansas, Sunday School		4.17
Ceres Branch		4.66	Saint Louis Sunday School		3.85	The Baldwin Branch		1.00
Wallaceburg, Ontario		4.77	Lansdowne, Illinois, Sunday School		5.62	Cleveland Branch		3.50
Seneca, Illinois		16.25	Saint Louis Branch		2.33	Cleveland Sunday School		5.60
Sacramento, California, Sunday School		2.24	Lansdowne, Illinois, Branch		3.15	Cleveland Religio		1.00
Sacramento, California, Branch		6.40	Zion's Hill Sunday School		1.50	Pittsburg Branch		2.35
Sacramento, California, Religio		2.10	Radville, Saskatchewan		4.00	Creola Branch		2.31
Dow City, Iowa, Branch		6.25	Roslyn, Washington		2.50	Temple Branch		2.25
River Philip, Nova Scotia, Branch		1.50	Garden Grove Sunday School		2.78	Everett, Washington, Religio		.87
Williamsdale, Nova Scotia, Branch		2.00	Manitowaning, Ontario		1.70	Omaha, Nebraska, Branch		6.61
Iamoni, Iowa, Branch	10.00		Hillman, Michigan		1.75	Omaha, Nebraska, Religio		2.82
Boyne City, Michigan		6.25	Lucas, Iowa		2.85	Bear Lake, Michigan, Branch		1.60
Magnolia Branch		8.00	Oland Branch		1.00	Pleasant View Branch		1.25
Portsmouth, Iowa		3.96	Rich Hill, Missouri		1.50	Anna Mae Morgan		5.00
Provo, Utah		3.30	Union Branch		1.45	J. A. Gunsolley		5.00
Toledo, Ohio, Branch		3.00	Woodbine Branch		9.81	W. B. Paul		2.00
Michael Wagner		5.00	Sago, Idaho, Branch		.25	R. W. Johnson		4.50
Saint Louis Branch		11.26	Burlington, Iowa, Branch		5.05	Dora Work		.25
Oak Hill Branch		5.90	Gilford, Missouri, Branch		3.25	J. L. Bouton		1.00
South Side Independence		8.16	Evansville, Wisconsin, Branch		1.00	Orlando Work		1.00
Eustis, Nebraska, Sunday School		7.20	H. S. Pankey	5.00		Henry Kaestner		.25
Saint Clair, Michigan, Sunday School		3.10	Bessie Bemis		.22	Ella Bouton		.25
Coalville, Iowa Sunday School		1.82	Wheatville Branch		7.25	D. D. Young		1.00
Coalville, Iowa, Religio		.30	Whittemore, Michigan, Branch		4.38	Emma Steckel		.50
Coalville, Iowa, Ladies Aid		.50	Mrs. Emanda Graham		1.00	Roy M. Young		1.00
Coalville, Iowa, Branch		6.14	Armstrong Branch		9.90	A. L. Keen		1.00
Bevier Sunday School		1.78	Marion, Michigan, Branch		2.00	Soren Oleson		10.00
Bevier Branch		5.35	Cameron, Missouri		3.75	Three Rivers Branch		2.00
New Westminster B. C. S. S.		3.35	Joplin, Missouri, Branch		3.40	R. A. Satterfield		7.50
Portland, Oregon, Branch		3.80	S. G. Carrow	2.50		Ashland, Wisconsin, Sunday School		2.75
Portland, Oregon, Sunday School		2.70	Mrs. M. B. Nicholson		5.00	A Sister		5.00
Fayette, City, Pennsylvania		4.25	W. Maddock		1.00	Springfield, Missouri, Branch		3.00
Minden City Branch		2.35	West Jonesport, Maine, Branch		2.00	Bellaire, Michigan, Branch	16.40	
Hamilton, Ontario		4.60	Stratford, Ontario, Branch		3.80	Charles Crabb		1.00
E. E. Hamann	2.50		Des Moines, Iowa, Branch		4.86	W. L. Bennett	10.00	
Mary Hawkins		.10	Little Deer Isle, Maine		3.00	Zion's Star Sunday School		3.12
Ann Binstead		.25	Nebraska City, Nebraska, Branch		5.40	Zion's Star Sunday School	5.00	
Rising Hope Sunday School	5.00	5.33	Glenwood, Iowa, Branch		2.15	Cold Water, Michigan, Bank		5.01
B-leville, Illinois		6.50	First Chicago Branch		5.55	D. A. Hill		5.00
Hope of Israel Sunday School		2.86	Attleboro, Massachusetts, Sunday School		1.35	N. Wilson		10.00
Farmington, Iowa, Branch		2.00	Sister Rodgers		.25	J. W. Darling		25.00
New Port Branch	10.00		Star of Bethlehem Sunday School		29.55	Loan Store Branch		1.30
Plano, Illinois, Branch		4.70	Grandford, Ontario, Sunday School		2.20	Mrs. Rosa Neill and family	10.00	
Mondamin, Iowa		14.50	Condon, Oregon, Sunday School		11.25	Mitchell, Ontario, Branch		1.30
Nevada, Missouri		3.00	Jonesport, Maine, Sunday School		10.55	J. J. Moffet		1.50
C. W. Keck	5.00		A. D. Smith		.50	Patroness Society		73.60
Macedonia Branch		10.60	Vier Haldien		.22	New Philadelphia, Ohio, Branch		3.10
Mrs. M. E. Hougas		10.00	East Saint Louis Sunday School		.86	Mrs. A. B. Crain		.50
T. A. Hougas		10.00	Columbus, Kansas, Branch		1.25	Chatham, Ontario, Saints		2.25
Keokuk, Iowa, Sunday School		3.30	East Saint Louis Branch		2.35	Malad, Idaho, Branch		2.05
San Francisco, California, Sunday School		5.10	San Bernardino Branch		7.25	Samuel E. Walker		.50
Coleman, Michigan, Sunday School		1.40	Mr. and Mrs. A. E. Greenchields		1.00	B. S. Lambkins		6.25
Mallard, Iowa, Branch		5.00	J. F. Hopkins		1.00	Interest on Note of Julia Thomas		5.00
Gallands Grove, Iowa, Branch		5.75	Mrs. J. F. Hopkins		1.00	Anonymous		9.70
Deloit, Iowa		5.65	John and Kate Smith		5.00	France Lumber Company		5.00
Valley Junction, Wisconsin, Sunday School		1.00	The Melby, North Dakota, Saints		2.55	C. E. Blair	10.00	
Beardstown, Illinois		1.00	Seattle, Washington, Branch	16.45		Luella Benedict		8.50
Warton, Ontario, Branch		1.76	Everett, Washington, Sunday School		1.25	F. J. Ebeling	10.00	
Carson, Iowa, Branch		5.00	The Vancouver, British Columbia, Ladies Aid Society		2.00	Mary Harger		1.00
Star of Hope Sunday School		2.00	Chilliwack, British Columbia		6.00	J. R. Lambert		1.00
Zion's Star Sunday School		3.00	Flint, Michigan, Branch	19.75		S. Stroh		1.25
J. W. DePriest and family		1.00	The Plymouth, Massachusetts, Saints		1.96	Saskatchewan District	50.00	
Bennington Sunday School		2.30	Chetek, Wisconsin, Sunday School		.99	Arch E. McCord	2.50	
Alpena, Michigan		1.06	Chetek, Wisconsin, Branch		2.78	Mrs. Joseph LaFrance		1.00
Lake, Michigan, Sunday School		.66	Chetek, Wisconsin, Saints		1.75	William Wiley		5.00
Buchanan Branch		3.00	Traverse City, Michigan		2.92	E. D. McKeay		2.00
Deer Lodge, Montana, Branch	13.00		Post Oak, Mississippi, Branch		2.00	O. E. Murdock		5.00
Cash, Michigan, Branch		2.56	Higbee, Missouri, Branch		2.50	J. L. W. Jaspersen		5.00
Stewartsville, Missouri, Branch		4.74	Stewartsville, Missouri, Sunday School		4.25	Hugh McNutt	10.00	
O'Fallon, Illinois, Sunday School		.45	Francis, Saskatchewan, Sunday School		2.70	Roy S. Budd		5.00
O'Fallon, Illinois, Branch		1.85	Niagara Falls, New York, Branch		6.85	Emma B. Lewis		5.00
Anon McIntyre	5.00		Proton Branch		4.45	Ethel I. Skank		5.00
Rufus Culp		.20	Fort Scott, Kansas		1.85	Pauline Anthony		2.00
Marguerete Neville		.50	Mrs. Anselth Jones		.50	Cherokee, Iowa, Branch	5.00	
Robert Fuller		.10	Chico, California, Branch	2.00		William Sparling		1.50
Mary A. Gordon		.50				Xenia, Illinois, Branch		1.75
Lemuel Curry		1.00				Free Soil, Michigan, Branch		5.65
J. A. Adair		2.50				W. G. Plain	.50	
F. E. Bone		3.00				Anna Dancer		25.00
						E. N. McCall		2.25
						Mrs. L. Herzing	5.00	
						Jephth Scott		1.00
						Canada Center Sunday School		2.00
						Benjamin H. Frank	2.50	



	End.	Off.		End.	Off.		End.	Off.
Garafraxa Branch		7.00	C. H. Affey	1.00		Springerton, Illinois, Branch		1.30
Mrs. Ida M. Sperry	5.00		Ora Butterworth	5.00		J. W. Barnett		1.00
William Bradbury	5.00		C. B. Bardsleigh	5.00		Mrs. J. Wismer		1.00
Middleton, Ohio, Branch		1.10	Sarah J. Ross	5.00		Mrs. Sophia T. Day		2.50
C. E. Blair	5.00		Mrs. J. D. Wickes	1.00		Mohall, North Dakota, Saints		
H. S. Gamut	5.00		Grace Kelley Briggs	2.50		and friends		1.70
Mrs. J. F. Frazer	5.00		John Siddall	5.00		Thurman, Iowa, Sunday School		2.88
E. E. Gilbert	5.00		Fred Ode	5.00		Theodore, Alabama, Branch		2.75
Lorena Leeka	5.00		M. E. Hougas	5.00		W. I. Arnold		6.20
Mr. and Mrs. W. W. Harts-			D. Hougas	5.00		Knobnoster, Missouri, Branch		7.50
horne	5.00		W. M. Aylor	10.00		Vera, Oklahoma, Branch		2.45
J. H. Mather	10.00		John Heap	5.00		New Albany, Indiana, Branch		1.15
John Pipergerdes		1.00	Attleboro Sunday School and			Second Kansas City Branch		2.60
Peter Christainsen		.25	Religio	5.00		Vancouver, Wash., Branch		2.76
Ravina, Ontario, Branch		1.00	Hallie M. Gould	2.50		S. M. Long and Alabama		
A. H. Epperly	5.00		Dave and Lillie Cato	5.00		Saints		1.50
W. R. Adams	2.50		Ella Harris	5.00		Fulton, Iowa, Branch		2.65
Anna DeJong	5.00		E. A. Wilke and wife	5.00		R. O. Flanders		1.00
Barney Gailbraith	5.00		Harvey Sandy	10.00		W. B. Weston		5.00
J. P. Walsh	5.00		Thomas Franklin	5.00		Pleasant, Alabama, Branch		12.00
Ralph Harder	5.00		J. D. Hewitt	5.00		Council Bluffs, Iowa, Branch		5.15
E. W. Blair and wife	10.00		Mrs. A. E. Dempsey	5.00		Malvern Hill, Kansas, Branch		5.00
J. L. and Christine Butter-			A. L. Sanford	2.50		Onaway, Michigan, Branch		1.50
worth	5.00		Allen Benjamin	1.00		Independence, Mo., Branch		153.05
Charles France	5.00		Lester Whiting	2.50		Minnesota Branch, Saskatche-		
Mrs. Marian Dunston	5.00		H. Thornton	2.50		wan		7.40
J. H. Lawrence	2.50		Peter Kaufman	5.00		Minnesota Sunday School, Sas-		
E. E. Long	5.00		Ada Sanford	2.50		katchewan		7.00
Mrs. M. Crawford		.50	Elizabeth Pickles	5.00		Minnesota Religio, Saskatche-		
Belle Talcott		1.00	Brother and Sister A. Anderson		3.00	wan		1.00
A. D. and A. E. Mattatall		1.25	Mrs. A. Badham	5.00		San Jose, California, Branch		3.45
Norman Smith		1.00	Mrs. Walter Armstrong		5.00	Beaverton, Michigan, Sunday		
W. F. Ferguson		1.60	Nephi Yocum	2.50		School		.90
Maddock		1.00	Jessie L. Hart	2.50		Millett Sunday School, Alberta		2.20
Mr. and Mrs. D. Miller	5.00		Mrs. J. H. Royce	5.00		Mrs. P. B. Wolf		1.00
Mrs. M. A. Etzenhouser	5.00		Mrs. B. F. Wheeler	2.50		Taberville, Missouri, Branch		4.00
Mrs. Robert Camp	5.00		Mrs. G. H. Hillard	5.00		Unity, Illinois, Branch		5.75
Sarah A. Hills	5.00		J. S. Andes		7.80	Edgerton Junction, Iowa,		
W. M. Barrett		50.00	Mr. and Mrs. F. C. Mesle	5.00		Branch		4.80
Z. J. Lewis	10.00		Saskatchewan District	50.00		Warrensburg, Sunday School		4.54
Fanning, Kansas		6.50	Thomas Scott	5.00		Fresno Saints, California		3.60
J. C. Virgin	10.00		S. A. Martin	5.00		Gameron, Ontario, Branch		.90
C. F. Adams	5.00		W. N. Robinson	10.00		Mrs. L. O. Delt, Ontario		5.00
Mrs. Margaret Roell	.50		J. A. Allen		2.00	Logan, Iowa, Branch		4.15
P. W. Martin	1.00		F. C. Oviatt	10.00		Saint Joseph, Missouri, Branch		1.20
San Francisco Branch		9.50	Saskatchewan Sunday School			Saint Joseph, Missouri, Sunday		
David J. Moore		1.25	Association	15.00		School		3.79
Mrs. George Green		1.00	Mrs. R. S. Leeka	5.00		Saint Joseph, Missouri, Religio		.93
Myrtle Ballantyne	5.00		W. M. Leeka	10.00		Grand View Mission, Kansas		2.16
Mary H. Glenn	1.00		Eli Hayer	5.00		Halleyville, Oklahoma, Branch		2.10
Houston Glenn	5.00		Mrs. Nellie Aldredge	5.00		Carson, Nevada, Branch		5.00
Wabash, Ontario, Branch		2.35	B. E. Bergersen	5.00		Honolulu Branch		10.70
Annie Leather	5.00		N. L. Mortimore	5.00		Sandy Hill, Iowa, Sunday		
Annie E. Allen	5.00		Sharon, Pa., Branch		1.73	School		1.50
A. E. Larson	5.00		Sharon, Pa., Sunday School	.68		Jennie Sprague		2.00
James Comstock	5.00		Sharon, Pa., Religio	.59		Mrs. L. H. Duvic		1.50
Thomas Leitch	5.00		Herald Baughman	2.50		Mrs. F. Hopper		1.50
C. C. Randall	5.00		Vaughn Bailey	5.00		Phillip and J. C. Jolley		1.00
W. F. Ferguson	5.00		Mrs. E. E. and Jennie Holman	1.50		Cadillac, Michigan, Sunday		
William I. Murray	2.00		Bertha Steele	1.00		School		1.50
Gerrit Juergens	20.00		Mary E. Steele	5.00		Nancy Clulow		1.00
Elias Hinderks	2.50		A. E. Fletcher	20.00		Lizzie Clark		1.00
Isaac Carlile	3.50		S. H. Simmons	2.50		A. Sister		2.00
Isaac Carlile		1.00	J. S. Andes	2.50		G. Edgar Wood	10.15	
A. H. Anderson	10.00		Far West Sunday School	1.00		E. J. Epperley	7.50	
Elmer B. Lewis	5.00		C. A. Parkin and wife	10.00		Benjamin Chapman		2.50
Ida M. Wright	5.00		William McMurdo	5.00		Madison, Wisconsin, Branch		12.00
M. B. Nicholson	5.00		E. R. Davis	5.00		Mrs. S. W. Nelson	5.00	
Gracia Nicholson	5.00		A. H. Rudd	5.00		Lea and Myra Nelson	5.00	
Frank Coney	5.00		Mrs. E. E. Stewart	5.00		Pearl M. Stubbart		10.00
Noah Bowman		5.00	Cyril Wight	5.00		W. J. Mather		5.00
Centralia, Washington, Branch		2.00	G. M. Davis		.25	Miss Mabel Mehlich	5.00	
L. B. Moore	5.00		Edgerton, Alberta, Sunday			George H. Brayton	10.00	.25
J. R. Grenawalt	5.00		School	5.00		Bessie M. Sears	5.00	
J. E. Hovenga	5.00		E. A. Mehlich and wife	10.00		Massachusetts District Religio,		
Joseph Bates	5.00		K. J. Reek	5.00		per Robley	5.00	
O. E. Murdock	5.00		S. R. Gover	2.50		Charles E. Douglas	2.50	
C. A. Clark	5.00		Eugene Davis	10.00		Edna Mehlich	5.00	
Mrs. Sadie Hansen	5.00		Hessel Vanderfute	1.00		Clarence Skinner		1.00
Ella D. Whitehead	5.00		Bertha A. Greer	10.00		Mrs. E. E. Hartsough	5.00	
Miss Mary Scott		1.00	Lillie S. Butler	5.00		Ruth M. Spaulding	10.00	
S. B. Kibler	5.00		P. W. Martin	5.00		Richard Jaques	.50	
Zella Moore	5.00		B. W. Taylor	5.00		Fred A. Fry		7.25
J. Sandage	2.50		B. G. Field	5.00		Mary Festler		1.00
C. E. Constance		.50	A. St. Lewis	5.00		Mrs. Bert G. Horne	1.75	
Elvina Kindig	5.00		E. A. Oliver	5.00		X. Y. Z.		3.75
Mrs. John Ross	2.50		G. H. Wixom and Fred Hog-			William F. Shaub	2.50	
D. L. Palsgrove	10.00		ben	5.00		Herald Office		.40
Joseph Buckley	5.00		Hosea Burke	1.00		Mary E. Condit	5.00	
C. R. Valentine	2.50		Marie J. F. Adamson		1.50	Mary C. Banta	5.00	
S. Penfold	5.00		W. E. Wakeland	5.00		A. friend		1.00
Agetha Jones	5.00		Edward Iugham	10.00		Mrs. Julia C. Busiel	1.00	
B. L. Hendrickson	5.00		J. S. Andes	2.50		George McConley	5.00	
M. L. Hendrickson	5.00		Mrs. C. Weiler	2.50		Frank Steele	7.50	
Mrs. E. S. Tainter	10.00		Taylorville Sunday School, Il-			Oscar Anderson and wife	20.00	
F. J. Agestein	5.00		inois	5.00	1.50	Grace Poole		.08
F. B. Blair	5.00		Sarah Askin	12.00		C. Malcor	5.00	
O. H. Storey	5.00		Melvina Heavener	10.00		C. O. Myers		4.78
Saint Joseph Religio	5.00		Mrs. Rose Dearbs	25.00		Boyd Johnson	5.00	
Mrs. Pearl Van Eaton	5.00		Mrs. C. T. Donkin	.50		N. Carmichael	5.00	
Herbert Eaton	5.00		Mrs. Jane Gault	10.00		Grace Leland		1.01
South Bank Branch		1.00	Iris Williams	2.00		A. N. Hoxie, jr.	10.00	
Charles E. Everett	5.00		W. J. Gadd	5.00		E. S. Parks	2.50	
E. E. Long	5.00		J. C. and Catherine Frederick	5.00		J. M. Kennedy	.50	
Mrs. M. J. Head		.50	Mrs. H. A. Button	2.00		A. B. Richards	5.00	
E. Gertrude Wood	5.00		A. E. Davis	1.00		Irene McCaig	5.00	5.00
T. S. Brown	5.00		S. S. Shoemaker	1.00		Imogene McCaig	5.00	
Mrs. Brown	5.00		Scranton, Kansas, Branch	10.15		Alice Strickland	5.00	
D. Hougas	5.00					John Gilbert	5.00	
M. E. Hougas	5.00					Gertrude A. Holland	10.00	

	End.	Off.		End.	Off.		End.	Off.
E. E. McCormick	5.00		O. E. Murdock	5.00		James Allen		3.00
Julia A. Ellis		2.00	O. L. James	10.00		Miss Nettie J. Kilmer		2.00
J. P. Walsh	5.00		James Comstock	5.00		Mrs. B. Gilmer, Provo Religio	1.00	2.00
Leah Lampman		5.00	N. L. Mortimore	5.00		Evar Gilmer		2.00
Corra A. Simmons		5.00	C. F. Adams	5.00		Frank Wiley	1.00	
Benjamin H. Frank	2.50		Honolulu Religio	5.00		Miss Adell Peters	10.00	
Mrs. George Everett		5.00	H. C. Burgess	2.50		Fred Cousins, for Andover		
R. C. Elvin	5.00		H. C. Burgess		7.50	Branch		6.13
Sallie Weiler	1.00		Vaughn Bailey	5.00		Lydia Thomas		4.00
C. O. Leeka	10.00		D. L. Palsgrove	10.00		W. C. Newcomer		25.00
E. E. Gilbert	5.00		Mrs. Ella L. Brennan	5.00		Mrs. E. B. Short	10.00	
Mary M. Lewis	5.00		L. W. Newcomb	2.50		D. S. Palsgrove	2.50	
T. J. Martin	5.00		Miss Zilla Moore	5.00		Andrew Anderson		5.00
P. W. Martin	5.00		S. Penfold	5.00		Anna A. Dancer		25.00
Arthur Epperly	5.00		A. H. Adams	10.00		H. A. Scott	10.00	
Edith A. Bradford	5.00		Mrs. John Ross	2.50		San Francisco Sunday School		5.00
A. B. Richmond	5.00		Harold Baughman	2.50		Arthur and Sylvia Nickerson	10.00	
Mrs. M. J. Head	.50		Mr. and Mrs. E. Everett	5.00		Plymouth Religio, by A. S.		
Ida M. Wright	5.00		Lorena Leeka	5.00		Nickerson		.40
Ella Harris	5.00		Mrs. B. F. Wheeler	2.50		Emma Dow		5.00
Sadie Hanson	5.00		Mrs. Nellie Aldridge	5.00		G. W. Blair		5.00
N. W. Best	10.00		John Heop	5.00		First Columbus, Ohio, Religio,		
Jessie M. Hart	2.50		Religio and Sunday School			by H. A. Castor		2.10
Nephi Yocum	2.50		Association Attleboro, Mas-			Bert Hopkins		2.00
Mrs. Charles Dawson	5.00		sachusetts	5.00		John B. Carson		1.00
S. B. Kibler	5.00		J. M. Wagner	10.00		C. G. Sutton		2.00
Ella Davis	5.00		Elvira Kindig	5.00		H. E. Gold		2.00
Elmer B. Lewis	5.00		E. E. Hartsough	5.00		Rhoda Savage		1.00
Robert Kemp	5.00		Pete Kaufmann	5.00		T. S. and Anna Morton		10.00
J. H. Mather	10.00		Joplin Branch, Missouri	5.00		F. Ode	5.00	
Boyd Johnson	5.00		O. H. Story	5.00		Mrs. Mary L. McRoberts	10.00	
William I. Murray	1.00		Eari F. Audet	10.00		Third Saint Joseph, Missouri		
Julia A. Crocker	5.00		E. S. White		10.00	Branch		1.73
Jessie J. Ward	10.00		H. P. Larson		10.00	Third Saint Joseph, Missouri		
Doctor W. P. Bush	5.00		Harold Reynolds	5.00		Sunday School		.94
Fred Ode	5.00		David and Lily Cato	5.00		Third Saint Joseph, Missouri		
Lucy H. Sears	10.00		Mrs. Mary C. Condit	5.00		Religio		.51
Herbert Eaton	5.00		Katie J. Reek	5.00		Farmington, Iowa, Branch		1.75
R. B. Leeka	10.00		J. Dobson	10.00		Hamburg, Iowa, Branch		2.25
Sarah J. Ross	10.00		Saskatchewan District, by J.			V. Pritchard		5.56
Alice Cary Schwartz	5.00		Dobson	50.00		Plano, Illinois, Branch		2.83
Rachel S. Leeka	10.00		Mrs. A. J. Young	10.00		Evergreen Branch, Michigan		12.00
J. H. Loranee	2.50		Newport Branch Religio, Cali-			Belvidere Branch		4.48
Sarah H. Hills	5.00		fornia	5.00		Henderson, Iowa, Branch		2.50
Harvey Drake	10.00		Garden Grove Sunday School	5.00		May Minette Branch, Alabama		2.60
A. E. Larsen	5.00		Garden Grove Booster Club		8.00	F. M. Parkers		1.00
E. W. Taylor	5.00		Mrs. A. Badham	5.00		Magnolia, Iowa, Branch		5.00
George Reeves	5.00		Alice Strickland	5.00		Joyfield, Michigan, Branch		1.00
Annie E. Helen	5.00		T. J. Burch	5.00		Lansing, Michigan, Sunday		
R. T. Cooper	10.00		Clinton, Missouri, District Sun-			School and Religio, Capital		
J. L. Benson	10.00		day School, by Mrs. Mabel			City Branch		2.67
J. Sandage	5.00		Davidson	10.00		Crescent, Iowa, Branch		7.55
Helen Benjamin	1.00		M. M. Ballinger	5.00		Richard and Mary Bird		1.00
Mrs. and Mr. M. W. Hartshorn	5.00		A. St. Lewis	5.00		Richard and Mary Bird	5.00	
C. Gertrude Wood	5.00		Elias Hinderks	2.50		Dennisport, Mass., Branch		3.97
A. H. Hunt	5.00		Honolulu Sunday School, by			Moine Branch		4.00
G. W. Blair and wife	5.00		M. A. McConley	5.00		C. A. Clark		7.25
Walter W. Head	10.00		W. E. Wakeland	5.00		Martin, Missouri, Branch		1.90
Toronto Branch, Evans		17.30	Robert Owen	5.00		D. and A. Gray		2.00
Thomas Crowley	5.00		Saskatchewan District Sunday			A. M. Anderson		1.00
George Dodd	5.00		School by E. L. Bowerman,			Mary Umland		1.00
Franklin Wiley	1.00		Swanson	15.00		Ruby E. Baguley		2.00
Taylorville Branch, S. A. Bur-			Richard C. Kelley	10.00		Mrs. J. H. Royce		3.00
gess		2.00	Mrs. E. C. Butler	5.00		Frank Feldhahn		2.00
Mr. Bolt	5.00		Edgerton, Alberta, Sunday			Robert M. Elvin		1.00
Thomas Jones	1.00		School, by Clyde Walrath	5.00		Mrs. M. Pryn		2.00
R. Shoemaker	1.00		San Francisco Religio, by Mrs.			Oland Branch		4.70
Mrs. Julia Thomas		5.00	L. Chalmers	2.50		Salt Lake Branch		8.35
Ethel I. Skank	5.00		D. Allen Hill	5.00		Cheltenham Branch		3.35
Mrs. Ida Sperry	5.00		Des Moines District Religio		2.10	Mrs. Volz		1.00
John Quandt	3.00		Des Moines District Sunday			Samuel R. Burgess	10.00	
Mrs. R. C. Fisher	10.00		School		2.10	Etta J. Cooper	3.50	
Mrs. Julia C. Busiel	1.00		Laura Gunsolley		2.00	Hiteman Branch		6.95
R. A. Drake	5.00		Fargo Reunion	10.00		Joy Branch		10.00
Mr. and Mrs. S. Stroh	1.25		Mrs. E. M. McCord	5.00		Mrs. S. H. Jones		.50
Joseph Bates	5.00		Lester Whiting	2.50		Mrs. A. McKenzie		5.00
M. D. Hendrickson	5.00		N. C. Anderson		5.00	A. Leverton		1.00
B. L. Hendrickson	5.00		William Sparling	5.00		San Francis o Religio	2.50	
W. G. Plain	.50		Thomas Leitch	5.00		A friend		.10
David Miller		5.00	O. Colbert	10.00		San Francisco Sunday School		2.48
			Velva Worden		1.00	Plymouth Branch and Sunday		
Unknown		2.59	J. W. Hooker		1.00	School		3.28
Mrs. M. B. Nicholson	5.00		Chetek Reunion		5.00	Star of Bethlehem Sunday		
Gracia Nicholson	5.00		Third Branch, Saint Joseph		.95	School		6.86
Emma B. Lewis	5.00		Mrs. L. Herzog	5.00		Minot Branch		4.50
Mary H. Glenn	1.00		Mrs. Hartschen		5.00	E. J. Armstrong		3.10
Houston Glenn	1.00		Southeastern Illinois Reunion		5.00	Mr. and Mrs. Oscar Anderson		5.00
Clinton Williams	5.00		Northeastern Missouri Reun-			Nellie Anderson		1.00
Mrs. Marion Dunsdon	5.00		ion		5.00	L. G. Anthony		5.00
Ralph A. Harder	5.00		Des Moines District Reunion		6.50	A Sister		.25
Charles C. Randall	5.00		Ora Butterworth	10.00		Mrs. A. Badham		1.00
John C. Virgin	10.00		J. L. Butterworth	10.00		Jennie Barrett		10.00
C. B. Bardsley	5.00		Missouri Valley Reunion		10.00	S. A. Burgess		100.00
David Brewster	10.00		Elizabeth Pickles	5.00		Mrs. J. G. Wilson		1.00
H. S. Gamet	5.00		L. F. P. Curry	5.00		Second Kansas City Branch		6.22
Eli Hayer	5.00		B. G. Field	5.00		Lees Summit Sunday School		2.25
Edna Mehlich	5.00		Mrs. W. A. Hopkins	10.00		Stockton Branch		5.00
Mrs. S. W. Nelson	5.00		Saint Joseph Sunday School	5.00		Fourth Kansas City Branch		2.21
Leah and Myra Nelson	5.00		William Bradbury	5.00		Sandwich Sunday School		1.10
Mr. and Mrs. George Briggs	10.00		G. F. Barraclough	10.00		New Bedford Branch		2.50
Mrs. J. F. Frazier	5.00		Northern California District			Montrose Branch and Sunday		
Jennie Hunter	10.00		Sunday School, by Hazel			School		10.00
Mary C. Banta	5.00		Burgess	5.00		Otter Lake Sunday School		1.45
Mr. and Mrs. W. R. Adams	2.50		Robert Owen	5.00		W. J. Darrington		5.00
J. A. Faulk	2.00		Booster Committee of Los An-			Moline Sunday School		.67
Ella D. Whitehead	5.00		geles		29.40	Forscutt Millinery Company		5.00
Massachusetts District Sunday			Doctor B. A. Greer	10.00		Keokuk Branch		3.58
School Association	5.00		W. G. Bron-on	2.50		Chatham Sunday School		.85
Thomas N. Franklin	5.00		Taberville, Missouri, Sunday			Low Banks Branch		1.30
C. R. Ballantyne	2.50		School and Religio	10.00		M. W. Barrett		25.00
			A. Z. Rudd	5.00				

	End.	Off.		End.	Off.		End.	Off.
M. B. Nicholson		5.00	Annie Reynolds		5.00	Lorena Brenner		1.00
Eliza Garner		1.00	Edna Crumley		5.00	Charles Anway		1.00
Theresa T. Sears	5.00		Sarah E. Crumley		5.00	Mondamin Branch		12.25
J. W. Davis		3.50	Bertie Wise		2.50	John Smith		5.00
Sadie Whitney		.25	Grace Adams	5.00		Joseph Buckley	10.00	
A. A. Bell		1.00	Dolores Adams		1.00	Chetek Branch		3.03
E. C. Bell		1.00	Phyllis Adams		1.00	Dunseith Branch		1.00
Amos Berve		.50	Kathlen Adams		1.00	Mr. and Mrs. B. H. Stowell		1.00
Mrs. Amos Berve		.25	Bernice Adams		1.00	Mr. and Mrs. C. J. Spaulding		1.00
C. E. Blair		15.00	Fred Adams		5.00	Salu Stowell		1.00
F. B. Blair		5.00	W. A. France		10.00	Hannah Stowell		.35
C. Bradfield and wife		2.00	V. W. Gunsolley		6.00	C. E. Stowell		1.00
A. L. Breakie		1.00	Attleboro Branch		2.75	Orpha Emslie		6.64
Jane Buckingham		2.00	J. A. and C. J. Hastings	10.00		Jeanette Myers		5.00
A. B. Church		.60	Mrs. E. S. Tainter	10.00		George M. Jamison		4.25
C. F. Church, jr.		.30	Mrs. E. S. Tainter		1.00	Toledo Branch		6.10
Sister C. F. Church		1.00	Pittsburg Branch		3.50	Cleveland Branch		2.65
Alice P. Dancer		5.00	P. W. Fredrickson		5.00	Cleveland Sunday School		1.20
John W. Davis		1.00	A Sister per A. Kimbal		2.00	Mrs. Sloan		1.00
Eva Denio		.25	Massachusetts District		7.53	Frank Sloan		1.00
Emma Dow		5.00	Mrs. George M. Turpen		1.00	Sister Lyle Warnock		1.00
Joanna Dowker		.50	Mrs. Joseph LaFrance		1.00	Rose Webbe		.50
R. J. Farthing		.50	Bertha A. Greer		5.00	Baldwin Branch		1.17
L. B. Gaultier		5.00	Hamilton, Ontario, Branch		3.16	Pittsburg Branch		9.54
Charles Goode		1.00	Hamilton, Ontario, Religio		1.22	Charles Cooper and wife		1.00
O. E. Green		5.00	George W. Bender		1.00	D. J. Hannah		1.00
W. A. Grenawalt	10.00		Mrs. Frederick Mesle	5.00		Burlington Branch		5.00
A. A. Gunsolley		.25	Dow City Branch, A. H. Rudd		2.75	Red Oak Branch	10.00	
C. F. Hayer		5.00	R. J. Lambert		25.00	H. M. Crocker		5.00
Mr. and Mrs. Ell Hayer		2.00	Mrs. Frances Hillard	5.00		Saint Joseph Branch		8.03
Mr. and Mrs. Oliver Hayer		2.00	Mrs. M. E. Salyards		.25	H. S. Bayless		7.09
Mrs. J. F. Hopkins		1.00	John Gow		2.50	Miss Merchant		8.00
R. V. Hopkins		1.00	Saint Joseph Sunday School		7.71	R. S. Schenck	10.00	
J. B. Horner		3.00	Mrs. Emma Guver		2.00	Eliza Cofface		1.00
Judson Brothers		2.00	Walter Bannister		1.00	Nebraska City Branch		4.63
William Kemler		.50	Louise Barber		1.00	Emma Wentworth and mother		.50
Rebecca Krucker		1.00	E. Kealoha		.50	A. M. Fyrando		.50
Bruce Lambert		.25	Fern McConeley		.25	A. D. Douglas		1.00
Estella McCullough		.50	G. J. Waller		2.50	Nellie LaMay		1.90
E. D. McKean		1.00	Honolulu Church		2.10	Columbus Sunday School		2.50
Charles Merrick		5.00	Honolulu Sunday School		5.00	San Bernardino Branch		6.55
J. M. Midgorden		10.00	Honolulu Religio		1.30	San Bernardino Sunday School		1.50
Peter Mohr		.25	Kalihiwaena Sunday School		.60	Oscar Anderson		50.00
W. C. Newcomer		25.00	Dudley R. Dudley	10.00		Lucy L. Ressegule		20.00
W. G. Plain		.50	A. L. Leeper		1.00	Anna Dancer		50.00
O. E. Prall		5.00	Vada Swall Sunday School		2.85	O. W. Parker		2.00
James D. Schofield		1.00	Vada Swall Religio		3.55	J. W. Armstrong		1.00
Ruby Seeley		.50	Provo Branch		1.00	Elizabeth France		1.00
Mary Shakespeare		1.00	H. W. Berry		1.25	J. W. Wight and wife		5.00
Sam Shakespeare		1.00	Little Deer Isle Branch		2.00	Martha Young		1.00
W. E. Shakespeare		1.00	W. H. Williamson	10.00		J. H. Anthony		1.00
Charles E. Snively		1.00	Voshall Branch		1.00	R. H. Truman		2.50
Bertha E. Snively		1.00	Clear Lake Branch		11.43	F. V. Cole		2.50
H. N. Snively		.50	J. Juliff		10.00	J. T. Silver		1.00
Myrtle C. Snively		1.00	Lansford Branch		4.50	D. J. Walker		1.00
Charles Sprague, jr.		1.00	Pleasant H pe Sunday School		5.00	J. M. Foreman		1.00
Sister A. L. Stedman		1.00	May Bond		10.20	H. A. Denio		1.00
Ella R. Stewart		1.00	Martha McCall		.50	Robert Turner		1.00
Lydia Thomas		4.00	Saint Louis Auxilliary (table cloth)		21.00	D. H. Hanson		1.00
O. Thomason		5.00	Zaida Gaines		5.00	Hattie Vanderfute		.50
Vere S. Turney		.25	Y. Shaver		1.00	Mary L. Mesle		2.57
D. M. Vredenburg		2.00	C. N. Cutney		1.00	Pleasant Hill Branch		2.59
J. Waltenbaugh		.25	S. J. Ross		1.00	Olive Sunday School		4.50
John Weedmark		1.00	W. T. Ferguson		4.00	Warm Springs Branch		5.00
Ollie Whitehead		.50	J. W. Roberts		1.25	S. R. Gover	2.50	
R. C. Willey		1.00	J. E. Va derwood		4.25	R. Etzenhouser	10.00	
Martha A. Young		5.00	Eli and Nettie Gaultier		5.00	Lizzie Sparks		.25
Collection		23.75	Leon A. Gould		8.55	Cleveland Religio		1.76
William Maddock		1.00	Bemidji Sunday School		1.55	Akron Religio		.53
A. Carmichael	10.00		Bert G. Home and wife		.50	Cecil Neville		.25
Webb City Branch, O. P. Sutherland		1.32	C. H. Porter		1.00	Ethel Neville		.25
Webb City Sunday School		3.73	N. E. Porter		.50	George Neville		.25
Toronto Branch		13.60	Laura A. Porter		.50	Margaret Neville		.50
Buchanan Branch		2.50	Jessie Wyckoff		.75	Mary Lutz		.25
Clinton, Iowa, Branch, Ezra Robinson		1.00	Alice Cox		.50	Peryle Gaskins		1.00
Peter Kroigarrd		.50	Union Band Sunday School		2.00	Sister True		.50
Clinton Branch D. L. P.		2.55	Maggie White		.50	Harry True		.50
Ella Sherman		.50	Ella Haney		1.00	W. H. Sautters		1.00
Sacramento Sunday School		2.56	Robert White		1.50	Sister Sautters		.50
Sacramento Branch		15.99	Henry and Gertie White		.50	Canton Religio		1.30
C. Derry		1.00	Sam Broliar		.50	Mrs. Frank Gardner		.80
H. S. Grant		1.00	S. B. Wiley and wife		10.00	Roslyn Branch		2.75
W. F. McKee		1.00	Newport Branch, California		13.25	Lorna Scott		5.00
Doctor Ines Reno		.25	Murdock McDonald		1.00	Sam Keown		1.00
Kate Hanson		6.00	Mabel Stickney		1.00	R. M. Elvin		.50
S. B. Kibler		3.00	Sarah Stickney		1.00	Sister G. T. Turney		1.00
Sister L. G. Holloway		.25	Julia L. M. McDonald		1.00	Sister Samuel Bailey		1.00
Vallenburg, Io., Sunday School		.43	Boyne City Religio		2.00	James Boswell		.50
Vallenburg Branch		1.37	Buffalo Branch		5.10	Supply Store		60.00
Clear Lake Sunday School		1.35	Roslyn Sunday School		5.00	Peter Rassmussen		.50
Belleville Branch		2.15	Fargo Branch		4.65	Sister Norman Smith		.50
Angela Branch		2.00	H. A. Sprague	10.00		John Hougas		5.00
Lillie S. Butler		1.00	Herbert Eaton		1.43	S. A. Burgess		25.00
Coldwater Branch		4.33	Logan Branch		4.05	H. D. Byrne		5.00
A. Carmichael		5.00	W. A. Hopkins		50.00	Fred Moser, jr.		5.00
Jennie Calbins		1.13	Amanda McConnell		1.00	San Francisco Branch		11.70
Plymouth Branch		.50	Theresa Lee		.50	Edward Ingham		10.00
O'Fallon Branch		2.66	New Westminster and Vancouver Saints		10.25	Tulare Branch		3.25
Mrs. E. D. McKean		2.00	Boyd Johnson		3.50	Elizabeth Jackson	10.00	
Los Angeles Branch		20.60	Whittemore Branch		4.74	Susie Bonham		.50
Los Angeles Sunday School		10.00	R. A. Broliar	5.00		Alice A. Ward		1.00
Los Angeles Religio		1.21	Seattle Branch		4.50	Frank L. Shinn		6.00
Los Angeles Mission		1.71	J. P. Wash	10.00		J. W. Wight		7.00
Convention Park Mission		2.80	C. A. Winters		4.41	C. W. Dillon		.20
Hugh Thornton	2.50		Jacob Shafer and wife		1.50	Springfield, Missouri, Branch		3.25
Nellie Fuller	5.00		Mrs. A. C. McFadden	10.00		M. and S. A. Myers		1.50
Lottie Walker		5.00	George P. Lambert		5.03	Isabel E. Leise		1.50
Dora Howland	10.00		G. V. Brenner		5.00	Hazel J. Leise		1.50
			Mrs. G. U. Brenner		1.00	Mrs. Della Sands		.50
						Mrs. Julia E. Hansen		.50
						Mrs. Elizabeth B. Edson		5.00

End.		Off.		End.		Off.		End.	
Mrs. Eliza J. Worley	1.50	Mrs. H. A. Dutton	2.00	Iris Williams, Missouri	2.00				
Lilie A. Marks and children	1.00	Des Moines Branch	8.53	Mrs. Cora Olson, Illinois	1.00				
Etha R. Walker	1.50	Sandyville Sunday School	1.27	John M. Green and family,	5.00				
Vivian Lee	1.00	Fairland Branch	1.00	Kansas	1.00				
Carrie A. Pitts	1.00	Dahinda Branch	2.61	A. E. Davis, Kansas	1.00				
Samuel Dixon	1.00	Mr. and Mrs. Cline	3.00	Mrs. H. A. Button, New York	2.00				
Jesse L. Merrick	1.00	Joplin Branch, Missouri	3.60	Des Moines Branch, Iowa	8.53				
Mrs. Alice McDonnel	5.00	Amos Smith, New York	1.00	Sandyville Sunday School,	1.27				
Deloit, Iowa, Branch	5.65	Alpena Branch	1.25	Iowa	1.00				
M. J. and Alice Turner	1.50	Olathe Branch	1.10	Fairland Branch, Oklahoma	1.00				
Mallard, Iowa, Branch	6.25	Oakland Branch, California	13.30	Dahinda Branch, Illinois	2.61				
Salem Sunday School, Persia,		Holden Branch, Missouri	16.51	Mr. and Mrs. J. B. Cline, Mis-					
Iowa	2.00	Holden Sunday School	3.09	souri	3.00				
Gallands Grove Branch	7.00	Holden Religio	1.75	Joplin Branch, Missouri	3.60				
Harold Salisbury	.50	Mrs. Anna McKernare	1.00	Amos Smith, New York	1.00				
Amos Tayne	.25	Brant Branch, Michigan	.90	Alpena Branch, Michigan	1.25				
John T. Reynolds	.20	Norwalk Branch, Connecticut	2.75	Olathe Branch, Colorado	1.10				
Arthur Juergens	.30	Council Bluffs Branch, Iowa	8.65	Oakland Branch, California	13.30				
Ruth Juergens	.25	Quindaro Branch	4.32	Holden Branch, Missouri	16.51				
John P. Cruse	1.00	Topeka Branch	2.05	Holden Sunday School, Mis-	3.09				
Lower Lake Branch	2.00	Thurman Sunday School	2.00	souri	1.75				
Omaha Religio	5.50	Beaver Sunday School, Mis-	.70	Holden Religio, Missouri	1.00				
Anna Blakesley	5.00	souri	3.63	Mrs. Anna M. McKiernan,	.90				
Wheeling Branch	7.50	Pleasanton Branch, Missouri	1.20	Michigan	3.75				
Wheeling Sunday School	1.51	Decatur Branch, Nebraska	.70	Brant Branch, Michigan	8.65				
Otis White (tray)	10.00	Decatur Religio	1.35	Norwalk Branch, Connecticut	4.32				
M. E. Hougas (silo)	400.00	Decatur Sunday School	2.00	Council Bluffs Branch, Iowa	2.05				
M. J. Spaulding	10.00	Valley Junction Sunday	4.00	Quindaro Branch, Kansas	2.00				
J. A. Gunsolley	5.00	School	1.50	Topeka Branch, Kansas	2.00				
Charles Jenkins	7.50	Clitherall, Minnesota	2.00	Thurman Sunday School, Iowa	.70				
H. C. Powell	10.00	Davenport Branch, Iowa	2.00	Beaver Sunday School, Mis-	3.63				
N. Carmichael	10.00	D. L. Sinnell	2.15	souri	1.20				
S. A. Vaughn	3.00	Kewanee Branch	2.25	Pleasanton Branch, Iowa	1.20				
John W. Badder	2.00	Millersburg Branch	1.00	Decatur Branch, Nebraska	.70				
Greenville Branch	.50	Millersburg Sunday School	1.00	Decatur Religio, Nebraska	1.35				
W. T. Shakespeare	.50	A. D. Mattatall	2.50	Decatur Sunday School, Ne-	2.00				
Jane Shakespeare	.50	Fairfield Branch, Nebraska	2.90	braska	.50				
E. W. Neveln	5.00	Peoria Branch and Sunday	14.87	Valley Junction Sunday	2.00				
J. F. Garver	3.00	School, Wisconsin	1.00	School, Wisconsin	4.00				
Howard Reynolds	5.00	Clitherall, Minnesota	1.50	Clitherall, Minnesota	1.50				
Mrs. C. W. Sperry	5.00	Davenport Branch, Iowa	2.00	Davenport Branch, Iowa	2.00				
Mrs. William	11.00	D. L. Linnell, Massachusetts	3.00	D. L. Linnell, Massachusetts	2.15				
O. E. Ensley	5.00	Kewanee Branch, Illinois	1.95	Kewanee Branch, Illinois	2.25				
Mrs. Martha Timbrel	25.00	Millersburg Branch, Illinois	3.94	Millersburg Branch, Illinois	1.00				
John C. Virgin	10.00	Millersburg Sunday School, Il-	50.59	Millersburg Sunday School, Il-	2.25				
Ward, Iowa, Branch	1.50	linois	5.00	linois	1.00				
Ward, Iowa, Sunday School	.46	A. D. Mattatall, Maine	211.12	A. D. Mattatall, Maine	1.00				
U. L. Garwood	1.00	Fairfield Branch, Nebraska	5.00	Fairfield Branch, Nebraska	2.50				
F. W. Atwood	.25	George M. Wyman, Missouri	10.00	George M. Wyman, Missouri	2.50				
Columbus Branch	8.46	Peoria Branch and Sunday	Off.	Peoria Branch and Sunday	2.90				
Akron Branch	3.64	School, Illinois	5.00	School, Illinois	.80				
George Kurtz	5.00	Milwaukee Sunday School,	1.00	Milwaukee Sunday School,	14.87				
Effe Popp	.25	Wisconsin	2.07	Wisconsin	1.00				
Mrs. A. Romig	.50	Western Michigan District	.36	Western Michigan District	2.00				
Sister Ethel Pierce	5.00	Jacob Hall	2.00	Jacob Hall, Indiana	1.00				
Martha Ahlstrom	2.15	Oklahoma City Sunday School	5.00	Oklahoma City Sunday School,	3.00				
Branch	1.12	Belding Branch, Michigan	2.00	Oklahoma	1.95				
Religio	.92	Hillman Branch, Michigan	2.00	Belding Branch, Michigan	3.94				
Sunday School	.11	Stonington Branch, Maine	5.00	Hillman Branch, Michigan	4.80				
W. H. Hagood	4.00	Minden City Branch and vis-	1.00	Stonington Branch, Maine	5.65				
Emry Q. Parks	2.50	iting Saints, Michigan	2.00	Minden City Branch and vis-	5.00				
Mrs. P. Bristow	2.50	A. E. Crowes' family, North	2.00	iting Saints, Michigan	5.00				
Susie Brown	1.00	Dakota	2.00	A. E. Crowes' family, North	5.00				
W. N. Robinson	10.00	Chenttenham Branch, Missouri	2.00	Dakota	5.00				
Louise Robinson	10.00	Brooklyn Branch, New York	3.49	Chenttenham Branch, Missouri	2.00				
W. N. Robinson, jr.	10.00	William H. Harrison, Pennsyl-	1.00	Brooklyn Branch, New York	3.49				
Eucile Robinson	10.00	vania	3.13	William H. Harrison, Pennsyl-	1.00				
Allen Hill	5.00	Scranton Branch, Pennsyl-	9.25	vania	1.00				
Emandary Graham	1.00	chusetts	.50	Scranton Branch, Pennsyl-	1.15				
Ada Monroe	1.00	Carrie Neff, Colorado	1.00	chusetts	.63				
Grace Thompson	1.00	Alice A. Ward, Colorado	1.00	Carrie Neff, Colorado	1.37				
Spy Hill Branch	6.50	Dennisport Branch (report M.	1.15	Alice A. Ward, Colorado	1.00				
L. C. Brooks	10.00	C. Fisher)	1.00	Dennisport Branch (report M.	1.00				
Mabel Knipschild	10.00	Bessie Sears (report M. C.	1.00	C. Fisher)	1.00				
W. B. Paul	5.00	Fisher)	.63	Bessie Sears (report M. C.	1.00				
Mrs. E. Rosenbury	2.98	Summerfield, England, Branch	1.37	Fisher)	1.00				
Emma B. Lewis	5.00	J. E. Meredith, England	1.00	Summerfield, England, Branch	1.00				
Detroit Religio	5.00	Honolulu Branch	5.00	J. E. Meredith, England	1.00				
W. J. Mather	5.00	Honolulu Branch	1.00	Honolulu Branch	1.00				
Mrs. Isaac Carlile	1.00	Mrs. J. C. Frederick, Virginia	1.00	Honolulu Branch	1.00				
Isaac Carlile	1.00	Blue Rapids Branch, Kansas	.85	Mrs. J. C. Frederick, Virginia	1.00				
Annie Leather	10.00	Honolulu Sunday School	5.00	Blue Rapids Branch, Kansas	1.00				
H. L. Barto	5.00	Ordessa Holman, Maine	5.00	Honolulu Sunday School	1.00				
Augusta Ralston	.25	Mrs. J. C. Frederick, West	1.00	Ordessa Holman, Maine	1.00				
R. E. Murdock	1.50	Virginia	1.00	Mrs. J. C. Frederick, West	1.00				
Frank Peterson	1.00	S. D. Condit, Idaho	20.00	Virginia	1.00				
B. I. Hendrickson	5.00	Seattle Branch, Washington	1.00	S. D. Condit, Idaho	1.00				
Carrie M. Lewis	5.00	Mrs. J. C. Frederick, West	2.00	Seattle Branch, Washington	1.00				
A. B. Richmons	5.00	Des Moines District, Iowa	5.00	Mrs. J. C. Frederick, West	1.00				
Mrs. Elizabeth Pickles	5.00	Mrs. J. C. Frederick, West	2.00	Des Moines District, Iowa	1.00				
Elder W. R. Smith	5.00	Virginia	2.00	Mrs. J. C. Frederick, West	1.00				
Mrs. E. S. Tainter	10.00	Cameron Branch, Missouri	2.00	Virginia	2.00				
Mrs. L. J. Terry	.50	Mrs. J. E. Laughlin, Iowa	5.00	Cameron Branch, Missouri	2.00				
Sister Charles Jarques	2.00	A. Brother, Missouri	1.00	Mrs. J. E. Laughlin, Iowa	1.00				
Adel Peters	10.00	Central Illinois District Sun-	10.00	A. Brother, Missouri	1.00				
Grace Anderson	10.00	day School Association	2.00	Central Illinois District Sun-	1.00				
Patroness (refrigerator)		Sarah Bierman, New York	2.00	day School Association	1.00				
Frank Coney	5.00	Mrs. J. C. Frederick, West	1.00	Sarah Bierman, New York	1.00				
William Bradbury	5.00	Virginia	1.00	Mrs. J. C. Frederick, West	1.00				
Sarah Bierman	2.00	D. E. and Cammie Tucker,	1.00	Virginia	1.00				
Mrs. J. C. Fredericks	2.00	Missouri	1.00	D. E. and Cammie Tucker,	1.00				
D. C. and Cammie Tucker	1.00	Newark Sunday School, South	10.00	Missouri	1.00				
Newark Sunday School, South		Dakota	5.00	Newark Sunday School, South	1.00				
Dakota	10.00	Joanna Cottrill, West Vir-	1.00	Dakota	1.00				
Joanna Cotterill	.50	ginia	.50	Joanna Cottrill, West Vir-	1.00				
A sister in Iowa	1.00	A Sister, Iowa	1.00	ginia	1.00				
R. W. Ballantyne	10.00	R. W. Ballantyne, Iowa	10.00	A Sister, Iowa	1.00				
R. S. Williams	2.00			R. W. Ballantyne, Iowa	1.00				
Cora Olsen	1.00								
John M. Green and family	5.00								
A. E. Davis	1.00								

	Off.	End.		Off.	End.		Off.	End.
Warrensburg Branch, Missouri	3.00		Wray Sunday School, Colorado	11.75		Palouse River Sunday School,		
Oakland Branch, California	.50		Fox River Branch, Wisconsin	1.50		Washington		.70
E. O. Clark, agent, Des			W. I. Arnold, agent, Winni-			Saint Louis Sunday School,		
Moines, Iowa	3.00		peg	4.25		Missouri		5.27
Bayport Branch, Michigan	12.73		Rose City Branch Sunday			Saint Louis Branch, Missouri		3.68
Lowell Branch, Arkansas	1.25		School and branch	1.40		Oak Hill Branch, Missouri		3.50
Thomas McGuire, Michigan	2.50		Pisgah Branch, Iowa	14.75		Brentwood Sunday School,		
Bandon Branch, Oregon	5.30		Boyne City Branch, Michigan	2.70		Missouri		1.12
Mrs. T. B. Wolf, Kansas	1.00		Warton Branch and Sunday			Bluff Creek Branch, Missis-		
Cameron Branch, Missouri	3.40		School, Ontario	1.90		sippi		1.00
Holden Branch, Missouri	7.50		Boston Branch, Massachusetts	9.00		Unity Branch, Illinois		6.25
Saints and friends, California	1.25		Blenheim Branch, Ontario	2.10		Chico Branch, California		6.00
Aimee D. Holmes, Washington	2.00		Grandview Branch, Kansas	2.25		Ravenna Branch, Ontario		1.00
Falcon Branch, Colorado	1.85		D. E. Stitt, Oregon	.50		Lincoln Branch, Nebraska		6.55
Charles P. Faul, Agent, Mis-			Andrew Walters and family,			Far West Branch, Missouri		2.55
souri	11.25		Michigan	1.00		S. H. Simmons, Missouri		2.00
Parish Branch, Illinois	3.10		Grandview Branch, Kansas	2.00		Far West Sunday School,		
Beaverton Sunday School,			First Independence Branch,			Missouri		2.50
Michigan	3.07		Missouri	98.09		Bay City Branch, Michigan		3.60
Alton Branch, Illinois	1.80		Chillwaack Sunday School and			Cisne Branch, Illinois		3.50
Louisville Branch, Kentucky	.90		Branch, British Columbia	8.00		Culbertson Branch, Montana		2.43
Indianapolis Branch, Indiana	6.05		Oak Lake Branch, Minnesota	3.50		Myrtle Point Branch, Oregon		1.25
L. G. Gatrost and wife, Ne-			Manitowaning Branch, Ont.	1.45		Bothwell Sunday School, Ont-		
braska	1.00		Harlan Branch, Iowa	2.90		tario		2.00
Boone Branch, Iowa	1.85		John Heide, agent, Iowa	.15		Minneapolis Branch, Minne-		
J. C. Stephens, Oklahoma	.63		Deer Lodge Branch, Montana	10.25		sota		4.45
John E. Nelson, Minnesota	1.00		Sunnyvale Branch, Saskatche-			Cadillac Branch, Michigan		.55
Bennington Heights Branch,			wan	3.50		Eustis Branch, Nebraska		6.45
Missouri	3.35		Taberville Branch, Missouri	3.15		Wallace R. Carter, Massa-		
Edmonton Branch, Alberta	4.51		L. Stover, agent, Washington	.75		chusetts		1.00
Van Voorhis Branch, West			Riverton Sunday School, Iowa	1.00		Hillsburg Branch, Ontario		1.34
Virginia	6.00		Mitchell Branch, Ontario	1.40		Cadillac Religio, Michigan		1.00
W. E. Rush and wife, West			Armstrong Branch, Kansas	10.21		Cedar Springs Branch, Ontario		2.10
Virginia	2.00		Sagle Branch, Idaho	2.00		Allerton Sunday School, Mich-		
Lawrence Thomas, West Vir-			London Branch, Ontario	5.00		igan		1.00
ginia	1.00		London Religio, Ontario	5.00		Mr. and Mrs. C. B. Freeman,		
Martin L. Hilmen, West Vir-			Bevier Branch, Missouri	2.30		Montana		32.10
ginia	.50		Bevier Sunday School, Mis-			East Fremont Branch, Mich-		
Sarah C. Saunders, West Vir-			souri	2.51		igan		.50
ginia	.25		Mrs. J. Cunningham, Ontario	1.10		Mrs. N. J. Adamson, California		2.00
Gulliver Sunday School, Michi-			Laing Branch, Michigan	2.00		Cameron Branch, Ontario		1.50
gan	1.00		Bozeman Branch, Montana	4.00		Flint Branch, Michigan		6.00
Sacramento Religio, California	2.35		Indianapolis Branch, Indiana	1.50		Seiling Branch, Oklahoma		2.00
Olive Branch, Maine	15.27		Shabbona Branch, Michigan	4.58		W. S. Bond, Missouri		10.00
Minnesota Branch, Saskatche-			Gulford Branch, Missouri	5.85				
wan	5.85		Gulford Sunday School, Mis-					
Oskaloosa Branch, Iowa	3.00		souri	.55				
D. A. Hutchings, Iowa	1.58		McGregor Sunday School,					
R. Hartnell, E. C.	10.00		Michigan	6.52				
Frank P. Smith, Maine	1.00		Jennie Sprague, Nevada	2.00				
Perry Branch, Iowa	3.50		Spokane Sunday School, Wash-					
Des Moines Valley Branch,			ington	18.07				
Iowa	2.85							

Endowment Offering		
July 1, 1912-June 30, 1913	\$3,047.39	\$2,868.66
July 1, 1913-Dec. 31, 1913	1,180.80	2,348.70
Bishop E. L. Kelley	57.50	1,336.59
Total	\$4,285.69	\$6,553.95

## Miscellaneous Department

### Convention Notices.

Florida District Sunday school will convene with Fairview, at Bellview Settlement, Pensacola, Florida, April 10, 1914, at 3 p. m. Superintendent of each school please appoint one to ask those going to prepare music, songs, papers, recitations for programs. Those coming please notify James Cooper, Pensacola, Florida, Route 1. Mrs. C. J. Clark, superintendent, G. M. Barnes, secretary.

### Pastoral.

*To the Saints of the Utah District; Greeting:* We address this epistle unto you because we desire to cooperate with you, and have you cooperate with us in the forward movement of the gospel of peace in this part of the world. Your hearty and undivided support is solicited, and we trust you will arise to the duty and responsibility placed upon you as Saints, when you entered the waters of baptism, and made a covenant with God to serve him according to the grace given unto you.

Christ is our truest friend, and as such we should confide in him; we should be willing to trust him in all things, and when dark clouds arise, or our pathway becomes uncertain, as a child goes to its mother for comfort, so we also should go to him, and in the earnestness of our souls entreat him for light divine, that thereby we might become like him a glory to God and a blessing to humanity. It is indeed a precious privilege we have extended to us in the gospel, to become coworkers with God; first in the correcting of our own lives; and then in teaching others the way of truth.

It was the Master of men who said: "The truth shall make you free." This can only be done by acquiring truth; growing into truth; making truth a part of our being so that in reality we are the very truth itself; in this way we shall find freedom, peace, joy, satisfaction, and wisdom. Freedom consists in our living the truth; for when we have overcome that which is evil and false, there is nothing to fear, for: "Perfect love casteth out all fear." And when fear is removed, peace abounds; and where peace reigns there also freedom abides. When we have therefore grown into a pure,

sweet, gentle, and loving disposition and character, it can be truly said that we are free; but freedom can never come to us until we have completely overcome and conquered self and our selfish propensities.

The most enjoyable thing in life is to partake of the Christ nature, to be and do the things that are found in him; and to feel the peace and good will that abides ever with him. The truest happiness we can have is in making others happy. In loving others we become lovable.

Wherever you may be, then, isolated or with branch affiliation, your help is of equal importance. Remember it is life that counts, and if our lives reflect Christ, then will the cause we have espoused become honorable, and that life will silently preach sermons that will win for Christ all with whom we come in contact.

The cause of truth is not advanced by a mere strife of words; nay verily, it is often hindered by such; but when our lives manifest the essence and character of the Divine Man, then and then only can we claim a true victory for our church. We are confident that you all will love the truth, and therefore feel assured that you will blend your best efforts with ours in the uplift of those around us. May each one find and sense the truth of the Master's words: "It is more blessed to give than to receive." And thus realizing, let us give the very best we have for the good of the work and the success of the church, that all may have the pleasure and comfort of being helpers in the great cause of regenerating and perfecting the race.

Let us live then as becometh Saints. And since the gospel of Christ will not admit of intolerance and persecution, we should be of all mankind the most tolerant; our words should be the words of life, made effectual by reason of our saintly conduct and example. Let us, then, hold aloft the banner of righteousness and peace, and dwell continually with God in pure thought and noble purpose.

Very truly yours,

J. E. VANDERWOOD.

SALT LAKE CITY, 336 South Fourth East Street.

### Quorum Notices.

TEACHERS' QUORUMS.

We wish to thank the officers of the First, Seventh, Eighth, and Nineteenth teachers' quorums for the interest shown

toward the Kirtland (Twelfth) Quorum in its efforts to develop cooperation and greater efficiency in officer and priesthood. We wish to state that we are ready to offer practical help along the lines of a correspondence course to any teacher willing to pay postage for same. We hope the executive officers of other teachers' quorums will get in touch with us, and if our work appeals to you that you will share up proportionately the expense we are under and avail yourselves of our facilities.

This quarter we send out a test blank, modeled after application forms to West Point, leading universities, and commercial institutions. This is a self help, "Man, know thyself!" paper, to be followed by a test "case," to ascertain how it would be handled.

We shall welcome suggestions and conform our plans to the best ideas from contemporary quorum officers who desire to work with us toward greater development. Address, E. A. Webbe, secretary Kirtland Quorum of Teachers, 944 East One Hundred and Forty-sixth Street, Cleveland, Ohio.

#### Notice to Kirtland Elders.

Branch presidents of the Kirtland District should remember that April 1 is the time to send quarterly report. All elders in the district not holding office in the branches please send your report direct to me. Richard Baldwin, president, 98 Oakland Avenue, Sharon, Pennsylvania.

#### Notice to Absent Members.

We wish to locate the following members belonging to the Eldorado Springs Branch: Martha Stewart, Thurisa Davis, Bessie Wright, Joseph and Maggie Mast, John and Magdalena Bloomquist, Maggie Glover, George, Emily, Myrta and Emma Pelly, Lydia Oglevie, Benjamin D. Stewart, Amanda M. Allen, John and Mary Lyda, Flora Booher, Marion, Merce E., and William M. Hollingsworth, Francis E. Morris, Sarah Parish, W. H. and Sarah E. Elliott, Isaac and Allie Street, Cassius and Cora Case, Alice M. Davidson, William and Lillie Pitman, Maud B. Harrison, Jesse O. Fuller, Nancy C. Allison, Ruby DeBerry, Abram H. Whitley. Anyone knowing the address of any of these will please notify Mrs. Alta Glick, Eldorado Springs, Missouri, Lock box 34.

#### To Correct False Report.

*To the General Public and All Whom It May Concern:* About March 12 there appeared in the several daily papers of the country the report of a Mormon elder shooting an officer of the city of Seattle, and that the said elder was the pastor of the Reorganized Church of Latter Day Saints in Seattle, Washington. The facts are that the said R. F. Butterworth is not an officer in said church, but is an irresponsible character. Three years ago he served a term in the hospital for the insane at Steilacoom, Washington. I am personally acquainted with the man, and am sure that he is not responsible for his acts. In justice to us as a church we wish the above facts known.

WILLIAM JOHNSON, *District President.*

SEATTLE WASHINGTON, 3632 Evanston Avenue.

#### Notice to Eastern Michigan Saints.

Because of various reasons it has been found necessary to continue the Pin Design Contest of Eastern Michigan, Zion's Religio-Literary Society, one month longer. We have a number of designs in, but you still have a chance to secure the five dollar prize, and the honor of designing the pin.

Sincerely,

WILLIAM F. SAGE, *President.*

DETROIT, MICHIGAN, 1303 Third Street.

#### Died.

EMLEY.—Albert Emley was born September 17, 1844, at Frankfort, Indiana; died after a few days' illness resulting from a fall, at Wisner, Nebraska, March 7, 1914. He moved with his parents to Wisconsin in 1854, thence in 1865 to Nebraska. He married Eliza J. Newburn, May 2, 1869. To them were born ten children, all of whom remain. He was baptized November 21, 1885, by James Caffall. Funeral at Wisner, Nebraska, March 10, by W. E. Shakespeare. Mr. Emley was a man of many friends. Besides wife and children he leaves six brothers and three sisters.

HERSHEY.—Benjamin Hershey was born at Pleasant Val-

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

ley, Wisconsin, February 8, 1850; baptized at Salt Lake City, Utah, May 10, 1868, by James W. Gillen; died at Lamoni, Iowa, March 17, 1914. Services March 19, at the home, in charge of Henry A. Stebbins, sermon by Robert M. Elvin. He was one of eight children, and leaves two brothers and five sisters. Interment at Glenwood, Iowa. Sick in bed about four months, nevertheless he remained steadfast in the faith until the tired spirit was called to rest.

HAND.—Lenna Hand was born at Richland Creek, near Tama City, Iowa, in 1890. United with the church when a child. At an early age she was left without the care of a mother. She secured a splendid business education, which was put to practical use in Cripple Creek and Colorado Springs. In the winter of 1912 her health broke down. With her sister she went to Fowler, Colorado, where she died March 19, of tuberculosis. Funeral services at the home of her brother William, in charge of F. A. Russell, assisted by the minister of the Christian Church, Mr. Cartwright. Interment in the cemetery at Fowler. She lived a consistent life.

TAYLOR.—Elizabeth Taylor was born at Wellsville, Ohio, March 18, 1851; died at Farmington, Iowa, March 21, 1914;

married Alexander Taylor, October 21, 1867. She was the mother of four daughters, two of whom survive her, as do ten grandchildren, and husband. She was baptized July 21, 1912, by C. E. Harpe, confirmed by C. E. Harpe, James McKiernan, and O. R. Miller. Funeral at Saints' church, March 22, James McKiernan in charge, assisted by Reverend Overholser. Interment in Farmington Cemetery.

SMITH.—Gomer M. Smith died at Fairmont, West Virginia, February 13, 1914, following a collision of railroad trains, on one of which he was employed. He bore suffering with Christian fortitude and without complaint. He was baptized May 19, 1900. He married Miss Emma C. McBurney, March 12, 1908, who with their two daughters, parents, two brothers, two sisters survive him. Funeral in the Church of God, at their home, McMechen, West Virginia, O. J. Tary who baptized and married him preaching the sermon. A large concourse of friends, including the Brotherhood of Railroad Trainmen, rendered every service in their power to care for Brother Smith, and assist his family.

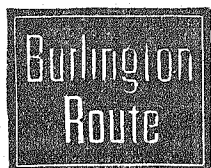
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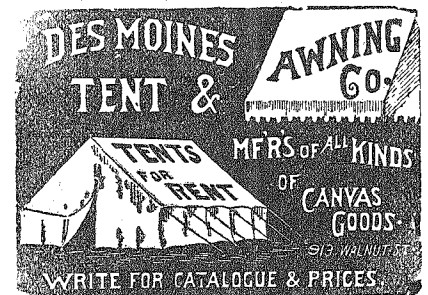
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, APRIL 8, 1914

NUMBER 14

## Editorial

### THE RICH MAN, THE POOR MAN, AND JESUS.

(Sermon by Elder Elbert A. Smith, at Lamoni, Iowa, November, 6, 1913. Reported by Elizabeth France.)

#### JESUS RECEIVES THE RICH YOUNG MAN.

I will read a part of the 10th chapter of Saint Mark.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

#### JESUS RECEIVES BLIND BARTIMÆUS.

And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy

way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

If we need a text it will be found in Acts 10: 34, 35, where Peter says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

#### THREE POTENTIAL FIGURES.

If I were a sculptor and wanted to perpetuate in marble a group representing the three most potential figures of all time, I believe I would carve a group representing the rich man, the poor man, and between them Jesus of Nazareth with a message for both, and pleading for their reconciliation to each other and to God.

What is the attitude of Jesus toward labor and capital; towards rich and poor? We are living in a period of the world's history when we are just entering in upon a great class struggle. There is a feeling of unrest, a feeling of hatred and animosity that is growing up in the hearts of the classes, the rich and the poor against each other. And the indications are that the struggle will be very severe and costly and bloody in course of time.

Josiah Strong, of New York City, a well-known writer on the subject of sociology says, "There are things being said and done to-day that closely resemble things that were said and done just before the great and terrible French Revolution." You know that in those times the classes were divided against each other. While the poor nursed their grievances and became more bitter and violent, the rich continued their course of profligacy, extravagance, and general debauchery. Their motto was, "After us the deluge."

It is said that the queen of France, when she heard the people complaining, said to one of her courtiers, "What is the trouble?"

He replied, "The people complain because they have no *bread*."

And she said, "Then why don't they eat *cake*?"

Her ignorant heartlessness is only matched by the criminal stupidity of certain privileged ones in the United States to-day.

## THE CREED OF VIOLENCE.

What are these indications that are so startling in their nature? There is growing up in the midst of labor a spirit of violence, and violence is openly practiced and advocated. Labor seeks for expression through various channels, in the Socialist party, for instance, in labor unions, and last of all in Syndicalism, as represented by the I. W. W., or International Workers of the World.

The socialists at their late national convention repudiated the principle of violence, of sabotage, or direct action. The responsible leaders of the labor union movement have also repudiated violence. But nevertheless it has obtained a certain hold in their ranks. It is not long since the McNamara brothers were convicted of the crime of dynamiting the Times Building of Los Angeles, California. And I believe that thirty-three other officials of the Union of Structural Iron Workers are now serving terms in Leavenworth penitentiary for committing similar atrocities in various places throughout the country. It is to the credit of organized labor, however, that they have repudiated those things, for which we should be thankful, because labor unions are at present an indispensable part of the working man's paraphernalia of self-defense under present conditions, and when conducted along right lines can be of great service to humanity.

But the third and most sinister movement that is now coming on the scene of action is the I. W. W., or syndicalism. While the trade unions propose to unite the various workers of the same trade, as firemen in one, and hotel waiters in another, and so on, syndicalism works for the union of all working men of all classes and trades in one great organization. Again, while unionism teaches that we should obey the law, make terms with employers, observe contracts, and by legislative means seek to better the conditions of labor, syndicalism makes no terms with employers, or if they are made, reserves the privilege of breaking contracts at any time, believes in sabotage, direct action, and is opposed to legislative remedies.

You perhaps wonder what direct action is. When you put a stick of dynamite under the building of an employer against whom you have a grievance you get direct action; and you know what sabotage is,—when an individual employed in a factory, when no one is watching, takes a little vial of acid and sprinkles it over a great shelf full of costly fabrics, or drops a bolt into a complicated machine and ruins it, that is sabotage. [This term we are told originated in Europe when on a certain occasion factory employees before going out on strike dashed their wooden sabots (shoes) into the intricate machinery of the factory, hence the origin of the term *sabotage*.] These people make no apology for vio-

lence. It is a part of their openly advocated creed. They recognize no right or wrong; all methods are legitimate that will bring to them the results desired.

## VIOLENCE "UNMORAL."

In the *Independent* for October 30, 1913, there is a statement taken from Mr. Andre Tridon, author of *The New Unionism*, in which he says:

As a revolutionary organization the Industrial Workers of the World aims to use any and all tactics that will get the results sought with the least expenditure of time and energy. The question of "right" and "wrong" does not concern us.

And in the same issue is an article by Arturo M. Giovannitti, called "Syndicalism—the creed of force." In it he presents the same doctrine. He is one of those three, the other two being Joseph Ettor and William Haywood, who figured in the great Lawrence strike in Massachusetts a little while ago. They are the central figures in this new movement. Giovannitti argues that violence is neither *moral* nor *immoral*; it is *unmoral*. It is neither *right* nor *wrong*; it is simply either *necessary* or *unnecessary*. And when necessary to accomplish their ends they recognize no power that has a right to say they shall not resort to violence, including either murder or the destruction of property. He says:

Under this aspect the question of right and wrong *does* concern us, because we believe that everything which tends to preserve the existing economic system, based on inequality, is *wrong*, and whatever works to overthrow and supplant it with a new one based on economic and social equity, is *right*.

A little further on he says that we can trust the infallible instincts of the workers themselves to choose the line of action to pursue and the means to be used. He says:

The law of the least effort will unconsciously but firmly induce the workers to refrain from violence, but if impellent needs and the inflexible necessity of getting certain results make it indispensably conditional to the solution of a deadlock controversy, it will, of course, automatically assert itself, even without an expressed suggestion. In this case, being neither counseled nor premeditated, violence is neither right nor wrong—it is either necessary or unnecessary, effective or useless, as the resulting circumstances alone will determine. . . . The question, therefore, that syndicalism bravely confronts and lays down for discussion, is not one of *right* or *justice*, but one of *force*, taking the word in its broader meaning. . . . In conclusion, all the moral code of the syndicalist movement may be summed up in these words: "We are going to do what we need and intend to do, simply because we have the power to do it."

And finally he concludes his article by saying that in due time all people must be baptized in honest sweat in the name of the "last and everlasting god, creator of all life and beauty and happiness—*Labor!*"

So, while capitalism has exalted the dollar to the position of God, syndicalism exalts labor to the same position. Is there no God that can come between the two and effect a reconciliation and secure a sane readjustment?

You remember about a year ago the I. W. W. came in conflict with the authorities in San Diego, and the trouble became so severe that Governor Johnson sent a special commissioner down there to investigate. In his report, made June 10, 1912, this special commissioner, Mr. Harris Weinstock, said:

Scenes enacted in Spokane, Fresno, San Diego, and elsewhere . . . are likely to be reenacted on a larger and larger scale, until a crisis will be reached and civil war threatened.

That is not so far out of harmony with the Book of Doctrine and Covenants, which tells us in section 45: "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety."

It seems to me that we are rapidly approaching that condition. It is a class struggle. We may not be so conscious of it here in this little community, but sooner or later we will feel the effects of it.

#### THE AX AT THE ROOT OF THE TREE.

Are there any cures presented for this condition? There seem to be many palliatives, but that is just about all they are. The ordinary giving of charity from the rich to the poor is simply a palliative. It does not strike at the root of the evil at all. And I think a great many people are somewhat like the little boy who lived next door to an orphan asylum. His mother remonstrated with him for eating so many apples. "Why," she said, "you have eaten nearly a barrel of apples and it isn't Christmas time yet."

"Yes," he said, "I have to eat them because the poor orphans are crying for the cores."

And so we have a great many millionaires who have gorged themselves on the golden apples of industry that they may throw a few wormy cores to the poor.

Jesus said, "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

So we believe that in his gospel and in his doctrine we will find that which strikes at the very root of this great evil that is dividing the people and setting men against their brothers.

#### JESUS AND THE POOR IN THE MOSAIC LAW.

What is the attitude of Jesus toward the poor? We must go back, perhaps, to the law of Moses to begin to get an understanding of his position. But some one says, "Jesus did not have anything to do with the law of Moses. Jesus wasn't born yet."

But Jesus says in John 8:58, "Verily, verily, I say unto you, Before Abraham was, I am." Paul indicates that Jesus was with God in the beginning. He was the one who was with God when God said, "Let us make man in our own image." There was some one cooperating with God there in the making of

man, and that individual was Jesus. And so we see him reflected in the law of Moses; and we discover all the way through that God was solicitous for the welfare of the poor. There are many little things that indicate this, but we can only touch upon a few.

One of these was the fact that when they gathered their harvest they were forbidden to gather it closely or to go over the ground the second time, so that the poor could go in and glean after them. And every seventh year the fields were left uncultivated, and whatever came up of itself the poor could go in and harvest. An individual hiring a poor man must pay him his wages before sundown. He could not keep him waiting for a week.

Finally, most important of all was the provision in regard to the holding of land. And it seems to me that there certainly was a divine inspiration that enabled Moses to give such a law at a time in the period of the world's history when they did not know anything about economic law.

"The land shall not be sold for ever: for the land is *mine*." (Leviticus 25:23.) The Lord said the land was his. It was not in the strict sense held either privately or collectively. Individuals held property and land in their own names as their own heritage, but God himself was the great owner over all, and so reserved the right to direct them in the buying and selling of the land.

This was something like the conception that we have of conditions that will obtain in Zion under stewardships, when God will be recognized as the owner of the land, and individuals will be stewards over the property they hold in their own names. This rendering, "The land shall not be sold," is made a little clearer in the marginal rendering, or "to be quite cut off." It was a fact that they could sell the land, but every fifty years there came a year of jubilee, and when the trumpet sounded, if a man had sold or lost his land it came back to him, or rather he went back to it, and it was his again. It was sold, but not quite cut off. Those who bought and sold did not lose anything, because they bought and sold with the understanding that in so many years the land would go back to the people. This was a provision instituted to prevent the very evils that are existing in many of the great nations of the world to-day.

Take for instance Ireland, a land that has been depopulated and ruined for generations. Just recently, under the leadership of Lloyd George, the Irishman is given the privilege to buy back his land in little holdings, with government aid. And now we read that Ireland "has been made over."

In England they are combating a similar situation. I understand that the three important parties there are drafting policies, and one of these policies, advocated by the Liberalists includes a provision that

two thirds of the great game preserves held by the lords, for their occasional sport, shall be given back to the people, so they may enter in and sow and reap.

The Lord instituted this provision in the law of Moses that he might guard against the evils of landlordism that are so acute in the world to-day. In the giving of that law human rights were held superior to property rights. One of the criticisms made against our law is that it is based to an extent on the old Roman law, drafted by the patricians, with whom property rights were held superior to human rights.

There are a great many, perhaps, who would delight to observe the text in Exodus, "Neither shalt thou countenance a *poor* man in his cause." That is the rendering in the King James version. A great many judges have taken that text to heart, apparently. "Neither shalt thou countenance a *poor* man in his cause." But in the Inspired Version, translated by that despised Joseph Smith, it is made clear where it says, "Neither shalt thou countenance a *wicked* man in his cause." I wonder if it is not true that after all there was some inspiration in that translation!

#### THE POOR HAVE THE GOSPEL PREACHED.

When we come down to the days of Jesus we find his attitude very clearly demonstrated. In the beginning of his ministry John sent to him his disciples, asking him who he was. He said to go and tell John, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."

They say it is a principle of scriptural interpretation that we get the meaning of the text according to the manner in which the emphasis is placed. And so we read it first in this way: "The *poor* have the gospel preached unto them." Christ did not look around and seek only the rich, those who were able to pay him a salary, who were able to come into the church well dressed; he went to the poor, whose need was most obvious.

The next thought is suggested when we let the emphasis fall like this, "The poor have the *gospel* preached unto them."

That was the thing Jesus taught the poor. He did not say, Come and get some dynamite and destroy your employers. He did not say, Rise up in revolution. He did not say, Go to the courts and legislatures. The first great message was the preaching of the gospel. That was the message of Jesus to the poor whom he loved so well.

Jesus said also in another place, "Come unto me all ye that labor and are heavy laden." That is the invitation of Jesus to the laboring man. There is not a promise between the lids of the Bible that any

laboring man shall ever get the blessing of God unless he comes to Jesus. There is no hope to the laboring man for the good times he looks for until he obeys that divine invitation, "Come unto me all ye that labor and are heavy laden."

Jesus said in the sermon on the mount, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The Inspired Version makes it plainer where it says, "Blessed are the poor in spirit, *who come unto me*; for theirs is the kingdom of heaven." Those who do not come unto him have absolutely no promise that they are ever to enjoy the great good times coming, concerning which the reformers hold out promises before the people.

#### REGENERATION.

The message of Jesus contained in the language to Nicodemus and to rich and poor alike is sounded in this great commandment, "Ye must be born again." Regeneration! This is the ax that Jesus lays at the root of the evils of class distinction,—regeneration of the individual under gospel influences.

We read in Doctrine and Covenants 56,

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

Jesus denounced both classes when they were in a condition of iniquity, and his message to both rich and poor alike was, Come unto me. Be born again; put off the old man and put on the new man.

Whenever we get a nation composed of laboring men who are intelligent, temperate, honest, and virtuous, we will have a nation of men who will get their rights; and they will get them without resorting to murder and lying and robbery. But so long as we have a nation made up in large part of laboring men who are worldly and carnal, many of them sodden with intemperance, inflamed with lust, and filled with great violence, and opposed on the other side by a capitalist class, many of whom are equally intemperate and lustful, and greedy and violent, there is no propaganda under heaven that can bring a condition of peace and prosperity that will endure. This condition can never come about until the message of Jesus has its place in the hearts of men.

#### JESUS AND THE RICH.

What is the attitude of Jesus toward the rich? A great many people hate a rich man simply because he is rich. But Jesus did not hate the rich

man. I am glad it is written in this chapter I have read that Jesus saw this rich young man and loved him. It is recorded plainly that he loved this rich man, irrespective of class.

What is it he denounces about some of the rich? It is ill-gotten gains. It is the cruel, unjust methods of oppression that take away from the poor to enlarge already swollen fortunes.

And so he said to the Pharisee, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses. You bind heavy burdens and grievous to be borne, and lay them on the shoulders of men, but you yourselves will not lift so much as a finger to relieve them." This is a liberal rendition of that which he said.

In the writings of James, who is a representative of Jesus, we find a terrible denunciation of those who keep back the wages of the hireling that they may heap up treasures for the last days.

But notice this. Jesus did not hate the rich. Jesus did not hate the poor. Jesus loved both rich and poor and said unto both, "Come unto me." And to both of them he said, "Ye must be born again." Repentance is just as necessary in the one case as it is in the other.

Now we take the case of this rich man. He perhaps represents the class of capitalists. He came to Jesus and Jesus had a program for him. The rich man had kept the negative law. "Thou shalt not bear false witness, thou shalt not steal," were all negative. But Jesus had an affirmative gospel. "Thou shalt sell what thou hast and impart to the poor, and take up thy cross and follow me." I am glad Jesus did not turn this man away with denunciation. I am glad Jesus had a program for him. But we should understand this in harmony with the laws given elsewhere. Some people argue that Jesus wanted the man to sell everything he had and scatter it broadcast and come and follow him. If so, he made him an exception to the general rule.

I believe that this must be understood in harmony with the revelations of later times, which provide that a man shall sell that which he can spare in harmony with the law of God for the aid of the poor. We understand that that was the law they observed on Pentecost when those who had possessions sold and imparted to those who had not. I do not believe Jesus wants men to sell and give away all they have and become beggars; because that is not common sense, and Jesus in his gospel law always teaches common sense. When they thus became beggars some one else would have to sell all and give to them.

WOULD THAT LABOR MIGHT BE HEALED OF BLINDNESS.

I am glad that in the same chapter with the visit of the rich man we find the visit of the poor man. In the same chapter where we see the rich man com-

ing in his purpled ease, we find blind Bartimæus, naked and destitute, coming to Jesus and being received with equal grace.

Would to God that the class that Bartimæus represents also might come to Jesus and have their blindness healed, that they might see that these measures of violence are anti-Christ, and that they never can accomplish the desired end.

We can perhaps say that Bartimæus represents the laboring class. He certainly belonged to the worthy poor, because Jesus blessed him. We may assume that before his blindness he had been a laborer, or if his blindness were congenital that he was of that spirit that he would have labored had it been possible. Jesus says that the man who will not work shall not eat the bread of the laborer. When we talk of the poor in this connection we are talking of those who are willing to work when they have the opportunity.

#### IS THERE ANY OTHER GOSPEL?

Now Jesus stood between these two men with his gospel. Is there any other plan that will bring about the solution of these conditions; that will reconcile these two classes? If anyone knows of any plan that eliminates or ignores Jesus and his gospel that they think will be successful they are privileged to go out and preach it. But we do not know of such a plan. We intend to continue to teach the principles of the system that Jesus advocated. It may be that not many will accept them; but that is not our business. It is our business to defend and proclaim the principles he instituted, even if there should be very few who accept them.

But some say, "The church moves too slowly. I have lost confidence in it." If humanity plus divinity can not accomplish this work, what can you expect without divinity? Nothing but absolute ruin and suffering to those who embark on other enterprises.

What are the steps of the law? In the Book of Doctrine and Covenants we find it stated that there must be an assembling together of the people, following the great principle of regeneration—"you must be born again." Thus comes the gathering. We can only notice this briefly. "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." (Doctrine and Covenants 45:14.) Here we have the right class of people in the right environment.

What is the next step? "And it is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship."

GOOD ENOUGH FOR MOSES AND GOOD ENOUGH FOR US.

This goes back to the good old thought, "Good

enough for Moses and good enough for us," that God is the owner. And it remains for us to be stewards, holding our property under the admonition to administer it in the sight of God as the great supreme director in all things. When you get men working on that basis you can accomplish something.

What is the next vital thought? That of consecration. The rich man giving into the storehouse of God, that his unfortunate brother may take as he has need in the hour of his extremity. A condition of equality may thus be brought about through the administration of the Lord's storehouse, and brethren may be brethren in very deed.

The Lord says the earth is full and there is abundance and to spare. When Lloyd George, chancellor of the exchequer of Great Britain, spoke before the conference of churches in Cardiff, Wales, a year ago, he said, "You can not blame poverty or Providence, because the Lord has created an abundance for all."

#### HOW LONG?

People are saying, "How long, O Lord, how long?" We do not know. But remember this thought, that when they were building the city of Enoch, I believe the record tells us that they were three hundred and seventy-five years before they reached a condition of perfection. This church has not been organized one hundred years, and a great part of that time we have been driven and persecuted so that we could do nothing. But these are the ideals that were cherished by the people in Kirtland, Independence, and Nauvoo, and they are still held.

#### OUR DUTY.

What is our duty? No matter what the obstacles may be, no matter how slowly we may seem to move, it is our duty to go on and advocate these principles and put them in practice as rapidly as we can.

But some one says, We have people in Lamoni and Independence who are not living on a basis of equality. Why, of course we have, and the chances are that we will have them for a long time, because this must be a *voluntary* obedience. The income tax reaches a strong hand into the coffers of the rich and takes out in proportion to the amount of their income. But we can not do that. It must be voluntary. And perhaps absolute equality will never come until Jesus comes to administer his government in person. But it is our business to promote it as rapidly as we can. There is a great deal more that might be said along this line, but it must be left for another time.

#### WHERE EARTH CAME NEAREST HEAVEN.

There comes to me the thought of a little story that I once read. A legend about two brothers who lived together in the hills of Judea on farms that joined each other. One of these brothers was a

married man and had a large family of children; the other was a single man. One night the married man said to his wife, My brother is a lonely man. I will go out and take some of the sheaves out of my field and carry them over and place them in his field, and in the morning his heart will rejoice when he sees his harvest. And the same night the single man said to his servant, My brother has many mouths to feed. I will go out to-night and carry some of the sheaves out of my field and place them in his field, and in the morning he will rejoice to see his abundant harvest. And so for two nights they did as they had said, under cover of the clouds that obscured the sky. But on the third night the moon shone out in brightness, and they came face to face. And it is said that on that spot the temple in Jerusalem was built, because the people said that here earth came nearest heaven.

Now when we get that spirit in Zion, then we may look for the temple to be built in the New Jerusalem, for then will earth come nearest heaven. May God speed that day.

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#### NOTES AND COMMENTS.

GAINS REPORTED FROM GERMANY.—Elder H. N. Hansen and Brother Kippe, writing from Copenhagen, report two new branches organized in Germany and forty-five baptisms. This is encouraging news to come from the German field, where the work has been hindered so long by the opposition of government officials and state religion.

REINDEER AND COST OF LIVING.—Robert Laird Borden, premier of Canada, after thorough investigation is of the opinion that in the North American reindeer we have a partial solution of the high cost of living so far as the American meat supply is concerned. He is convinced that the two million odd square miles of unused pasture land in the far north, which area since it is covered with snow most of the year will not sustain any other ruminant, will support hordes of reindeer approximately equal in numbers to the cattle in United States to-day, that the region north of the Reindeer mountains, of two million square miles, would support five million reindeer, and the Alaskan pastures an additional ten million. Five thousand thrifty reindeer, descendants of some fifteen or twenty animals imported from Siberia about twenty years ago by way of experiment, are already grazing on Alaskan wilderness pastures. The Laplander has modified the reindeer into a dairy animal, and reindeer milk, butter and cheese are market staples in northernmost Europe. It is said that the flesh of the reindeer is nourishing and palatable, and that under proper conditions of handling its quality could be improved.

The Alaskan reindeer herds are under government control, are let out on favorable terms to native herders, and already the profits have been three hundred per cent on the original investment. The responsibility of the care of these herds is said to have developed the natives from shiftless hunters and trappers into men of regular and thrifty habits.

**MAN WITH A MESSAGE.**—*The Times*, Canisteo, New York, for February 11, reports an interesting meeting conducted by Elder A. M. Chase at Greenwood. *The Times* says: "You will find him an interesting speaker, 'a man with a message.'"

**READ WITH INTEREST.**—The Publicity Bureau are in receipt of a letter from the pastor of a Christian church in Colorado, in which he says:

I have read with interest An Open Letter to the Clergy, by Elbert A. Smith. Now and again when you have something in which you think I will be interested, and by the reading of which I may be profited, I will be pleased to receive it.

**WIRELESS TELEPHONY.**—German and Austrian scientists are experimenting in wireless telephony with some success. The Nauem wireless station is used as a base of operations, and telephoning has been done from this point to the Technical Museum at Vienna, a distance of three hundred miles or more. Using special apparatus of new design it is possible to hear newspaper articles which were read at Nauem.

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## Religio Convention.

THURSDAY, APRIL 2.

9 A. M.

The eighteenth annual convention of Zion's Religio-Literary Society met in the lower auditorium of the Stone Church, Independence, Missouri, Thursday, April 2.

The first session was a prayer service of one half hour, J. W. Wight and J. A. Gunsolley in charge. Song number 9, Zion's Praises, was sung, prayer by J. A. Gunsolley. A spiritual meeting followed, there being five prayers and eighteen testimonies.

9.30 A. M.

Meeting was called to order by J. A. Gunsolley, who presided throughout the session. Number 144 was sung, prayer by A. C. Barmore.

Committee on credentials reported. The matter of delegates in excess and delegates from Ohio District was referred to the credentials committee for consideration and report.

Report of credentials committee, so far as known to be correct, was by motion approved.

The courtesies of the floor were by motion extended to all visitors.

By motion President J. A. Gunsolley and associates were chosen to preside over the convention, and were authorized to appoint the committees named in the program.

Credentials committee reported, recommending the dropping of delegates in excess, admission of delegates from North Columbus, South Columbus, and Williston locals of Ohio District, and of delegates from Southern Nebraska District. This report was approved, save for that portion referring to Southern Nebraska.

The chair announced the following committees:

Resolutions: J. W. Wight, J. A. Becker, B. J. Scott.

Notification: A. C. Barmore, A. W. Smith.

Press: J. F. Garver, Paul Craig, Charles Fry.

Appropriations: Edward Rannie, J. A. Tanner, S. A. Burgess, J. O. Dutton, M. C. Fisher.

Brother and Sister F. G. Pitt were appointed to have charge of the music of the convention.

Harvey Sandy, Good Literature Superintendent, reported literature distributed: Tracts, 87,895; *Ensigns*, 4,686; *HERALDS*, 5,022; *Autumn Leaves*, 41; books, 134; miscellaneous, 6,132, total 103,910. Subscriptions to church papers taken, 30.

This report recited in part:

The figures alone are gratifying, especially when it is taken into consideration that they show an increase of nearly one hundred and fifty per cent over last year's report. But the part that pleases us most is the manifest willingness and enthusiasm shown by the literature workers throughout the land. The people are beginning to see the wonderful possibilities of this department of the society, and are taking hold of it with faith and confidence. The word comes from all points: "I can not do enough for the gospel literature work." . . . Numbers have been brought into the church, some directly, and others indirectly as the result of the distribution of gospel literature; some are investigating, and the way has been made more tolerable for the missionary as well as the Saint, who might have been persecuted by those so inclined. It is reported to us that these results have come by reason of the light that has been disseminated through the avenues of this bureau.

An excellent paper on, "Should articles on problems of the day enter into the distribution of literature," written by Max Carmichael, and read by Ruby Jackson, was received with enthusiasm, and by motion was referred to the editor of *Autumn Leaves* for publication in such periodical or periodicals as deemed best.

Librarian S. A. Burgess reported special work done at various points. This report was, in part, as follows:

We have also, in connection with the Library Commission, looked after those interests of the work and prepared a suggestive list of books for publication. The present year has been a quiet one for the Commission, as we have felt that every possible interest should be conserved in assisting to correct existing financial conditions, and so have not felt

justified in making large expenditures. The coming year there will probably be the publication of a leaflet. The expense for work on the list of books has been about twenty dollars.

Sister T. J. Sheldon discussed suggestions for the development of library work, urging the need of a practical study of all good books, especially with reference to information along the lines of comparative religions and economics.

Vice President T. J. Elliott reported:

From my observation, and the information I have received as touching the Religio work locally, and somewhat in a general sense, it has been a quiet year. . . . The time of the Religio as a novelty is long since past, and now it means real hard work to build up and sustain it. Special features and programs in many places have for the more part become commonplace, and upon the real dependable workers the burden of all effort has fallen. We must work to have the greater benefit derived from the study, the spirituality of our members increased and the genuine support of the church through our institution brought about.

Secretary Sister M. A. Etzenhouser, in addition to statistical report, reported unusually heavy work for the year, including field work at various places, and articles prepared for publication, by request.

Two verses of number 37 were sung.

President J. A. Gunsolley in a brief address presented the keynote for the coming year. He said, in substance:

The idea that actuated those who drew up the constitution and by-laws of this society was that the success by way of development for the young people of this church must come only through the principles of doing. This has been the motive principle actuating those who have had to do with the shaping of the policies of this institution ever since. It is said that we learn by doing. We ought also to do as a result of learning. The time has come for us to emphasize more the feature of doing. Our purpose in studying church and other literature should be that we may better qualify to do. This thought of doing suggests that this is preeminently a work of cooperation. Our greatest success, our best activity for the year before us can only come through close cooperation. Let us work not from the point of view of our own development so much as from the consideration that we may help in the development of others. As the keynote of the year the speaker presented, "Cooperative service for others."

Song number 232 was sung, dismissal prayer by T. J. Elliott.

1.30 P. M.

Conferences for those interested were conducted in the departments and by the parties indicated: Adults, J. A. Tanner; teen age, boys, M. A. Etzenhouser; teen age, girls, Mabel Knipschild; officers and committees, Sister E. S. McNichols.

3 P. M.

Called to order by J. A. Gunsolley, number 42 was sung, prayer by A. G. Miller.

Minutes read and approved.

Credentials committee submitted additional report. Report adopted, save that portion having reference to Pottawattamie District.

J. A. Gunsolley reported verbally for the executive committee that no meeting was found necessary after that held immediately following the last convention, at which time the order of said convention was carried out.

Lessons committee reported that material for biographical sketches of prominent men and women of the church for junior lessons was found difficult to obtain, and that a change had been authorized, whereby the biographies of men of Book of Mormon history were taken up.

Revising committee reported the utmost good feeling between said committee and the editor, and work done as imposed.

Sister J. A. Gardner, historian, reported history of the first two years of the Religio, and several years preliminary to its organization, completed and in the hands of President J. A. Gunsolley.

Editor of Arena, Elbert A. Smith, reported labors done, as assisted by Estella Wight.

Editor of *Religio Quarterly*, R. W. Farrell, reported, in part:

The production comes up out of much "tribulation" of mind, body, and spirit, for I have the care of a large branch on my hands, and also a summer school. If I did not think that some good was being accomplished I should give up the task; as it is, I feel that a larger interest in the latter-day revelations has been awakened—and the end is not yet. I do not think that disagreement on minor points is dangerous. I think that all Religians agree on the major points. The editor has held up only one phase of the lessons as being too large for us to unjustly criticize, that is the *textual matter*. When considering matters of vital importance to us, such as the temporal law, steps towards the higher life, etc., the editor has received divine assistance, and he gives this as a testimony which he trusts will not be lightly weighed.

S. A. Burgess, president of Graceland College, reported on the matter of appropriation of three hundred dollars that five students had been aided from this fund, and that only those actually needing it had been aided. This money had been a great help to those receiving same. It was confidently expected that a great part of it would be returned within two years. The continuation of the fund by the appropriation by this convention of a like amount was requested.

S. A. Burgess reported for the committee on normal textbook on the Bible. Sister Anna Salyards had resigned. Efforts to fill this vacancy had not met with success. Manuscripts had been prepared by S. A. Burgess and by J. W. Peterson. The need



of such a work was appreciated, and it was thought that preparation therefore should be continued and completed.

E. H. Fisher reported for the Library Commission. The larger and most of the smaller branches are now well organized. Activity on the part of local boards is needed. Local boards need the careful supervision of district boards. The commission, through its secretary, E. H. Fisher, is prepared to furnish district boards material for active campaigns. A number of valuable books had been added to the general library during the year. Library work was considered to be in a more healthful and growing condition than ever before.

Charles B. Woodstock reported for the Social Purity Board little public activity on the part of the board, for the reason that careful study to reach a proper analysis of the problems before us had occupied the time. A limited number of publications in the field contemplated in the work of this board were being selected from among the many published by purity workers for recommendation to our people interested in this field. The board advised moving forward with caution.

A paper was read by Minnie E. Scott, entitled, "Conserving for the church."

A short address was delivered by R. C. Russell on, "What can the Religio contribute to the life of the church?"

Song number 126 was sung.

By motion the paper read by Sister Scott was ordered filed with the editor of *Autumn Leaves* for publication.

President J. A. Gunsolley reported special work at various points. This report contained the following:

The opportunity for work has never been greater, nor has the need of it ever been more apparent, and it is indeed a source of gratification to learn from the statistics that notwithstanding the hands of the executive have been so busily employed with other matters, there is, nevertheless, a gain all along the line. . . . This fact assures us that there is life within the Religio that manifests itself in moving forward and upward.

We are in the "hastening time," it has been said, and what element could contribute more to this speeding onward than to see our army of young men and young women, our boys and our girls, so trained, and so enthused with the idea that this is the work of God, that they all would become active laborers in the Lord's vineyard? No one can estimate the rate of progress this church would take on, were this the case.

To bring this about, two things are necessary, a greater, deeper spirituality, and more complete directing of the activities of the young people. Your presiding officer believed it was a mistake when we abandoned the monthly prayer meeting, and strongly advises that there be a return to the greater devotional spirit incident to the observance of specific time for devotional training. Some of our best locals are at the

present time gaining rich experience from this feature of their activities. . . .

It is with no little satisfaction to know that social purity work has taken definite shape and has come to stay, after being urged in two consecutive communications to the conventions. Taking courage from this, I venture suggestions along this line. Every branch of the church has young people, more or less. All young people are alike, more or less. Nearly all branches have Sunday schools, and many of them have Religios. These branches, Sunday schools and Religios all have officers. . . . These officers should cooperate.

Why should not the church be made more of a social center, where the young may find such amusement, entertainment and training as will develop them along right lines? Why could there not be as a result of joint effort, by committees for the purpose, some manual work that would not only entertain but also train in useful things? Why could there not be as a result of such cooperation a committee to have supervision and charge of directing the amusement and entertainment of the community, securing a series of good lectures, concerts, and entertainments of various kinds?

The social feature could be worked out upon the part of the Religio through the social committee, but there is no committee whose particular duty it would be to provide for the industrial work. The joint council, however, could provide one.

These two things I believe to be our most urgent need at the present time. The sweetest things anyone ever experienced is the communion with God through his Holy Spirit. Our young people need to have this experience, and it will be realized in the prayer and devotional service as nowhere else. The study is all right, and the program idea is correct, but more is needed. As evidence that it is needed we have only to be reminded that in some branches clubs and leagues are being organized for the accomplishing of such things as I have mentioned. There is nothing undertaken by any of them that the Religio could not properly provide for, and should do so, so long as they are legitimate.

Home department superintendent, Eva Holdsworth, reported a special effort to interest isolated Saints, with about sixty enrolled. The home department is considered a missionary effort. Contributions amounting to \$91.11 were reported. The total enrollment of the department is 2,137. There were 52 transferred to locals and 5 locals organized from the department.

Normal superintendent, Sister D. H. Blair, reported a very busy year for the department. Sister Altha Deam, associate, was compelled to resign early in the year on account of ill health. The enrollment for the year was not so large as formerly, though there was a larger percentage of graduates: In teacher training, first examination 287, second 121, third 70; in Book of Mormon normal, first 56, second 27, third 39. The number graduating were about equally divided between Religio and Sunday school workers.

A motion to instruct the lessons committee to instruct the *Quarterly* editor to allow for two elections each year by omission of lessons was lost.

A motion to revert to the former method of providing for a monthly prayer meeting as suggested in

the report of the president was referred to the resolutions committee.

The following was referred to the resolutions committee:

Resolved, That the suggestions on social and industrial features in the report of the president be approved, and that the executive committee, in connection with the First Presidency of the church be authorized to prepare a definite plan for the maturing of such features, such plan to be presented to the next General Convention for consideration and action.

A communication from U. W. Greene asking for help for the Palestine Mission was referred to the committee on appropriations.

Number 73 was sung, dismissed by M. C. Fisher.

7.30 P. M.

President Gunsolley was in charge. Number 16 was sung. Prayer by W. A. Bushnell. Song number 232 was sung.

Minutes were read, corrected, and approved.

Mr. Christian Ott, mayor of the city of Independence, by invitation, in a brief address greeted the convention, extending to all a hearty welcome to the city. The speaker considered it an honor to welcome a body coming together for religious deliberations. He stated emphatically that during his administration as mayor the Saints had been the most law abiding people of all denominations. They had been ready at all times to assist in all matters of improvement. The city hall was offered for any purpose for which the Convention might use it. The mayor stated that he and the city council would be glad to serve the Convention in any way.

L. F. P. Curry discussed the duties and work of the pastor, under the subject, "Mr. Pastor, How are you rated?" He called attention to the system of rating among business men and proceeded to rate pastors according to their ability to interest especially the young, and to induce many to work. He would have the pastor engage the young in athletics, through auxiliary work and other services. As a man of action and system he would have him to be the head and leader of the community.

President Elbert A. Smith spoke on the subject, "Three keys to power." Among other things he said, Power means dominion. God wants man to have dominion. Power means efficiency. God wants all men to be efficient. The average normal man desires power in his particular field of activity. Every success depends upon a proper coordination of power and purpose—the most valuable assets man can have. Power and purpose are attributes of the inner man. Power is an inherent potentiality. The three keys to power are: First, the iron key, work. There is no road to success except by the road of labor. Second, the silver key, study. In this study we should be guided by the Holy Spirit. Third,

the golden key, faith. Great men have been men of faith. The souls of men of faith go marching on. These three keys will open the door so we can exercise the powers God has given us. We can not succeed with only two. The three must be used together.

Brother F. G. Pitt sang "The Holy City."

The session was closed by singing number 32, with prayer by W. A. Bushnell.

FRIDAY, APRIL 3.

9 A. M.

President Gunsolley, in charge, announced number 110, after the singing of which A. W. Smith offered prayer.

Minutes read and approved.

Treasurer J. A. Gardner reported: balance, \$2,756.36; receipts, \$774.48; expenditures, \$1,261.31, leaving a balance of \$2,269.53, including a translation fund of \$1,022.76.

The auditing committee reported having audited the accounts of the treasurer and found same to be correct.

Report of the treasurer and that of the auditors were by motion adopted.

The resolutions committee reported the following from the Little Sioux District, recommended that the convention consider same, and determine who should have the right to make such suggestions.

Moved that the General Convention be requested to furnish a few suggestions in the *Junior Quarterly* for teachers of primary classes.

The committee recommended that the convention consider the resolution and determine as to who should have the right to make such suggestion.

The resolution committee submitted the following with reference to the matter of amendments to the Constitution:

Your committee recommend the adoption of the amendments referring to the question of temperance.

As to the amendment referring to the use of tobacco, if action be had, we recommend the striking out of the words *are addicted to the* and the word *of*, so that it will read, "*who use tobacco for other purposes*," etc.

The amendments with reference to temperance were made as follows:

Article 3, section 1, paragraph 4, after the word *librarian* was inserted, "*superintendent of temperance department*."

Page 5, following paragraph defining duties of librarian, a paragraph was added:

*Superintendent of Temperance Department*.—The superintendent of this department shall be given general charge of the work of this department, and, with the consent of the executive officers, shall choose such assistants as may be necessary.

Article 3, section 1, page 10, after the word *libra-*

rian was inserted, "superintendent of temperance department."

Page 12, after duties of librarian, this paragraph was inserted:

*Superintendent of Temperance Department.*—The superintendent of this department shall have general charge of the temperance work of the stake or district, and, with the consent of the executive officers, appoint such assistants as may be necessary; and he shall do what he can in collecting statistics and evidence on intemperance.

Article 5, section 1, page 20; after the word *relief* the word *temperance* was inserted.

Page 22; after the duties of the relief committee the following was inserted:

*Temperance Committee.*—It shall be the duty of this committee to be active in doing all it can to promote temperance principles and sentiments among the membership of the society, and the membership of the church.

Section 2, page 24, was amended by striking out the word *temperance*.

Section 3, page 24, was amended by striking out all after the words, *duties of above committees*, appearing in the same paragraph.

The notice to amend the Constitution with reference to tobacco asked that article 3, page 9, be amended by adding:

Section 9. *Eligibility.*—Members of Zion's Religio-Literary Society who are addicted to the use of tobacco for other purposes than those sanctioned in Doctrine and Covenants, are hereby declared disqualified for officers or teachers in this organization.

This amendment was passed as amended, according to the recommendation of the committee on resolutions, by a vote of 117 to 31.

Granville S. Trowbridge addressed the convention on the subject, "Organization and activities as a means of character building." He said in effect: The kind of character we wish to build is character that will do right because it is right. Despite all efforts, the churches of the country are not reaching over ten per cent of the people of the country. This is because church work is not properly organized. We have our peculiar church and organization and our auxiliaries that as a church we may accomplish better results. Order is God's first law. So we must organize our efforts, that we may effectually get together to achieve our purposes. Our organization along these lines should bring about a division of work and responsibility. The young need in their activities and development, cultivation. Their activity under organization is needful to the unfolding of character.

Number 84 was sung, F. G. Pitt singing the verses, the audience joining in the chorus.

B. J. Scott in speaking on The Religio and the community, said, in part: A community is a communion of parts. This convention is made up of locals, locals of individuals. As individuals do their

part, locals and convention are successful. We are looking for Zion to be redeemed. Are you, as individuals, helping to this end? In this connection we must reach not only our own, but also the community. The Religio owes this work to the community. By vote we will in time have opportunity to cleanse the communities to which, in the redemption of Zion, the Saints are to gather. Until such time, by our individual efforts we should do all we can personally and as Religions to make these gathering places clean and wholesome, and to number with us those of our neighbors who may be so persuaded.

The report of the committee on merging was read as follows:

INDEPENDENCE, MISSOURI, April 3, 1914.

*To the General Religio Convention; Greeting:* We your committee appointed to consider the question of affiliating the auxiliaries of the church desire to report that so far as practicable to do so the committee has had under advisement the matter committed to them, though much of the work has of necessity been done outside of committee room.

The members of the committee are agreed that the time is opportune for at least the initial steps to be taken looking to a closer affiliation of the work of the auxiliaries with the activities of the church. Therefore, we desire strongly to recommend that the question of amalgamation be looked upon with favor by your honorable body, though the committee is unprepared at present to attempt a report upon the details of the organization. Suffice it to say that in the opinion of the committee this movement will not in any way reduce the number of workers, but will increase the opportunities for individual efforts, though the duplication of machinery will thereby be eliminated, and this is the great point to be reached,—namely, the elimination of all unnecessary duplication of machinery, and increasing the force of workers so that activities not now reached by any of these societies will be entered in upon.

Let us indicate briefly what some of these unreached activities are: The welfare of our young people such as are provided by the Young Men's Christian Association and Young Women's Christian Association; physical culture; entertainments and social improvement in general; an expanded literary program; general educational facilities not provided by our public schools; musical development; manual and vocational training; night schools for the benefit of those not able to take advantage of the facilities of public schools; general course of intellectual development for young and old; amusements and entertainment together with athletic activities; improvement of conditions surrounding the young people of rural districts; vacational activities such as summer camps combined with institutes and special programs and summer conventions; in a word, general physical, moral and intellectual development of the young people particularly, many phases of which are at the present time entirely neglected by the church and its auxiliaries.

FREDERICK M. SMITH,  
JOHN W. RUSHTON,  
R. S. SALYARDS,

*Committee.*

2 P. M.

J. A. Gunsolley announced number 145, after the singing of which J. L. Parker offered prayer.

Minutes read and approved.

Time limit for new business was fixed at 3 p. m.

A communication from the Seven Presidents of Seventy was read, acknowledging notification of convening of convention.

It was moved that the report of the committee on merging be adopted.

The following signed by two brethren, and recommended for consideration by the resolutions committee, was moved as a substitute:

Moved, that we favor the general idea of a closer working arrangement between the church and the auxiliary societies, and more extended activity along lines suggested in the merging committee's recommendation, and that the matter be referred to a joint committee composed of three members to be chosen by the General Conference and two members each from the Religio, Sunday school and Woman's Auxiliary; this committee to formulate a definite plan for amalgamation and report to next General Conference and conventions, provided the General Conference and other auxiliaries concur.

A motion to lay the substitute upon the table until the original motion be disposed of, prevailed.

The motion to adopt the report of the committee on merging prevailed by a vote of 83 to 78.

A motion to take the substitute from the table was lost by a vote of 46 to 66.

A communication from the Quorum of Twelve in acknowledgment of receipt of notification of the sittings of the convention was received.

It was moved that the convention proceed to nominate for all officers and submit same to the joint council of the First Presidency and Quorum of Twelve for approval.

It was moved as a substitute that we proceed to elect officers.

The substitute was lost. The original motion prevailed.

Number 95 was sung.

By motion convention nominated by acclamation:

For President, J. A. Gunsolley, T. J. Elliott, L. F. P. Curry, J. A. Gardner.

For Vice President, T. J. Elliott, W. A. Bushnell, Granville S. Trowbridge, L. F. P. Curry.

For Secretary, Sister M. A. Etzenhouser, Minnie Scott, Anna Stewart.

For Treasurer, J. A. Gardner, John Smith, J. A. Becker.

Librarian, S. A. Burgess, Sister J. A. Gardner, Sister T. J. Sheldon.

Home Department Superintendent, Eva Holdsworth, Alberta Lake.

Superintendent of Temperance Department, J. W. Gunsolley, B. J. Scott.

The suggestions of the president relating to social and industrial features were by motion referred to the First Presidency and the executive board for consideration and report.

Matter of the appointment of field workers was by motion referred to the joint council of the First

Presidency and Quorum of Twelve for consideration and report, with the request that they make such recommendations and suggestions with reference to such appointments and our rights therein as they may feel should be made.

The resolutions committee recommended the following: Resolved that we reinstate the monthly prayer meeting as suggested in the president's report. Carried.

The committee on appropriation to Graceland College reported the \$300 distributed among five students. The committee and college board were endeavoring to cooperate so that the best results may obtain.

A communication was received from the joint council of the First Presidency and Quorum of Twelve, acknowledging a visit from the executive committee of the Society, and stating that they would be glad to consider any suggestions looking to a closer relation between the Religio and the general church.

Alice Cowan was reelected as a member of the committee on appropriation to Graceland College.

The matter submitted by the Seven Presidents of Seventy relative to the election of officers under conference appointment was referred to the joint council of the First Presidency and Twelve.

The following with reference to appropriations for the Palestine Mission as submitted to the committee on appropriations, by request, was on recommendation of said committee, adopted:

INDEPENDENCE, MISSOURI, April 3, 1914.

*To the Appropriation Committee of Zion's Religio-Literary Society:* I am authorized to present you the following resolutions of the Quorum of Twelve.

Moved, we advise the Zion's Religio-Literary Society to limit their donations to the Palestine Mission to \$50 for tracts and \$75 for supplies for school work; but do not favor at the present time the investment of money in translating the Book of Mormon into the Arabic language.

The quorum express their appreciation of the generosity of the Zion's Religio-Literary Society in donating money for the translating of literature and other work, but advise that in future all money which your society can donate for these purposes, or any other missionary enterprise be placed in the hands of the Presiding Bishop, subject to disposition by the Presidency, the Twelve, and the Bishopric.

Very respectfully,

JOHN W. RUSHTON, *Secretary.*

J. W. Rushton appeared to represent the joint council in the matter of nominations and announced that with reference to president and vice president, which were the only offices considered, the joint council favored the brethren named in the order given, leaving the convention to use its discretion in electing. For president, T. J. Elliott, L. F. P. Curry, J. A. Gunsolley, J. A. Gardner; for vice president, G. S. Trowbridge, L. F. P. Curry, W. A. Bushnell.

After singing number 83, T. J. Elliott dismissed.

7.30 P. M.

The session opened with J. A. Gunsolley in charge, number 4 was sung. Prayer by A. E. Warr.

The committee on Bible normal work reported more work than in any former year, and manuscript for a book nearing completion, which should be submitted for publication within six months. It was suggested that a committee be appointed to examine and indorse the book before publication.

Minutes read and approved.

The following appropriations were made: For good literature, \$75; normal work, \$75; home department, \$50; social purity work, \$50; general expenses, \$350; library work, \$100; Graceland College, \$300.

The matter of the election of officers was taken up. By motion it was provided that election be by acclamation.

For president, T. J. Elliott received 58 votes, L. F. P. Curry 10, J. A. Gunsolley 90, J. A. Gardner 4. J. A. Gunsolley receiving a majority over all others, was declared elected.

For vice president, T. J. Elliott received 131 votes, W. A. Bushnell 1, G. S. Trowbridge 4, L. F. P. Curry 20. T. J. Elliott receiving a majority over all was declared the choice.

Sister M. A. Etzenhouser received for secretary 81 votes, Minnie E. Scott 54, Anna Stewart 3. Sister Etzenhouser was declared elected.

For treasurer, J. A. Gardner received 35 votes, John Smith 3, J. A. Becker 99. J. A. Becker was declared elected.

For librarian, S. A. Burgess received 87 votes, Sister J. A. Gardner 7, Sister T. J. Sheldon 48. S. A. Burgess was declared the choice of the body.

Request of Alberta Lake to withdraw her name as nominated for home department superintendent was granted.

Eva Holdsworth by unanimous vote was chosen home department superintendent.

For superintendent of the Temperance department, J. W. Gunsolley received 15 votes, B. J. Scott 82, the latter being declared elected.

For member of social purity board C. B. Woodstock was chosen.

The following were selected as the committee on merging: F. M. Smith, R. S. Salyards, J. W. Rushton.

By motion the lessons committee was continued.

Matter of Bible normal book was referred to executive committee, board of publication, and church historian, with power to act.

Article 3, section 4, page 16, of Constitution and By-laws, was amended by inserting after semiannually, "*at the second meeting in December and June, officers taking office at the first meeting in January and July.*"

Minutes read and approved.

By motion convention adjourned.

Number 112 was sung.

Prayer by J. A. Gunsolley.

## Sunday School Convention.

SATURDAY, APRIL 4.

8.45 A. M.

The twenty-third Annual Convention of the General Sunday School Association met in the upper auditorium of the Stone Church, Independence, Missouri, with Superintendent Daniel Macgregor in charge.

After singing number 11, Zion's Praises, G. W. Robley offered prayer. Number 12 was sung. In a few well chosen words the Superintendent suggested the importance of the occasion and the matters to come before the convention.

A piano solo was rendered by Rogene Anderson.

Following committees were appointed:

Resolutions, J. W. Wight, Frank Mesle, David Dowker.

Notification, H. J. Davison, J. F. Rudd.

Press, J. F. Garver, Charles Fry.

Appropriations, Bishop R. Bullard, general executive committee.

The General Superintendent, Daniel Macgregor, reported in part, as follows:

Nothing spectacular or extraordinary has transpired or is transpiring; rather has there been a steady development in every field of service. Indeed it is as our Lord observed, "The kingdom of heaven cometh not with observation, neither shall they say, Lo here, or lo there." And this prosperity is to be noticed in the progress of the pupil as well as of teacher. . . . There is a growing desire towards a close affiliation with the general church. We are sensing as never before, that the Church is our church, its quorums are our quorums and its prophet is our prophet. This is as it should be, and can not but result in a more manifest recognition by the Father in an outpouring of his Spirit.

In these times of agitation, an agitation world-wide in its movement, there is a tendency upon the part of our leading workers to consolidate and affiliate our interests with the general church, and it seems to us unnecessary to argue the good that will undoubtedly result from such affiliation. "United we stand; divided we fall."

We trust that this work of coordination will continue until we as church members will no longer say, We have a school, nor that we as members of the school can say, We have a church, but rather that each can say of each other in happy harmony, We are the Church, We are the school. . . .

The labors of your general officers are becoming more exacting as the burdens of office increase; and it will not be expected that the expense of carrying on the work will be limited by the allowance of the past. We are but human, and can not respond beyond the utmost; after that must summon assistance from other sources. . . .

We are pleased to note the spirit of sacrifice growing among the little ones so bountifully displayed in the late magnificent Christmas Offering. It is bigger than ever.

In trying to forecast the policy of the future we can only speak in general terms and as we see it we believe that measures should and will be attempted to confine the recreational energies of our young within the realms of the saintly surveillance. The association rather than restrain the pent up powers of youth, should direct it. It is a big problem and well worthy our consideration.

The first assistant superintendent, G. R. Wells, reported, in part:

Having been kept so busy in other departments of church work the past year, we have not been able to give to Sunday school work the service it deserves and needs. . . . Tried to take care of some field work at reunions last summer, but physical disability and other work made it nearly a failure. Hot weather and dust also made it trying on all. Have given all possible aid to the general superintendent which has been accomplished entirely by correspondence. Being the nearest in touch with our publishers, have rendered some service in reporting on the welfare of our *Quarterlies*, from a financial standpoint.

The second assistant superintendent, Sister M. A. Etzenhouser, reported having assisted the superintendent whenever called upon. She had written some hundreds of letters, and had done field work at special places. She had on invitation written articles for publication.

The secretary submitted statistical report.

Home department superintendent reported, among other items:

Having kept in close touch with the labors of our splendid workers, we are firmly convinced that our home department is rich in character and energy, and not altogether impoverished in results. . . . From the reports at hand we submit the following: The department has used 3,823 *Quarterlies* during the year and contributed \$1,232.82. The total membership for the year is 6,013, but with 636 members transferred to local schools we have a present enrollment of 5,377 members.

The treasurer, John Smith, reported: Balance, \$2,771.16; receipts not including balance, \$4,166.92; expenditures, \$4,575.54; balance on hand, \$2,362.54.

The auditors reported having examined books and accounts of the treasurer and that they found same to be correct.

Report of the treasurer, with the auditors' report, approved.

The normal superintendent reported 118 as having taken the standard course and passing examinations. Six had taken examination on the advanced course. The work of the department was reported heavier every year. A training school for workers was suggested.

The social purity board reported as indicated in the report of the Religio Convention.

The credentials committee recommended amendments in their report affecting Southern Indiana, Des Moines, Gallands Grove, and Eastern Michigan districts, which were approved.

The revising committee reported their work hin-

dered because of irregularity in sending them manuscript, in some cases, also because in some cases care had not been taken in the use of quotations.

The committee on merging reported:

INDEPENDENCE, MISSOURI, April 3, 1914.

*To the General Sunday School Association:* We your committee appointed to consider the matter of merging the Religio Society and the Sunday School Association report:

We held a brief introductory session jointly with the committee appointed by the Religio Society during the General Conference of 1913, at which time the matter was briefly considered, but no conclusions reached, only that the members of the committee would during the year give the matter consideration and form a report to the conventions at a meeting held prior to the Religio convention. No further joint sessions were held. The committee further reports that we do not favor a merging of the two societies at the present time, only as they both shall merge into the general church by a closer affiliation therewith through the presiding and governing councils of the church.

To accelerate this affiliation we recommend the adoption of the resolution pending before the convention relative to the placing of one of the First Presidency and one of the Twelve on the executive staff of the association. And we further recommend the adoption of any proper measures that will give to the Quorum of Twelve and the First Presidency in council assembled some say in the appointment of the general superintendent of the association. In this way we believe that the foundation for a correct and cohesive merging of Zion and her institutions can be best effected.

DANIEL MACGREGOR.

D. J. KRAHL.

It was moved to adopt the report, together with its recommendations.

Moved to amend the report by striking out the words, *at the present time*.

The amendment was lost. The original motion prevailed.

Sister B. M. Anderson was appointed musical director, with Charles B. Eaton assistant, and Sister Arthur Hodges pianist. Belle Robinson James and J. F. Mintun were appointed assistant secretaries.

A joint committee of the First Presidency and Twelve and the executive committee submitted the following:

INDEPENDENCE, MISSOURI, April 4, 1914.

*To the Convention of General Sunday School Association, Assembled:* At the request of a select committee representing the joint council of the Presidency and Twelve, the executive of the Sunday School Association met to confer with said committee April 3, 1914.

The aforesaid select committee stated that the Sunday school convention of last year having referred to the Presidency and Twelve a resolution regarding the matter of the general superintendent giving his whole time to the work of that office, it seemed necessary that consultation should first be had with the officers of the association regarding the matter of nominating the incumbent of the office of general superintendent. After due deliberation upon this matter the following resolution was moved and unanimously adopted:

"Resolved, That we recommend to the Sunday School Association that the power to nominate the general superintendent be lodged with the joint council of the Presidency and Twelve;

a committee of three to be appointed by the association to meet with the joint council and confer with the council on such nominations."

This resolution is now respectfully referred to the convention for your action.

G. R. WELLS, *Secretary*.

This report was adopted.

As the committee referred to in the above, D. J. Krahl, W. W. Smith and J. A. Tanner were selected.

Number 99 was sung, dismissed by G. R. Wells.

2 P. M.

A school of methods was conducted for superintendents, secretaries, librarians, seniors, intermediates, juniors, primary, beginners, home department, normal department.

3 P. M.

Session opened by singing number 144, prayer by Frank Mesle.

Vocal solo, *a* and *b* numbers, was rendered by Master Orville James.

Three-minute reports were heard from the directors in the school of methods held at two o'clock.

The library commission reported as indicated in the report of the Religio Convention.

A communication was received from the joint council of First Presidency and Quorum of Twelve acknowledging receipt of notification of the sittings of the convention, expressing the appreciation of said council of the courtesy, and assuring the convention of the readiness of the council to cooperate with the Sunday school.

Articles of condolence were passed expressive of the sympathy of the convention to be extended to those bereft in the departure of Sister Lois Elizabeth Smith Badham.

Joseph H. Anderson rendered a violin solo.

Number 206 was sung, G. R. Wells dismissing.

7 P. M.

Superintendent Daniel Macgregor announced number 182, after the singing of which J. F. Garver offered prayer. Number 148 was sung.

Minutes read and approved.

Sr. E. S. McNichols read a paper on "Learning to live by service." She said, in effect: The religious world once lived by blind faith. The inclination of to-day is to demand intelligent service. The first essential to this service is thought. Thought is the basis of action. In this service we must serve others. Render service unto humanity and you render it unto God.

The paper was by motion referred to the editor of *Autumn Leaves* for publication.

Appropriation for social purity work was referred to the executive committee with power to act.

Request for \$600 for publication of Doctrine and

Covenants in German was referred to the General Conference.

The Independence choir rendered two selections.

The matter of translating the Book of Mormon for use in the Palestine Mission was referred to the General Conference.

An appropriation of \$125 was made for school work in the Palestine Mission.

A resolution to provide letters of removal for members of schools moving from one school to another was tabled.

A resolution to provide record book for small schools was referred to the executive committee with power to act.

A resolution to provide a book of poems suitable for use as recitations was referred to the executive committee with power to act.

Resolution to provide for special publication of quarterlies as presented by Eastern Michigan District was referred to the executive and lessons committees with power to act.

Petition from Central Nebraska District requesting a field worker was referred to the executive committee with power to act.

A resolution to add to the officers of the General Association, district or stake associations, and local schools a cradle roll superintendent was tabled.

J. W. Peterson reported as a member of the Bible normal book committee, stating that certain manuscript prepared by himself was in the hands of the board of publication. Matter of publication of Bible normal book was referred to the General Conference.

As the nominee for superintendent of the Association, the joint council of the First Presidency and Twelve submitted through the committee appointed to confer with said council, the name of W. N. Robinson. By motion the nomination was ratified by a vote of 233 to 4.

For first assistant superintendent the following were nominated: L. F. P. Curry, G. R. Wells, G. S. Trowbridge. G. R. Wells was elected.

For second assistant superintendent L. F. P. Curry and D. J. Krahl were nominated. D. J. Krahl was elected.

For secretary E. D. Moore and M. A. Etzenhouser were nominated. E. D. Moore was elected.

John Smith was unanimously elected treasurer.

Sister E. S. McNichols was unanimously elected home department superintendent.

For member library board Sister T. J. Sheldon and E. H. Fisher were nominated. Sister Sheldon was chosen.

John Smith, R. S. Salyards and Albert Carmichael were sustained as the revising committee.

For member of social purity board R. W. Farrell was chosen.

Vacancies on auditing and lessons committees were referred to the executive committee with power to act.

A vocal sextette was rendered.

A collection was taken up for the Jerusalem Mission, amounting to \$123.56.

Minutes read and approved.

The doxology was sung, Daniel Macgregor dismissing.

#### SUNDAY, APRIL 5.

7.45 A. M.

A prayer meeting was held, John Smith and G. E. Harrington in charge.

9.30 A. M.

A Sunday school session was held, the officers of the local school being in charge.

10.40 A. M.

With W. N. Robinson in charge, number 62 was sung. William Anderson offered prayer. Daniel Macgregor was called to the chair.

Critic's comments on the session of Sunday school just held was read.

A soprano solo was rendered by Sister W. N. Robinson.

D. J. Krahl addressed the convention on "Securing efficiency." He said, The demand of the day is efficiency. To survive man must be efficient. There are two phases to the situation: securing efficiency that the Sunday school itself may be efficient, and securing efficiency for members, teachers, and officers. Everything is possible with God. To secure the things of God we must move Godward. We must move efficiently, with effect. Fundamentally, the greatest problem of the Sunday school is to so live as to be of the greatest benefit to itself, to those around it, and to those who follow after. Do not confuse efficiency with system. Efficiency asks for the facts, regardless of tradition. Efficiency is common sense applied. To be efficient make proper tests, and apply the best. Plan, do not guess.

L. F. P. Curry spoke on "Father of the boy." He said: We often hear boys say, I am going home to see mother. What has the father been doing that his boy does not say, I am going home to see father and mother. Father has been too busy for the boy. There are good fathers and indifferent fathers. F-A-T-H-E-R, if he be a good father, stands for: Friend, adviser, teacher, helper, example, rock. All these the father should be to the boy.

A. N. Hoxie rendered a violin solo.

A. N. Hoxie addressed the convention on "Music; its place and power in the school." He said, in part: Music is an impelling force. Men lean upon music in sorrow, use it as a medium in expressing joy. We need it in the home as an uplifting power. We have

it in the church as an inspirational presence. I today can sense a new interpretation of our battle hymn, God is marshaling his army. We should feature more music in the Sunday school department. We should use more music written by and for our people, words and music by inspiration, to help spread the glad gospel message. Our talented workers should be willing to devote one hour each week to some ambitious little soul who could not otherwise receive instruction. In a few years we would have in our services music that would fill our churches. Let the Sunday school lead in this work. We need music with a different ring to that which we ordinarily hear about us. We need consecrated service in our music. Let us couple the power of music with the power of the gospel. When that happy day is here the songs of Zion will have a new meaning. Let us cultivate the gifts given us, then consecrate our powers to the glory of God and the uplift of others.

Number 21 was used to close, R. S. Salyards dismissing.

An overflow meeting was held in the lower auditorium, with F. G. Pitt in charge, short addresses being given.

1 P. M.

A school of methods was held in the same departments as at 2 p. m. the day before.

2.15 P. M.

Sacramental services were held in upper and lower auditorium, in charge of the Independence stake officers.

3.30 P. M.

A round table was conducted in the lower auditorium in charge of Sister M. A. Etzenhouser.

In the upper auditorium, a chorus was rendered by pupils of the intermediate department of the local Sunday school. Samuel Brown offered prayer. W. N. Robinson, in charge, called Daniel Macgregor to the chair.

Three-minute reports were given by those who had been in charge of the departments in the school of methods just held.

Mabel Knipschild read a paper on "The successful teacher." Among other things she said: A few teachers are born, many more are made. Study and preparation are necessary for success. It is needful for the teacher to secure and hold the attention of the pupil. To do this the following is necessary: Knowledge of the subject matter; knowledge of the pupil; ability to teach; a worthy character. The guiding of others to the higher life is the greatest service God can require of us. As teachers, let us prepare for our work by study and the development of character.



An instrumental quintette was executed by members of the local Sunday school orchestra.

John Smith spoke on "An old New England school." Elder Smith said that on March 18, 1866, a Sunday school was organized at Fall River, Massachusetts, the first New England school in the Reorganization, with which he was associated, and which continues to this day. They had no quarterlies. A subject was taken up, such as faith, pupils committed verses of scripture on the subject, and recited them before the school. Characters of the Bible were similarly treated. An effort was made to impress truths and lessons thus upon the pupils. Reference was made to the blessing of a little girl of this school in October, 1866, who, after testifying to the goodness of God, and relating how she had been taught by her parents and in this school to pray exercised under the gift of tongues.

Dismissed by John Smith.

7.30 P. M.

With W. N. Robinson and Daniel Macgregor in charge, number 38 was sung. Prayer by John W. Rushton.

The local Sunday school orchestra rendered two numbers.

Mary Lewis Mesle read a paper prepared by Lucie H. Sears, entitled, "Handwork and home work." This paper recited: It is not enough to know what, it is necessary to know why. Handwork and home work have been introduced into the new *Quarterly* for this purpose. Every gateway to the mind of the child must be used. The finger-tip gate carries to the brain and from it. What the finger tip can not express the mind does not know. Handwork includes written work, sand table, map work, story telling, clay molding, paper folding, etc., including service to others. Handwork, correlating with the lesson, should be done at home and brought to the class. The teachers' mission is in leading the child to right thinking, for right thinking leads to right living. Handwork and home work are helps to this end.

Sister M. A. Etzenhouser spoke on, "The Adolescent." This period, she said, is the awakening time, the period of budding manhood and womanhood. In this period proper food should be provided. It is a time of sensitiveness. We should have a care how we handle the boys and girls during this age. The home should furnish every attraction to hold the youth at this age. The church, also, should study the child with a view to holding and tiding the youth over this period.

G. R. Wells spoke on "The church and her children." He urged the necessity of child study, the study of good books, under the light of the Spirit. The church has its work with the child, but we need

to be careful lest we pass the child over to the church and leave him without home training. The major responsibility for teaching the child rests not upon the Sunday school, not upon the church; it rests upon the parent; God has placed it there. Parents are required under the law to so teach the child that at the age of eight years it will be ready for baptism. The church and the Sunday school come to you to help you in this work. This is why we urge the need of child study.

During the singing of number 94 an additional offering was taken for the Jerusalem Mission.

Paul Craig rendered a baritone solo.

W. W. Smith addressed the convention on "Stopping the leaks": I have observed for many years the terms, department of church work, the nursery of the church, etc. We are coming to a position which entitles us to a more dignified name. We are ready now; if not we will be soon ready to define the Sunday school as the church studying the work. Thus does the Sunday school perform a function of the church. We have the cradle roll, the home department and the regular school, so that we may reach all. The cradle roll should bring all your children and the children of your neighbors in touch with the Sunday school. The teen age is where we have the greatest leakage. We should stop this leakage by a proper study of the child, and by properly ministering in social matters as well as in religious, so as to hold these children.

Number 21 was sung. F. G. Pitt pronounced the benediction, and the convention stood adjourned.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "The Unthinking Husband."

The Column is in receipt of an article under the above caption, the substance of which we give as follows:

The name of the unthinking husband is legion. Because he has provided shelter, food, and raiment for the mother of his children, he surveys himself with satisfaction and proceeds to leave her to herself while he enjoys his evening paper or some other pastime in which she has no part.

If he is a man who stays at home evenings, he thinks his wife should be very grateful that he is not like other men who go out to club, or to spend his time away from home in other ways.

Should you make a tour of the homes of your community and look in unobserved upon its inmates, in how many instances would you see a man, buried in the easiest chair, reading, dozing, or gazing into space, while his wife, sitting near, while she makes pretense of reading, or sewing, is furtively watching for signs of sociability in the companion who, if he would, could be the very orbit of her happiness. "How many such 'ladies-in-waiting' there are who never set foot in the palace of happiness which their marriage contract promised!"

The man forgets that, for the average woman, happiness in marriage is not founded on shelter, food, or raiment, or

even on luxuries, but on the small attentions which the average man ignores. A woman revels in the thought that she is essential to the happiness of her husband. Some husbands dislike to admit that their wives are essential. The husband who tells his wife often how he appreciates the help and comfort she is to him will find her ever ready to make every exertion to continue to minister to his happiness and will find in it her own greatest joy.

"Making love to his own wife is a splendid investment for a man, materially or sentimentally. Yet men give the best of their energies to supplying creature comforts for their wives and the least of their energies to the more profitable task of love making."

It is true there are times when, for business men and women, absolute quiet and relaxation are necessary to mental and physical preservation and afford opportunity to recuperate the forces for the next day's fray. But these instances are comparatively rare. The ordinary reason for a man's wishing to be "let alone" is a selfish desire which, when long indulged, becomes a habit.

Those who study life through unprejudiced eyes and from an impersonal standpoint, admit that the men and women who accomplish big things in business are those who do not permit themselves to live selfishly but enter into the joys as well as the perplexities of those about them. They play at times as lightly and irresponsibly as little children. They hold themselves at other times to the rugged duties of life with strength.

The great are never selfish. He who is great loves. He who is great serves. He is not unmindful of the joys or the sorrows of those about him.

### Prayer Union.

#### SUBJECTS FOR SECOND THURSDAY IN APRIL.

Prayers for the church, its priesthood and members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the word of God to the church. Pray that all may exercise love and charity towards each other, neither speaking nor thinking evil of any and regarding each other's reputation as our own. Prayers for the success of the conference.

Lesson, Psalm 87: 1-7; memory verse, Isaiah 14: 32.

#### REQUESTS FOR PRAYER.

It is due to the earnest efforts of Sister Eleanor Waldorf Kearney that we have the circle known as the Prayer Union, a circle with no organization whatever, its work being purely spiritual. The members of this union observe a stated season of prayer, each in her own home or other place of her choice. Sister Kearney furnishes the suggestive readings and subjects for that hour of prayer and consecrated thought.

Our sister is growing old. Her life has missed many things commonly enjoyed by us, though it has yielded to her that richness which comes as compensation to those who utilize their opportunities to draw deeply from the wells of salvation. She has had joy in contemplation of the great and varied theme of the gospel.

Recently she has sustained the loss of one of her brothers and of an old-time friend, and her only remaining brother lies ill in a distant city.

It would be carrying out the purpose of the circle, should its members uphold Sister Kearney in their prayers, asking our Father to fill her declining days with his peace and that comfort which he has power to administer. She has not sent in this request, but we suggest that she be remembered as an earnest Saint who loves God's work.

WAYNE CITY, ILLINOIS, March 28, 1914.

*Editors Herald:* When the Saints meet together for prayer, April 5, I desire them to pray for me, that I may be restored to health, if it is the Lord's will. I have not been able to go to church for nearly two years. Please make my desire known to the Saints.

Yours truly,  
M. R. BROWN.

Prayers are asked for a brother in Davenport, Iowa, whose name is not given us. He has been trying to live a good life, though he has made mistakes. The Saints are earnestly asked to pray for him, that he may have strength to live above the temptations that assail him and to overcome evil influences by the divine power that may be given him.

The request comes to us from one who signs himself as a brother, but who entreats us to remember the petition.

### The Man the Ages Want.

The man who is strong to fight his fight,  
And whose will no force can daunt,  
While the truth is truth and the right is right,  
Is the man the ages want.  
He may fail or fall in grim defeat,  
But he has not fled the strife;  
And the house of earth shall smell more sweet  
For the perfume of his life.—Anon.

Ah, well for him who knows when each new goal  
Eludes his steps, 'tis only that the soul  
To farther goals may speed, and that the eyes  
May thus be lifted toward a fairer prize;  
Who, called at eve to lay his hopes away,  
Knows higher hopes shall come with breaking day.  
—Thomas Curtis Clark.

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

# Miscellaneous Department

## Bishop's Summary Report.

OF RECEIPTS AND EXPENDITURES OF THE REORGANIZED CHURCH  
OF JESUS CHRIST OF LATTER DAY SAINTS FROM JANUARY  
10, 1913, TO JANUARY 10, 1914.

### RECEIPTS BY PRESIDING BISHOP.

Balance on hand January 10, 1913	\$ 2,453.21
Aid returned	47.90
Bishop's office expense returned	20.70
Local bishops and agents	44,438.98
Bonheim and Kensington Homes	2,684.63
Book of Mormon translation fund	23.71
Central Church, Kansas City, Missouri, account	196.34
Children's Home	431.71
Christmas offerings	8,615.29
Church buildings	175.00
College running expense account	1,237.86
Consecrations, special	6,452.00
Elders' expenses returned	204.39
Elders' family allowance returned	16.00
Presidency office expense returned	55.79
Insurance refund	34.60
Interest received	593.61
Palestine Mission offerings	103.40
Kirtland Home receipts	1,392.00
"Law of Christ and Its Fulfillment" sold	13.71
Postage returned	.55
Publicity Bureau	155.76
Rent collected	2,900.78
Real estate expenses returned	13.55
<i>Sandhedens Banner</i> , subscriptions	24.26
Saints' and Liberty Homes	7,775.10
Sanitarium offerings and collections	3,214.46
Special debt fund	23,166.44
Steamship agency account	295.75
Surplus tithing	575.00
Taxes returned	78.64
Temple consecration fund	25.00
Tithes and offerings	23,573.71
Tract fund	34.60
Utah Mission	25.00
Zion's Religio-Literary Society (deposit)	472.25
Accounts, business transactions	26,129.10
Bills payable, business transactions	189,453.37
Real estate	19,448.75
Real estate contracts	3,496.42
Bills receivable	5,940.61
<b>Total</b>	<b>\$375,989.93</b>

### EXPENDITURES BY PRESIDING BISHOP.

Aid, poor, sick and needy, dispensed directly	\$ 16,646.60
Auditing expense, 1912 accounts	81.85
Bishop's office expense, rent, postage, light, telephone, wages of help, express, freight, etc.	4,146.89
Local agents and agents supplied	4,832.76
Bonheim and Kensington Homes paid	2,775.05
Central Church, Kansas City, Missouri	249.47
Central Church, Kansas City, furniture account	29.50
Church buildings paid	5,149.65
College running expense account	1,902.00
Elders' expenses, paid direct	11,815.62
Elders' families, paid direct	19,743.56
Exchange	23.60
Presidency's office expense	2,232.48
Furniture and fixtures	32.40
General church expense	1,670.97
Historian's office expense	778.23
Inheritances (elders)	500.00
Insurance, church property	244.70
Interest	10,124.44
Palestine Mission, paid	444.24
Kirtland Home, paid expenses	1,140.00
Bishop's office library	65.92
Presidency's office library	127.11
Public libraries supplied	10.30
Palestine Mission school	15.00
Patriarch's office expense	355.35
Publicity Bureau	210.80
Quorum of the Twelve expense	31.93

Recorder's office expense	1,164.27
Real estate expenses and repairs	534.92
Real estate improvements	2,433.63
<i>Sandhedens Banner</i> , subscriptions forwarded	22.51
Saints' and Liberty Homes	4,284.43
Sanitarium	7,106.03
Secretary's office expenses	180.00
Steamship agency	286.75
Swedish Mission	40.00
Multigraph account	121.88
Taxes	1,128.32
Tithes and offerings, returned	209.40
Tract fund	157.88
Zion's Religio-Literary Society (orders paid)	402.30
Bills receivable, notes and tithe accounts credited	7,140.91
Bills payable, business transactions	204,079.59
Real estate	11,362.62
Real estate contracts	3,495.49
Accounts, business transactions	44,893.24
<b>Total</b>	<b>\$374,474.59</b>
<b>Balance</b>	<b>\$ 1,515.34</b>

### REPORT OF E. A. BLAKESLEE, COUNSELOR.

#### Receipts.

Last report due church	\$ 83.90
Tithes and offerings	556.00
<b>Total</b>	<b>\$ 639.90</b>

#### Expenditures.

Paid elders' expenses	\$ 110.64
Paid E. L. Kelley, Bishop	500.00
<b>Total</b>	<b>\$ 610.64</b>
Due church	29.26

#### ACCOUNTS WITH ELDERS.

##### Receipts.

Balance due church last report, \$34,589.61 less differences in balances \$929.77	\$ 33,659.84
Received from Bishop	4,600.74
Received from other districts and agents	6,159.21
Received from tithes, offerings, consecrations and surplus	153,543.84
Received miscellaneous	8,058.51
Due local bishops and agents	2,730.38
<b>Total</b>	<b>\$208,752.52</b>

##### Expenditures.

Due agents last report	\$ 1,072.92
Paid Bishop	46,037.46
Paid elders' families	88,441.94
Paid elders' expenses	10,619.08
Paid aid, poor and needy	10,812.37
Paid other districts and agents	6,159.21
Paid miscellaneous	13,433.29
In hands of local bishops and agents	32,176.25
<b>Total</b>	<b>\$208,752.52</b>

#### REPORTS OF ELDERS.

##### Receipts.

In hands of elders last report, less settled balance and elders not reporting	\$ 936.09
Donations from Saints and friends	29,019.02
Received from bishops and agents	18,395.85
Furnished by elders	3,533.29
<b>Total</b>	<b>\$ 51,884.25</b>

##### Expenditures.

Expenses, traveling, etc.	\$ 50,597.99
In hands of elders	1,286.26
<b>Total</b>	<b>\$ 51,884.25</b>

#### STATEMENT AVAILABLE ASSETS.

January 10, 1914.

Cash on hand	\$ 1,515.64
Cash in hands of E. A. Blakeslee, counselor	29.26
Cash and notes in hands of local bishops and agents	31,368.29
Bonheim inventory	2,219.01
Central Church, Kansas City, Missouri	16,401.85
Central Church, Kansas City, Missouri, furniture	129.50
Children's Home	14,001.36

Graceland College running account .....	2,931.38
Furniture and fixtures .....	2,707.44
College, old debt account .....	273.54
Jerusalem Mission .....	62.94
Kensington Home inventory .....	234.90
Kirtland Home inventory .....	1,697.70
Kirtland Hotel inventory .....	1,163.40
Lamoni Stake assets .....	2,940.00
Library, Bishop's office .....	1,511.58
Library, Church .....	1,388.40
Library, Historian's office .....	48.83
Library, President's office .....	691.08
Library, Public .....	10.30
Pittsburg, Kirtland and Ohio districts, assets .....	169.62
Publicity Bureau .....	55.04
Real estate improvements .....	18,577.31
Real estate .....	143,121.58
Real estate contracts .....	7,248.32
Saints' and Liberty Homes .....	51,146.09
Sanitarium .....	66,284.84
Society Islands Mission .....	620.95
Steamship agency .....	157.63
Supply Store .....	13,242.61
Suspense account .....	136.97
Multigraphs .....	1,209.64
Bills receivable .....	28,414.66
Accounts receivable .....	89,866.14
Total .....	\$501,577.80

STATEMENT LIABILITIES.

Bills payable .....	\$157,167.32
Accounts payable .....	13,384.84
Zion's Religio-Literary Society .....	2,009.73
Temple consecration fund .....	1,976.70
Saints' and Liberty Homes, accounts .....	5,066.13
<i>Sandhedens Banner</i> .....	2.50
Book of Mormon translation fund .....	31.95
Due bishops and agents .....	2,730.38
Total .....	\$182,369.55
Net assets .....	\$319,208.25
Total .....	\$501,577.80
Net assets January 10, 1914 .....	\$319,208.25
Net assets January 10, 1913 .....	\$273,470.25
Increase in assets .....	\$ 45,738.00

SAINTS' AND LIBERTY HOMES.

Receipts and Expenditures by Joseph Roberts, treasurer of Committee.

Receipts.

Offerings .....	\$ 330.35
Board .....	869.68
Sale of live stock .....	105.78
Pasturage .....	172.75
Sale of milk, eggs, and chickens .....	82.98
Sale of water tank .....	25.00
Sale of farm produce .....	49.90
Loans .....	396.22
Lamoni Stake Bishopric .....	398.10
E. L. Kelley, Bishop .....	1,900.00
Total .....	\$ 4,330.76

Expenditures.

Overdraft .....	\$ 55.34
Labor .....	2,172.68
Aid .....	28.30
Groceries and supplies .....	358.74
Undertaking and supplies .....	240.94
Lumber .....	454.63
Fuel .....	150.00
Loans .....	28.00
Implements .....	39.75
Interest .....	.50
Medical attendance .....	166.55
Corn .....	230.00
Live stock .....	140.00
Tithing .....	6.53
Board and care .....	11.05
Building .....	20.00
Cash on hand .....	227.75
Total .....	\$ 4,330.76

SAINTS' AND LIBERTY HOMES.

Receipts by Presiding Bishop.

Offerings .....	\$ 89.40
From sale of corn per John Smith, treasurer .....	40.00
John Smith, treasurer, refund balance on hand .....	20
From general church for care and board .....	7,645.50
Total .....	\$ 7,775.10

Expenditures by Presiding Bishop.

Paid John Smith, treasurer Home Committee for 1912 bills due .....	\$ 2,001.00
Paid Joseph Roberts, treasurer Home Committee .....	1,700.00
Paid for labor .....	140.00
Paid for apples .....	20.80
Paid for repairs .....	2.60
Paid insurance .....	146.00
Paid for electric lighting .....	274.03
To general church fund (balance) .....	3,490.67
Total .....	\$ 7,775.10

CHILDREN'S HOME ACCOUNT.

Receipts.

Balance on hand January 1, 1913 .....	\$ 705.72
Donations .....	2,861.63
For care and board .....	287.67
Loans .....	1,480.00
Earnings .....	465.87
Total .....	\$ 5,800.89

Expenditures.

Expense .....	\$ 79.75
Loans returned .....	1,503.00
Insurance .....	77.00
Interest .....	226.47
Land lease .....	25.00
Running expenses .....	3,358.82
Balance due church .....	352.07
Balance on hand January 1, 1914 .....	178.78
Total .....	\$ 5,800.89

Assets.

Live stock and feed .....	\$ 691.00
Farm machinery .....	65.00
Provisions in store .....	426.25
House furnishing .....	1,200.00
Cash in hand .....	100.14
Cash in hands of Presiding Bishop .....	78.64
Cash in hands of W. P. Robinson .....	20.49
Real estate, vacant lots .....	2,500.00
Real estate, home place .....	12,400.00
Total .....	\$ 17,481.52

Liabilities.

Accounts payable .....	\$ 3,564.80
Present worth .....	13,916.72
Total .....	\$ 17,481.52

BONHEIM AND KENSINGTON HOMES.

Receipts.

Refund on gas bill .....	\$ 1.61
Return on check .....	1.00
Offering .....	4.72
For care and board (individuals) .....	934.30
From general church for care and board .....	1,743.00
From general funds .....	90.42
Total .....	\$ 2,775.05

Expenditures.

Groceries and provisions .....	\$ 1,027.48
Repairs .....	134.69
Mrs. Maud Trumble, matron Bonheim .....	207.72
Labor .....	412.10
Mrs. William Rudd, matron Kensington .....	473.18
Paid for furniture and fixtures .....	30.10
Paid for running expenses .....	489.78
Total .....	\$ 2,775.05

KIRTLAND HOME ACCOUNT.

Receipts and Expenditures by J. A. Becker, Treasurer.

Receipts.

From offerings .....	\$ 20.00
Care and board .....	36.00

Hay and pasturage .....	16.45
Insurance .....	25.00
Coal hauling and team work .....	289.10
Accounts .....	8.29
E. L. Kelley, Bishop .....	950.00
Temple account .....	131.55
Stone and Ebeling account .....	134.45
Hotel account .....	202.69
Total .....	\$ 1,813.53

Expenditures.

Balance due January 10, 1913 .....	\$ 200.47
Paid for provisions and groceries .....	175.51
Paid for fuel .....	194.55
Paid for grain and hay .....	145.18
Paid for live stock .....	120.79
Paid for rent .....	40.00
Paid for repairs and improvements .....	140.01
Paid for taxes .....	36.82
Paid for implements, furniture, etc. ....	95.14
Paid aid .....	52.79
Paid miscellaneous bills .....	23.70
Total .....	\$ 1,809.46
Balance on hand .....	\$ 4.07

INDEPENDENCE SANITARIUM.

Assets.

Office supplies .....	\$ 39.59
Bills receivable .....	290.18
Buildings .....	45,445.35
Feed .....	23.55
Medical and surgical supplies .....	269.85
Cash .....	29.63
Furniture and fixtures .....	5,541.64
Improvements .....	2,187.38
Real estate .....	7,599.72
Groceries .....	323.27
Live stock .....	295.00
Accounts .....	6,760.74
Total .....	\$ 68,805.90

Liabilities.

Accounts payable .....	\$ 2,377.59
Due general church .....	13,670.81
Present worth .....	52,757.50
Total .....	\$ 68,805.90
Present worth January 10, 1913 .....	\$ 54,152.67
Present worth January 10, 1914 .....	\$ 52,757.50
Loss .....	\$ 1,395.17

Loss and Gain Account.

Receipts.

From live stock .....	\$ 10.50
From furniture and fixtures .....	342.18
From interest .....	17.38
From drugs and dressing .....	107.45
From offerings .....	670.20
From discounts .....	7.78
From operating room .....	1,845.00
From special nursing .....	876.87
From steward's miscellaneous items (board) ..	401.85
From ward rooms .....	5,284.35
From patients' accounts .....	4.72
From garden .....	105.10
From chickens .....	24.57
From cows .....	306.74
From private rooms .....	8,321.99
Total .....	\$ 18,326.68
Net loss .....	1,395.17
Total .....	\$ 19,721.85

Expenditures.

Paid for medical and surgical supplies .....	1,516.52
Paid for groceries and laundry supplies .....	1,761.37
Paid for office supplies .....	94.46
Paid for gas .....	345.35
Paid for lights .....	322.85
Paid for telephone .....	110.55
Paid for ice .....	237.00
Paid for laundry work .....	519.78
Paid for miscellaneous items .....	33.50

Paid for general expense .....	49.16
Paid for repairs .....	291.43
Paid for salaries and wages .....	6,740.67
Paid for equipment of nurses .....	13.41
Paid for fuel .....	483.45
Paid for water .....	455.93
Paid for insurance .....	755.73
Paid for meat .....	774.68
Paid for butter, eggs and dairy products ..	1,191.74
Paid for repairs .....	85.46
Paid for interest .....	27.75
Paid special rates .....	3,898.42
Accounts .....	12.64
Total .....	\$ 19,721.85

INDEPENDENCE, MISSOURI, March 10, 1914.

Conference Minutes.

SOUTHERN MISSOURI.—Convened at Springfield, February 28, J. W. Rushton, J. T. Davis, and J. F. Cunningham presiding. Branches reported: Springfield 221, Ava 125, Beaver 115, West Plains 58, Thayer 36. Reports were also in hand from Logan Creek and Mill Spring, but as they were not on proper blanks they were not received. Branches not reporting: Woodside, Cooter, Macomb, Grove Springs, and Naylor. The secretary was instructed to send blanks to all these branches with instructions to report at once, also to furnish each branch with blanks previous to each conference. A committee of three was appointed to draft a code of by-laws for the district and branches, the minister in charge being chairman. Bishop's agent, G. A. Davis, reported: Receipts, \$312.68; expenditures, \$301.60. District treasurer reported: Receipts, \$4.97; expenditures, \$2.70. Delegates to General Conference: J. T. Davis, A. T. Gray, H. Sparling, Fred Moser, jr., A. W. Duemlar, J. W. Quinly, G. A. Davis, L. M. McFadden. Officers elected: J. F. Cunningham, president; G. A. Davis, vice president; Benjamin Pearson, secretary-treasurer. Adjourned to meet at Beaver, in July, date to be set by district president. Auditing committee reported financial reports correct. A permanent auditing committee was appointed, as follows: A. W. Duemlar for one year, Luke Bishop for two years, Charles Bootman for three years. A collection of \$13 was taken up for the missionaries. Preaching by J. W. Rushton. Benjamin Pearson, secretary.

SEATTLE AND BRITISH COLUMBIA.—Convened at Seattle, Washington, February 14, at 10 a. m., William Johnson and P. W. Premo, president and vice president respectively, presiding. Bishop's agent, William Johnson, 3632 Evanston Avenue, Seattle, Washington, reported receipts sufficient to leave a balance of \$882.01 after an expenditure of \$709.74; also a special fund of \$91.25 received and turned to church debt. Branches reported: Seattle 238, gain 13; Roslyn 37; New Westminster 49, gain 7; Chilliwack 41, loss 1; Centralia 84, gain 9. Provisions were made for the reunion to be held in British Columbia, place and date left to district officers, also for next conference to be held with the New Westminster Saints, at and during time of reunion. Officers elected: William Johnson, president; Amos W. Rhodes, vice president; F. W. Holman, secretary and treasurer; Sister William Johnson, member library board; Lula O. Fisher, chorister. Preaching by T. C. Kelley, William Johnson. Those who are enrolled upon the records of the disorganized branches of Tacoma, Castle Rock, and Nanaimo desiring letters of removal may obtain such from the undersigned. Frederick W. Holman, 4233 Bagley Avenue, Seattle, Washington.

NORTHEASTERN MISSOURI.—Convened at Bevier, February 21, J. W. Rushton and J. W. Gunsolley presiding. Branches reported: Bevier, Higbee, Menefee. Bishop's agent, W. B. Richards, reported: Receipts, \$597.75; expenditures, \$416.15. Audited and found correct. Delegates to General Conference: Benjamin S. Tanner, John P. Vanskike, F. O. Pritchett, D. E. Tucker, F. O. DeLong. Time of next conference and advisability of holding reunion left with district officers. William C. Chapman, secretary.

NORTHERN CALIFORNIA.—Met at San Jose, February 28, J. M. Terry and F. M. Sheehy presiding. Branches reported: Oakland 271, gain 4; San Francisco 234, loss 4; Sacramento 224, gain 12; San Jose 188, gain 5; Santa Rosa 139; Tulare 136, gain 2; Stockton 105, gain 12; Chico 95, gain 2; Fresno 59, gain 13; Ceres 32, loss 7; Irvington 28, loss 1. District treasurer reported: Receipts \$6; expenditures \$6.45. Treasurer of reunion fund reported on 1913 reunion: Receipts \$711.84; expenditures \$602.99. Treasurer tent fund reported: Receipts \$48.09; expenditures \$67.51. Bishop C. A. Parkin

reported: Receipts \$7,376.07; expenditures \$6,118.80. Receipts special debt, \$494.50. Officers elected: J. M. Terry, president; C. W. Hawkins, associate; John A. Lawn, secretary; Vira E. Lawn, assistant secretary; C. A. Parkin, treasurer; Cora Hintz, member library board. Standing auditing committee; M. H. Fonda for three years, A. C. Hawley, two years, L. B. Christopher one year. Delegates to General Conference: F. M. Sheehy, J. D. Stead, Sister M. Young, Brother and Sister A. J. Damron, H. J. Davison, Sarah Ross, E. C. Aylor, C. E. Crumley, Rosa Sides, Sister McGee, J. M. Terry, W. H. Farr, Sister Alberta Lake alternate. Preaching by J. D. Stead, F. M. Sheehy, C. E. Crumley. There were held one priesthood meeting; a meeting of the Pacific Coast quorum of elders, a priests' quorum meeting, convention each of Sunday school and Religio, also regular session of each of these organizations, and a sacrament and testimony meeting. One baptism and two ordinations. Next conference will be at the time and place of next reunion. John A. Lawn, secretary.

**LAMONI STAKE.**—Met at Lamoni Iowa, February 28, stake presidency presiding. Ten dollars was appropriated for library work. Time and place of next conference were left with stake presidency. The following was adopted: "That the presidency appoint a committee consisting of one of the stake presidency, one a member having an ex officio right (in the General Conference), and one member who does not have such ex officio right; this committee to submit a list to the afternoon session of nominations for our delegation to the General Conference." Following were appointed: R. S. Salyards of the presidency, M. M. Turpen for the ex officio member, C. F. Church for the non-ex officio member. Nominating committee submitted the following names: John Smith, R. S. Salyards, J. F. Garver, Joseph Roberts, E. A. Smith, F. A. Smith, J. W. Wight, Heman C. Smith, J. F. Mintun, R. M. Elvin, M. M. Turpen, Albert Carmichael, Amos Berve, J. A. Gunsolley, S. A. Burgess, C. I. Carpenter, Parley Batten, W. A. France, John Weedmark, C. F. Church, F. O. Wilkinson, John Jenkins, Clara A. Smith, Nellie M. Prall, Minnie B. Nicholson, Flora L. Scott, Callie B. Stebbins, Kate E. Smith, Sarah J. Moore, Mahala G. Garland. By motion, upon his request, J. A. Gunsolley was permitted to withdraw in favor of Eli Hayer. Amended list was adopted as the delegation. Stake presidency, stake bishopric, and stake high council were sustained. C. I. Carpenter was elected secretary and recorder, Lucy L. Resseguie member library board, R. M. Elvin member auditing board. Duncan Campbell was sustained stake historian. By motion the General Conference was invited to hold its session of 1915 at Lamoni. C. I. Carpenter, secretary.

**WESTERN WALES.**—Met at Neath, February 14 and 15, R. May and W. H. Greenwood being associated with the president, J. G. Jenkins, in presiding. Branches reported: Neath, Elder Picton; Pontyeates, Elder Williams. Statistical reports: Porth, Aberaman, Pontyeates. All reports accepted except Neath, which was by vote referred to district presidency. Financial report of Bishop May was read. Secretary's expense was allowed. Delegates to General Conference: E. B. Morgan. All general church authorities in America, the bishop and president of the British Isles Mission were sustained. On recommendation of Bishop May, H. Ellis was appointed bishop's agent. Preaching by William H. Greenwood and Bishop May. Adjourned to meet at Whitsuntide at Gilfach Goch. J. G. Jenkins, president; F. Simmonds, secretary.

### Convention Minutes.

**EASTERN COLORADO.**—Sunday school met in Denver, March 6. A good interest was manifested. All officers were re-elected. Eight schools out of nine reported. Total enrollment of district, 451, including home class members. Mrs. M. E. Everett, secretary, 129 South Logan Street, Denver, Colorado.

### Died.

**DAVIES.**—Sarah Ann Davies was born October 28, 1861, at Troforst, Glamorganshire, South Wales; married Moses Davies, January 19, 1879; baptized May 6, 1894, at Keb, Iowa, by James McKiernan; died near Rockvale, Colorado, March 4, 1914. Services conducted by F. A. Russell; interment in cemetery near Florence, Colorado. Besides being the mother of eleven children, she had so endeared herself to the people of the community that she was everywhere referred to as "Mother Davies," which fact in-itself shows the high esteem in which she was held.

**ALEXANDER.**—Mary Frances Odom was born December 6, 1855, in Atchison County, Kansas; died March 23, 1914, near Fortescue, Missouri. She married Henderson Alexander. To them were born fourteen children. She was converted to the gospel in the fall of 1913, but owing to poor health could not be baptized. She leaves husband, ten children, twelve grandchildren, two brothers. Interment in Catron Cemetery; invocation by R. K. Ross, and sermon by T. A. Ivie.

**TOWER.**—William J., son of Brother William and Sister Elizabeth Tower, was born July 3, 1896, at Brinton, Michigan; died at Flint, Michigan, after a few hours' illness. He filled his place at a factory a part of Saturday, and peacefully fell asleep on Sunday, March 9, 1914. He leaves father, mother, grandparents, four sisters, four brothers. Funeral at Flint; sermon by William Collins; interment at Brinton.

**RYAN.**—Mary Lonetta, daughter of Louis and Mattie Ryan, was born March 25, 1913; died February 4, 1914, of pneumonia. Funeral at the home of Albert Harris, by A. G. Miller; interment in Scarcliff Cemetery, near Scranton, Mississippi.

**ROGERS.**—Elizabeth Rogers, a faithful Saint, died at the Charity Hospital, Biloxi, Mississippi, January 6, 1914. She leaves husband, one daughter, many relatives and friends. Funeral sermon at Ware Cemetery, by A. G. Miller, where body was interred.

**THOMAS.**—John B. Thomas was born in Wales in 1841; came with parents to America when eight years old; in 1865 married Sister Jane Morgan, at Mineral Ridge, Ohio. To them were born six children. He served in the Civil War until honorably discharged. He joined the church in 1876; was ordained a deacon in 1880. He lived at Bevier, Missouri, for thirty-four years, where he passed peacefully away, October 27, 1913, leaving companion and four children. Services from Saints' church, by W. B. Richards and F. T. Mussell.

**McKEE.**—Jane McKee was born near Philadelphia, Pennsylvania, August 22, 1824; died March 10, 1914, near Clarksdale, Missouri, being burned to death while fumigating her hen house. She married Thomas McKee March 2, 1843; to them were born fourteen children. She leaves ten children, thirty-five grandchildren, fourteen great-grandchildren; her husband preceded her four years ago. She was a kind mother, and a faithful member of the Dekalb Branch. Funeral in charge of A. W. Head; sermon by T. T. Hinderks.

**ROBERTS.**—Margaret McMullen was born at Attica, Marion County, Iowa, November 12, 1857; married Jesse Roberts, December 5, 1878. To this union were born two sons and four daughters. She was baptized at Saint Charles, Iowa, September 7, 1902, by C. J. Peters; died at Lamoni, Iowa, March 13, 1914. By her call home to the rest appointed to the people of God the family is equally divided, the mother, one son and two daughters gone on before; the father one son, two daughters, with ten grandchildren and three brothers left to mourn. The funeral was at the residence, March 14, in charge of R. S. Salyards; sermon by R. M. Elvin, from Revelation 14: 15; interment in Rose Hill Cemetery.

**HOCKNELL.**—William Henry Hocknell was born September 2, 1839, at Syracuse, New York; died February 16, 1914, at Vassar, Michigan. He became a member of the church over thirty years ago; he held the office of priest. He served his country in the Civil War. He leaves to mourn, a companion, one son, six daughters, five grandchildren. He was a faithful child of God and was always ready to do his duty. Services at the home, sermon by James Mead.

**CHRESTENSEN.**—Ethel Louise, second daughter of Charles C. and Lulu Chrestensen, was born December 29, 1908, at Joplin, Missouri, died November 8, 1913, at Joplin, Missouri, after a lingering illness of seven months. Services from Latter Day Saint church in charge of T. W. Chatburn; sermon by J. W. Rushton; interment at Fairview Cemetery.

**BALLOU.**—Richard Clair Ballou, infant son of Brother S. E. and Sister Alice Ballou was born at Lamoni, July 7, 1912; died March 7, 1914, at the age of twenty months. The funeral was held from the home March 9, John Smith in charge. The sermon was by Elbert A. Smith, from the text, "Of such is the kingdom of heaven." The sympathy of the entire community is with the bereaved parents.

**HATCH.**—Earnest F. Hatch died at North Penobscot, Maine, of pneumonia, March 10, 1914, aged 26 years. He was a believer in the gospel; his father, mother, and one sister were members of the church. He leaves mother, three brothers, two sisters. Services at the home by J. J. Billings.

**BADHAM.**—Lois Elizabeth Badham, wife of Walter Badham, and daughter of Heman C. and Vida E. Smith, was born in San Bernardino, California, November 3, 1892. She died at

Lamoni, Iowa, March 27, 1914. She leaves an infant son, Robert George, for whom she went into the valley of the shadow. Her husband, father, mother, two sisters, and one brother, besides a host of other relatives and friends, mourn her departure. She retained her childhood purity and gentleness, and went over to the other side unmarred by this world; like the Hebrew children, without the smell of fire upon her garments. The funeral was from the church in Lamoni, March 29; sermon by M. M. Turpen; J. F. Garver in charge.

**KING.**—Augustus King was born April 14, 1843; died February 20, 1914. He was baptized June 9, 1907, by G. W. Bankester, confirmed by J. M. Stubbart and C. J. Clark. He leaves wife, two brothers. Sermon by G. W. Bankester. He lived faithfully and passed away with the hope of a part in the first resurrection.

**SHIPPY.**—At Independence, Missouri, March 24, 1914, Sister Ervina Shippy, widow of John Shippy, aged 61 years, 26 days. Her first husband was Jason Cover, who died in 1879, in Indiana. She removed to Ringgold County, Iowa, in 1880, and there received and obeyed the gospel in 1882; baptized by E. W. Wildermuth. She married John Shippy in 1906 and cared for him until his death in 1910. Two sons and a daughter survive her. Sermon by H. A. Stebbins, assisted by John Smith; burial at Lamoni.

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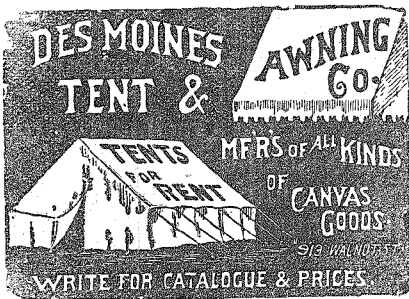
easily holds its own as one of the greatest newspapers in the world.

**Book Reviews.**

**THE INSIDE OF THE CUP.**—In the *Inside of the Cup*, Winston Churchill's latest novel, published by the Macmillan Company, 66 Fifth Avenue, New York City, \$1.50, Mr. Churchill presents his personal view of twentieth century religion and its solution "so far as I have been able to work one out." In this book the author holds that "Christianity is at fault, is untworn, or else is presented in the wrong way." He sees in the church an institution of inefficiency, in conflict with the new philosophy and historical criticism, unqualified to help the disorders of society and to lift the world from the depths of sin. The limitations of the church as seen by Mr. Churchill were brought about by the submerging of self in the sea of credulity and thought in the terms of the church. Out of this night of submersion the author sees the church rising in an age of materialism and individualism. Mr. Churchill would strip the church of all authority and permit the individual to come directly to God. He discusses marriage and divorce. He repudiates the immaculate conception. The only true God he sees is the God in Christ, which is the Spirit of Christ, and this not by any material proof, but because he recognizes Christ spiritually. He sees coming out of confusion the blending of all sects and of all religion "in the increasing vision of the truth revealed in Jesus Christ, stripped as you say of dogma, of fruitless attempts at rational explanation." Reverend Hodder, the hero of this story is brought from an obscure New England parish into the throbbing life of a growing city in the Central West. He finds the younger members of the new parish grappling with new thought ideas and with suggestions of higher criticism. He finds his church withdrawn from the world and uninterested in the needs of the poor only for the maintaining of a small settlement house. He finds it utterly impotent in the matter of reaching the sin segregated in the city. This minister in his reasoning and work develops the conceptions of Mr. Churchill as indicated in this review. While he drives from his church practically all of the original congregation, he packs it to the doors with individuals from every walk of life, calls back after a long exile the only man who ever seems to have had the true conception of church work, and strikes a responsive chord in the hearts of those who come under his ministrations. This seems to be Mr. Churchill's conception of the work of the church, to bring together and blend in one harmonious whole all humanity, and to lead them onward to the correction of social evil and the elimination of sin.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, APRIL 15, 1914

NUMBER 15

## Editorial

### FIFTY-FOUR YEARS OF CONFLICT.

(Address by President Joseph Smith at the opening of General Conference, April 6, 1914. Reported by Louise Giesch.)

Brother President, fellow officers and delegates; it is with much pleasure and immeasurable gratitude to God that I express myself as privileged once more to stand in the assembly of the people of God.

Fifty-four years ago this morning, an untried religionist, an unschooled philosopher, a but poor converser in my native tongue, I stood with a little band who had borne a portion of the burden of conflict with the Prophet, the Patriarch, and their co-associates in the presentation of a new faith among the multitude of faiths discoursed among men. It was branded as a new faith, yet it bore to these men the indorsement of God through the principle of direct revelation; and acting upon the common sense with which God had endowed them and inspired by the quickening influences of the Spirit which had been conferred upon them by virtue of their having been obedient to the declaration of the gospel of the Son of God, they ventured to present this old and tried faith in the midst of the multitude of conflicting errors which prevail as religions. They fought not against men, they fought not to advance pet theories of their own, but they felt under obligation to God to offer to him a reasonable service, and to adopt and preserve, so far as lay in their power, the strong, conservative spirit of salvation declared unto men.

I could not at that time feel the depth, the height, the breadth, the almost awful sublimity of that which was resident in their breasts towards God for that which had been granted unto them. I shared with them their courage, I shared with them their willingness to bear the obliquity that had been cast upon the people by virtue of that which had come in as a flood, and had almost destroyed the root and branch of that wonderful work begun in 1830.

I had been impressed, by what consideration I was qualified to give and by the indwelling of the

Spirit which must have accompanied my baptism and my confirmation under the hands of my father and those associated with him, that the principles of good, that the power of upright and honest conduct before God and men must sooner or later bear great fruit. I was prepared, so far as was practicable for me to be, for that which might come in the conflict.

Few of that little band remain. At our last assembly here I think there were but nine who were present and sat upon the platform with us. Since then, two at least of those who thus sat with us have passed over to the great majority, Sister Elizabeth Blair and Edmund C. Briggs. But, my fellow associates in this gospel economy, have the principles which were then announced and which I have mentioned lost their power with God or their attractiveness to the human mind? I answer confidently, nay. That conservatism which was thus prepared to enter into the conflict has continued unbroken, and you may, if you please, attempt to measure the enjoyments that I feel in standing with you after fifty-four years of that conflict to answer to you as I would have answered to them and to God for the propagation of those imperishable principles which constitute the power of God unto salvation.

I have not now any disposition of mind, I have no feeling within my heart to swerve one iota to the right or to the left from the declaration of the principles then made, and it is with this understanding that I meet you this morning and strike glad hands with everyone of you under a renewal of the bond of our associate fellowship in Christ for the continuation of that great warfare against evil and wrong in the world; against error and unbelief in them who have declared a profession of faith in God and in Christ, and remeasure, again and again with those who choose to meet and disclaim against our presentation of those principles, and to remember, so far as continues to lie with us, the obligation we are still under.

May God, in his infinite mercy, grant that the Spirit of Christ which has from the first watched over the interests of this church continue operative, unspent in its force among its devotees, and continue

to spread more widely among those who are inquiring after the faith.

It pleases me to state that the Spirit of God has been with me from time to time, and that under its influence I feel an added source of comfort and consolation in meeting with you again in this fifty-fourth year of my service at its close. How long God may permit me to live, how far he will permit me to retain the possession of my natural faculties, including that dominating power of mind, I know not; and so far as I am concerned, understanding that it lies with him, I have no feeling to complain, I have no feeling of mistrust. I am willing to subscribe now as I have been hitherto unto that massy confession of belief in God, "Though he slay me, yet will I trust him."

I feel the assurance this morning that our session is to be, as to its finality, a good one. As to what may transpire during these sessions, I may have some avidity of mind, but if I can but remember, if we all can but remember that we are but servitors together in a common cause, I can feel satisfied, so far as I myself am concerned, and justified so far as all these my associate members are concerned, that it will not be in the service of our private interests, or that our prejudices shall control us in the discharge of our duties; but that the love and fellowship due from those laboring together in a common cause shall still continue to bind us together; and that we shall disregard those things that would seek to disrupt our work and bring it to naught, to sow dissension, disfellowship, and disruption among us from ourselves.

I adjure you, then, in the opening of this session of conference, to consider as a rule safe to obey in principle and in action, to allow to all others, especially to those with whom our labor lies, as honest intention, as upright motive as we ourselves ask to be extended to us. Let us not forget in the application of these principles that we should treat each other with common courtesy and kindness; nay, more, that we may stand within the circle of each other's acquaintance as not only willing but absolutely free to conduct ourselves toward each other under that redeeming qualification.

With added thankfulness to God for the liberty of the occasion accorded me to address you at the opening of this session, I submit our cause into the hands of Him in whose hands rests the destiny of men and of nations.

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To get the maximum amount of conference news in this issue, it has become necessary to rearrange the departments. Other editorials will be found on another page.

## General Conference.

MONDAY, APRIL 6.

The sixty-first General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the upper auditorium of the Stone Church, Independence, Missouri, at 10 a. m., Monday, April 6. President F. M. Smith called the assembly to order, and announced number 58. Prayer was offered by Bishop E. L. Kelley.

The First Presidency were chosen to preside over the Conference, arrange for the further organization, determine the time, nature and adjournment of meetings, speakers, etc.

President Joseph Smith addressed the conference. (See Editorial Department.)

The following was announced by President F. M. Smith: As secretaries, R. S. Salyards, F. A. Russell and M. H. Siegfried; as stenographers, Sisters O. L. James, Ruth Lewis and W. W. Smith; as choristers, A. N. Hoxie, with Sisters B. M. Anderson and Florence McNichols as assistants; organist, Ralph Smith, with power to choose assistants; credentials committee, Heman C. Smith, J. F. Garver, L. G. Holloway, with R. J. Lambert to act in the absence of H. C. Smith; local deacons as ushers, to choose assistants from visiting deacons; postmaster of the conference, L. H. Haas; press committee, J. F. Garver, Charles Fry, A. M. Chase.

Credentials committee reported. Sister C. H. Lake was by motion added to the delegation from the South Sea Islands. Report was adopted subject to further amendment.

It was moved that alternates regularly appointed be recognized. The motion prevailed.

The First Presidency reported:

INDEPENDENCE, MISSOURI, April 6, 1914.

*To the General Conference, Greeting:* In the past year the members of the Presidency have continued such activities as they could under existing circumstances. President Joseph Smith has remained in Independence, working, as his health would permit, at his correspondence, editorial work, and memoirs. The second counselor, E. A. Smith, has acted as associate editor of the SAINTS' HERALD and editor of *Autumn Leaves*, which work has absorbed most of his time and attention, though he has done some correspondence on affairs connected with the Presidency, and visited at two reunions and some conferences, and has carried on considerable correspondence in connection with the Bureau of Publicity. The first counselor and secretary of the quorum was for about nine months of the year in the West, though the work of the office was carried on as best it could be under such conditions. This absence necessitated additional correspondence, but despite the disadvantages, he kept quite closely in touch with the work of the church in its different phases, besides doing some writing for publication. Some of the activities of this quorum will be indicated in other parts of this report.

The secretary of the Presidency has at various times in the past year had correspondence with the State Department at

Washington, District of Columbia, and through these efforts has reached the foreign offices of Great Britain and the German Empire relative to our work in those countries. It will be necessary to follow these matters up as the results reached have not been satisfactory so far as the German Empire is concerned, though from the proper authorities we have been informed that in Great Britain there is at present little likelihood of any legislation that will be inimical to our work there.

#### REPORTS.

It has been the object of the Presidency to formulate and put in active operation a system of reporting whereby the Presidency would be regularly informed as to the conditions existing in the various districts, so that the local work might be kept pretty closely under the general supervision of this quorum. We are pleased to state that the system of reports instituted by us has met with quite general support on the part of the district presidents, and out of a total of seventy districts we have received the last quarterly report from all but four, and these four may be heard from at any moment. In general these reports indicate a rather pleasing activity on the part of the local priesthood, though there are some districts which are not in good shape owing to the indifference or inactivity or lack of supply of the local priesthood.

We are pleased to note that in many of the districts there is a cry for more men for ministerial work, and the opportunities for work greatly exceed the supply of men. In this connection we desire to state that we have felt the necessity for the general appointing powers of the church, namely, the Presidency and Twelve, to select high priests of presiding ability to look after some of the districts which are needing the work of an executive, and to improve the condition in some of the branches where the lack of good spiritual conditions can be attributed almost directly to a lack of proper coordination of the work of the local priesthood. This work of arousing the local priesthood to activity and to regular appointments and a general and persistent interest in the prosecution of the work has in many quarters progressed encouragingly and we feel to urge closer attention to it. In many places, however, the need for pastors is great, and we trust that the developments of the near future will enable us to fill these demands.

Besides the reports from districts, we are receiving reports more or less regularly from practically all the quorums of the church, though these reports are not up to the general standard that we desire to see. However, as greater interest in quorum work becomes developed and as the benefits of quorum activity are becoming more apparent, we find an increasing desire on the part of quorum officers to look after the matter of reporting to the Presidency more carefully. In the matter of reporting to conference, we have, as indicated in the past, been quite insistent in our instructions that quorums organized locally should report to local conferences and should not expect to report to the General Conference, though all quorums should report at regular intervals to the First Presidency. Thus the local conferences, so far as the quorums are concerned, will stand as representatives of the general church in receiving reports from quorums. We desire to commend the activity of the quorum officers who are striving to enhance the value of their quorum meetings, and to urge upon all quorums the holding of regular meetings where properly supervised and carefully worked out programs may tend to the elevation of the spiritual and mental tone of the members of the quorums.

Besides reports from districts and quorum officers, the Presidency has received reports from special officers of the church, general and otherwise, and we desire to state that

this matter of reports will receive even more careful attention at the hands of the Presidency, as we desire to keep in close and constant touch with the general officers and the work throughout the world by careful and persistent reports. The reports of the mission presidents have as usual reached you through direct channels.

#### PUBLICATION OF REPORTS.

It will be remembered that the last General Conference authorized the Presidency and the general Church Secretary to print all reports to conference so far as practicable to do so, previous to the opening of conference. The Presidency desires to express its pleasure at the readiness with which the various officers and committees have responded to our urging that their reports be in our hands in time. These reports have been published and will be placed in the hands of the conference. We have received reports from practically all officers and most of the committees and these reports will be found published.

One report, however, which reached us in time for publication, does not appear, namely, the report of the Physician to the Church, Doctor Joseph Luff. This report reached us, accompanied by a report on the sanitarium made by the house physician to Doctor Luff. The report was held up until too late to appear in printed reports, owing to an attempted adjustment of the question as to whether the report should reach the Presidency and the conference through Doctor Luff or through the Board of Sanitarium Trustees. Therefore his report is presented separately, and will be read to the conference.

#### GRACELAND COLLEGE.

The Presidency desires to call attention to the paragraph in the report of Graceland College as found on page 25 of the published reports, in which attention is called to the fact that the finances of the college can only be handled satisfactorily in connection with those of the whole church. The time is ripe for conference to determine a definite policy as to the financial support of the college. That institution in our opinion merits a support which will enable it to enter upon its activity without being crippled as it has been in the past by uncertain financial backing, and we hope the conference shall be able to devise some means whereby those in charge of the college may be able to figure with a reasonable degree of definiteness upon the financial support upon which it can depend. The immediate needs of the institution are succinctly set out by the president of the college, and we trust that careful consideration will be given to this question.

#### GENERAL CHORISTER.

The Presidency is in receipt of a report from the general chorister, Brother Albert N. Hoxie, who was appointed by the Presidency and the appointment ratified by the General Conference. We are pleased to note the general interest which has been awakened in musical circles, and the cooperation of the work of the choristers that has been effected by Brother Hoxie's enthusiastic and efficient work. We are specially pleased to note from his report that a splendid feeling exists among the musicians of the church, and that the spirit of jealousy so often found seems to be at a minimum.

In his report Chorister Hoxie expresses the belief that the time has not yet come for us to consider a musical organization so far as a formal and heavy organization is concerned. The Presidency believes the present organization is quite effective and we suggest that the organization be allowed to remain as it is, namely, that the General Chorister be selected by the Presidency, subject to the approval of the General Conference. Acting on the presumption that such will be the case this year as in the past, we submit the name of Brother

Albert N. Hoxie to be continued as general chorister of the church.

Portions of Brother Hoxie's report to the Presidency will be of sufficient interest to the church to justify their insertion in our report. He says:

"The influence of the choir movement has been quite generally felt throughout the church. The progress and achievement of the various choirs have received recognition in The Staff column, edited once a month by Sister Audentia Anderson, and published in the HERALD. They have been so numerous and interesting as to cause us to be encouraged with the gradual awakening of our people as to their possibilities along musical lines. Sister Anderson is to be commended for her careful and conscientious work.

"From conference time until August 1, I visited Independence, Saint Louis, Omaha, Chicago, Lansing and Flint, Michigan, Toronto, Niagara Falls, and the Eastern Michigan reunion in the interest of the choir movement, gave several concerts, rendered many solos, and spoke in the interests of the movement. In August I was selected to the choristership of the Philadelphia Branch, and organized a choir of fifty voices, whose efforts along the lines of oratorial and concert work have received much commendation from the press and our friends. This choir rendered special programs for about twelve different occasions, and went in a body to the Elks Mills convention, and the Brooklyn, New York, conference, assisted the New York choir in the rendering of the 'Holy City.'

"In addition to my Philadelphia work I have conducted the Brooklyn choir most of the winter. Since last conference I have conducted about one hundred fifty rehearsals, and the last week in December made a special trip West in the interest of the choir movement, putting forth a special effort in Independence and Lamoni.

"I can report very active work in the New York and Philadelphia District, Saint Louis, Omaha, and the Lamoni and Independence stakes. Sister McNichols, E. C. Bell, and Bishop Becker have performed much good work as district choristers. I have interesting reports of labors performed by Paul N. Craig in Council Bluffs and Omaha.

"We published our yearly series of anthems in August, and by the first of the year the entire edition was sold.

"We are encouraging the cause of music in the church, and the consecration of talents to the service, and the splendid results in increased activities assure us that the inauguration of the choir movement was a timely step. We are looking for a splendid demonstration of the results of our year's work, and every indication points toward a big gathering of musicians at conference.

"It has been a great pleasure for me to serve the Master in this way."

#### PEACE CONGRESS DELEGATES.

On the 14th of April, 1913, at the last General Conference, the secretary of the Presidency presented to the conference a matter touching the appointment of delegates to the Fourth National Peace Congress. By motion, the Presidency was authorized to appoint delegates to this congress. Subsequently the Presidency appointed as such delegates Elders F. M. Sheehy, J. W. Rushton, T. J. Elliott, and Russell Archibald. No formal report has been submitted to the Presidency by these delegates, though two of the members, namely, Brethren Sheehy and Rushton, have verbally reported to the secretary of the Presidency concerning their attendance at this congress. We feel that the movement was well advised and that the Presidency should be authorized to appoint delegates to conventions of this character when in their judgment attendance thereat would be advantageous to us as a body.

#### COMMITTEE ON TRACTS.

For some years there has been carried on the minutes of the church a committee known as the committee on tracts, and inasmuch as this committee has been the First Presidency we do not see the advisability of carrying this longer as a committee, but that such work as has been done by this committee as such be referred to the First Presidency as a function of their routine duties. That is to say we deem it unnecessary to longer recognize this as being a specific committee. The committee therefore, in our opinion, may be abolished and the work recognized as a part of the routine of the Presidency's office.

#### ORGANIZATION OF QUORUMS.

Some few years ago on the suggestion of the Presidency there was referred to the joint council of Presidency, Twelve and Bishopric the matter of reorganizing quorums with respect to locality. This committee, after taking the matter under advisement, referred the matter to the Presidency for action favoring the reorganization suggested by the Presidency. The Presidency in turn turned the work over to the secretary of that quorum, and the work has been prosecuted as advantageously as appeared practicable under conditions existing. We have heretofore reported on various quorums organized and are pleased to see that the results following the reorganization have justified the anticipations of the Presidency to a large extent, though there is still much to be done in this direction. In the past year the following quorums have been organized:

Saint Louis Quorum of Elders, (Saint Louis District, Central and Southeastern Illinois districts), organized September 28, 1913, by J. W. Rushton. Ohio Quorum of Elders (Ohio, Southern Indiana and Kentucky), organized February 22, 1914, by R. C. Russell. Saint Louis Quorum of Priests, (Saint Louis, Central and Southeastern Illinois districts), organized September 28, 1913, by J. W. Rushton. Saint Louis Quorum of Teachers (Saint Louis, Central and Southeastern Illinois districts), organized September 28, 1913, by J. W. Rushton.

We feel that there is no necessity for a committee being continued on this matter, as the work has developed and is organized to such an extent that further developments can well be left to the direction of the Presidency as part of the routine of that office, leaving them free to suggest organization of new quorums as the demand seems to exist, referring the matter of organizing in specific localities either to the members of the Quorum of Twelve direct, or to such local officers, such as stake presidency, etc., as in the judgment of the Presidency are qualified to effect the organizations demanded. We therefore recommend that the matter of further organization be left to the Presidency, and the committee as formerly constituted be considered as discharged and that the minutes so show.

#### ON THE WHOLE.

The general outlook is encouraging. The reports coming to this office indicate an awakening in many places. So while storm clouds appear to threaten disturbance of the waters, yet the appearance of the sun in other places gives promise of better things. Such disturbing causes as exist can with brotherly and saintly cooperation, under divine guidance, be sooner or later eliminated, we feel sure. Let us grow together under the peaceful, gentle, but advancing influence of the Holy Spirit and saintly fraternity.

Respectfully submitted,

FREDERICK M. SMITH.

Church Physician, Joseph Luff, reported:

www.LatterDayTruth.org

INDEPENDENCE, MISSOURI, March 1, 1914.

To the General Conference: Inclosed you will find report of year's work in the Sanitarium as submitted to me by the house physician. Personally, I have done no work in the Sanitarium except to visit parties there on two occasions, by special request.

Have, however, been actively engaged in my duties outside, and attended to all cases that have appealed to me and which could be treated in my office or by mail. The results, so far as I have been able to judge, have been up to the expectation of the average physician at least. My health has been, on the whole, better than the former year, but not what might be called good.

My paramount desire and ambition is to act in the place and way that will be most pleasing to God, and the appointment I leave entirely to him, only asking that he will give me the assurance with confidence and courage, intelligently, knowing that I am in cooperation with him.

In gospel bonds,

JOSEPH LUFF.

The Library Commission reported as indicated in the report of the Religio Convention.

The following were appointed as a committee on boundary lines: R. S. Salyards, C. I. Carpenter, J. F. Garver, O. W. Newton, D. J. Krahl.

The following, submitted by the Minnesota District, was read and by motion referred to the joint council of First Presidency, Twelve and Presiding Bishopric:

Inasmuch as the law provides that the elders should render an account of their stewardships unto the church and should pay for that which they have received, inasmuch as they have wherewith to pay; and should lay all things before the bishop that they may be accounted faithful laborers (see Doctrine and Covenants 72); and inasmuch as the Lord in the late revelation has counseled a greater regard for economy both in private and public expenditures and the repression of unnecessary wants; and inasmuch as the poor of the church are now struggling under the burdens that rest upon them because of the condition by which they are surrounded in the world, and also the demands upon them in caring for the present needs of the church and in discharging the accumulated debt of the church; therefore be it

Resolved, That we, the Saints of the Minnesota District in conference assembled, do respectfully and earnestly petition the General Conference and the appointing powers to take action regarding,

(1) That ministers to be eligible to appointment as missionaries shall be required to lay all things before the Bishop, or in other words to make an inventory of their financial status for the use of the Bishop and the appointing authorities.

(2) That in the interests of economy and justice, that the burden now resting upon the tithing poor of the church may be lightened and the indebtedness of the church more readily discharged, and the recurrence of similar indebtedness avoided in the future, hereafter family allowances be paid only to those missionaries' families whose inventories show that they are actually in need of assistance from the church, (see Doctrine and Covenants 75:4), and that those who have sufficient for their needs be permitted to go self-sustaining (see Doctrine and Covenants 75:5), to the end that the means obtained by the sacrifices of those who are poor and needy may not be used for the benefit of those who have no need.

The following was read:

Action of the Joint Council of Presidency, Twelve, and Bishopric touching the communication from President Joseph Smith pertaining to the Sanitarium, which was referred to the joint council by the last General Conference.

After comparison of the document with the articles of incorporation of the Sanitarium, we find that the document could not be adopted without a modification of the articles. The articles of incorporation make it the duties of the trustees to provide for a board of physicians and regulate and direct the management and business of the Sanitarium; and provide further that such rules and regulations shall be in harmony with the articles of incorporation. Article 9 of the articles of incorporation reads as follows:

"Article 9. *Duties of Trustees.*—The trustees by a two thirds majority vote at any regular or special meeting shall have power to enact measures, make by-laws, and provide for a board of physicians and regulate and direct the management and business of the said Sanitarium, providing always that such rules and regulations shall be in harmony with these articles of incorporation."

We suggest and recommend the following procedure:

(1) The Board of Trustees of the Sanitarium shall be elected or sustained by the annual or General Conference, authorized to nominate direct, unless it shall choose to refer such nominations to a committee or to quorum or quorums of the church.

(2) The physicians to be selected and appointed by the Board of Trustees as at present provided for in the articles of incorporation, after due consultation with the physician in charge.

Respectfully submitted,

F. M. SMITH.

J. W. RUSHTON.

Number 214 was sung, W. E. Peak dismissing.

At 2 p. m., President F. M. Smith in charge, announced number 13. J. W. Rushton lead in prayer.

Sister Belle James being unable to serve as stenographer, Russell Archibald was appointed.

The matter submitted by the First Presidency, Twelve and Bishopric relative to the Sanitarium, was by motion ordered published for distribution and made the special order for Thursday at 3 o'clock.

Credentials committee submitted supplemental report, which was approved.

The report of Church Secretary R. S. Salyards, detailing office work, was received.

The report of Church Recorder C. I. Carpenter included the following:

Our last year's total membership was 68,211, to which we have added 3,670 by baptism, and 2,137 by letters of transfer, while we have sustained a loss of 1,670 by letters of transfer, 89 by expulsion, and 656 by death, leaving us a net gain of 3,491 and a present membership of 71,702; of this total, 60,505 are in the United States, while 11,197 are in other lands.

There were 384 ordinations, 560 marriages, and 1,381 children blessed, while the reports show 4,895 men or 6.82 per cent of the total membership holding the various orders of the priesthood, and 28,673 members, or 39.98 per cent of the total membership are reported as absent from branch organizations.

Of those baptized about 65 per cent were by missionaries, and 35 per cent by the local ministry; 36 per cent were males, and 64 per cent females; and 36 per cent were under fifteen years of age. . . .

As compared with other years the baptisms and net gain are the largest ever reported as the work of any one year, but to be more explicit we note that the report of 1891 showed a total of 25,368; for a period of ten years following this the annual averages were, baptisms 2,368, expulsions 150, deaths 391, net gain 1,987, making an average increase of 5.75 per cent, with an average of 212 missionaries in the field. The report of 1901 showed a total membership of 45,381, and the averages for the ten years following were, baptisms 2,433, expulsions 132, deaths 544, net gain 1,708, making an increase of 3.22 per cent, with an average of 309 missionaries in the field. As compared with these two ten year periods the present report shows for the year 1913, baptisms 3,670, expulsions 89, deaths 656, net gain 3,491, making an increase of 5.11 per cent, with 347 missionaries in the field.

Missouri led in the matter of baptisms with 590, Canada following with 437, and Iowa with 371. Missouri also leads in total membership, with 11,305; Iowa has 10,041, Michigan 6,100. During the year 25 new branches had been organized.

Church Historian Heman C. Smith reported missionary work vigorously prosecuted. This report contained among other items:

#### PRESS AND PULPIT.

These agencies have been very active in the past year in opposition to the work, but some notable instances have occurred where men and periodicals of influence have spoken in our defense and in corrections of misrepresentation. The historical periodicals have almost universally been honorable and just in treating upon our history. Several of these exchange with the *Journal of History* and are very courteous and fair.

#### INDIANS.

These people are making some significant movements for the betterment of their race, among which is the organization of "The Society of American Indians" in which all Indians are eligible to membership without reference to tribal relations. The motto of the society is: "The honor of the race and the good of the country shall be paramount." During the year they have issued from Washington, District of Columbia, a magazine of great merit entitled: "*The Quarterly Journal of the Society of American Indians.*"

#### LOCAL WORK.

We desire again to recognize the excellent service to this department of many of our local representatives, who without hope of financial remuneration have devoted themselves to the service of preserving history.

#### OFFICE WORK.

We can not in the short space of a report enter into the details of the work of the office. We have been kept busy and have been prevented from entering into some of the many avenues of usefulness on account of lack of time. Much correspondence has been carried on with publishing houses and authors with a view of correcting misleading and vicious publications. In some instances we have met with courteous treatment and fair promises of desirable results, and in some instances the results have materialized. We have succeeded in getting a very fair historical sketch in the third volume of the *History of Nebraska*, by Albert Watkins, Ph. B., LL. B. Some have treated us with contempt, but these are not among the more respectable class of writers.

The *Journal of History* still remains a strong factor in reaching the influential class of writers and publishers. The first of June, Sister Vida Inez Smith severed her connection with this office, and hence her valuable service in research

work has been lost to the department, but we have secured the service of Brother Rupert A. Wight, who is making excellent promise of a valuable assistant in the Historical Department.

The Order of Evangelists reported twenty-three active members. They had lost two by death: E. C. Briggs and Nelson Van Fleet. This report contained the following paragraph:

During the year there has been considerable activity upon the part of the members of the order, along what may be known as the evangelical line, and many services have been held in branches as revival meetings, which have been conducive of much good among the membership. Some of these meetings have been well attended by outsiders and a number of them have been brought into the church. The evangelical feature of the work is increasing and, as we believe, becoming better recognized and appreciated, believing as we do that this is our first and primary work in connection with counseling and advising, as the revelation provides, it will make its influence felt for good in the church when it has become more fully recognized and appreciated, and we are satisfied that a work will be accomplished that will produce excellent results. It will relieve the missionary staff of much of this kind of work which they have had to do in times past and will enable them to push their work more energetically in the new fields, and at the same time the branches can be encouraged and strengthened and the work built up and revived from time to time through the work of this order, as the Lord has designated and the benefits and results intended by the Lord in giving this will not only be realized by the church but also fully appreciated.

Graceland College Trustees reported the need of extension work, to supply demands from those who are not in a position to attend the college, yet who could take work by correspondence. It was held that the college should be made an instrumentality by the whole church in educational work. With reference to the matter of credits, it was stated that students graduating from the preparatory department are accepted without question at the larger universities, and without examination; and that graduates from the college were accepted without question for advanced work. The report included:

#### VESPER SERVICE.

Further, beginning in December, one Sunday evening a month, a special vesper service is being held at 4.30 p. m. in the college chapel. It is the aim to make this vesper service deeply devotional, and to leave, for the Thursday morning chapel talk, scientific discussion.

#### STUDY HOUR.

Two Sunday afternoons a month are devoted to study hour, in which the lessons taken in the Bible study, the lectures delivered in chapel, and the vesper service are open for discussion and pertinent questions. There have been, as heretofore, various promiscuous addresses by visitors which have generally been of a high character, and will be more fully set forth in the college bulletin or catalogue. But a distinct effort is being made to plan chapel talks by members of the faculty, having a definite purpose or end in view, and so making them distinctively educational. This should be continued and strengthened next year.

The regular short chapel period has been observed with a reading of scripture, song and prayer, and such announce-

ments as are of general interest. This is also a period of brief devotion in the midst of a busy day. . . .

#### STUDIO DEPARTMENTS.

In the departments of music and oratory no changes were made until the fall of the year, at which time an engagement was made with Miss Enid Alexander, of Leon, Iowa, to teach a class in violin. . . . Since we were able to use rooms already rented, and our only expense was our engagement with Miss Alexander, the venture has so far more than paid its way, in addition to giving us an added interest and ally. . . .

#### FINANCES.

We respectfully represent that the finances of the college can only be properly handled in connection with the finances of the whole church, and consideration given to every department. This end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid down by the body, the debt met, reduced, paid off, and when paid, kept paid, and additional expenditure made only with the consent of the body. There should be economy in collection as well as in expenditure. But under existing circumstances, it is an open question if there is any other alternative than for the college Board of Trustees aggressively to push efforts for the securing of means.

To succeed Daniel Anderson as member of the college Board of Trustees G. R. Wells, D. F. Lambert, R. M. Elvin and Daniel Anderson were nominated. G. R. Wells receiving 277 votes, all others 15, he was declared elected. To succeed himself Albert Carmichael was the unanimous choice, receiving 303 votes.

It was moved that that paragraph in the report of the Trustees of Graceland College having reference to an annual budget, and referred to in the report of the First Presidency, be adopted.

A motion to defer action until the budget provided for by the conference of last year and to be furnished by the Presiding Bishopric be filed with the conference, prevailed.

Number 216 was sung and President E. A. Smith pronounced the benediction.

At 7.30 p. m. A. C. Barmore was the speaker, assisted by E. F. Robertson.

#### TUESDAY, APRIL 7.

The First Presidency had announced that arrangements had been made for a series of lectures to occur each morning at 8 o'clock for the benefit of the brethren of the Melchisedec priesthood and the priests of the Aaronic priesthood, to be conducted by W. W. Smith on the subject of homiletics, and by S. A. Burgess on comparative religions, these brethren to alternate. At the appointed hour a large assembly came together in the lower auditorium, when W. W. Smith delivered his first lecture, Presidents F. M. Smith and E. A. Smith in charge.

The prayer meeting at 9 o'clock was in charge of O. Salisbury and D. C. White.

The speaker at 10.45 was O. R. Miller, assisted by J. D. Curtis.

At 2 p. m. the assembly was called to order by President F. M. Smith. After the singing of number 97, F. M. Sheehy offered prayer.

Minutes read and approved.

The report of the Board of Trustees of the Sanitarium as received, included the following:

That the prosperity of the Sanitarium last year exceeded any other year of its existence. There were 313 admissions, an increase over the previous year of 144. The earnings from patients were \$16,750.89, an increase of \$7,953.81. That although there was a large increase in attendance, there were fewer deaths. . . .

For the training of pupil nurses, it was found necessary to employ an instructor at \$50 per month in addition to board and room, who, from reports given us, has proven a very successful teacher. Several needed improvements are asked for by the business manager, Doctor Messenger; that of an enlargement of the operating room, and a pathological laboratory. The building is quite well filled with patients, so much of an increase has been had in attendance of patients there, that provisions were made for the occupancy of the place close to the Sanitarium, known as Kensington Place, which has been partly utilized for accommodating the nurses. It is stated by the physician in charge that if the business of the institution increases as rapidly as in the past year, that it will be necessary to seriously consider the enlargement of the building.

Doctor Messenger tells us that if the regular rates were paid for those who are cared for by the church that the institution would show a gain instead of a loss. Last year the Sanitarium gave the needy sick, \$3,898.42. The Bishopric gave a like amount, while the donations received only amounted to \$670.20. The increase of the number of nurses, adding a teacher of nurses to the institution, and the payment of \$700 for special nurses, contributed to lessen the gains. With some needed changes being made, it is expected that the expenditures of the institution will be considerably reduced. . . .

An additional organization of the sisters in the church in behalf of the Sanitarium has been brought into being, and known as the Patroness Society. This society was organized November 20, 1910, with the following officers: Mrs. E. L. Kelley, president; Mrs. Joseph Mather, vice president; Miss Della Criley, secretary; Mrs. Jesse Roberts, corresponding secretary; Mrs. Edward Rannie, treasurer. The purpose of this organization is to act as auxiliary to the Sanitarium Board, to develop public interest in the institution by organized effort to direct sympathy, and help financial and otherwise, and to use whatever means are in their power to advance the well-being of the Sanitarium.

Board of Trustees of the Children's Home, in reporting, included the following:

Since the last report, six children have been placed in private homes, twelve returned to friends, four dismissed for other causes, one removed by death, twenty-three have entered, leaving the present number in the home, at this date, twenty-nine.

At a meeting held January 22, 1914, Articles of Incorporation were adopted in accordance with a resolution of General Conference of 1912.

The corporation began its existence February 10, 1914.

A continued encouragement has been received from many of the Saints and from many of those outside of the church by their freely giving in different ways to help maintain the institution in caring for the many innocent but unfortunate children who have entered the home.

H. C. Smith was nominated to succeed himself as a member of the Board of Trustees of the Children's Home, and was the unanimous choice.

Report of committee in charge of the Saints' and Liberty homes for the aged, at Lamoni, Iowa, was received, showing the number cared for during the year to be 59.

Reporting other matters, the Board of Publication included:

During the past year our plant has been very busily engaged in putting out various publications of the church. Of the weekly publications we put out about 7,000 *HERALDS*, 8,000 *Stepping Stones*, and 4,000 *Hopes*. Our monthly publication, the *Autumn Leaves*, has a subscription list of about 4,400. The *Journal of History*, published quarterly, has a subscription of about 1,200. The latter publication needs better support to make it pay.

Besides the publishing of these papers we have put out the Sunday school *Quarterlies* and *Exponent*, also the *Religio Quarterlies* for part of the year.

The *Stepping Stones* is a new venture, having been started about July 1. Numerous letters from Sunday school workers made us believe that there was a need for a Sunday school paper for our boys and girls in their teens. Many letters of commendation from various Sunday school workers, and the size of the subscription list, proves that this paper is filling the need.

In reporting on the Ensign Publishing House, W. H. Deam said:

As most all recognize, the *Ensign* has been a great power for good in making converts and building up those already in the faith. Besides the elders' families, it goes free to many who are too poor to pay for it, and goes to something like one thousand nonmembers at half price, in all about six thousand, being over a thousand less than at one time about four years ago. . . .

By the installation of an improved typesetting machine the first of the present year, the efficiency of the office is not only greatly enhanced, but a great boon in bringing to it work from outside that is and will strain the capacity of the office to handle. . . .

Some may not know that the Ensign Office has paid for itself without costing the church a cent directly or indirectly, and not a cent donation from any source.

The committee on concordance to the Book of Mormon reported that they had been unable to do anything further in the preparation of such work. The committee was by motion continued.

Credentials committee reported, same being approved.

It was moved that the action of the Board of Trustees of the Independence Sanitarium in appointing J. L. Gray to succeed B. J. Scott, resigned, be approved, and the board continued.

Moved as a substitute that the selection of this board be left to the First Presidency, Presiding Bishopric and Quorum of Twelve, together with the Church Physician, to suggest nominations to be ratified by the body.

The substitute was lost. The original motion prevailed.

The committee appointed to meet with a committee of the Church of Christ reported that there had been no occasion for a joint meeting. The committee was continued.

The committee on compilation of General Conference resolutions reported that resolutions had been compiled to date, indexed, and referred to the Board of Publication to be published. The committee was continued, instructed to amend the resolutions by the elimination of obsolete matter, Heman C. Smith being added to the committee.

Committee on library building reported they had under advisement a plan contemplating the construction of a building, student labor to be employed in the construction thereof. The committee was continued.

The committee on a monument to the Martyrs included in their report:

It was decided to erect a first-class iron fence around the east half of block 155, where the graves are located, and also to build a retaining wall along the water front of this property. Bishop Kelley invited other members of the committee to counsel with him regarding the protection of the Nauvoo House property, and the committee decided to recommend the erection of a retaining wall along the water front of block 156, so far as needed.

The same day, in the afternoon, the committee met at Montrose, Iowa. The mayor of Nauvoo, through Elder Lambert of the committee, presented a proposition for the establishing of a boat landing at the foot of Main Street. The committee by resolution authorized Elder Lambert to inform the mayor that the committee would look with disfavor upon the proposition, but would be glad to consider a proposition for a landing one block east of Main Street. The committee by resolution appointed Elder George P. Lambert to supervise the improvements decided upon, with power to act.

A motion to continue the committee prevailed.

The committee on revision of church history reported:

Your committee . . . held twelve sessions, from May 20 to 27, 1913, six of which were devoted to examination of manuscript of the Juvenile Church History, and six to examination of manuscript of the fifth volume of the History of the Church.

Among other actions of the committee the following are reported:

That the Juvenile History be published in twelve point type.

That all documentary notes be referred to as citations or entered as footnotes in smaller type, to be determined by the committee.

That the title be, "Juvenile History of the True Church of Jesus Christ of Latter Day Saints"; written by Mrs. Vida E. Smith, granddaughter of Joseph Smith the Seer; published by the Reorganized Church of Jesus Christ of Latter Day Saints.

The committee was continued.

The Social Purity Board reported in part as follows:

The past year has seen but little public activity on the part of our board, for the reason that we have sought through careful study and research to reach a successful analysis of the problems we desire to solve. The lack of



agreement among leading educators of to-day concerning both method and policy in dealing with the perplexing problems of immorality and impurity warrants us in moving forward with caution.

We are convinced that the most fruitful field for educational development is among the present home builders and the coming fathers and mothers of the next generation. A certain amount of warning may be necessary, that serious evils and pitfalls may be avoided, but, more, we need right living among parents, right preaching on the part of the ministry, intelligent parental instruction of the young, proper supervision of, and provision for, wholesome, legitimate, and educational recreation for our young people of all ages; a simple, nutritious diet, and the spirit of the restored gospel put into practical daily application. It is the power of the Holy Spirit, enlightening, directing, and strengthening the body, that may enable the Saints to occupy as the children of God. The gospel of Jesus Christ, intelligently and consistently lived, stands paramount as the most effectual moral prophylaxis.

From among publications by men, dealing with the thought and problems of the age, we are selecting a limited number which may be indorsed and recommended by our board and by other official bodies of the church organizations and then placed within the reach of the membership at large. These books shall be the best that can be obtained until similar works are produced under the influence of the gospel.

J. F. Garver was continued on this board to succeed himself.

An appropriation of \$50 asked for by the Social Purity Board was allowed.

Ministerial reports from ministers in charge were submitted by P. M. Hanson, Eastern Mission; F. M. Sheehy and J. E. Kelley, Pacific Coast; W. H. Greenwood, British Isles; H. N. Hansen, Scandinavia and Germany; C. A. Butterworth and G. T. Griffiths, Australian Mission; J. Charles May, South Sea Islands.

A motion to provide a boat for use of missionaries in the South Sea Island Mission was referred to the First Presidency, Twelve, and Presiding Bishopric with power to act.

Report of U. W. Greene, in charge of Palestine Mission, was submitted.

Request in the report of U. W. Greene for special help for the prosecution of the work in the Palestine Mission was referred to the First Presidency, Twelve, Presiding Bishopric, and the Order of Bishops.

Number 98 was sung. J. W. Wight dismissed.

At 7.45 a program was given under the auspices of Graceland College.

#### WEDNESDAY, APRIL 8.

At 8 a. m. S. A. Burgess delivered his first lecture on comparative religions, President F. M. Smith in charge.

At 9 o'clock the prayer meeting was in charge of J. C. Chrestensen and M. M. Turpen.

The preaching at 10.45 was by Samuel Brown, assisted by D. E. Tucker.

At 10.30 the Woman's Auxiliary for Social Service conducted a conference of the sewing and aid and literary and educational departments.

President F. M. Smith announced number 179 at 2 p. m. Following this hymn, Bishop Richard Bullard offered prayer.

Minutes were read, corrected and approved.

Additional report of credentials committee was adopted.

Reports were received from the following in charge: W. M. Aylor, Southern Mission; James A. Gillen, Mission number 1; J. W. Rushton, Missouri, Kansas, Central and Southeastern Illinois; Peter Anderson, Rocky Mountain Mission; J. F. Curtis, mission number 11; R. C. Russell, mission number 4.

The Board of Auditors reported:

*To the General Conference:* The board appointed to audit the accounts of the various institutions of the church have completed their work except the accounts of Graceland College which are not ready for auditing at the time we are required to make this report. We have checked the books and accounts of the office of the Presiding Bishop, the Herald Publishing House, the Ensign Publishing House, the Independence Sanitarium, the Children's Home, and the accounts of the various homes for the aged, and the Kirtland Hotel, as appearing in the office of the Presiding Bishop, and have verified same with the various published statements, finding same to be in agreement.

We have been kindly treated and aided in our work by all of whom we have asked assistance.

We have made a special report to the joint council of the First Presidency and Twelve touching the various church institutions with a special reference to the administration of affairs in the office of the Presiding Bishop.

Respectfully submitted,

G. W. BLAIR.

J. F. GARVER.

DANIEL MACGREGOR.

LAMONI, IOWA, March 27, 1914.

It was moved that the report be approved.

It was moved that the special report referred to in the report of the auditors as having been made to the joint council of First Presidency and Twelve be read before the conference.

Moved to defer action on the report of the auditors until Saturday afternoon at 3 o'clock when it was to be made the special order.

The motion to defer was lost. The motion that the special report to the joint council be read to the body was lost. The motion to adopt the report of the board of auditors prevailed.

The General Sunday School Association reported. A supplemental report was presented for the Sunday School Association by W. N. Robinson, stating, among other things, that the Association had taken steps to provide that one of the First Presidency and one of the Twelve be associated with the executive committee of the Sunday School in an advisory way. The action of the association was approved, and the

appointment of such members was left to said quorums respectively.

The Zion's Religio-Literary Society reported. Supplemental report was submitted for the Religio by J. A. Gunsolley.

The Woman's Auxiliary for Social Service reported:

The Woman's Auxiliary for Social Service report 69 active locals, 7 district organizations containing 29 locals, and an approximate membership of 1,651. The six departments of the organizations have been conducted as heretofore. . . . Our increase this year has been 3 district organizations, 32 locals, and 429 in membership. The new districts are Massachusetts District, Eastern Michigan District, and Saint Louis District. . . . Four locals have either disorganized, or are not holding meetings. . . . We have 28 field workers who have visited or corresponded with 53 branches. Number of locals organized, 19; number of reports from field workers, 13. . . .

The organization has endeavored to provide for its mothers' meetings a study of fundamental principles of child development, suggestions in courses of reading and study for the literary inclined, rules and directions for wholesome cookery in the home, suggestive ways and means for raising money for church purposes, a list of books for those who wish to study race-culture, and for the young women of the church, a study in simple Christian service that may be daily rendered.

The Presiding Bishopric reported:

*To the Presidency and Members of the Conference; Greeting:* The work of the Bishopric the conference year just past has in many ways been specially blessed under the divine hand, and whatever may be said of the indifference, lack of earnestness or unfounded criticisms on the part of a few who should have been faithful laborers with the Master in his cause, the fact remains that generally speaking no previous year has witnessed the universal interest on the part of the Saints in the financial work as that manifested during the one just closed.

The demands upon this arm of the service have also been greater than any previous year. To meet the heavy expense attaching to foreign and home missions; furnish aid for the sick, poor and needy; sustain the general and special work of building and improvements, and many others, have required the hearty volunteer help and service of the laborers, whatever the calling, in the interest of the gospel work in home and foreign fields.

It will be noticed upon examining the financial statement herewith submitted that the receipts the past year exceed those of any previous year in the sum of \$32,235.87, the total for the year reaching the sum of \$560,611.30. The expenditures including the amount on church debt fund aggregate \$514,873.30. The amount of church debt fund paid in to January 10, \$23,166.44.

This, notwithstanding the fact that there has been a depression in financial lines in many parts of the country, shows true growth and development in the financial work for the year 1913.

During the year past Bishop E. A. Blakeslee, counselor, has devoted what time he could in the interest of the work, and local bishops and agents have generally performed excellent work in their respective fields, the full account of each appearing in the full financial report submitted for publication.

There is urgent request for help the present year in arranging the mission work in Jerusalem and other cities of Palestine, which merits immediate attention. The financial condition of the work in the British Isles Mission is much

improved and Bishop R. May reports confidence in further advancement the present conference year.

In the Scandinavian and German Mission field there must be had ample financial support the present year, as in the past, to overcome the many difficulties to be met by the missionary in his work, but the outlook is brighter for this than at any time in the past.

The bishop for Australia, Brother George Lewis, sets forth the financial work in that country to be in an improved condition, and the Saints in that far-off country as also other foreign countries have manifested their full interest in the gospel work by the late remittances received of their portion of the special debt fund.

The conditions of the Society Islands Mission and also the work in the Sandwich Islands indicate a need for some help in a financial way during the year, which must be met from the general fund, but we do not anticipate any great difficulty in meeting these demands.

As per suggestions of the past General Conference we respectfully call your attention to the condition of Graceland College, the financial report of which has already been presented by the president and college board. Graceland College has been unfortunate in the last few years in having to provide for its work just the things that its patrons and the church membership, who were acquainted with its work, were demanding. An agricultural department was deemed necessary (and properly, too, as we think) and land was purchased to enter upon this department of the work. Dormitories were absolutely necessary to the proper running of the institution and the college board proceeded to erect the same. New building for heating plant was necessary, as also a new plant, and these must be had or the college stop, so this was erected and a proper heating plant secured.

All of these required large extra expense. The college day was set apart in the church to raise funds to meet the expenses necessary to the running of the institution. While the expenses necessary to the running of the institution have mostly been met by the college day collection, yet not sufficient collections have been made to meet the outlay of funds to secure the necessary grounds and buildings demanded for successful running of the college, and the college at the present time shows an indebtedness of a little more than \$30,000 that must be provided for. I know of no member of this body or the church who takes the ground that these furnishings for the college were not to the best educational advantage, but the objection seems to be that a debt was created in performing the work. I know of no party who claims that the debt was created by reason of the loss of funds, but by reason of placing funds to what was deemed a necessary use. In this consideration of the case it occurs to me there can be but one true way to settle the question, that is, to move forward and arrange for the payment of the debt.

This has been fully realized by the Bishopric for the past year, and it has been our determination that when the church debt fund that was called for was paid in, that from \$15,000 to \$20,000 of the same would be devoted to the extinguishing of this college debt fund, the Bishopric believing that the \$75,000 called for would be sufficient so that the college debt fund could be handled in connection with its work. It is for this reason that the church has not expected to call for either interest or principal upon the \$4,000 college indebtedness which it carries.

To the mind of the Presiding Bishopric it will cost far more to cease the running of the college than to carry it on. True economy is on the side of running the institution. No one can justly take the position that Saints and friends shall not educate their children, and in a proper way. If we stop our educational institution much more money is required to

send the children to other institutions of learning than to provide for them at our own. This was effectually shown by the amount of money expended by those who availed themselves of the privileges of other institutions before Graceland College was opened, even by the few who were given such privileges; but there were very few children of the Saints who received these educational advantages prior to the opening of Graceland College in comparison to those who have been supplied since.

In the view of the Bishopric, as a financial venture the church is benefited instead of injured by running the college. And then when we compare the advantages of moral life and culture in behalf of the children who must be sent to an institution of the kind for educational advantages, it removes the question of what shall be done with the college beyond reasonable discussion.

In addition to looking after the indebtedness, which we have referred to, the budget of running expenses of the college for the year is as follows:

For salary of fourteen instructors and helpers .....	\$8,000
For fuel for all buildings .....	1,100
Expense, water, light and machinery .....	600
Insurance .....	125
Upkeep of library .....	250
Advertising college work and properly presenting the institution .....	200
Bookkeeper .....	200
Stenographers .....	400
Making a total of .....	\$10,875

These are the amounts which have been fixed in consideration of the budget with the president of the college, and adding an item of \$125 for unforeseen expenses, which will likely arise, we present to you as necessary to the running of the college for the ensuing year the amount of \$11,000. From \$2,500 to \$3,500 of this may be calculated upon as tuition received from students. About the same amount can be relied upon from the college day offering, making a total of about \$6,500. The remainder, \$4,500, would be required from the church, unless by the increase of students in the college and the increase of the college day collection this remainder of \$4,500 shall be provided for.

The past few years the question has been urged upon the Bishop of the church to issue to brethren desiring to conform fully to the rules of the law, certificates of stewardship. We have not thought it would be wisdom or proper for the Bishop to issue certificates of this nature unless duly authorized by the body, believing that all things of such special undertaking as that should be begun under the rule of common consent in the body. It is the opinion of the Presiding Bishopric that this work may be entered upon if the body is of the same mind and sees fit to instruct the Presidency and Bishopric to enter upon the administration of this part of the law.

We submit herewith itemized financial report of the business of the church for the year just past.

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, April 8, 1914.

Financial report of the Bishopric was submitted.

It was moved to adopt the report of the Bishopric, together with the recommendations contained therein.

A motion prevailed that these recommendations be taken up separately.

A motion to adopt that part of the report of the Bishopric having reference to a budget for Grace-

land College finances was made the special order for Thursday at 3.30 p. m.

A motion to adopt that part of the report of the Bishopric referring to the issuing of certificates of stewardship prevailed.

Number 1 was sung, benediction by F. A. Smith.

At 7.30 a program was rendered under the auspices of the Independence Sanitarium. An overflow meeting was held at the same hour in the lower auditorium, E. E. Long being the speaker, assisted by F. G. Pitt.

#### THURSDAY, APRIL 9.

At 8 a. m. W. W. Smith delivered his second lecture on homiletics.

The 9 o'clock prayer meeting was in charge of Samuel Twombly and G. A. Smith.

At 9.15 a special business meeting of the Woman's Auxiliary for Social Service was held.

The speaker at 10.45 was J. E. Wildermuth, assisted by R. O. Self.

At 2 p. m. President E. A. Smith called the assembly to order by announcing number 134. Prayer was offered by E. A. Blakeslee.

Minutes were read and approved.

The Quorum of High Priests reported an enrollment of 163, with a loss by death for the year of 7, sermons preached 7,743, baptisms 575.

The following were recommended for ordination to the office of high priest: A. J. Corbett, G. W. Stewart, Ephraim Squires, S. A. Burgess and James F. Keir. By motion the ordinations were approved and ordered provided for.

The Seven Presidents of Seventy recommended for ordination to the office of seventy D. J. Williams, J. D. Shower and W. E. Shakespeare. It was moved that the recommendations be approved and the ordinations provided for. The ordination of D. J. Williams and W. E. Shakespeare was approved. D. E. Tucker stated that he was not prepared to accept without personal evidence of the call; that part of the recommendation effecting Brother Tucker was deferred and referred to the Seven Presidents of Seventy.

The First Presidency submitted the following:

*To the General Conference:* In order to properly carry on the work of distributing literature and information the First Presidency deemed it necessary early in the conference year to effect at least a temporary organization of a Bureau of Publicity. This was done after consultation and agreement with the Presiding Bishop and members of the Quorum of Twelve. Elbert A. Smith and John F. Garver were placed in charge of the work for the year.

The main feature of their work has been the distribution of the Open Letter to the Clergy. This document, gotten out in very neat and attractive style, has been mailed to many clergymen in various parts of the country. One edition of ten thousand copies has been exhausted and the work of distributing a second similar edition is under way. In each

instance the Open Letter is accompanied by a letter from the Bureau of Publicity inviting further investigation. In the matter of distribution the Bureau has cooperated with ministers in charge and district and branch presidents. There is practically no limit to the work that might be done along this line if means were at hand to carry it forward. Almost unlimited numbers of names and addresses might be secured from the year books of various denominations had we the money to properly prosecute this work. But the bureau did not feel to go farther than it could go with the aid of voluntary contributions from local congregations, and has made the work pay its own way thus far.

The matter of publishing and mailing the Open Letter was handled by the Herald Publishing House, the manager co-operating with the bureau in that regard. The price of the Open Letter was placed at such a figure as to cover expense of postage and clerical aid so that that feature of the work was handled by the Publishing House and not by the bureau.

The bureau has endeavored to render assistance in other ways to those in the field and to promote publicity for the work wherever practicable.

The British Isles Mission proposes to establish a mission Bureau of Publicity for the distribution of the Open Letter in that mission. Their communication to the joint council regarding that project has been referred to the Bureau of Publicity for action.

Apostle U. W. Greene secured the publication of the Open Letter in the press in Jerusalem and proposes to publish it in German for use among the Germans.

We recommend that some action be taken by the conference to continue the Bureau of Publicity as we see in it great possibilities for good to the work in general.

The work among the clergy should be followed by a similar work among schoolteachers and editors.

Respectfully submitted,  
FREDERICK M. SMITH,  
*Secretary Presidency.*

The work of the Bureau of Publicity was approved and the bureau was continued, the First Presidency to appoint those to have charge of same.

It was moved that books published against the work and that should be replied to be replied to by the Bureau of Publicity.

A substitute was moved to refer such books to the First Presidency, Board of Publication, and Church Historian.

The orders of the day were called for.

By motion the report of the joint council of First Presidency, Twelve and Presiding Bishopric on the matter concerning the Sanitarium was taken up. This report recited:

INDEPENDENCE, MISSOURI, April 6, 1914.

*To the General Conference; Greeting:* We are authorized to transmit to you the following action of the Joint Council of the First Presidency, Twelve and Presiding Bishopric, touching communication from President Joseph Smith pertaining to the Sanitarium, which was referred to the Joint Council by the last General Conference:

After a comparison of the document with the articles of incorporation of the Sanitarium, we find that the document could not be adopted without a modification of the articles. The articles of incorporation make it the duty of the trustees to provide for a board of physicians and regulate and direct the management and business of the Sanitarium, and provide

further that such rules and regulations shall be in harmony with the articles of incorporation.

Article 9 of the articles of incorporation reads as follows:

"ARTICLE IX.

"DUTIES OF TRUSTEES.

"The trustees by a two thirds majority vote at any regular or special meeting shall have power to enact measures, make by-laws, provide for a board of physicians and regulate and direct the management and business of the said Sanitarium, providing always that such rules and regulations shall be in harmony with these articles of incorporation."

We suggest and recommend the following procedure:

First. The Board of Trustees of the Sanitarium shall be selected or sustained by the annual or General Conference; the conference to nominate direct unless it shall choose to refer such nominations to a committee or to quorum or quorums of the church.

Second. The physicians to be selected and appointed by the Board of Trustees as at present provided for in the Articles of incorporation, after due consultation with the physician in charge.

Respectfully submitted,  
FREDERICK M. SMITH,  
*Secretary Presidency.*  
JOHN W. RUSHTON,  
*Secretary Twelve.*

It was moved that this report be adopted. The following amendment was moved:

Moved to amend by striking out all after the word *church* in the second paragraph (of article 9) and adding the following: "And that where vacancy occurs in the board in the interim between conferences, that such shall be filled by the board themselves.

"Second, that in providing for the board of physicians as set out in the articles of incorporation, that the chief medical director and physician of the church should make nominations, subject to the approval of the Sanitarium Board of Trustees.

"Third, that in case of a need of assistant to the chief medical director of the Sanitarium, that such assistant be appointed by the medical director, subject to ratification of the Sanitarium Board."

At 3.30 the special order concerning the Graceland College budget and finances, was deferred until the matter before the body concerning the Sanitarium be disposed of.

After the singing of number 211 Richard Bullard pronounced the benediction.

At 7.30 an illustrated lecture was given by the secretary of the Panama Pacific Publicity Bureau on the Panama and Pacific Exposition and the West. An overflow meeting was held at the same hour in the lower auditorium, G. W. Robley being the speaker.

FRIDAY, APRIL 10.

S. A. Burgess delivered his second lecture on comparative religions at 8 o'clock.

The 9 o'clock prayer meeting was in charge of A. V. Closson and Orman Salisbury.

The speaker at 10.45 was David Dowker, assisted by E. J. Goodenough.

At 2 p. m.; with President E. A. Smith in charge number 66 was sung. Prayer was offered by J. W. Wight.

Minutes read and approved.

The matter pending at the adjournment of the meeting on the 9th with reference to the Sanitarium was referred to the joint council of First Presidency, Twelve and Seventy.

The chair was resigned to President F. M. Smith.

The matter of budget for Graceland College, deferred at the previous session, was taken up. After considerable discussion the previous question was ordered, and the delegate vote was called for. The motion to indorse the recommendation of the Presiding Bishop and approve of the budget asked for was passed by a vote of 574 for, to 238 against.

Number 31 was sung. T. W. Chatburn dismissed the assembly.

At 7.45 a program was rendered under the auspices of the Woman's Auxiliary for Social Service. An overflow meeting was held in the lower auditorium, Richard Baldwin being the speaker, H. W. Hattie in charge.

#### SATURDAY, APRIL 11.

W. W. Smith delivered his third lecture on homiletics at 8 o'clock, with R. C. Russell in charge.

At 9 a. m. the prayer service was in charge of H. O. Smith and T. C. Kelley.

At 10.45 the speaker was James E. Yates, assisted by J. A. Dowker.

With President E. A. Smith in charge, the session at 2 p. m. was opened by singing number 251. Prayer was offered by P. M. Hanson.

Minutes read and approved.

The following was submitted by the Order of Bishops:

Resolved, That we instruct the Board of Publication not to accept for printing in the church papers any advertisements of real estate dealers or banking institutions.

It was moved to amend by adding, "mining stock, or other projects of a speculative character." The amendment prevailed, as did the motion as amended.

The following, passed by the Independence Stake, and duly published, under the rule, was read:

Be it resolved, That this conference petition the General Conference, beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, section 170, second and third lines, as follows: In the place of the words *branch in the city of the stake, or seat of organization* substitute the word *stake*; so that the resolution as amended shall read as follows: "The duties of the stake presidency are to preside over the stake; have immediate charge and oversight of the general spiritual work of the stake," etc.

The adoption of this proposed amendment was moved. Motion to refer the matter to the joint council of the First Presidency, Twelve and Seventy was

lost, as was a motion to refer to the joint council of the First Presidency and Twelve.

During the discussion of the motion to adopt the proposed amendment the chair was resigned to President F. M. Smith.

The previous motion was ordered.

The motion to adopt the proposed action was carried by a vote of 231 to 51.

Under a question of privilege Bishop E. L. Kelley stated that he wished it understood that he was willing on the day he so stated, and was yet willing that the report of the Board of Auditors as made to the joint council of First Presidency and Twelve, and referred to in their report to the conference be read to the conference, on the condition that his reply thereto be also read; that he had in hand a copy of this report and his reply thereto, and was willing to turn them over to the secretary of the conference.

It was moved that the report together with the reply thereto be read. A motion to indefinitely postpone the matter prevailed.

Number 51 was sung. Joseph Luff dismissed the assembly.

At 7.45 the Conference Choir, under the leadership of General Chorister A. N. Hoxie, jr., rendered the oratorio, the "Holy City." An overflow meeting was held in the lower room with H. E. Moler as the speaker, J. M. Terry in charge. At the same hour, at the meeting place of the Quorum of Twelve, an ordination meeting was held, at which time the brethren approved for ordination and present were ordained.

#### SUNDAY, APRIL 12.

The meetings at the Stone Church were as follows: From 8 to 9 a. m., prayer meetings were conducted, in the upper auditorium in charge of Albert Carmichael and T. U. Thomas, in the lower room in charge of C. J. Hunt and J. M. Baker. From 9.20 to 10.30 Sunday school was held in charge of the local officers. At 11 o'clock the speaker in the upper auditorium was F. A. Smith, assisted by Ammon White; in the lower auditorium F. G. Pitt preached to the children, assisted by D. J. Krahl. At 2.30 Russell Archibald was the speaker in the upper auditorium, assisted by J. A. Becker; in the lower room W. A. McDowell was the speaker, assisted by A. D. Angus. At 7.45 the conference choir repeated the "Holy City."

At Central Kansas City church the 11 o'clock hour was occupied by C. J. Hunt, assisted by R. J. Lambert. The speaker in the evening was J. W. Wight, assisted by J. B. Wildermuth.

At Walnut Park W. E. Peak spoke at 11 a. m., assisted by Charles Harpe. W. E. Shakespeare spoke there in the evening, assisted by John Wahlstrom.

F. M. Slover occupied at the South Side Independ-

ence church at 11 a. m., assisted by George Jenkins; H. W. Smith was the speaker there in the evening, assisted by J. G. Munsell.

At the old Evangelical church O. E. Sade spoke in the evening, assisted by E. E. Long.

### CONFERENCE NOTES.

**WRITTEN REPORTS.**—The printing of reports from general church officers and standing boards and committees as provided for by the General Conference of last year did away this year with the tedious reading of these reports, and permitted the conference to proceed at once to the consideration of the business before the body. This arrangement is very much of an improvement over the former method, both as to time and convenience. Each delegate has in hand the reports printed, in booklet form, all in one copy, and is thus permitted to deliberately and intelligently consider matter covered therein. Thus, in addition to the saving of time, the assembly is in a position to act with a greater degree of certainty than under the former system.

**LECTURE COURSES.**—A feature new to the conference is the arrangement of lectures for the benefit of the Melchisedec priesthood and the priests of the Aaronic order. These lectures are under the direction of the First Presidency of the church, and, excepting Sunday, occur at 8 o'clock each morning. Two courses are being given, one by W. W. Smith on homiletics, the other by S. A. Burgess on comparative religions, the brethren alternating. The purpose of this arrangement is to encourage a broader study on the past of the priesthood of the church, looking to a ministry better equipped for the work before the church. The meetings are largely and generally attended, and should prove a stimulus to the study of all good books, etc., in harmony with the counsel of the Lord in the revelations of latter days.

**CHURCH CHOIR.**—The church choir, under the leadership of Albert N. Hoxie, jr., general church chorister, is rendering excellent service at the various meetings of the conference. The musicians of the church have taken hold of the general choir work with enthusiasm, and the idea is spreading throughout the various districts. From every part of the country the singers are come together, and, under the spirit of the hour, the songs of Zion and the special and appropriate selections as rendered, are made to express the devotion and consecration of the assemblies. The work of the general choir movement is not alone for better service at the General Conference; it is also intended to encourage the Saints everywhere in the cultivation of "the gifts of music and of song," that altogether and finally as a people there may be developed within the body the

consecration and ability, under the Spirit of God, to compose words and music, and to render the same, expressive of the hopes of Zion and prophetic of her triumph, all to the glory of God, and to the honor of his name.

**CONFERENCE NURSERY.**—A very desirable arrangement has been made by the Independence Saints which provides for the convenience of mothers, and for the comfort of children attending the conference. In a temporary building adjoining the church a nursery has been fitted up, where mothers may leave their children in the care of competent and responsible parties during the business sessions. Sister Emma Criley is in charge of this work and is assisted by other devoted sisters. Children ranging in age from four months to seven years have been cared for, and entertained with toys, games, story telling, etc. This provision is appreciated by the mothers, as is evidenced by the number of children left to the care of the nursery.

## Of General Interest

### TROUBLE IN THE CHURCH OF ENGLAND.

[It will be remembered that there appeared in the HERALD of January 21 an account of the "Kikuyu Controversy." This controversy grew out of a conference of Protestant ministers and bishops of the Anglican Church in western Africa, at which conference the Anglican bishops of Mombasa and Uganda admitted Protestant ministers to the communion. This act roused the Bishop of Zanzibar, who branded it as heresy and appealed to the Archbishop of Canterbury. The latter has referred the entire matter to the "Consultive Body" of the Anglican Church, which will meet in July. In the meantime the Bishop of Zanzibar has issued an open letter to the Bishop of Saint Albans in which he raises this and other issues. The open letter is published in pamphlet form by Longmans, Green and Company, New York and London, under the title *Ecclesia Anglicana*. If his charges are true, the Church of England in her higher councils is divided on doctrinal matters of more or less vital importance. He concludes that it is idle for a church that is divided at home to send missionaries into Africa. We quote at some length from the open letter.—EDITORS.]

The long series of modernist publications with which we have grown familiar was crowned towards the end of last year by seven Oxford men, who published a book called *Foundations* as a contribution towards the reconciliation of religious belief with modern thought. The seven are not all of one mind on every vital point, but the book read in its printed order is said by the editor, who was your lordship's chaplain, to express their corporate mind, and it is fair to suppose that it contains no theory or theological position which, in the judgment of the seven, is inconsistent with communion at the altar of the church. Now so used are we to heretical speculations and teachings by cathedral dignitaries and academic teachers, that one book more or less would not be seriously felt. The significance of this particular

work lies in the official relations in which the authors stand, or stood, to bishops of the church. For it is evident that what an examining chaplain, or the principal of a theological college, can tolerate in a book of which he is a joint author, he is bound to accept as within the limits of orthodoxy from his ordination candidates. So that the chief value of the book is not in its theology nor its philosophy, but rather in the revelation it affords of the official attitude of the bishops implicated towards heresy and unorthodox speculation.

Mr. Streeter, who does not regard belief in our Lord's bodily resurrection as necessary for himself or for others, quietly ceased to be your lordship's chaplain, but the other priests, who allowed his view as permissible in a brother priest, remained at their posts. Some of them, we are told, do not accept Mr. Streeter's teaching; but that it is not wrong in a priest to accept it, they are pledged to maintain.

The book, briefly speaking, *permits* priests to believe and teach, among other things equally heretical,

(a) that the Old Testament is the record of the religious experiences of holy men who lived roughly from 800 B. C. onwards; some of whom wrote the so-called historical books in order to show how, in their view, God acted in circumstances that quite possibly, and in many cases probably, never existed;

(b) that the Christ's historic life opens with his baptism, at which he suddenly realized a vocation to be the last of the Jewish prophets;

(c) that Christ did not come into the world to die for us; but having come, he died because of the circumstances of the case;

(d) that Christ was mistaken in what he taught about his second advent, thinking that the world would not outlast Saint John;

(e) that therefore he did not found a church, nor ordain sacraments;

(f) that his body has gone to corruption;

(g) that there is no authority in the church beyond the corporate witness of the saints, many of whom are now unknown, to the spiritual and moral value of the Christian religion.

Thus it is allowed by the seven to any priest to deny the trustworthiness of the Bible, the authority of the church, and the infallibility of Christ.

As I have said, the mere publication of such views by priests is not so unusual as to arouse comment. They are quite commonly expressed in reviews and in book form. But it gives one pause to find that one's metropolitan and several of his comprovincial bishops are so disposed towards these views as to be able to work their dioceses with theologians who either hold or allow them. I say one pauses: for if episcopacy, sacraments, the Bible, and the Lord Christ himself are on the official list of open ques-

tions, what is there left in the deposit that we are here to hand on to the Africans?

The answers that are offered for my consolation in this matter vary. Roughly speaking they may be stated thus:

(a) "The *Ecclesia Anglicana* is by her nature and claim within the Catholic Church, but in order to save confusion and schism, she allows men to remain within her communion who on the Continent would have been driven out. Thus she has a character of inclusiveness that may be said to give her a duty of mediating between various opinions and temperamental views."

For myself I gain no comfort from such an answer. A mediating church, it seems to me, would not include within its borders two men of directly contradictory beliefs: rather it would so modify and adjust the two beliefs until they were seen to be complementary, and then it would help one man to hold them both. For example, while sacramentalism and personal religion can be held by any one man as complementary truths, I do not see how a mere sacramentalist, if such a man exists, could remain in communion with one who believes only in a personal religion; and a church that would seek to retain both men would in no sense be a mediator: it would not be in any true sense an organism: it would be merely a society for shirking vital issues. Or again, what is it that the church is mediating when she includes within her borders a man who believes that Christ is virgin-born, and a man who calls him the son of Joseph? Or a man who believes that Christ is his infallible guide, and a man who holds that Christ was seriously mistaken about the need of a church and ministry? Or a man who believes that our Lord's glorious manhood is the fountain of grace, the temple of the Holy Ghost, and a man who teaches that the manhood has ceased to be whole and complete, the body having gone to corruption? Personally I do not see exactly what it is that is here "mediated" by the church.

(b) "The will of God is to purify the church by permitting these heresies to abound within her borders. If we are patient, all will be well."

As I listen to this I try to work it out for myself. Here, in this diocese of mine, heresy may burst forth. If it does so, shall I be able to say that it is God's will? First, I must think over the indications of God's will that are most evident. And at once I remember that in his will and providence, just five years ago to-day, the Archbishop of Canterbury and his coconsecrators exacted from me, as a condition of my reception of the rank and grace of episcopacy, a most solemn vow that I would always be ready to banish from my diocese any erroneous and strange doctrine that I might meet.

Clearly then it is God's will that no heretic should

remain in my diocese unpunished. Arguing thus from the diocese to the church at large, I perceive that the presence of heresy within the communion of God's church is entirely contrary to his most holy will. God's will is to purify the church by driving away heresy, which no doubt implies also the driving away of obstinate heretics, sad and unpopular as such an action would be.

(c) "It is an excellent thing that our young men should make experiments in reconciling the faith with modern thought."

This answer can be challenged from many sides. My chief objection is that it omits to specify the point of view from which the experimenting Christian must regard both the faith and modern thought. If so be he is fully conscious of a God-given power of faith, in the strength of which he can see things as no mere modern thinker, as such, can see them; if he brings to his task a mind of which revealed truth is the guide; and if he sees in the limits imposed by the creeds the boundaries of accurate thinking upon God, let him go where he will, and say what he please: he will be always serving the truth in his degree.

But this is not what young men to-day care to do. They stand side by side with the "modern thinker": they throw away faith lest they be accused of unfair advantage: they "start fair." And then? Without faith, they sacrifice in the name of reason much that faith found in creed and book and tradition: which done, finding their logic pointing them to complete unbelief, they exercise in the end the very faith they had mislaid, making pretense that it is reason alone which has led them to their goal. . . .

It is easy to see the method of the thorough-going modernist; he is a "modern thinker" and frankly throws over faith for reason, keeping just so much of what corporate faith has stored up for him as approves itself to his moral and spiritual measures. But these experiments of the younger men neither start from faith nor finish in pure reason; they are themselves the measures of individual readiness to sacrifice the past for the sake of the present: whereas all that really matters is the future.

Believe me, then, there is no comfort for me in such an answer as this.

And when these youthful experiments are made by men who have been appointed to train, test, and select candidates for holy orders the position becomes critical.

For what is the prospect of a missionary church whose clergy is recruited in the very dioceses of which these men, and others like them, are the trusted theologians? Without a shadow of a doubt we must expect to receive year by year young men whose faith is not that of our church: men who have modified this and rejected that in the name of

modern thought, until at last the diocesan catechism will be set on one side as impossible, and our people either perverted, or thrown into direct opposition to the very church whose products they are said to be.

Put it in another way. Let it remain an open question whether the old or new be true: but can the *Ecclesia Anglicana*, in her present state, hope to act as a foundation for a permanent, solid, new church?

I can speak only for what I see and know; and speaking for the Mohammedan land, I do not hesitate to say that a church that has two views in its highest ranks about the trustworthiness of the Bible, the authority of the church, and the infallibility of Christ has surrendered its chance of winning the Moslem; for his dependence upon his book, his traditions, and his prophet will be broken not by a debating society, but by the living, speaking church of the infallible Word incarnate.—*Ecclesia Anglicana*, pp. 9-15.

## News from Missions

### European Mission.

I have labored almost continuously in the city of Copenhagen since my arrival in September, with no great apparent encouragement, though the attendance at our services has been considerably better lately than in the past.

News reached me from Germany, however, indicating that part of the field as especially opening up for the spread of the gospel. Being requested by the Presidency to visit that country in order to be in position to properly report and present the needs of the work there, I concluded that I must make a personal visit to Germany. This I had previously contemplated doing, but hesitated because of not being able to speak the language. I left Copenhagen on the morning of February 17 and arrived the same evening in the city of Berlin, the capital of the German Empire, and next day reached the historic city of Wittenberg, where I received a Saintlike greeting and welcome at the home of Brother A. Kippe and family.

While in this city Brother Kippe and I took a walk to view some of the old landmarks and places of interest. We saw the old-time residences of Luther and Melancthon, and for a small admission fee were permitted to pass through and view the interior of the first named. A few pieces of the old-time furniture are still preserved, the pulpit from which he preached and other relics, such as old-time books and documents in cases, under glass, among which I noticed some bearing the signature of the pope, but all in a language that we could not read. We saw also the historic church where Luther so boldly proclaimed against the usurpations of the pope, and under which his body is said to be laid away. We did not enter the church, not caring to spend money for the privilege, as we had important work before us, requiring means, besides being informed that the interior had been entirely renovated so it did not resemble what it was at the time of the Reformation. Some time ago the woodwork was destroyed by fire and the door upon which Luther had ventured to placard his ninety-five theses in raised letters cast in the door.

On the morning of the 19th I left, in company with Brother Kippe, by rail for Hanover and Brunswick. Arriving at the first named city at about five p. m., we received a welcome at



the home of Brother and Sister Huvendick. Meeting was arranged for the evening, and at the hour appointed I was pleased to meet a noble band of Saints, together with quite a number of friends to the cause, before whom I preached my first sermon in Germany, Brother Kippe interpreting. This was my first experience in preaching to a people by the aid of an interpreter. The effort seemed to be appreciated, however, judging from the earnest and eager attention given by all present.

The following evening five persons were baptized, Brother Kippe administering the ordinance, after which we retired to the hall and the confirmations were attended to. A goodly degree of the Spirit attended us and all present felt to rejoice. The parties baptized had been brought to an understanding of the gospel through the earnest efforts of those who had previously united with the church, which speaks well for the Saints there, and bears witness of their integrity, earnestness and faith. The parties baptized at this time as well as the ones previously in the fold are all fine, intelligent looking people, in the prime of life, as noble and earnest a band of Saints as I have seen anywhere.

I have never seen anywhere a better opening for gospel work than appeared here. With the ones now baptized the Saints numbered fifteen. They have already considered themselves a branch of the church, having hired a commodious hall in a respectable locality where they were holding meetings twice a week, studying the scriptures and talking to each other about the gospel, though none of them had been ordained to the priesthood.

They were anxious to be more fully organized. We made the matter a subject of prayer, that we might make no mistake; and in the Sunday afternoon prayer meeting I felt free to recommend Brother Gustav Huvendick for ordination to the office of priest and Brother Heinrich Hundertmark for ordination to the office of teacher. This was indorsed by Brother Kippe and unanimously approved by the Saints. The brethren named were called upon to express their feelings in regard to the matter, and they each made a speech telling of their desires and love for the work and of their willingness to accept the ordination, in a manner that bore witness of their ability and fitness for the positions named. While it was in a language sealed to me and I could only catch a word now and then, yet when I looked at the radiant countenances of the eager listeners and beheld their moistened eyes, all of which bore witness of the feelings within, so well understood by all who have had experience in the Lord's work, I felt sure that we were moving along lines approved of the Master, and confident that if the brethren continue in faith, humility and steadfastness they would accomplish a good work, and in the due time of the Lord be called to added responsibilities. We attended to the ordinations, partook of the Lord's supper, and blessed two children. Shortly after, we took train for Brunswick to meet with the Saints there in the evening. Nearly all of the Saints accompanied us to the depot, bidding us Godspeed. We felt to ask the Lord to bless his people and to prosper his work in Hanover.

We arrived in Brunswick just in time for meeting, and here we had the privilege of meeting even a larger audience than at Hanover. There were only nine members of the church, but a large number of friends to the cause were in attendance, and marked attention was given to the word spoken by Brother Kippe and myself. Here also they have secured a hall, hold regular meetings and consider themselves a branch of the church. I could see no good reason why they should not be organized. Brother Kippe and I had previous to our arrival conferred together relative to conditions in Brunswick and had arrived at the conclusion that some one ought to be

ordained here also to watch over the flock and to labor for the ingathering of others. We proposed the ordination of Brother Gustav Gerwin to the office of priest. The brother when called upon responded with ability and feeling equal to that of the brethren in Hanover and the same good Spirit bore witness of the Lord's approval of the recommendation, and the ordination was attended to. Quite a number of those not members became interested and partook of the Spirit's influence, and seemed to rejoice together with us in the goodness of the Lord. We believe that Brother Gerwin will do a good work for the church, and that in the near future he will find colaborers among those now coming into the fold.

I had planned to return to Hanover on the evening of the 23d, to take train the following morning for Hamburg, but after the dinner hour when in conversation with a young man interested in the work, I was told that if I would remain another day he would be pleased to be baptized that evening. I complied with this request and on the evening of February 23 I administered the ordinance of baptism to Gustav Henry Falke, my first baptism in Germany. This young man entering the church at the beginning of manhood bids fair to become useful in the Master's cause and if faithful has an important work before him. It is the intention to start a Sunday school in Brunswick, which I regard as a move in the right direction, as I saw quite a number of children and young people in the audience.

After visiting Hanover and Brunswick and meeting with the Saints and friends and partaking of their hospitality in both places I saw that the report that had come to me had by no means been exaggerated. Surely the Lord had been moving upon the hearts of the people, and if the necessary labor can be done we may expect quite an ingathering into the church in Germany. There seems to be quite a number standing near the kingdom in Brunswick. We have reason to praise the Lord who "giveth the increase."

To show in what manner the Lord has been preparing the people for the reception of his truth, I will only mention Brother Gustav Huvendick, who for a number of years had been identified with the Utah Church and had somehow heard of the Reorganization. Not being entirely satisfied where he was, he was anxious to learn something about the church, and sought to communicate with the Presidency by writing, addressing a letter to The Presidency of Reorganized Church, Bamoni, Iowa. The letter was returned with the statement that there was no post office by that name in the State. This was in 1905, but the brother still preserves the letter, unopened as it was returned.

He still continued as a member and officer of the Utah Church, but did not get away from the impression that there was light and information for him some day from the Reorganized Church. He told me that upon several occasions when standing before the people to preach to them a voice would say to him, "Wait until you hear from Missouri, (The Reorganization)." The looked-for opportunity came, when a little over one year ago Brother Karl Green, at that time an elder and missionary from Utah, broke away from the Utah Church and united with the Reorganization. He being well known among the Utah people in Germany the news spread and Brother A. Kippe, our only elder in that country, and Brethren Robert and Johan Smolny, who hold the office of priests, were privileged to administer in the ordinances of the gospel to these people, who now became convinced that the Reorganization was the true Latter Day Saint Church, and the church acknowledged by the Lord. Brother Huvendick and his companion who for so long had waited for the opportunity, were among the first to embrace the truth in Hanover, as it dawned upon them. This brother is now in charge of the branch there.

Our membership both in Hanover and Brunswick are mainly converts from the Utah Church, though the five lately baptized at the first named city were never connected with that institution, and were entire strangers to the latter-day message until it was introduced to them by the Saints. Thus it will be seen that the leaven is working, and an effectual door is being opened for the spread of the gospel message in Germany, and now seems to be an opportune time to put forth an effort in that land.

I earnestly hope that some of our German-speaking brethren may be found who can and will take a mission to their native land, or that a young brother or brethren to whom the learning of the language will not be a great task will be willing to go to Germany to preach the gospel. I shall pray that the Lord may direct the brethren who have the responsibility of making the appointments, that the opportunity now before us in that country may be improved upon. The brethren ordained will do what they can for the work, but they need assistance. We ought to have two or more elders who can give their entire time and attention to the work. I am informed that the Utah people are redoubling their energies, and we can not under the present favorable opportunity afford to be inactive in the matter. Could I speak the language I would be willing to leave the work in Scandinavia for a time to devote my energies in Germany, not that I deem it consistent to abandon the work here, but the field just now seems so much more ripe in that country. If I were a young man I would be willing to put forth an effort to learn the language, but at sixty-four years of age it would be an undertaking for which there could be but little hope of success. I must therefore, be content to do what little I can among the people to whom I can make myself understood and "pray the Lord of the harvest to send laborers into his vineyard," where the field is seemingly now ready. There are a few in Germany with whom I can correspond in English, and I shall endeavor to continue in touch with the work there and render what advice and assistance I can.

I was informed that there were three or four members in Hamburg, but I only met Brother David Ullerich, who seems to be alive and interested in the work. Brother Kippe did not accompany me to Hamburg, so I felt somewhat handicapped, as it was with difficulty that I in a measure made myself understood. I found Brother Kippe an agreeable companion and was loath to part with him, but the cares and responsibilities of life made it impracticable for him to accompany me further.

I found at Hamburg besides Brother Ullerich a few interested in the work, among them a lady whose daughter and son-in-law went to New York last summer. They were members of the Utah Church, but in New York or Brooklyn had come in contact with our people and were attending our services, intending to unite with the Reorganization. The mother gave me to understand that this was pleasing to her, as she also expected to unite when opportunity is given. Others whom I met gave evidence by acts of kindness that they were friends to the cause. Hamburg is a city of nearly one million inhabitants, and the greatest seaport on the European continent, hence is visited by people of nearly all nationalities. If the church could maintain a permanent mission there great good would no doubt result. I am also informed that good openings and opportunities are found in other parts of the country, but of these I can not speak from personal observations.

I can not report so great opportunities and prospects for the work in Scandinavia, yet we are by no means discouraged. The reports from the brethren recently have all been of an encouraging nature, and we feel hopeful for the work here also. Brethren O. W. Okerlind, J. H. Hanson and C. A.

Swenson are laboring in Sweden, Brother P. Muceus in Norway, and I have been trying to do what I can for the advancement of the cause in Denmark. A few have been baptized in Scandinavia the past year, and we are looking forward for a better harvest by and by. Two of the brethren, Oscar Johnson and T. O. Strand, have returned to America the past year, and Brother Okerlind who has been absent from his family and home nearly two years is anxious to return some time in the near future. So we shall need reinforcements also in Scandinavia or the work will suffer.

I was pleased to read the article by Brother Lambert in a late HERALD under the heading, "Faith and belief synonymous." The position taken meets my approval. It would be impossible for me in the ministerial work in this mission to make the distinction between faith and belief as some endeavor elsewhere to do, as the Danish, Norwegian, and Swedish languages have only the one term, *tro*, which means either faith or belief. The same is true in German in which language the word *glaube* is used either for faith or belief.

Sister Hansen and myself are enjoying fairly good health, and feel grateful for a loving Father's care and protection. We hope to be remembered by the Saints in the home land, and we pray, "Lord be with us till we meet again."

Hopefully,

H. N. HANSEN.

COPENHAGEN, DENMARK, Lassoegade 3.

### Florida.

I have been making an effort to establish the work in eastern Florida of late. During the month of February I held a very interesting meeting in the new Baptist church at Century, Florida, where I was assisted by Brethren A. E. Warr and Hale W. Smith. There were two baptized as the result of efforts there, and quite an interest awakened in the hearts of others.

By reason of an urgent request, I then went to the home of Sister T. E. Sutton, Valrico, Florida, only a short distance from Tampa, for the purpose of administering in gospel work, and to make an effort to open up the work there. While efforts were made on the part of leaders to prevent us from reaching the ears of the people, meetings were announced and efforts were made in presenting the word of God as the spirit of wisdom directed. I trust the precious seed that was sown will bear fruit.

Sister Sutton is an excellent Saint, and has been very liberal with her means in supporting the gospel. She is one of those who truly manifest their faith by good works. Some of her loved ones are very severely afflicted, and they as well as she are in need of the faith and prayers of the Saints.

I was met at Kissimmee, Florida, February 28, by Elder N. C. Enge, who has done considerable missionary work. We went in a small boat to his place about seven miles away on Lake Tohopekaliga, which is an Indian name and signifies sleeping tiger. But on this particular day the tiger was very much awake. The wind was blowing heavily and the lake very rough. The launch being heavily loaded made the trip very dangerous. We were vividly reminded of the experience of the disciples, when with Jesus in the ship there came down a storm of wind on the water. We felt to voice the same sentiment in silent prayer, as voiced by the disciples, "Lord, save us." And after being safe on terra firma, in secret we felt to thank the good Lord for his protecting care. A few days before this, while traveling by rail, the locomotive was derailed, but not one passenger was hurt. We can truly say, We have been in peril both on land and water.

March 1 we occupied as speaker in the house of Brother Enge. While the weather was very stormy, a few of his

neighbors came out, to whom we presented the word. I was blessed and cheered as a result of the effort. Brother Enge is trying to do something for the work by preaching the word in his part of the land. He and his good wife made us welcome in their home, and did not fail to assist us in a material way.

The next day this brother and I went to a large mound of sand, upon which was growing large pine trees. With a shovel we made quite an excavation and discovered several human skulls, one of which was quite large, also some pottery and a flattened piece of metal, somewhat resembling a half moon in shape. Mr. Oliver Collins, who has worked in gold mines in Alaska many years, stated after examination that the metal was composed of copper and gold mixed, and that it had been there hundreds of years. I only give a brief writeup of the discovery, without taking any position in regard to the composition of the metal, the date when the mound was constructed or who was buried there.

This mound was built almost if not entirely of white sand. Bones as well as the pottery being in a crumbling condition is an indication that the interring was many years ago. However, I leave the reader to form his own conclusion in regard to the matter. One of the old settlers stated that the mound was there before the Indians ever came to that part of the country.

The next day Brother Enge and I walked eight miles to Saint Cloud and visited Brethren Wilbur Savage and John Spaulding and their families, of Lamoni, Iowa, who are spending the winter there in order to escape the cold weather. We were glad to meet them, and glad to find both of these elders in the harness, trying to do something for the gospel.

On the 4th I took my departure for Umatilla, Florida. Arriving there I found Sister Caroline F. Dickinson and her family from Independence, Missouri, and found her to be a true Saint indeed, trying to let her light shine before strangers, and making a strong effort to get our position before the people. I can truly say it is very cheering and encouraging to the missionary to find the isolated ones taking the church papers and trying to get the work before the world, notwithstanding the bitter opposition. Truly Sister Dickinson, like the true and faithful missionary, is not ashamed of the gospel of Christ. Her faithful testimony and good works are proof of that fact. Here we published meetings in a large hall. A few came out, and I preached twice. On account of a protracted meeting having just started among the Methodists we thought it wise to abandon the effort for the present. The word Mormon is a great stigma to the minds of the people here as well as elsewhere, and is used very freely to keep the people away from our meetings.

While at this place I was told by a Mr. G. R. Hurlbut of Johnson City, Tennessee, that while he was in conversation at Friendship, New York, in 1874, with Sidney Rigdon, he was told by Rigdon that he (Rigdon) wrote the Book of Mormon and buried it. It is a well known historical fact that Sidney Rigdon never saw the Book of Mormon until after it was translated and published in 1830. I have before been told that Rigdon wrote the Book of Mormon, but the report that he buried it is a new one to me.

March 9 I had the pleasure of visiting Saint Augustine, the oldest city in the United States. My mind reflected back to the time when as a small lad in a small country school I learned this historical fact. I did not then have the slightest thought that my connection with the great latter-day work would cause my feet to tread within the limits of this historic city. Saint Augustine was founded by Menendez, in the year 1565. The old town looks like a foreign city yet, and

remains of the old Spanish fortifications can still be seen there.

March 10 I started out early as a curiosity seeker, not searching for the fabled fountain of youth, so diligently sought after by Ponce de Leon, although I heard of one only about one half mile away, the waters of which were being sold at ten cents a drink. I was searching for the old historic landmarks of the city. I will not take the space to describe minutely all the places of interest, which are many, such as the old house of history situated on Treasury Street, six feet and one inch wide, the narrowest street in the United States. The old Spanish fort built of stone required sixty years in building, and remains to-day just as it was two hundred years ago. It is a very strong fortress, said to be the only castle on the American continent built after the plan of those of the middle ages. While standing upon the beautiful white beach, viewing the great Atlantic Ocean, I felt the same longing and burning desire as expressed by Lehi in regard to one of his sons, "Oh, that thou mightest be like unto this river, continually running into the fountain of all righteousness."

While here I met Elder J. A. Pack, of the Utah Church, who had been a missionary to the Society Islands, and who is now located in Jacksonville, Florida, where he claimed they had a church and a branch of one hundred fifty members. While going about together viewing the items of interest in the old historic city, we had a very friendly conversation in a general way, in regard to the two churches. I made a strong effort to treat him courteously in every sense of the term, and to make him feel that I was trying to be a Christian gentleman, notwithstanding our widely different views. In argument he made an effort to defend polygamy, but when confronted with the fact that their own Doctrine and Covenants with the section on marriage eliminated and the revelation on polygamy inserted in lieu thereof contradicted section 42 where we read, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else," also section 49, and the Book of Mormon, he remarked that he believed that thousands of our people were honest but that our leaders were apostates. I asked if he would consent to our elders preaching in their church in Jacksonville; he said I would have to ask the president of the mission about that, and stated that he had been informed that our elders were debarred from occupying their houses of worship in Utah because they abused their people.

I next went to Green Cove Springs, and had about fifty circulars printed, announcing a series of meetings in the school auditorium, Sister E. D. Guest having secured permission from the county superintendent of schools to use the building. When I had circulated only about a dozen of these bills word came from the superintendent that we could not use the house on account of being Mormons, as he stated. So I held a series of meetings in the home of Sister Guest. The opposition that had been raised did not keep her neighbors away, as she had gained their confidence by living as becomes a true Saint, and had been endeavoring to get our work before them. She is a close reader of *HERALD*, *Ensign* and *Autumn Leaves*, and is keeping up with the lessons in Sunday school and Religio quarterlies, all of which is very encouraging in helping to open the work in new places.

I went north from there by boat down the beautiful Saint John's River to Jacksonville, and visited the Brighamite church building, in which I met a few of their members. I also visited their mission house in company with a brother, and had a very heated argument with the president of their mission, in which he tried very earnestly to defend polygamy as being a righteous principle, revealed through Joseph Smith. But he stated he did not practice it now. As he had one wife

living and another dead he said he expected to practice it in the world to come. In reply I read from the so-called revelation on the eternity of the marriage covenant, including plurality of wives, as follows: "For behold: I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant then are ye damned." He at once admitted in positive terms that he is damned and repeated it and stated that God had withdrawn the principle from the earth through Wilford Woodruff by reason of the unworthiness of the people. I asked permission to speak in their church, and he gave his consent, but stated he would have to refer the matter to higher authority.

While in the city I made my home with three sons of Brother Enge and their sister Lily, who was keeping house for them; all are nice, intelligent, and very industrious young people. I noted with much pleasure the tears of joy that came so freely to the eyes of this young sister when I remarked as follows: You don't know how happy I am and how thankful I feel to see you young people engaged in a good business, going ahead and trying to do something. I feel sure all of them are worthy of those words of praise and encouragement.

I am now engaged in meeting in De Funiak Springs, a new place where a sermon was never preached until I came. I have baptized one. I am glad to be in the conflict for truth, and by the help of the Master I expect to continue until the victory is won and the goal is reached.

In bonds of love,

F. M. SLOVER.

MARCH 23, 1914.

## News from Branches

### Woodbine, Iowa.

The little branch of the church here is still struggling to keep its head above the turbid waves of corruption. Its general membership are good, honest, God-loving men and women. The Aaronic priesthood here are good men, but have to labor for the support of their families. They willingly help financially, and attend the means of grace, but officially they are backward. Our president is a live and good man, well fitted for the duties of his office. He endeavors to fill his calling, and his services are very acceptable.

Our membership is very widely scattered. This makes it awkward because when means are needed for general church purposes the tax laid upon the branch exceeds our actual numbers, and becomes a burden on those present. But we shall try to do what we can, and pray God to send laborers in his harvest field.

Our young people are not numerous. This is one of the conditions from which we suffer. In spite of drawbacks the branch is not dead. We have fair meetings, be the attendants few or many. Of late we have been blessed with the labors of Elders G. R. Wells and R. Etzenhouser. Both were highly appreciated and I trust accomplished good. Gomer with his musical talent and aptness at instructing in the way of righteousness and truth was with us several evenings. Then a few nights afterward Brother Rudolph came with his stereopticon work, giving archæological views, illustrating the works and wanderings of that portion of God's ancient people who dwelt on this continent in the ages past, and proving God's loving care for all mankind. His text very appropriately every night was, "God so loved the world," etc. The elder gave clear and abundant evidence of that love, so that there was no room for doubt nor quibble. He had a crowded house of attentive listeners every night. What will the harvest be?

Another event has stirred the town of Woodbine, the death of our aged Sister Ann Butler, which occurred on the 13th of March. She was eighty-nine years, five months, and twenty days old. In early life she joined the church and came to this land. She discovered the abominations of the Utah Church and refused to be engulfed in them, and after a time became identified with the Reorganized Church. In an early day she with her husband settled near what is now Woodbine. The authorities and business men of Woodbine united together and purchased a beautiful galaxy of flowers with the name "Mother of Woodbine," enwreathed among them. A vast audience attended the funeral, and the "Mother of Woodbine" was laid to rest in the well-kept cemetery that bears the name of her childhood home, and her gentle spirit was borne on angel wings to the rest that remains for the people of God.

MARCH 17, 1914.

CHARLES DERRY.

### My Task.

Not mine to mount to courts where seraphs sing,  
Or glad archangels soar on outstretched wings;  
Not mine in union with celestial choirs  
To sound heaven's trump or strike the gentler wires;  
Not mine to stand enrolled at crystal gates,  
Where Michael thunders or where Uriel waits.  
But lesser worlds a Father's kindness know;  
Be mine some simple service here below—  
To weep with those who weep, their joys to share,  
Their pain to solace or their burdens bear;  
Some widow in her agony to meet;  
Some exile in his new-found home to greet;  
To serve some child of Thine and so serve Thee.  
Lo, here am I! To such a work send me!

—Edward Everett Hale.

## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

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# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

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All money for the Auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

## Home and Child Welfare Department.

### The May Meeting.

Instead of the usual reading furnished for use in the monthly meeting of this department, the following list of questions is offered for discussion. These questions are the ones presented for discussion in the conference of the Home and Child Welfare Department at the General Convention of the Woman's Auxiliary held in Independence, April 7 to 11.

The time for the conference of each department was very limited, and the discussions so full of interest that regrets were expressed each time that they could not be longer continued.

There is abundant material for an interesting program in the questions here offered for use in the May meeting.

We suggest that this might be made an open parents' meeting, in which both fathers and mothers may be free to take part.

1. What is the effect of referring acts of disobedience to the father for punishment?
2. What is the mother's position in her family?
3. How do children learn their first lessons?
4. Is commanding the best way of securing obedience?
5. What should be the aim in training children?
6. How early in life can we begin to teach the child self-control?
7. How early should we begin to teach children habits of cleanliness and order?
8. How may a child be taught to respect property?
9. What is the result of giving a child too many playthings?
10. Is it wise to give very small children something to do?
11. To what extent should we do things for children?
12. What can be done to help the child in the use of correct language?
13. What is the advantage of telling stories to children?
14. Why should children be sent to bed at night with pleasant thoughts?
15. Is there any objection to limiting a young child's diet to certain prescribed articles, and the quantity to certain weights and measures?

## At General Conference.

This week the editor will prepare copy for the Column under unusual conditions. Instead of writing in her own corner at home, she finds herself, in an interval between meetings, ensconced in a corner of the great stone church at Independence, Missouri. Instead of clicking off her thoughts at a typewriter, she progresses more slowly with pencil and tablet, and the primitive writing desk,—her knee. Instead of the unbroken stillness of the solitude of home, there rises the musical hum of hundreds of voices of Saints in happy communion.

To the many absent Saints, who, as intently as those gathered here, are looking and laboring for the redemption of Zion, the gathering of her children, and the culmination of the great work, we desire to send a word of cheerful admonition to be strong, patient, brave, abounding always in those good works which bring honor upon the great cause we love. The eye which never ceases to watch over Israel, the ear which never fails to hear, the heart which never remains untouched by his children's prayers are as attentive to those faithful ones who call to him from isolated homes as he is to us in the great gatherings of the people.

Faithfulness in one, in all, is the watchword. Till He comes let us individually occupy with diligence, each in the niche to which life has assigned him, remembering that among the noblest heroes of the church is many a one who "stands just out of sight and does his duty in a lowly place."

May the blessings of the Lord rest upon his scattered people. In his own time and way may he gather them in one. May we labor with him to accomplish the work "intrusted to all."

## Our Boy Scouts.

The afternoon business session has opened, and, looking in the direction of the platform, upon which are seated our leading church officials, one sees, on the steps, two quiet figures in the brown uniform of boy scouts.

Those lads are in waiting to serve any who need them. They carry messages of conference business to and fro. Respectful, quick, alert, they are learning the great lesson of serving, not for remuneration, but from willingness to contribute service to the general good. And this is all the greatest man in the church can do.

At the opening of conference, the leader of the boy scouts appeared upon the platform and announced that these young helpers would be on hand in the building and on the grounds to serve any who might need them, and the presiding officer was not too exalted to express his approval of the proffered service.

Let the boys and girls help in the work of the church, and they will have deepened interest in it.

## When It Comes to You.

Our work is onward. In every department, growth is manifest. From this assembly of the Saints the workers of the church will soon disperse to go forth in all the world, some to present the gospel to those outside of the fold, others to labor in the work of the internal development of the church.

At your reunions, in your district conferences and conventions, and through the literature the church will put within your reach will come your opportunity to keep pace with the onward movements.

Watch for your opportunities when they come, and use them to the utmost. So shall the whole body grow.

### In Home and Child Welfare Conference.

On the walls of the room in which we convened for this conference were numerous mottoes suggestive of the earnestness of our work and of its varied character. One of these mottoes says, "Life is not a cup to be drained, but an offering to be poured out." In other words, we are not to use life as that which is given primarily to yield us pleasure, but, rather, as that which we are to use to the glory of Him who gave it. Life is not to be used to the gratification of self, but in ministration to others.

In this conference of women practical questions were earnestly discussed. The subjects were those pertaining to the welfare of children.

### Do You Rock Baby to Sleep?

This was one of the questions discussed, and we shall tell you some of the things that were said.

One sister, raising the question whether or not the baby should be rocked when put to sleep, expressed the opinion that the child needs this loving attention of the mother to strengthen the bond of affection and sympathy that should exist between mother and child.

Another mother spoke and said she had pursued a different plan with her boy. She did not rock him to sleep, but she always lay down beside him when his sleeping time approached. She said that, as he grew older, this time afforded opportunity for heart to heart talks in which she found her way into her child's inmost thoughts.

She guarded against his becoming exacting with regard to the enjoyment of these seasons of sympathy and confidence. She taught him to excuse her from remaining with him at times when duties demanded her presence elsewhere.

A trained nurse gave us the benefit of her experience. She told the mothers a child should not be rocked to sleep, that the rocking tends to disturb his bodily functions and to cause indigestion.

Afterwards an experienced mother added her testimony, that too much "jiggling" of a baby is not good. She told in detail how it caused wakefulness in an infant. She had seen young mothers make the mistake of rocking violently with baby in arms and of their slapping the child vigorously on the back to still the child when it cried.

It was the consensus of opinion that babies are better not to be rocked to sleep. One wise little mother, so expressing her opinion, added that she thought better to rock the baby and caress him when he awakes, bright and rested from his nap.

### When a Child Cries for Things.

In answering the question, "How may a child be taught self-control?" it was suggested that when a child cries for a thing it should not be given him until he has been induced to control himself sufficiently to quiet his cries.

### The Montessori Materials.

One mother at the conference displayed the homemade Montessori apparatus her husband had made for the use of the little daughter of two years. This little child, who has passed her second birthday by two months, recently buttoned four of the six buttons on her own shoes. She surprised her grandmother by naming a circle when she saw it, and in other ways is beginning to demonstrate the worth of the principles of the new method of teaching children.

### Prayer Union.

SUBJECTS FOR THE THIRD THURSDAY IN APRIL.

Prayers for our missionaries in all places; especial remembrance of the Lamanites, that the preaching of the gospel to them may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Similar petitions might be presented in prayer for the Society Islands. Remember also the mission at Jerusalem, and those who have been sent there; that they may be protected and be successful in their mission.

Lesson, Micah 2: 12, 13. Memory verse, Micah 2: 7.

REQUESTS FOR PRAYER.

Brother Rufus Culp of Lucasville, Ohio, writes requesting all Saints to pray for him. He feels that he is under responsibilities which he can not bear without the Lord's aid. He desires to be divinely qualified for his work, and that the hindrances that oppose him may be removed. He is willing to do all he can for the Master, but keenly feels his need of the Lord's assistance.

Sister Elizabeth Elwood of Byesville, Ohio, requests an interest in the prayers of the Saints, that she may be healed of her afflictions, if it be God's will. She says, "If ever in my life I feel the need of the prayers of the Saints and help from my merciful Father, it is now. Pray for me."

## Miscellaneous Department

### Correction.

CONFERENCE MINUTES.

Minutes of the Northeastern Nebraska district conference should have read: Conference adjourned to meet at Decatur, Nebraska, at the call of the executive committee, instead of Blair, Nebraska, as reported. Anna Hicks, secretary.

ARTICLE.

In my article published in *HERALD* of March 25, page 285, third paragraph from bottom, third line. I am made to say, "I would rather think *my* subject permissible"; it should have read, "I would rather think *any* subject permissible."  
V. M. GOODRICH.

### April North American Review.

The April issue of *The North American Review* is a number of varied interest and striking timeliness. The editor in the leader makes an appeal to the President "to save Mexico; to save his party; and to save himself," and so reviews the Mexican situation in a vivid way. In the editorial department he considers "A Page of Diplomacy," as well as pays a fine tribute to "Tenniel and *Punch*," and under Comment, gives expression in his whimsical way to significant affairs of the moment. A valuable paper is contributed by Lord James Bryce on Goldwin Smith, whose friendship he had for forty-five years. Samuel Untermyer surveys the "Anti-Trust program" and points out certain defects in the pending legislation. "American Railroads Justified by Results" is the title of a paper by Slason Thompson, of the Bureau of Railway News and Statistics, in which he takes issue with Professor Lauck, whose article on "The Plight of the Railroads" appeared in the *January Review* and Emory R. Johnson, some time Commissioner on Panama Tolls and Traffic, writes informally on the vital topic, "Coastwise Toll Exemption." Carrington Weems has an article on "Government Railroads in Alaska," and R. B. Van Cortlandt answers his query, "What is Agricultural Credit?" A thoughtful essay is contributed by Rear-Admiral A. T. Mahan, U. S. N., on "Twentieth-Century Christianity" in which he contests Doctor Eliot's recent thesis on the subject. The poem of the number is by Sara Teasdale—"Spring Night," and another literary contribution is an appreciation of the work of the French poet, "Paul Fort—Ballades Francaises," by one of the young English writers, J. K. Rooker. "Travel" is the

title of Louise Collier Willcox's monthly essay, and Lawrence Gilman in Music and Drama considers Charpentier's "Julien." F. M. Colby reviews Lippman's "A Preface to Politics" in The Book of the Month, and the number concludes with New Books Reviewed and Letters to the Editor.

### Book Reviews.

**BRIGHAM YOUNG AND HIS MORMON EMPIRE.**—This book is the latest work of Frank J. Cannon, with whom George L. Knapp is associated, published by Fleming H. Revell Company, New York, Chicago, and Toronto, \$1.50 net. This volume has to do chiefly with the building up of the political institution of the Utah Church. Brigham Young is the central figure, and is presented as a sultan with small beginnings who rises to eminence in the valleys of the West. The journey of the people across the prairies is pictured, as is the foundation of the new "Zion." Other chapters are, Signs and Miracles Attending the Colony, The Church Political, Manna from the Gold Seekers, The Way of a Sultan, The Church Dukes, The State of "Deseret," Blood Atonement, At Mountain Meadows, The Mormon War, A Prophet Seeking Prophet, Spoiling the Gentiles, Brigham a Trust Builder, The Kingdom Endures. While HERALD readers will not concede the correctness of the contention of the authors in their discussion of the early church, during the years 1830 to 1844, and when they seek to connect Joseph Smith with polygamy, yet they will find in this book an interesting presentation of the work and power of the Utah Church, as presented by a man who was for many years intimately associated with the leading authorities of Utah.

**RELIGION AND LIFE.**—This is the title of a very interesting work by Elwood Worcester, rector of the Emmanuel Church of Boston (Episcopal) and founder of the Emmanuel movement, published by Harper and Brothers, Franklin Square, New York, price \$1.25 net. The author discusses such questions as Christianity and the social question; forty years of agnosticism; the power of faith; the healing of Naaman; Christ at the door of the heart. The following excerpt is from his chapter on the social question:

"The world has always regarded wealth and power, costly possessions, means of pleasure, objects of art, as the most precious and interesting things it possesses. It will bow down to money, it will bow down to power, it will not bow down to love nor to sorrow. Jesus emphatically declared that men and women are far more precious and that in comparison with them things are nothing.

"It is difficult to see how two views of life so radically different can coexist. Two generations ago Abraham Lincoln foretold the downfall of human slavery or the downfall of this Republic on the ground that a house so deeply divided against itself could not stand. To-day the same prediction may be made of modern society and the Christian religion. They can not continue to coexist and to enjoy free expression, because in so many respects one is the flagrant contradiction of the other."

**ELECTRICAL TOY MAKING FOR AMATEURS.**—This is a book that will appeal to boys. The author is T. O'Connor Sloan, A. M., E. M., Ph. D., author of The Standard Electrical Dictionary, Electricity Simplified, etc., published by the Norman W. Henry Publishing Company, 131 Nassau Street, New York City, price \$1. There are ten chapters. They are devoted to such subjects as Batteries, Batteries in General, Permanent Magnets, How to Magnetize Steel Bars, Construction of Electro Magnets, Electric Motors, Electric Bells, Miscellaneous Toys, Induction Coils, Construction of Motors, and many other topics of interest to the young electrician. A splendid book for the beginner in electricity.

**A SOURCE BOOK FOR ANCIENT CHURCH HISTORY.**—This is a work for students of church history, its author being Joseph Cullen Ayer, jr., Ph. D., professor of ecclesiastical history in the divinity school of the Protestant Episcopal Church in Philadelphia, published by Charles Scribner's Sons, New York City. As the name indicates, the work deals with historical documents connected with the early history of the church. A chapter is devoted to the church under Constantine and its transition period from a state of persecution and poverty to the ensuing state of wealth and popularity. Other chapters are devoted to apostolic and postapostolic times. This is a valuable book to use in connection with a reading course of church history.

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, APRIL 22, 1914

NUMBER 16

## Editorial

### AN APPRECIATION.

[Following the adoption by the church of the revelation appearing elsewhere in this issue, President Joseph Smith addressed the conference briefly. From this address we quote the following.—J. F. G.]

I may say, with confidence, that I feel very grateful indeed to God; and I am very grateful to the people composing the church and its representatives here for the kindness of their treatment to me in the discharge of this duty of answering to the call of the people in imploring divine direction, and in transmitting what I received through the Spirit, which directs the work unto those who represent the body at large.

The difficulties rise up before me and it is necessary and always has been for me to take a careful survey of the whole field, so far as my ability enables me to do; and when that is done to transmit faithfully the intent and purpose and will of the Master, who has so far carried forward the work in his wisdom, and has not, as yet, permitted it to meet with defeat or disaster. Hence I would, if I could, put within the mind,—and I may add, the soul—of everyone present to-day what I have felt of the difficulty of the situation under which I was called to act, and of that which I have felt in discharging that duty.

For the wisdom of it I do not answer; for the reason of it, any portion of it, I do not answer; I know not, beyond what is given, what may have been in the divine mind, and should anyone of you ask me why this or that is in any of the revelations which I have been permitted to give to the church I must answer, inevitably, unless the revelation itself contains a reason, or the reasons, I am not able to answer.

I am but a humble instrument in the hands of God, as are all of you. I claim no higher tribute, no higher characteristic or qualifications of honesty, of intent of purpose than each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is trans-

mitted by the voice of inspiration to me when action on my part is required. . . .

It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail. When I learn that our elders have engaged in discussion before those who have attacked the faith I have lifted my heart and hands in prayer to God, asking that they might be sustained. From the day when Brother William Kelley and myself in the discharge of our ministerial duty passed on into Canada, and Brother Blair in the discharge of his duty provided for a discussion at Quincy, Michigan, I have felt no fear of defeat. We three old elders in the work left a boy scarcely turned in his majority to meet a polished minister of the Christian Church, we went out and left him to the battle, but we carried away with us (I answer for one) no fear of disaster, no fear of defeat. We believed that as the young man with his sling and pebble from the brook met the champion of the Philistine host and defended Israel against that attack, so would the Master arm this lad, and so would he maintain the faith. And so it has been since that year, 1878, if my memory serves me right; we have been thus trusting to God and to Christ in the defense of his work. Shall we fail now? In the name of God, No! In the name of Christ, Nay! In the name of the Holy Spirit, which has stood by us from the first to the last, I say, Nay! And, brethren, here assembled, I hope I say nay with you, and that you say nay with me in answer to this question.

I thank you, my brothers. I thank you as men; I thank you as officers; and I thank you as delegates sent here by the voice of your conferences, your districts and your branches, for the faith you have still reposed in me. If I have failed by reason of advancing years in taking proper cognizance of what my duty was unto the people; if it be feared that disaster may result from my being continued in the trust and put in this care, I pray you that you will relieve me and put a younger and stronger man, or men, in the position that I have held so long before you. I shall feel no regret; I shall feel no sense of injury or personal difficulty or want of confidence in

anyone who may believe that such should occur. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in sessions with you, unshorn of any of this responsibility, and trusting for you to choose whom you may call on, or who may be pointed out by divine wisdom.

Again I thank you, one and all, for the confidence you have expressed in the vote which you have taken this day.

### A PRAYER OF THANKSGIVING.

[The following prayer was delivered by President Elbert A. Smith at the conclusion of the business session during which the church accepted the revelation above referred to.—J. F. G.]

As it was, our heavenly Father, when the Master met with his children anciently, so it is with us,—our hearts burn within us and we realize that he who came to save Israel has been with us.

We thank thee, our heavenly Father, that during the vicissitudes of the past year thou hast preserved the life of our aged prophet, and that once more he has been privileged to deliver to us thy word. We thank thee that in all the past fifty years or more as he has spoken to us through and by the aid of thy Spirit we have always received that which has made men better; and never have we received that which has made them worse. And so by the fruits and by the works we realize that it is indeed the word of God that has come to us. And so we pray that thy divine benediction may be upon this our latest revelation from thee.

We present before thee those who are called to assume greater responsibility, and we pray that they may be blessed in carrying that responsibility and in accomplishing the work that is intrusted to their care,—that the work of the bishopric may move forward, that all together we may be inspired with confidence and with the spirit of consecration and devotion.

We commend this, thy people, to thy care. We pray thy blessing to be with us, in Jesus' name. Amen.

### INTERESTING FEATURES OF CONFERENCE

Among the interesting features of the conference were the statements of Bishop E. A. Blakeslee and Brother Richard C. Kelley, made in connection with their calling as named in the revelation adopted on Wednesday. Neither of these brethren were present in the meeting at the adoption of the revelation. Their statements were made, as requested, and on the day following. Bishop Blakeslee will be remembered as one of the Presiding Bishopric. Brother Kelley is the third son of Bishop E. L. Kelley. Their statements are as follows:

E. A. BLAKESLEE.

*Mr. President:* This document was handed me a short time ago. I see nothing in it but what I can comply with, and will try to do so as far as possible. Any way that it is possible for me to help the church, I will be very glad to do so. I realize my weakness in these matters, and always have. But I suppose that none of us can give the proper results in any of these matters except by the influence and help of the Spirit of God. I presume if we put ourselves in the right attitude and try to do the right thing that he will be with us to guide in every way that will be for the upbuilding of his work.

I can see great possibilities for the work if we can get together a little more in harmony of heart and in harmony of purpose. I am confident that it will be necessary for us to do this; it will be necessary for us to have the spirit of charity, and the mantle of love must dwell in our hearts or we can never accomplish those results that the Lord desires us to accomplish here, and that which is in the heart and mind of each one who is working in the cause here.

I am confident that we are all interested in the upbuilding of the work, and that we have an earnest, burning desire that it should grow and develop so that the gospel might be carried throughout the earth, that the honest in heart everywhere might have the privilege of hearing of it and thereby have the opportunity of obeying its blessed principles. But we never will be able to accomplish this until we get together and all work with one purpose.

We must abandon in our hearts and minds the spirit of suspicion, the spirit of doubt of the purposes of our brethren who are working with us. That should be the spirit of our prayer all the time.

If we feel that those with whom we are associated are not quite accomplishing that which perhaps in our minds we think they ought to accomplish, let us take the matter to the Master in prayer, and pray for them, pray for that quorum, and earnestly unite our sympathies and solicit the sympathies of Christ in their behalf to enable them to understand and fulfill the full purposes of their work. Perhaps then if we are not in perfect accord that the Spirit of God will bring us in accord if we should happen to be outside. Sometimes I have thought we ourselves are outside of the line when we think our brother is outside.

Now I am confident that if our purposes are turned in this direction that nothing in this world can stop the onward movement of this great work in which we are engaged, and which we all believe and know is the work of God here on the earth.

RICHARD C. KELLEY.

*Mr. Chairman, Members of the Conference, Brothers and Sisters:* During the last three days I have been giving most serious consideration to that part of the late revelation which sets forth that I should change the plan of life along which I have been working, and should devote my work to the church and to the ministry.

I have the highest respect and honor for the men who have given their lives to the advancement of the work of the church. I believe that I see in them examples of the highest type of service that men can give to their fellow men. In the eyes of all true Christians it must be an enviable position to go forth to represent the gospel and the church of Jesus Christ with that faith and spirit which can result only from great assurance that the work of the individual is mapped out and approved by no lesser authority than God himself.

I have been in attendance at many conferences of our church and have witnessed the acceptance of many revela-

tions pertaining to the general work of the church and the calling of special men to positions in the church. I have always believed that these men took up their work only after having received a personal direction and assurance of the Spirit that wherever and in so far as they lacked in their personality, in their physical and spiritual powers, that which would make them able to fill the part to which they had been called—I say that they had an assurance that whatever lack they had in these lines would be made up by the Spirit which prompted their calling. I believe that ordinations to office should always be taken after the receipt of such assurance.

I have no choice this afternoon other than to request that the arrangements for my ordination to the eldership shall be deferred until I may receive light in this matter, and direction of the Spirit which I have, as yet, not received. I bespeak your prayers in my behalf in seeking this light.

---

## Hymns and Poems

### Selected and Original

#### The Little Red Ribbon.

The little red ribbon, the ring and the rose!  
The summertime comes and the summertime goes—  
And never a blossom in all of the land  
As white as the gleam of her beckoning hand!

The long winter months, and the glare of the snows;  
The little red ribbon, the ring and the rose!  
And never a glimmer of sun in the skies  
As bright as the light of her glorious eyes!

Dreams only are true; but they fade and are gone,  
For her face is not here when I waken at dawn;  
The little red ribbon, the ring and the rose  
*Mine* only: *hers* only the dream and repose.

I am weary of waiting, and weary of tears,  
And my heart wearies, too, all these desolate years,  
Moaning over the one only song that it knows:  
The little red ribbon, the ring and the rose!  
—James Whitcomb Riley.

#### Play the Man.

Play the man!

With your body. Keep it fit,  
By the highest use of it,  
For the service of the soul,  
Every part in full control,  
Strong for labor, deft to do  
All that is required of you—  
Play the man!

Play the man!

Keep your inmost soul as pure  
As your mother's virtue. Sure  
If within no evil dwells,  
There's no power in all the hells  
Strong enough to drag you down,  
Rob you of your manhood's crown—  
Play the man!

—George A. Warburton.

## General Conference.

### CORRECTIONS.

On page 355, last week's issue, the paragraph concerning recommendations to office of seventy, it should read that J. D. Shower was not prepared to accept without personal call, etc., instead of the name of D. E. Tucker, as stated.

For the Sunday evening service in the Stone Church, lower auditorium, it should read: C. A. Butterworth, assisted by I. M. Smith.

In the report of the ordination meeting held Saturday night, it should read, S. A. Burgess was ordained a high priest; D. J. Williams, R. D. Davis and W. E. Shakespeare, seventies.

### MONDAY, APRIL 13.

At 8 a. m. S. A. Burgess delivered his third lecture on comparative religions. President F. M. Smith was in charge of the meeting.

The 9 o'clock prayer meeting was in charge of R. M. Elvin and I. N. Roberts.

At 10.45 Amos Berve was the speaker, assisted by J. M. Terry.

With President F. M. Smith in charge, the 2 p. m. session was opened by singing number 92. Ammon White offered prayer.

Three o'clock, April 13, was fixed as the time limit of new business.

The minutes were read, corrected and approved.

Joseph W. Lane was recommended for ordination to the office of high priest. The recommendation was approved, and the ordination ordered provided for.

The following was adopted:

Resolved, That it is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have been first presented to this body for their approval.

The following was submitted and by motion adopted:

*To the First Presidency and General Conference:* As a matter of personal privilege and in fairness to the conference, we respectfully beg leave to make the following statement in regard to the audit of the Graceland College books.

In the interests of economy the bookkeeping has been done by students of the college. The result was, on account of sickness of the bookkeeper and other reasons, the books were not fully closed when the auditors were first in Lamoni. We urged that the books should be audited, and the conditions frankly stated. The auditors, however, very courteously suggested that we should close the books and they would return for the audit. The books were in shape and the auditors notified prior to the submission of our financial statement either to the publisher or the Presiding Bishop, and the auditors repeatedly agreed that they should be audited, certainly before the opening of conference. Various other demands interfered with their doing so, but still it was agreed that the

audit should be made; and we were very much disappointed to learn yesterday that it had not been done.

We therefore respectfully request that the auditors make an examination as soon as possible after the close of the conference, and that their report be published in the church papers and in the conference minutes.

Respectfully submitted,  
S. A. BURGESS.

INDEPENDENCE, MISSOURI, April 11, 1914.

The matter of replying to works published against the church, interrupted by the special order at a previous meeting, was by motion taken up, and after some discussion was tabled.

Consideration of the paragraph in the report of the Board of Trustees of Graceland College suggesting definite provision in the matter of financing the college, deferred at a previous session, was taken up, under a motion to approve the paragraph. A substitute that the college debt, together with the amount of appropriations referred to in the budget submitted by the Bishop be paid out of the general church fund was denied.

Questioned as to what the motion to adopt the paragraph in the report of the college trustees would mean if adopted, the chair ruled:

That if we adopt this motion as we have it contained in the report of the college, it places the administration of the college financially under the financial officers of the church, and authorizes them to pay it out of the funds of the church if they so choose.

The motion to approve the paragraph in the report of the college trustees under consideration was adopted.

Number 215 was sung. J. W. Wight pronounced the benediction.

Daniel Macgregor was the speaker at 7.45, assisted by J. F. Garver.

#### TUESDAY, APRIL 14.

At 8 a. m. W. W. Smith delivered his fourth lecture on homiletics with President E. A. Smith in charge.

The prayer meeting at 9 o'clock was in charge of William Johnson and John Midgorden.

H. J. Davison was the speaker at 10.45. He was assisted by Wardell Christy.

The business session at 2 p. m., with President F. M. Smith in the chair, opened by the singing of number 123, prayer being offered by F. A. Smith.

Minutes read, corrected and approved.

On the matter of petition from the Minnesota District touching inventory and allowance of ministry entering the field, referred to the joint council of Presidency, Twelve and Bishopric, said council recommended the following:

Resolved, That in our opinion the matter is already sufficiently covered by existing resolutions and the law as contained in the Book of Doctrine and Covenants.

On recommendation by the First Presidency, John Chisnall, on account of advanced age, was released from membership on the Standing High Council of the church. To succeed Brother Chisnall, and W. A. McDowell, ordained a patriarch during the year, Charles Fry and R. J. Lambert were recommended by the First Presidency, and approved by the conference.

The committee on textbooks for Graceland College reported as follows, the report being approved:

INDEPENDENCE, MISSOURI, April 6, 1914.

*To the First Presidency and General Conference, Greeting:*

We, your committee appointed to consider the advisability of publishing proper textbooks for Graceland College, respectfully beg leave to report as follows:

We have carefully canvassed the situation, and recognize the fact that many of the textbooks now commonly used in institutions of learning, assume, as proven, certain hypotheses, which, in the minds of the young, tend to raise questions of doubt as to the faith of their fathers, and that the manner in which these questions are sometimes discussed tends towards agnosticism or even atheism.

And while we believe that in the revelation to Oliver Cowdery and W. W. Phelps an opportunity was given to meet some of these difficulties, yet in the education of our young people we must fit them to meet the questions of the day, and many of these ideas are too firmly established to be ignored with impunity, even were that desirable. Also for accredited standing definite work must be covered, and especially if advanced work is to be taken in other institutions of learning.

We, therefore, respectfully recommend that the standard textbooks used in other institutions of like rank, be used in Graceland College; that as rapidly as possible supplementary lectures be provided in which these topics are discussed in a fair and proper manner, and that provision be made for discussion by the proper instructors on these questions in a manner to set forth clearly the truth; and that when it may be deemed advisable supplementary texts may be provided, but such texts only to be used in connection with the standard texts most commonly used in other institutions of learning of like rank.

Trusting that the cause of truth may triumph,

Respectfully yours,

F. M. SHEEHY.

A. CARMICHAEL.

S. A. BURGESS.

The Order of Enoch reported cash receipts of \$21,161.41, cash expenditures \$21,012.63, with net gain from donations, \$18,255.80.

Sister L. L. Resseguie was nominated by the Woman's Auxiliary for Social Service to succeed herself as a member of the Board of Trustees of the Children's Home, and was so chosen by the conference.

The Woman's Auxiliary for Social Service reported a convention held, of department conferences, and one business meeting. Their report included the following:

At our business session held on Thursday, April 9, Mrs. B. C. Smith, president, gave a survey of the work of the organization for the past year, further stating that as she had borne the responsibilities of the presiding officer for a great

many years it might be well to make a change and release her from this office. Therefore she placed before the convention the matter of soliciting the advice of the joint council of Presidency and Twelve in the selection of a president, and any suggestions they may have to offer regarding our work. Regrets were expressed by various speakers at the possibility of Mrs. Smith leaving the office she had held so long, and in which she had so faithfully served. But believing the burden could now be assumed by others, a motion was made that the joint council be notified of our meeting and that nominations for presiding officer be sent them, with the request for their selection and any further advice they may have to give. A courteous reply was returned to us with the selection of Mrs. S. R. Burgess for president, Mrs. B. C. Smith for vice president. This action was ratified by the convention.

Mrs. D. J. Krahl asked to be released from the office of secretary, and in the regular order of election of officers Miss Minnie Scott of Saint Joseph, Missouri, was chosen secretary, Mrs. J. A. Gardner treasurer. The two additional members of the advisory board are Mrs. M. A. Etzenhouser and Mrs. D. J. Krahl.

The convention, by rising vote, expressed their appreciation of the past services of Mrs. B. C. Smith and Mrs. D. J. Krahl, president and secretary.

By vote of the convention, Mrs. B. C. Smith was made historian of the organization.

The Second Quorum of Seventy reported thirty-seven members present at the conference. By members of the quorum 6,178 sermons had been preached, 326 were baptized, children blessed 197, debates 6, new openings 83. This report included:

Further, I am authorized to report the following: On the tenth day of April, 1914, it was voted to suspend O. H. Bailey from quorum membership for the cause of adultery; such suspension to become permanent upon his failure to appeal, or the affirmation of the guilt of said brother by the court or courts of appeal. Also that on the thirteenth day of April, 1914, it was voted to expel Joshua T. Hackett for the cause of adultery.

This report was adopted.

The following was presented:

*To the Presidency and General Conference Assembled; Greeting:* I beg leave to submit the following on behalf of those interested in education as a means of glorifying God and rendering service to his children.

Two informal gatherings have been held upon invitation of President Frederick M. Smith. Much interest was manifested by the brethren and a general demand for extension and correspondence work seems immanent among the Saints. At the first meeting on April 6 a committee was selected to outline a plan for organizing and unifying the educational interests of the church by bringing together those interested in education, either as teachers or students.

There seems to be a great demand for home study and extension work in educational, scientific, and philosophical subjects. To meet and supply this demand a plan was adopted, and an organization effected to be known as Graceland Extension Institute. President Frederick M. Smith, of Independence, Missouri, was chosen director; Elder Samuel A. Burgess, president of Graceland College, Lamoni, Iowa, was chosen associate director; and Professor Charles B. Woodstock, of Graceland College, Lamoni, Iowa, was chosen registrar, the three officers to constitute the managing board of the institute.

Membership of the institute shall be composed of two

classes. First the fellows, those who are willing to outline and prepare courses of study and supervise extension work; and second, matriculated members who shall register with the institute and pursue an approved course of study. A nominal registration fee is required to cover the cost of postage and stationery. The services of the officers and fellows are entirely free.

An annual meeting of the institute is provided, at which time officers shall be elected and regular business transacted. The institute is open to all, and an invitation is extended to all those who have teaching qualifications to assist in this work, and to all those who desire assistance to enroll as students.

Trusting that this may meet with your approval, we submit the same for the institute.

WALTER W. SMITH, *Secretary of the Meetings.*

INDEPENDENCE, MISSOURI, April 11, 1914.

The work of the Graceland Extension Institute was by motion indorsed.

By motion it was ordered that a General Conference be convened on April 6, 1915, the place being left to the First Presidency.

The First Presidency nominated for general church chorister A. N. Hoxie, jr. The nomination was approved.

The committee on tracts was abolished, and the matter formerly done by said committee was referred to the First Presidency, as a function of their office.

The committee on organization of quorums was discussed, the work of the committee being referred to the First Presidency to direct as developments require.

The First Presidency was authorized to appoint delegates to national conventions and conferences in such instances as in their judgment the interests of the church could be served by the attendance of delegates representing the body.

As the advisory member of the Sunday school executive board for the First Presidency President E. A. Smith was nominated by the Presidency, said nomination being confirmed by the conference.

The committee on vacancies on the Board of Auditors, President F. M. Smith, J. W. Rushton and H. A. Stebbins, was sustained.

At 7.45 the oratorio "The Holy City," was repeated in the upper auditorium for the benefit of those who could not attend at the former renditions. In the lower auditorium the speaker was R. W. Farrell, assisted by J. O. Dutton.

#### WEDNESDAY, APRIL 15.

At 8 a. m. the fifth lecture, by S. A. Burgess, on comparative religions, was delivered, President F. M. Smith in charge.

The nine o'clock prayer service was in charge of John Smith and D. E. Powell.

The speaker at 10.45 was J. W. Davis, assisted by L. W. Fike.

The session at 2 p. m. was called to order by

President F. M. Smith. Number 297 was sung. A. B. Phillips offered prayer.

Minutes were read and approved.

For the advisory member of the Sunday school executive for the Quorum of Twelve, J. W. Rushton was presented by the Twelve and approved by the conference.

Committee to the American Peace Congress at Saint Louis reported. The report was approved, and a copy was ordered submitted to the secretary of the American Peace Society.

The following was presented as the will of the Lord as revealed to President Joseph Smith for the direction and government of the church:

*To the Officers, Delegates, and Members of the Reorganized Church of Jesus Christ of Latter Day Saints in Conference Assembled; Greeting:* In agreement with the notice for the general fast of the church to be observed on the first Sunday, being the fifth day of April, 1914, I, Joseph Smith, president of the church, in common with the custom of the brotherhood, observed the rule requiring the fast, and spent that day in meditation and prayer upon the work of God and our present duty in the affairs intrusted to our care. Before the hour of breaking the fast came, I was blessed by the presence of the Holy Spirit resting upon me in quiet assurance and in power. In the still small voice which giveth light and understanding to the intelligence of man, exalting the soul and sanctifying the spirit, there came unto me the directing voice of Him whose work we are engaged in.

Thus saith the Spirit unto the church: The time has now come when the necessities of the work require that the servants of the church, Bishops Edwin A. Blakeslee and Edmund L. Kelley, should be more closely associated in the carrying on of the financial affairs of the church and caring for the various organizations requiring the expenditure of the moneys collected from the membership of the church and the care of the properties belonging to the church as an organization under the laws of the church and of the land. To accomplish this object the servant of the church, Edwin A. Blakeslee, should make himself more thoroughly acquainted with the affairs in the office of the bishopric, that he may be better prepared to advise, strengthen, and aid in controlling the affairs of the bishopric to the successful accomplishment of the object in view when he was called and ordained to the bishopric.

The Spirit saith further, that it is expedient that additional aid be given to the bishopric in charge of the general affairs of the finances, and to do this Richard C. Kelley, son of my servant Bishop Edmund L. Kelley, should be called and ordained to the office of an elder, that he may act with the bishopric in case of necessities and to work in the office of the bishop in looking after and caring for the affairs appertaining to that office; and in due time, if he approve himself in this work, he should receive an ordination to the high priesthood which would authorize him to act fully as a part of the bishopric.

The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in the various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, Jesus Christ his Son, and the Holy Spirit of truth, and evinces a serious lack of that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the church should exercise

great care in their ministration abroad both to the branches where they may officiate and in their preaching the gospel to them outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of them who administer in the name of Jesus Christ the Lord.

In witness whereof I, Joseph Smith, president and servant of the church, hereto set my hand this fourteenth day of April, in the year of our Lord, 1914.

(Signed) JOSEPH SMITH.

The junior members of the First Presidency, the Quorum of Twelve, the seventies, the high priests, the Order of Evangelists, the Order of Bishops, the elders and the members of the Aaronic priesthood in turn reported that the communication had been duly considered by them, and that it had been received as the instruction and revelation of God to the church.

The communication was by motion adopted as a revelation from God, and was ordered published in future editions of the Book of Doctrine and Covenants.

By motion, the revelation as adopted was ordered published as a supplement to the HERALD and *Ensign* in a form suitable to be inserted in the copies of Doctrine and Covenants in the hands of the ministry and members.

The assembly arose and sang, "We thank thee, O God for a prophet," and President E. A. Smith pronounced the benediction.

In the upper auditorium at 7.45 the speaker was A. B. Phillips, assisted by T. J. Sheldon. At the same hour W. W. Smith delivered his fifth lecture on homiletics in the lower room.

#### THURSDAY, APRIL 16.

At 8 a. m. S. A. Burgess delivered his sixth and last lecture on comparative religions.

The prayer meeting at nine o'clock was in charge of M. H. Bond and W. H. Garrett.

At 10.45 the speaker was J. M. Terry, assisted by James McKiernan.

President F. M. Smith announced number 21 as the opening song for the business session at 2 p. m. W. H. Kelley offered prayer.

Minutes were read, corrected and approved.

E. A. Blakeslee and R. C. Kelley, not in attendance at the business session the day previous, by request spoke briefly as to their willingness to engage in the work suggested in the revelation adopted at the previous meeting. Elder Blakeslee stated that he was willing to occupy as indicated. R. C. Kelley requested that his ordination be deferred until he received light with reference to his call, and asked the prayers of all that the light desired might be given.

The ordination of Richard C. Kelley was referred to the First Presidency with power to act.

The Committee on Archæology submitted a lengthy report. Those especially interested in the work represented by this committee may find the text of the report as appearing in the published minutes of the conference.

The committee on archæology, F. M. Sheehy, William Kelley, A. B. Phillips, R. Etzenhouser and William Woodhead, was continued.

The setting apart of Hubert Case as a counselor to Bishop Ellis Short was authorized.

Second Quorum of Seventy reported in part:

During this conference Columbus Scott, who has presided over this quorum from its organization, presented his resignation as president of the quorum, which was duly accepted. Arthur B. Phillips was selected as his successor, which selection was ratified by the council of Presidents of Seventy.

Resolutions of appreciation were adopted and presented to President Scott for his long and faithful service as president of the quorum. He is still a member of our quorum. Our present number is fifty-eight.

The Quorum of Twelve recommended I. M. Smith for ordination to the office of evangelist. The recommendation was approved.

The committee on boundary lines recommended that Tulsa County, Oklahoma, be taken from the Eastern Oklahoma District, and annexed to the Central Oklahoma District; that the State of Colorado be divided, the continental divide to be the dividing line; that the State of Montana be divided, the Western boundary lines of the present counties of Valley, Dawson and Rosebud be the dividing line; that the petition of the Nauvoo District asking for the annexation of Adams County be referred back with suggestion that this district confer with the Central Illinois District in the matter. These recommendations were adopted.

The Order of Evangelists reported eleven members in attendance at the conference. Their meetings had been conducted under a spirit of unity, peace and good will.

The Third Quorum of Seventy reported twenty-two members present at the conference, including R. D. Davis, D. J. Williams and W. E. Shakespeare, ordained at this conference. Twenty-one members reported 2,699 sermons, 195 baptisms, 27 ordinations, 21 new openings, 3 debates.

The Seven Presidents of Seventy reported all members of the council present at the conference. The spirit of earnestness and anxiety for the best interests of the work had been manifested.

The First Quorum of Seventy reported forty-five members present. Sixty-five members reported 7,935 sermons, 598 baptisms, 84 ordinations, 6 branches organized, 25 Sunday schools, 3 Religios, 86 new openings, 7 debates. The quorum was reported full.

The elders reported one hundred and fifty-eight attending the conference. The best of spirits had prevailed. The meetings had been educational.

The Order of Bishops reported ten bishops and three counselors in attendance. Associations with the First Presidency and Twelve had helped them to more clearly discern the relationship that should exist between them.

G. W. Blair was selected to succeed himself as a member of the Board of Auditors.

On nomination by Bishop E. L. Kelley, Bishop E. A. Blakeslee was chosen as a member of the Board of Publication to succeed Bishop Kelley.

The Library Commission was sustained.

The committee on historic relics was abolished, and the work of said committee referred to the historical department.

The committee on publication of reports to General Conference was dismissed and the work of the committee referred to the First Presidency and Church Secretary.

Number 14 was sung, J. W. Wight dismissing.

Hubert Case was the speaker at 7.45, assisted by W. A. Smith.

An ordination meeting was held under the direction of the Twelve, at 7.30 p. m.

FRIDAY, APRIL 17.

At 8 a. m. W. W. Smith delivered his sixth and last lecture on homiletics.

The prayer meeting at 9 o'clock was in charge of Asa Cochran, assisted by J. F. Garver.

At 10.45 the speaker was E. E. Long, assisted by G. W. Robley.

The business session at 2 p. m. was called to order by President F. M. Smith. Number 91 was sung. Prayer was offered by F. A. Smith.

Minutes read and approved.

The joint council of First Presidency, Twelve, and Seventy reported that in the matter concerning the Sanitarium referred to said council the report of the joint council of the First Presidency and Twelve had been adopted.

It was moved that the report of the First Presidency, Twelve and Seventy on the Sanitarium matter be adopted. The motion prevailed.

Bishop E. L. Kelley was authorized to make such changes as he desired, if any, on the Saints' Homes Committee.

The following committees were continued: On church offices building; on teachers edition of Holy Scriptures; on translation; on juvenile history.

G. W. Harrington resigned from membership on the board of trustees of the Independence Sanitarium. Charles Fry was selected to fill the vacancy.

Committee on revision of Rules of Order and Debate reported progress and was granted further time.

The following were by separate motion sustained: Joseph Smith as president, seer and revelator to the church, and F. M. Smith and E. A. Smith as his counselors; the Quorum of Twelve; Presiding Bishopric; Order of Bishops; Quorums of Seventy; Quorum of High Priests; Order of Evangelists; General Standing High Council; Heman C. Smith, Church Historian; Joseph Luff, Physician to the Church; R. S. Salyards, Church Secretary; C. I. Carpenter, Church Recorder.

J. W. Rushton resigned from membership on the board of trustees of the Independence Sanitarium. E. A. Blakeslee was selected to succeed him.

Bishop E. L. Kelley resigned from the Board of Trustees of the Independence Sanitarium, and Doctor Charles Keown was selected to succeed him.

The daily press and reporters were formally thanked for the consideration shown the Saints and conference.

The representatives of the press present thanked the Saints and conference for the courtesy extended them.

General Sunday School Association, Zion's Religious Literary Society and the Woman's Auxiliary for Social Service were sustained.

Minutes were read and approved.

Bishop E. L. Kelley announced as Saints' Homes committee Joseph Roberts, Lorenzo Hayer, R. J. Lambert.

The list of appointments as made by the First Presidency and the First Presidency and Twelve were read.

A motion to adjourn prevailed.

Number 160 was sung, and President Joseph Smith pronounced the benediction.

#### CONFERENCE APPOINTMENTS.

##### MINISTERS IN CHARGE.

Mission number 1, comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa, James A. Gillen in charge.

Mission number 2, comprising Kansas, Missouri, Central and Southern Illinois, John W. Rushton in charge.

Mission number 3, comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia, Paul M. Hanson in charge.

Mission number 4, comprising Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, R. C. Russell in charge.

Mission number 5, comprising British Columbia, Washington, Oregon, California, Hawaii Territory, F. M. Sheehy in charge.

Mission number 6, comprising Nevada, Arizona, New Mexico, Mexico, James E. Kelley in charge.

Mission number 7, comprising Montana, Idaho, Wyoming, Colorado, Utah, Peter Anderson in charge.

Mission number 8, comprising British Isles, W. H. Greenwood in charge.

Mission number 9, comprising Scandinavia, Germany, H. N. Hansen in charge.

Mission number 10, comprising Australasia, Gomer T. Griffiths in charge.

Mission number 11, comprising South Sea Islands, J. Charles May in charge.

Mission number 12, comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana, J. F. Curtis in charge.

Mission number 13, comprising Palestine, U. W. Greene in charge.

Mission number 14, comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida, W. M. Aylor in charge.

C. A. Butterworth, under direction Presidency.

##### APPOINTMENT BY FIRST PRESIDENCY AND TWELVE. EVANGELICAL MINISTERS.

1. Angus, Archibald D., New York, and Philadelphia, and New York districts.
2. Doty, James, British Mission.
3. Butterworth, C. E., Southern Nebraska and Fremont districts.
4. Carlile, Joshua, Pottawattamie District.
5. Davis, James, Northern, Central, and Eastern Michigan districts.
6. Greenwood, Henry, British Mission.
7. Lambert, Joseph R., Lamoni Stake.
8. Leverton, Arthur, Northern Michigan.
9. Lewis, William, Kansas.
10. McDowell, W. A., Pacific Slope Mission.
11. Pitt, Fred G., Kirtland and Ohio districts.
12. Shields, John, Chatham and London districts.
13. Smith, Hyrum O., New England States.
14. White, I. N., Independence Stake.
15. White, Ammon, referred to Presidency.
16. Wight, John W., Northeastern Illinois and Wisconsin districts.

##### HIGH PRIESTS.

1. Armstrong, William R., British Mission.
2. Baker, J. M., Des Moines District.
3. Becker, J. A., Bishop, Kirtland, Pittsburg and Ohio districts.
4. Berve, Amos, referred to Presidency and missionary in charge of mission number 2.
5. Burt, George W., Central Michigan District.
6. Chatburn, T. W., Spring River District.
7. Chrestensen, J. C., Eastern Oklahoma District.
8. Closson, A. V., Northern Utah.
9. Cook, M. H., Washington and Oregon.
10. Crabb, J. C., superannuated.
11. Ebeling, F. J., Eastern Maine District.
12. Goodrich, V. M., Los Angeles.
13. Greenwood, W. H., British Mission.
14. Hayer, Eli, Lamoni Stake.
15. Hunt, C. J., Bishop, Gallands Grove District.
16. Johnson, William, Seattle and British Columbia District.
17. Jones, John, Australia.
18. Jones, Thomas, referred to Presidency and missionary in charge of British Mission.
19. Jordan, T. J., Saskatchewan District, Canada.
20. Lambkin, B. S., Minnesota District.
21. Leggott, George, W., British Mission.
22. Lewis, George, Bishop, Australia.
23. McLain, J. R., Kentucky and Tennessee.
24. May, Roderick, Bishop, British Mission.
25. Miller, C. Ed., Australia.
26. Moore, A. J., Western Montana.
27. Parkin, Charles A., Bishop, Northern California.



28. Scott, B. J., Far West District, Saint Joseph objective point.
29. Smith, Walter W., New York and Philadelphia District, Philadelphia, objective point.
30. Sparling, William, North Dakota.
31. Taylor, John W., British Mission.
32. Taylor, Thomas, British Mission.
33. Tanner, Joseph A., Independence Stake; Kansas City Central Church, objective point.
34. Terry, J. M., Seattle.
35. Thomas, T. U., New York and Philadelphia District, Scranton, objective point.
36. Turpen, M. M., Lamoni Stake.
37. Twombly, Samuel, Northeastern Kansas District.
38. Wells, Gomer R., Nauvoo District.
47. Haworth, W. J., Australia.
48. Hawn, O. J., Central Michigan District.
49. Henson, E. L., Nodaway District.
50. Hills, L. E., Minnesota District.
51. Holloway, L. G., Eastern Iowa District.
52. Houghton, Leonard, Northern Wisconsin District.
53. Halb, Jacob G., Southern Indiana.
54. Jenkins, George, Independence Stake.
55. Jenkins, Rees, Palestine Mission.
56. Jones, J. H. N., Australia.
57. Keck, F. C., Clinton District.
58. Kelley, Thomas C., Idaho, save the part in Spokane District.

APPOINTMENTS BY THE TWELVE.  
SEVENTIES.

1. Allen, Arthur, Eastern Michigan District.
2. Anderson, William, Eastern Mission.
3. Arber, Joseph, Central Oklahoma District.
4. Baker, A. B., Central Illinois District.
5. Baldwin, Richard, Kirtland District.
6. Barmore, A. C., Oregon.
7. Booker, Alma, Little Sioux District, Sioux City objective.
8. Booker, N. L., Ohio.
9. Bootman, W. P., Western Oklahoma and Panhandle of Texas.
10. Bronson, J. A., Spokane District, Washington.
11. Burt, Ernest A., Western Michigan District.
12. Case, Hubert, Central, Western Oklahoma and Panhandle of Texas.
13. Chambers, D. R., Gallands Grove District.
14. Chase, A. M., New York District.
15. Christy, Wardell, Saint Louis District.
16. Cooper, F. M., Southern Wisconsin District.
17. Condit, S. D., Arizona.
18. Cornish, J. J., Saskatchewan and Alberta, for six months.
19. Crumley, C. E., Oregon.
20. Curtis, J. D., Western Colorado.
21. Davison, H. J., Eastern Mission.
22. Davis, John, Far West District.
23. Davis, J. Arthur, Southern Kansas, unorganized territory.
24. Davis, R. D., British Columbia District.
25. Davis, James W., Hawaii Territory.
26. Davis, J. T., Central Idaho.
27. Davis, William, Northern Michigan District.
28. Dowker, David E., Northern Illinois District.
29. Dutton, Jasper O., Northeastern Illinois District.
30. Ellis, Alvin R., London District, Ontario.
31. Ellis, Clyde F., Society Islands.
32. Ellis, W. D., Toronto District, Ontario.
33. Erwin, E. A., Arkansas and Louisiana.
34. Etzenhouser, R., Western Nebraska and Black Hills.
35. Farrell, R. W., Eastern Mission.
36. Gamet, Levi, Central Nebraska and Black Hills.
37. Goodenough, E. J., Eastern Michigan District.
38. Gowell, M. F., referred to Presidency and Presiding Bishopric.
39. Gregory, Fred, Alberta District.
40. Greenwood, William H., British Mission.
41. Grimes, J. F., South Dakota.
42. Crumley, C. E., Oregon.
43. Haden, W. E., Little Sioux District.
44. Hansen, J. H., Sweden.
45. Harp, John, Arkansas and Louisiana.
46. Harpe, C. E., Nauvoo District.
59. Knisley, Alvin, Northeastern Nebraska District.
60. Koehler, H. A., Palestine Mission.
61. Layland, A. J., Wyoming.
62. Long, E. E., Des Moines District.
63. McConnaughy, J. C., Pittsburg District.
64. McConley, M. A., California.
65. Macrae, W. S., Clinton District and Independence Stake.
66. Macgregor, Daniel, Alberta District for six months.
67. McKiernan, James, Nauvoo District.
68. Mannerling, W. H., Arizona.
69. Metcalf, J. W., Southern Indiana District.
70. Miller, O. M., Central Nebraska District.
71. Mintun, J. F., Lamoni Stake.
72. Moler, H. E., Clinton District.
73. Moore, Lloyd C., Southern Indiana District.
74. Morgan, Evan B., Nauvoo District.
75. Mortimer, J. L., referred to Presidency and missionary in charge of mission number 1.
76. Muceus, Peter, Norway.
77. Okerlind, O. W., Sweden.
78. Page, J. C., North Dakota District.
79. Palmer, D. S., Texas.
80. Parker, J. L., Des Moines District.
81. Paxton, Jesse W., Saint Louis and Central Illinois District.
82. Peak, W. E., Central Oklahoma District.
83. Peterson, J. W., North Dakota District for six months.
84. Petre, J. F., Eastern Colorado.
85. Phillips, A. B., Massachusetts District.
86. Pycock, James, Pittsburg District.
87. Quick, Lee, Spring River District.
88. Rannie, Edward, Fremont District.
89. Reiste, S. H., California.
90. Renfroe, B. F., Eastern Texas.
91. Riley, J. T., Arkansas and Louisiana.
92. Roberts, J. A., Kentucky and Tennessee.
93. Robertson, E. F., Pottawattamie District.
94. Russell, Frank A., Eastern Colorado.
95. Sade, O. E., Kewanee District.
96. Sawley, F. L., Independence Stake.
97. Scott, Columbus, Lamoni Stake.
98. Scott, S. W. L., London District, Ontario, Canada.
99. Self, Walter M., Southern Nebraska District.
100. Shakespeare, W. E., Northeastern Nebraska District.
101. Sheppard, T. J., Eastern Oklahoma District.
102. Shippy, G. M., Washington and Oregon.
103. Simmons, J. M., Southwestern Texas.
104. Simmons, S. W., Western Oklahoma and Panhandle in Texas.
105. Silvers, A. C., Spring River District.
106. Slover, F. M., Alabama, Florida, Georgia and Mississippi.
107. Smith, William A., Saint Louis District.
108. Smith, Joseph W., South Dakota.
109. Smith, Stephen S., Southeastern Illinois District.
110. Smith, Isaac M., Alabama, Florida, Georgia and Mississippi.

111. Smith, J. M., Eastern Oklahoma.
112. Sparling, Henry, Southern Missouri District.
113. Stead, J. D., Southern Michigan and Northern Indiana District.
114. Stone, A. E., New York District.
115. Stubbart, J. M., Wyoming.
116. Sutton, J. R., Eastern Colorado.
117. Swenson, Swen, Alabama, Florida, Georgia and Mississippi.
118. Thomas, O. B., Western Nebraska and Black Hills.
119. Thorburn, George W., Western Montana.
120. Tomlinson, G. C., Toronto District, Canada.
121. Tucker, D. E., Northeastern Missouri District.
122. Vanderwood, J. E., Western Oklahoma and Panhandle in Texas.
123. Whiteaker, A. L., Northern Wisconsin District.
124. Whiting, Birch, Saskatchewan District, Canada.
125. Wildermuth, L. O., Southern Wisconsin District.
126. Wildermuth, J. E., North Dakota.
127. Wildermuth, J. B., Gallands Grove District.
128. Willey, C. E., Kewanee District, Illinois.
129. Williams, D. J., Des Moines District.
130. Yates, James E., Arizona.

## ELDERS.

1. Anderson, Peter T., Denmark.
2. Araiaita, South Sea Islands.
3. Bailey, J. W. A., Northeastern Kansas District.
4. Bailey, John, British Mission.
5. Baker, J. H., Western Oklahoma.
6. Barrett, J. B., Eastern Colorado.
7. Beckman, J. A., Saskatchewan District, Canada.
8. Bishop, J. E., Pittsburg District.
9. Brackenbury, F. S., Western Michigan District.
10. Brooner, W. A., California.
11. Burdick, L. G., Virginia.
12. Burr, A. E., Northern Michigan District.
13. Burt, G. E., Northern Michigan District.
14. Cady, Charles J., Texas.
15. Craig, Paul N., Northeastern Nebraska District.
16. Chandler, W. H., British Mission.
17. Christensen, A. H., South Sea Islands.
18. Cook, Philip, Oklahoma.
19. Cousins, Charles, British Mission.
20. Cunningham, J. F., Southern Missouri District.
21. Davis, E. R., Saskatchewan District, Canada.
22. Deuel, Charles C., California and Nevada.
23. Dickson, S. E., Kentucky and Tennessee.
24. Doty, B. H., Northern Indiana and Southern Michigan District.
25. Dowker, J. A., Winnipeg District.
26. Dowker, William, Northern Indiana and Southern Michigan District.
27. Ecclestone, William, British Mission.
28. Edwards, George, Spring River District.
29. Farii, South Sea Islands.
30. Fetting, Otto, Eastern Michigan District.
31. Fields, S. H., Southeastern Illinois District.
32. Flint, B. C., Northern Wisconsin District.
33. Gammidge, H., Australia.
34. Goodman, J. C., Northern Michigan District.
35. Gratz, August E., Southern Wisconsin District.
36. Gray, Sydney H., Spokane City, Washington.
37. Grice, W. N., Southern Wisconsin District.
38. Grice, J. R., Kewanee District, Illinois.
39. Hall, Robert, New Zealand.
40. Hardin, J. M., Kirtland District.
41. Higdon, A. T., Western Colorado.
42. Holmes, John, British Mission.
43. Horahitu, South Sea Islands.
44. Hull, E. B., New York and Philadelphia Districts, Brooklyn objective point.
45. Jenkins, J. G., British Mission.
46. Jones, C. E., Hawaii Territory.
47. Judd, John, British Mission.
48. Kehauri, South Sea Islands.
49. Kelley, W. H., Central Utah.
50. Kendrick, Albert, British Mission.
51. Kippe, Alexander, Germany.
52. Koehler, J. A., New York and Philadelphia District, Philadelphia, Second Church, objective.
53. Kuykendall, G. R., Eastern Texas.
54. McCord, Archibald, Nodaway District after October 1.
55. McFadden, M. L., Southern Missouri District.
56. McKim, Burt L., Northern Utah.
57. McKnight, J. W., Southern Wisconsin District.
58. Maloney, Edward, British Mission.
59. Marerenui, South Sea Islands.
60. Mead, J. H., Southern Michigan and Northern Indiana District.
61. Meredith, J. E., British Mission.
62. Miller, A. G., Alabama, Florida, Georgia and Mississippi.
63. Mills, A. H., referred to Presidency and missionary in charge of Rocky Mountain Mission and Presiding Bishop.
64. Moser, Fred, Virginias.
65. Muir, H. E. C., Chatham District, Ontario.
66. Newby, Robert, Eastern Montana.
67. Nunley, J. M., Eastern Texas.
68. Osler, William, Alberta District, Canada.
69. Pement, Philemon, Toronto District and Quebec, Canada.
70. Pendleton, S., Central Michigan District.
71. Pickering, W. P., Far West District, Saint Joseph objective point.
72. Picton, Thomas J., British Mission.
73. Pierce, H. N., Fremont and Southern Nebraska districts.
74. Prettyman, C. W., Western Nebraska and Black Hills.
75. Pritchett, Fred O., Northwestern Missouri District.
76. Pughsley, John, British Mission.
77. Reynolds, W. E., Clinton District.
78. Ribble, Henry, Toronto District, Canada.
79. Robinson, A. V., Australia.
80. Rowe, Fred A., Southern Indiana District.
81. St. John, S. G., Toronto District, Canada.
82. Savage, H. W., New Zealand.
83. Schofield, James, British Mission.
84. Schofield, John, British Mission.
85. Sheehy, J. F., Eastern Mission.
86. Shelley, E. C., Southeastern Mission.
87. Shirk, O. D., Southern Kansas, unorganized territory.
88. Shower, J. D., Northwestern Kansas District.
89. Slye, Roy F., California.
90. Smith, Hale W., Alabama, Florida, Georgia and Mississippi.
91. Sutton, E. W., Southeastern Illinois District.
92. Swenson, C. A., Sweden.
93. Tai, South Sea Islands.
94. Taia, South Sea Islands.
95. Tane a Temai, South Sea Islands.
96. Tapu, South Sea Islands.
97. Taylor, Reuben, Oklahoma.
98. Tefautuata, South Sea Islands.
99. Temai, South Sea Islands.
100. Temanaha, South Sea Islands.
101. Tenati, South Sea Islands.
102. Tetaka, South Sea Islands.
103. Thomas, M. E., Ohio State.

104. Trapp, E. J., British Mission.
105. Turatahi, South Sea Islands.
106. Tuteirihia, South Sea Islands.
107. Varoa, South Sea Islands.
108. Warr, A. E., Alabama, Florida, Georgia and Mississippi.
109. Weaver, R. D., Chatham District, Ontario.
110. Welch, Albert, Eastern Iowa.
111. Williams, D. T., referred to Presidency, Presiding Bishopric, and missionary in charge of mission 2.
112. Wilson, Nelson, Winnipeg District.
113. Winegar, George W., Idaho.
114. Wipper, F. F., Northeastern Illinois District.
115. Wiriamu, South Sea Islands.
116. Wragg, Ernest, British Mission.

## PRIESTS.

1. Bozarth, C. E., Ohio District.
2. Budd, Roy S., British Columbia and Seattle District.
3. Bunt, James, British Mission.
4. Kapnich, R., Western Michigan District.
5. Carlisle, J. D., Pittsburg District.
6. Chrestensen, W. W., Central Oklahoma.
7. Darby, Horace, Saskatchewan District, Canada.
8. Dewsnup, Nephi, British Mission.
9. Dubose, J. W., Arkansas and Louisiana.
10. Ely, John, Far West District.
11. Falk, R. L., Central Illinois District.
12. Fike, Lyman, Northern Wisconsin District.
13. Gray, A. T., Spring River District.
14. Harvey, W. H., Northwestern Kansas District.
15. Hedding, Norris C., Washington.
16. Holmes, Joseph, British Mission.
17. Johnson, Walter A., Clinton District.
18. Jones, John, Kirtland District.
19. Leitch, Thomas, North Dakota District.
20. Liston, Matt W., Ohio State.
21. Martin, A. C., Southern Kansas, unorganized territory.
22. Morris, George, New York and Philadelphia District.
23. Neville, W. C., Ohio State.
24. Nolan, C. A., Kentucky and Tennessee.
25. Ritter, A. R., Eastern Montana.
26. Winegar, H. E., Virginias.

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## Original Articles

### WHAT MUST I DO TO BE SAVED?

*"Sirs, what must I do to be saved?"—Acts 16: 30.*

This is the language of the Philippian jailer to Paul and Silas. The circumstances that led up to this question are somewhat peculiar. Paul and Silas while at Philippi had gone where prayer was wont to be made. While there they entered into conversation with the women who had gathered. A woman of Thyatira named Lydia listened to them, gave heed to things spoken of by Paul, and was later baptized.

As they went to prayer on another occasion a young damsel possessed with a spirit of divination met them. She brought her masters much gain by her soothsaying; one of her statements was, "These men are the servants of the most high God, which show unto us the way of salvation." She followed them a number of days, and continued to annoy them. Finally Paul, in the name of Christ, commanded the

spirit to come out of her. When her masters saw that the hope of their gains was gone they caught Paul and Silas and drew them into a market place under the rulers, accused them of being Jews, of troubling their city exceedingly, and of teaching customs which were not lawful for them to receive, or to observe, being Romans.

They were beaten with many stripes and put in prison, the jailer being charged to keep them safely. While in the prison their zeal was not lessened, nor their spirit to worship cooled, for we find them praying and singing praises unto God.

Suddenly there was an earthquake and the foundations of the prison were shaken. Immediately all the doors were opened, the bands on all the prisoners were loosed. The jailer, awakening out of sleep and seeing the situation, drew his sword to take his life, when Paul cried out, "Do thyself no harm, for we are all here."

### \* WHAT MUST I DO?

After making a light the jailer fell trembling at the feet of Paul and Silas, and asked the question, "Sirs, what must I do to be saved?" We know not what may have been this man's conception of salvation before this. We see that his conscience has been awakened, and that he realizes there is something for him to do to be saved.

This same question has been ringing down through the corridors of time, generation after generation, until to-day we find ourselves ever confronted with it. The conscientious person either in or out of a church finds himself repeating it over and over again,—What must I do to be saved? Yes, What must I do to be saved, is the all-important question.

To note the many answers given from pulpit, rostrum, and street corner, one would think it an easy matter, and probably wonder why the people en masse do not accept the various answers. But they do not, and it seems to be no fault of the divines, for they try to make the way as easy as possible for everybody. The cry that is heard everywhere is, "Believe on the Lord Jesus Christ and thou shalt be saved." To emphasize the correctness of the cry we are cited to the following passages of scripture: John 3: 16; Acts 16: 31; Romans 5: 1; Ephesians 2: 8. In nearly every instance these texts are interpreted in a way that isolates them from their relation to and bearing upon other texts; consequently they are robbed of their true and full meaning. In this isolated condition we are asked to use them as a foundation on which to build our hope of salvation.

### AN UNSAFE METHOD.

The question that necessarily and very naturally arises in the mind is, Is it safe to separate one text from all the others related to the important question

of salvation and thus make it do duty in establishing a basis upon which to work out the problem? We think it very unsafe; in fact, we consider it very dangerous, and feel that we are only deceiving ourselves and others if we permit ourselves to do such work. Let us see if we can impress the danger of this method by way of counter argument.

We kindly ask the reader to go with us to the third chapter of the book of Luke. Here we find John the Baptist in the country around Jordan preaching "the baptism of repentance for the remission of sins." He calls the attention of the people to the time of restoration; tells them to bring forth fruit worthy of repentance! tells them that the ax is laid at the root of the tree, and that every tree that bringeth not forth good fruit is hewn down and cast into the fire. The people are touched with the message, and they come to him and ask, "What shall we do?" Their consciences, like that of the Philippian jailer, were awakened to the necessity of their doing something.

Now, let us take the answer of this man and isolate it from all other scripture that has a bearing on the same question and make it do duty for us in sustaining a religion that we will suppose we want to start among the people. I presume our right to do this will not be questioned; for if others have a right to isolate and separate passages of scripture to support their religious beliefs, the same right should not be denied us. So we take the answer of John in verse 11: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Ah, that is splendid! It will make a fine religion; and, the best of all, we can support it from the Bible.

Now, dear reader, do we not find many who advocate just such a religion as this? And do they not claim that if we do good to our fellow man that is all that is required of us? That we do not need to belong to a church? That we may be saved outside the church? So we would have no trouble in securing converts to the answer of John, if we were to build our hope of being saved upon it. We might present to the poor and needy the benefits of this religion, and add them to our ranks, and thus have a host of members to help spread the gospel of giving. We could be charitable and add a little more scriptural teaching, and say, "It is more blessed to give than to receive."

Now I fancy objectors arising and telling us there was no saving efficacy in this doctrine, for it does not say thou shalt not steal, or lie, or commit adultery, or any other thing that is morally wrong. They admit it is good to be charitable, but tell us our religion is too narrow, for it does not help us morally and spiritually.

Friends, read carefully John 3: 16: "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and then answer and tell what there is in that verse that forbids any immoralities. There is nothing, is there? All it presents to us is that God loved the world and gave his Son, and that if we believe on him we shall live; no "thou shalt not" anywhere in the verse. Can not we see the dilemma we get into when trying to bolster up a pet theory with just one passage of scripture?

#### TURNING THE PICTURE.

To illustrate: A man becomes ill; his friends visit him; they advise him to call in a physician whom they highly recommend; they tell him how reliable this physician is in every way, careful in diagnosis, and conscientious in administering medicines. He consents to have this physician. He comes, carefully examines the patient, decides on the disease, and then prescribes for the man. In a few days his friends call and find he is not following out the advice of the doctor and does not take that which is prescribed. He manifests confidence in the physician; believes he is a splendid doctor, and that he has good judgment, etc., but thinks it of no use to take his medicine, believing he will get along just as well by pursuing a course of his own.

Turn the picture: Christ, the great physician, comes into the world; he makes a diagnosis of man, finds he is sin sick, prescribes for him, and tells him the remedies that will make him well. Man concludes that he, the Son of God, is a splendid physician, able to heal, and has every confidence in him; but for some reason or other does not think it necessary to follow out his advice or to do as he prescribes, believing he can be saved without all of the gospel of salvation.

What do you think of the man who believes in the doctor, but who will not follow his advice? Do you think he has as much confidence in him as he pretends? He might praise him highly and laud him to the skies; but when he ignores his advice, and is not willing to do as he prescribes, he indicates that he has very little confidence in the man as a physician.

Is this any less true with reference to Christ, the great physician? What good to believe he is the Son of God, that he came to save the world, heal the sin sick, and yet not be willing to take his advice, or to do as he prescribes? Does it not indicate that we have not near the amount of confidence in him we profess to have? To believe in Christ evidently means to believe in the message he brought to the world, to believe in his work as a whole, and not in part.

#### GOOD RULES.

There are a few good rules we can safely follow

when reading the Scriptures: First, learn who the speaker is; second, who it is that is being spoken to; third, the subject matter under consideration.

Let us apply these rules to John 3: 16: "For God so loved the world," etc. Who is the speaker? Jesus. Yes; but we did not find it out in this verse. Who is spoken to? Nicodemus. Yes; but we did not find that out in this verse, either. We have to go to the very first part of the chapter to learn these facts. There we find that there was a man by the name of Nicodemus who came to Jesus by night, acknowledging that he was a teacher sent from God. Now what is the subject matter under consideration between the two? The birth of water; the birth of the Spirit; God's love; the sacrifice of Christ; and a belief in Christ in order to be saved.

We readily see that to learn this we have to read all of the sixteen verses, and not only the sixteenth verse. Jesus told Nicodemus that except he was born again he could not see the kingdom of God. The man did not understand how it could be done. Jesus said, "Except ye be born of water and the Spirit, ye can not enter into the kingdom of God."

The man evidently marveled at this philosophy, for Jesus said, "Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

Nicodemus did not yet understand, and asked, "How can these things be?" Jesus explained further, told him of Moses lifting up the serpent in the wilderness, and said, "Even so must the Son of man be lifted up." Then it was that Jesus called his attention to God's love, and said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It was now the proper time for Jesus to tell this to Nicodemus, for he had been telling him of his gospel to save in the way of being born again, and of the work of the Holy Spirit, and of the condition of a newborn child in Christ and the kingdom of God. Now, Nicodemus, if you believe in the Son of God—that is, believe his message, his doctrine, and in his mission,—and are born again, you may have everlasting life. It was a matter of having sufficient confidence in the Great Physician to do as he prescribed, that spiritual health and salvation might come in the place of sin-sickness.

How easy to understand the scripture referred to when we follow out the rules suggested, learning the speaker, the one spoken to, the subject matter under consideration—no wresting a passage from its relationship to other passages; no destroying the meaning of the passage quoted; no misrepresenting the intent and meaning of the author of that which is

quoted; but a collection of facts upon the subject by reason of closely following the narration, and paying attention to the instruction given. What is true in applying the rules to this reading is true with reference to all other scripture.

#### BELIEF ALONE NOT SUFFICIENT.

Let us now note the reply of Paul and Silas to the Philippian jailer when he asked what he must do to be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul was the speaker, the Philippian jailer the one spoken to; salvation the subject under consideration. The jailer is instructed to have faith, to believe on Christ; and this was very essential, for it was a stepping-stone on the way to believe the "word of the Lord" that Paul preached to him; and that he did believe is evidenced by his acceptance of the message of life, and being baptized with his household that very night.

We can readily see that belief alone was not sufficient. Other things were necessary, and the jailer was quite willing to do the other things. If we examine the other scripture referred to (Romans 5: 1) and take that verse from all others, it teaches justification by faith; and of course in its isolated condition we could not very well see repentance, baptism, or any other doctrine specified in it; but I want to parallel the ninth verse of the same chapter with it by separating it from the chapter and all other scripture; "Much more then, being now justified by his blood, we shall be saved from wrath through him." How easy, isolating this verse, to argue that the blood of Jesus justifies us; we do not need to repent, be baptized, have faith, or do anything to work out our salvation, for the blood of Jesus has done it all; we are justified by it, and that settles the whole matter. Can we not see the danger in such work, and the folly of him who would want to isolate scripture and then interpret it as mentioned above? Yet that is the way many people are doing; and not only the laity of religious organizations, but many of the ministers as well.

We are justified by faith when we do the will of Christ, even as he did the will of his Father. We are justified by his blood when we follow him, obey his gospel, and do all that he has commanded us to do; but we will have to associate many passages of scripture with the ones given above in order to learn the will of God, to learn the commandments of our blessed Master.

#### WORKS NECESSARY.

We now turn to Ephesians 2: 8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

If we take this verse by itself and do not refer to

that which precedes it, or that which follows it, nor to any other scripture, we might make out a good case of being saved by just believing. We might argue, as stated, not by works, lest any man boast. But when we connect it with the rest of the chapter, we find the Apostle Paul presenting to the Ephesian saints the love and mercy of God through his Son. Through grace (favor) he condescends to save by faith, not of works, (men's works that they might originate to save) lest we boast. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This places a different interpretation on verses eight and nine, and we are able to see just what Paul meant when he said we are saved by grace, through faith. Yes, faith in God, faith in the Son of God, faith in the gospel of his dear Son, and faith in the good works God ordained we should walk in.

Let us see if we can learn what it means to be saved by grace. The Scripture teaches us that we are of a dual nature, physical and spiritual; or, as is sometimes stated, body and spirit. God in his infinite wisdom, and by reason of his matchless knowledge, was able to see man's necessity in a physical way, hence made provision for him when he placed him on this earth. God gave the sunshine, the rain, the atmosphere, the soil, the gases, and all things that were conducive to man's physical welfare, including the vegetable kingdom that physical life might be perpetuated, and man have his needs supplied. And all this God gave through his favor—saved by favor (by grace).

But suppose a man were to purchase a farm, scratch the dirt a little, put in the grain, and then go out under a big shade tree and spend the summer,—what would be the result? Some of his friends might call his attention to the condition of his crop, and tell him the weeds were taking it. They might tell him if he did not cultivate the crop he need not expect to harvest when the reaping time came. He might reply, "Oh, yes I will, God is love, he is mercy. He saves me by grace, through faith. I do not need to work, or labor in my fields, for God gives the grain, and sends the sunshine, and the rain, and all other things necessary to my good. I have implicit faith in him; I know he will save by grace, through faith. There is nothing for me to do, for if I work I might boast: God does it all."

Friends, when will this man be saved physically? Does God's grace (favor, through faith) reach him? I fancy I hear some one saying, No, if the man expects to be saved, he must accept the means God has provided, and work in harmony with God's physical laws to secure the desired result.

Now the other side of man comes up. If we are dual creatures and God saves us physically by grace,

has he not provided for our spiritual needs? He certainly has, when he gave the gospel through his Son, and sent him here to build his church. In 2 Peter 1: 3, 4 we read:

According as his divine power hath given unto us all things that pertain *unto* life and godliness, through the knowledge of him that hath called us to glory and virtue. [Emphasis mine. J. A. T.] Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Now suppose we, like the man who would not cultivate his crops, go and sit down on the stool of doing nothing, and say it is not necessary to repent or be baptized, or have hands laid upon us for the gift of the Holy Spirit, or to do any works lest we might boast, for God saves us by grace (favor) through faith,—if we do that, when will we be saved? When will we ever enjoy the benefits of his grace through faith if we neglect to use the very means and spiritual laws he has proffered to us? Like the man who trusted God for rain and sunshine, atmosphere, and other blessings, and who would not use them or work in harmony with them, would not cultivate the grain, we will be saying, "The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8: 20. So we see we are saved by grace, through faith, only as we apply the means of grace he has given us. Then what must we do to be saved? "Repent ye, and *believe the gospel.*"—Mark 1: 15 (emphasis mine).

#### THE GOSPEL.

In the commission of Christ to his apostles we read, "Go ye into all the world, and preach the gospel to every creature. He that believeth [the gospel] and is baptized shall be saved; but he that believeth not [the gospel] shall be damned." (Mark 16: 15, 16.)

The gospel is composed of fundamental principles, (Hebrews 6: 1-3: Faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment), and when we read carefully the New Testament Scriptures we find Christ and his apostles teaching faith in God and Christ, and in the gospel, repentance, and baptism for the remission of sins. They also taught and practiced laying on of hands for the reception of the Holy Spirit, ordination to the ministry, healing of the sick, and blessing of little children. The resurrection from the dead was the great hope that stimulated all along the pathway. In eternal judgment they saw the justice, mercy and love of God displayed; and always reminded the people that they should be rewarded and punished commensurate with the good or evil done by them.

Paul, in writing to the Roman saints said he was not ashamed of the gospel of Christ, for it was the power of God unto salvation; and when writing to the Galatian saints he warned them against those

who would pervert the gospel, and told them, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Dear readers, we do not wish to meet with God's displeasure in preaching a different gospel than Christ preached, nor for perverting the gospel; then let us see to it that we do not obey a different gospel and practice it, and thus offend our heavenly Father. Let us study and pray to know his will, to understand the truth, and be willing to obey it, that we may have his Holy Spirit to comfort us, to guide and lead us into all truth, to be the educational factor in our lives, so that we may grow in grace and in the knowledge of the truth in Christ Jesus, and come "unto a perfect man, unto the measure of the stature of the fullness of Christ"; and thus be saved by grace, through faith; be justified by faith, even by the blood of the Master.

May God help us to see his salvation and walk therein with peace, plenty, and contentment.

JOSEPH A. TANNER.

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#### A HEDRICKITE REVELATION.

Our friends of the Church of Christ (commonly called the Hedrickite Church) are constantly asserting that the Reorganized Church is guilty of changing and leaving out certain parts of revelations because they do not suit our fancy. This bald assertion comes as a result of our not being willing to indorse the Book of Commandments which is held sacred by the Hedrickites. The church has never as a body nor through its leading representatives officers indorsed the Book of Commandments, for the reason that many errors existed in it; but we have always been ready to defend the Doctrine and Covenants as the law to govern the church.

In a recent issue of a publication known as the *Evening and Morning Star*, for February 19, 1914, attention is called to a certain pretended revelation which they have indorsed as a church as coming through Granville Hedrick, dated April 24, 1864. For reasons best known to the editor of the *Evening and Morning Star*, only a small part of the so-called revelation is quoted. It perhaps would have made very interesting reading had the editor given us the following as a part of that same revelation (italics mine):

And inasmuch as my church and people have been driven and scattered, therefore take council of me, your Lord and director, who says unto you: prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time. Hear now, O ye people of my church—take council together that you may escape the awful calamity of war and famine which shall fall upon this peo-

ple of the Northern States, *beginning in the year 1871*, at which time the sword shall fall heavily upon the people, and famine shall quickly follow, and thus shall the sword continue to be drawn, and by bloodshed shall this Nation war and contend *until they are overthrown* and their liberties taken away from them, *which shall terminate in the year 1878*, and thus anarchy and destruction shall reign throughout the dominions of the wicked, while you, the people of my church, shall be assembled and grow up into a peaceable multitude where I, the Lord your God, will raise up a strong and mighty people, whose delight will not be to shed blood, but will trust in God and live in peace for I, the Lord God, will protect them.—*The Truth Teller*, vol. 1, p. 4, July, A. D. 1864.

When we read the above purported prophecy it can be easily discerned why the editor failed to quote that part which is here given. We are almost astonished that he would even hint that there ever was such a revelation bearing the indorsement of that body of believers containing so many untruths as this one does. In fact, it would be difficult to find a document mentioning so many events and dates that have failed so completely of fulfillment as predicted, even in the remotest sense.

L. G. HOLLOWAY.

## Of General Interest

### INDIAN SHAKERS.

A strange new religion has developed among the Indians of the northern Pacific coast. While under no influence from the Shaker communities once conspicuous in our eastern States, this new movement among the Indians seems to be of similar character. *The Home Mission Monthly*, New York, describes the movement as "a strange mixture of Catholicism, Protestantism, and Indian belief and ceremonies." The religion was first preached "by an Indian who pretended to have died and have been sent back to life again," to spread the new faith. Miss Helen W. Clark, writing in the same magazine, says that its founders were not satisfied with the quieter services of the churches they had joined, and proceeded to found one for themselves. They seem to draw many followers after them. Miss Clark, representing the Presbyterian Women's Board of Home Missions at Neah Bay, Washington, personally encountered this people, concerning whom she says:

When the agent forbade the medicine-men from practicing their rites, and ordered them to secure a doctor, they were not ready for it. When a child was sick and they could not use the tom-toms to scare off evil spirits, they lit candles around the child and rang bells. Working themselves into a frenzy, one of them began to shake, another and another was added, and finally "shaking" became very popular. Later it became part of their religion to confess their sins with uplifted hands, and stand in that position till they began to shake. Those who are nervous and weak shake almost immediately; others, sometimes, have to stand many hours. When the windows are open they do not so readily get into a frenzy, so they prefer a tight room. The old people stand it pretty well,

though when they began it killed off the weaker ones. Many of the younger Indians are too nervous, and have had to give it up. Those who have left it say it is very exhausting, that they feel fine at the time, but for the next two days are useless.

Miss Clark says that the leaders of the cult seem to have a strange power over the younger people. Those coming to the meetings merely out of curiosity are told to "shake"; they obey, and find themselves Shakers. She says further:

When one is up for membership they circle around him and brush off his sins. Some open doors or windows and throw them out. They are always shaking over the sick, and any one shaken over must not only fee the leaders but feast the crowd.

The leader went to a house where a child was ill, and, pointing at her, said repeatedly, "There is nothing the matter with you." The child died within a half hour; but they get out of things of this kind very smoothly. . . .

One Indian Shaker said to another Indian: "Come and shake; it's as good as getting drunk. You tingle all over." This I believe to be true, and that that is the reason why those who shake have no desire to drink. It takes its place. A missionary said: "Take alcohol out of whisky and the dance out of Shakerism, and the Indians would not care for either." He is right; it is the intoxication that draws.

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#### A FALTERING AND STAMMERING CHURCH.

Reverend David H. Fonse, pastor of the First Reformed Church, Denver, Colorado, in preaching on "A faltering and stammering church," February 1, is reported in the *Rocky Mountain News* for February 2, as having said in part:

The need of the Christian body is not a new subscription to the doctrine of prayer as a fact and force in the life of Jesus and during apostolic times. Everybody is ready to believe those facts, and modern psychology is making the whole story credible for those of little faith. The need of the Christian church is the conviction that the laws and forces, operative nineteen hundred years ago, are operative to-day; that the prayer results of that distant time may be duplicated now, and that greater and wider reaching demonstrations should characterize our modern Christian life.

#### DEPENDS ON MEMORY.

If our religion is being discredited to-day, it is where she stands, in the midst of the terrible demands of a tense and exacting civilization, with only a memory and a record centuries old, to offer men who are going mad for the want of something that will hold them up and give them a sense of security amid the falling walls of their air castles and the crumbling of their human endeavors. Mere profession of the supremest truth is cruel mockery to those who need help but to whom help is never offered. It is like the cathedral bells of Saint Petersburg booming through the dungeon walls the response, "Have mercy, O Lord," while mercy is a stranger in the prison corridors.

It is with confusion of mind and face that we churchmen stand before the problems, not of the church, touching her maintenance and existence, though they are serious enough, but the crying, vexing problems of our communities. If we are anything, we are the salt of our cities, but unless we have a decided savor, the mocking crowd may justly deny our claim. Indeed, what are we, custodians of an ancient

doctrine of prayer, a mere museum of sacred antiquities? Never! We are they who, in the midst of gigantic material achievements, profess to the discovery and experience of spiritual influences which are superior to every other. We are in the world, not to talk about prayer but to pray, not to sing and preach about marvelous and infinite forces, but to use them.

A prayerless church halts and stutters before the claim of Jesus that the works he did we should do also, and that we should do even greater works. We have been satisfied to look back nineteen hundred years and reverently watch him as he went about healing the sick and restoring the lunatic. In so doing we have failed, either to glorify him or to honor his teaching.

#### THE CHURCH MUST BE BOLD.

The church needs a consummate boldness in attempting the use of those powers which lie back of her Christian philosophy. The world will respect the church that does things, not necessarily the church which is able to assemble the largest crowds, but the church that discloses to weary men a spiritual law which will, in the sphere of man's highest nature, work as definitely and unfailingly as the law of gravitation in the physical, a principle as workable and as practical in the region of the moral and spiritual as electricity in the natural.

The church hesitates and stammers when she does not believe her own doctrine, when she fails to operate her professed forces.

## Letter Department

ODELL, TEXAS, February 25, 1914.

*Editors Herald:* There are only a few of us here. We do not have regular services, as we have no church building. Occasionally some of the elders come and we have meeting in Odell. Brother Glauud Kuykendall held a meeting for us in December. Notwithstanding the bad weather, each night brought a large crowd of both old and young. Brother Kuykendall possesses that congenial spirit which makes everyone feel welcome. Much prejudice was removed. At the close of the meeting the editor of the local paper gave us quite a writeup, and insisted that Brother Kuykendall come back in the spring and hold another meeting. We think if he is able to do this he will gather the fruits of his labor while here.

Brother S. W. Simmons has been loyal to our little band and ready at all times to render his best service.

How wonderful is this gospel. Once lodged in the heart it is not probable that it will be uprooted.

Truth is abiding and must in the process of time prevail. May God remember his Saints, and the poor and needy creatures of the world.

Your brother in Christ,

M. CROWNOVER.

GREYSTONE, RHODE ISLAND.

*Editors Herald:* A little over eight years ago I was asleep in bed when I suddenly awoke and saw a light at the foot of my bed and heard a voice say, "The church in which your father is, is the one true church of God." The light vanished and I again fell asleep. Father had joined the church the June previous. None of the family besides him belonged, though we attended the meetings at the home of my aunt, Sister A. Clough. When the Saints at Leeds, England, our nearest branch, heard of this they were surprised at my having the testimony of the truthfulness of the gospel before my baptism.

I wanted to be baptized but waited till mother was ready, and we were baptized on March 9, 1907, by Elder Thomas



Taylor, in the Russian Baths, the church having no conveniences for the administration. We were confirmed the day after. Since that day I have never looked backward.

Four years ago we left England and came to America, with the best wishes of the Saints in our home district. We only live about five miles from the church at Providence, so go often and hear some good sermons from our pastor, James W. Davis, and others.

Having read the various means the other Saints are using to get their tithing in, I will tell you of ours. Our bishop, M. C. Fisher, has had some small cardboard boxes made with a slit in them. Into this we can slip a nickel or dime or any amount we feel like, and take it in to his agents every sacrament Sunday. The boxes are numbered, and each one gets the credit for the money paid. We hope in this manner to be able to contribute tithing more regularly.

We ask the prayers of all the Saints in behalf of Brother Edward F. Yerrington, our school superintendent, who is very ill. We ask that he may be spared to continue his work among us. He was a faithful worker for the church. We feel that we need more workers instead of losing one. We are thankful his life has been spared thus far.

We ask an interest in your prayers that we may remain faithful to the end, and that my brothers may be brought into the church to work for their Master.

ALICE FIRBY.

SAINT JOHNS, KANSAS, February 28, 1914.

*Editors Herald:* Are we as a church making the spiritual progress we should? And if not, why not? Is it not because we as individuals have not lived just as we should? The church is a great, organized body, with many members, comprising officers, from prophet to deacon, together with members, and if any of us step aside there is a certain shadow cast over the church as an organization, and part of the light which should illuminate and penetrate into the darkness of the world and by its beauty draw the wandering stranger into the true fold of God is obscured.

Oh, think of it, Saints, our lives should be living testimonies to those who are hungering and thirsting after righteousness! Not one, whether he be of priesthood or membership, can step aside without casting a shadow over the entire body. Let us examine ourselves and see if our consciences will justify our conduct; and if not, then let us try to place ourselves in line, that we may be prepared for our work and to meet our Savior.

We have the most beautiful doctrine in the world, and should and will receive the same wonderful blessings as did Christ's children in all ages, if we will fully conform to his law. But, Saints, we should shun the very appearance of evil, lest we cast a stumblingblock in the way of some others, and keep them waiting without the fold of Christ.

One thing we should practice is self-reserve; for the stranger seeking a pure and great religion is ever watchful of the conduct of officers and members of an organization they expect to join.

We can not be too careful in training our children. Nor should we think a religious training alone will prepare them to meet the battles of the world. They should be trained from the cradle up in regard to self-reserve. As soon as their little minds are developed sufficiently, we should unfold to them gradually the mysteries of creation, teaching them at the same time that these talks are sacred, and that they should talk of those things only with papa and mamma, who love them and would protect their dear little lives from harm. We should teach them to be careful in their conversation and allow no one, especially of the opposite sex, to become too familiar with them. Thus would many a home be saved, and

many a heartache spared. Do not think just because they are children all will be well with them.

The boys and girls of to-day are to be the men and women of to-morrow. Let us as parents awake to meet the demands of duty and try to carefully guide and guard their little footsteps. For has not God intrusted these dear little ones to us? And is it not our duty to watch carefully over them and seek to develop them in such a way as will meet with his approval?

Older ones should be careful; yes, very careful of their own conduct, for has not Christ said, Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father's notice. The very hairs of your head are numbered. Fear ye not, therefore; ye are of more value than many sparrows.

Saints, let us awake and with Paul put on the whole armor of God, that we may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, let us take unto ourselves the whole armor of God, that we may be able to withstand in the evil day, and, having done all, to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and taking the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.

Dear Saints, let us not think, We will have a good time for a little season, and then settle down to spiritual things. Life is suspended by a single thread, and we know not when we shall be ushered over the valley of death. Then let us awake and sacrifice those pleasures of this life that are not in harmony with the Spirit of our Savior, that we may not be afraid to meet our heavenly Father.

BETTIE MADDEN.

ELWOOD, KANSAS, February 28, 1914.

*Editors Herald:* I thought I would write you in regard to the work of God in the town of Elwood. We have been having Sunday school and preaching in my house since we were organized last July. I do not own the place and will have to move out the first of March. The house where I am going is not large enough for the holding of services.

There are only a few Saints in Elwood, but as there are a few who are investigating and seem to be very much interested, we thought it would be much better if we could raise money enough to put up a small building. Then we could have a public place of worship, which would have a tendency to attract more of the outsiders to our meetings. People do not always like to go to a private house for meetings; and especially to the home of a Latter Day Saint.

We feel that there is a great work to be done in this little town. There are several whom we believe will come in with us before long. Our hearts' desire is that the work will prosper and grow, and that many precious souls may be added to our little flock in the near future.

W. O. WEBB.

PORCUPINE, WISCONSIN, February 28, 1914.

*Editors Herald:* We have just been enjoying a spiritual feast in the way of hearing the gospel preached in a simple, plain manner, attended with the Spirit and the power of the truth. It seems that more has been accomplished in the last three weeks than has previously been done in that number of

years. Brother J. F. Curtis and Brother Leonard Houghton were with us. The attendance was large, increasing as the days passed during their stay. One was baptized; several more were made favorable, converted perhaps, awaiting more personal labor and encouragement before obeying.

We have a full corps of officers now. The writer was ordained a priest; Oron Knapp, teacher; John Longdorf, deacon. The Saints are all rejoicing in the work of the Lord here. Brother Curtis is the right man in the right place. He left here Thursday, February 26, on his way to Michigan to hold a debate with one of the representatives of the Christian Church.

WILLIAM LIVINGSTON.

BERLIN, NORTH DAKOTA, March 2, 1914.

*Editors Herald:* How precious this beautiful gospel becomes as we grow in the faith. I want to add my testimony to that of others that God liveth, and is the same yesterday, to-day, and for ever.

I was recently made to realize the tender mercies of the loving Father in the rebuking of disease, both to myself and baby. For months I had suffered extremely from terrible pains in my stomach. I could sleep but very little; was up and down all through the night. I patiently waited until one of the elders came, when I was administered to, and the blessing was given. All praise be to our Lord and Savior, and God the Father.

Baby caught cold early last fall. It settled in his head and caused him to struggle for breath all during the night. It was painful to watch him. Our blessed Father gave relief by the laying on of hands, Elder Wagner being the officiating minister.

How close the Savior has seemed! When praying it did not seem that he was at a distance, but the presence seemed right in the room and I could speak as if to another.

Oh, what a joyful day when we can see his face, when he will come to reign victorious. Then will wickedness cease. Little children will be happy. No more factory grind for them. No leading of pure, innocent minds downward, and all shall be made right. May God hasten the day.

Saints, we can help to hasten that day by each one keeping his heart and mind pure. When tempted to sin, which means to think evil of our neighbor or become angry, or read trashy literature, or anything that tends to grieve the Holy Spirit, I find by bringing to my mind some beautiful passage of scripture, or a hymn, I can dispel from my mind evil thoughts or even grief. Praise God, he is an ever present help.

I am expecting to attend General Conference in April for the first time. My heart rejoices at the thought.

I have many times received encouragement from letters in the HERALD. I hope some one will be benefited by this testimony of God's goodness. I could not well be without the HERALD. It is always a feast on the day it comes to hand.

Ever praying for the welfare of Zion, I am

Your sister in the faith,

MRS. H. HEISZLER.

BOYNE CITY, MICHIGAN, March 3, 1914.

*Editors Herald:* I read the item in a recent HERALD, the title of which was "A warning." Some people of the world certainly are dangerous. Not long ago while walking with a friend one evening a man stepped up to us and offered us some popcorn. I had been warned not to take anything from strangers, so I said I did not care for any. But he kept urging me to have some. When he found that neither of us would take any he went a short distance and threw it away. I am young and need the prayers of all the Saints.

I am your sister in the gospel,

AGNES BASHAW.

HAMILTON, ONTARIO, March 3, 1914.

*Editors Herald:* We had our church opening Sunday, March 1, when the upper auditorium of the neat little chapel was made sacred by celebrating in it the Lord's supper. The sacrament and social service began at 9 a. m., and thus was the Spirit of the Lord invited to be with us. We were not disappointed, for the gift of tongues and interpretation was made manifest unto us, reproving for division and commanding to become united and thus become one.

Brother G. C. Tomlinson was the speaker at 11 a. m., Brother John Shields at 3 p. m., and Brother James Pycok at 7 p. m. We had fairly good crowds at all the services, and we believe it was a day of profit to all who attended. We hope and pray this may be the beginning of brighter days for the work of God in the city of Hamilton. Our district president, Elder D. B. Perkins, was present, and in his usual cheery manner helped to make the services of the day a success.

The little handful of faithful Saints of this place under the leadership of Elder Charles Hannah deserve great credit for their untiring zeal, devotion, and great sacrifice in erecting this little "bethel" of praise, in what we might call "troublesome times."

The writer landed in Hamilton January 24, and since that time has been doing some preaching. Most of the time during the day I have been assisting Brother J. T. Thompson in putting the finishing touches on the interior of the building. The writer takes no credit to himself. Brother Joe certainly knows how to make a church look nice on the inside.

On Monday evening, March 2, a concert was held in the church under the auspices of the Ladies' Auxiliary, which was certainly very entertaining. The proceeds are to be applied on the church debt, I understand.

We hope that in the near future better conditions may be brought about, and perfect unity prevail, that the word of life may be dispensed with greater power to those hungering and thirsting for the truth.

With kind regards for all God's people, I remain,

Yours for truth,

W. D. ELLIS.

TRYON, NEBRASKA, March 3, 1914.

*Editors Herald:* We enjoy reading the HERALD, especially the good letters from the brethren and sisters. I do not see how any Saint could get along without the church literature, which contains so much food for the soul.

I think it so interesting to read of the Indians awakening to the realization that their fathers really worshiped God. I rejoice to know that they are coming in so rapidly. And with tears of both joy and sorrow I read of the converted Jew. I sorrowed that they made the mistake, and rejoiced that some among them seem to be coming to the understanding that their forefathers erred and are willing on their part to repent. We are looking for these things, but it seems sometimes that they are coming a little faster than we are expecting.

Tryon is the place where the debate between Elder Etzenhouser and Elder Zenor, of the Christian Church, was held. If Mr. Zenor were a fair sample it would seem that a mistake was made when that church was named. I can not believe that the people called Christians first at Antioch were anything like him. He was very abusive. He would not have the gospel back of Pentecost. He said the land without bars or gates meant Jerusalem. The sea over which the branch grew he said was the Dead Sea. He did not like Brother Etzenhouser's map. He said he did not have all that was in their church on the map, but he did not put anything more on it. He said the Book of Mormon was taken from the Spalding

story. His moderator was more smooth, but was fighting the truth just the same. Brother Etzenhouser was equal to the emergency, and our cause did not suffer by any means.

Brother Etzenhouser has preached at their church since the debate. Zenor seriously objected, but three of their board were in favor of our having the church, so the majority prevailed. Some of their members stayed by us. So Zenor must have known that the "Mormons" are not down and out as bad as he said.

The work here is in very fair condition. We missed Brother Prettyman very much. He had preached for us a long time. We would be glad to see him back, with others, if the Lord sees it is best.

I have a sister and family living in Alberta, Canada. If any of the elders happen that way I would be glad if they would call upon them. Their post office is Kinmundy, a country post office. I think it is about one hundred and fifty miles east of Calgary, and about forty miles from the Saskatchewan line. Their name is Methenny. They say there are fifteen houses in sight of their place. The Seventh Day Adventists are holding meetings and Bible readings at private houses. There seem to be a goodly number of them there.

Praying God's blessing on all his children, I am,

MINERVA JOHNSON.

JACKSON, MICHIGAN, March 3, 1914.

*Editors Herald:* It is probably known to you that Ex-Senator F. J. Cannon, formerly of Utah, is on a tour of some of the larger cities of the United States with a Doctor J. S. Martin, lecturing on the "Mormon menace."

There may be some of our people in the places where he is to lecture who would wish him to make a distinction between the Utah Church and ours; he will say nothing of our church unless directly appealed to from the audience. This is the experience of others than myself.

When I learned he was to lecture here I wrote him a kind letter, inclosed one of Elbert A. Smith's An Open Letter to the Clergy, and asked him to kindly make a distinction between the Utah people and ourselves. This letter he utterly ignored, so far as making the statement as requested by it. After he finished his discourse I sent him a note by one of the ushers, asking him again to make the distinction. He read the note but did not respond to it as requested. Then I arose to my feet, secured the privilege of a question, and put it squarely up to him. He then responded as follows: "I am making direct charges against the Mormon Church, telling the treason and the unholy doctrines of that faith. I do not care to take the time of those present by making comparisons of different religions unless it is their will. The charges I am making are against the Mormons, not against the Reorganized body, or Methodists, or any others not having the same evils of organization."

Yours for the cause of truth,

W. P. BUCKLEY.

DEER ISLE, MAINE, March 10, 1914.

*Editors Herald:* We are glad to be able to say that we are still striving with the Master's assistance to come up to the conditions where he can work with and use us according to his own good will and way. I find one of the great lessons of life is to learn to bring myself in subjection, so to be able to truthfully say, "I'll be what you want me to be, dear Lord," and to lose my will in the will divine.

The work here is still alive, and we have hopes of greater results in the future. We believe there are many in this place yet to be gathered into the fold, when the conditions are ripe for the harvest. May the Lord hasten the time.

Desiring the prayers of the Saints, and praying and working for the final victory, I remain,

Your brother to the end,

WALLACE A. SMALL.

GORDON, NEBRASKA, March 8, 1914.

*Editors Herald:* I wonder if I am the only Latter Day Saint in all Western Nebraska. I never see an article from this part of the country, nor do I meet any Saints here. One feels much alone sometimes. It does one good to know there are other Saints in the vicinity striving to keep in the narrow way. We sometimes attend services of other denominations, but do not get much benefit therefrom. They do not ring true.

Last fall Brother Levi Gamet came into our neighborhood and held several services with good interest. Most all who heard have invited him to come back again. I believe this will be a good opening, but as I am the only member it falls heavily on me to pay a minister's fare, because it is quite a distance from any branch.

I was down in the sand hills last fall, and visited Sister Winter, also Grandma and Grandpa Thacker. They are two lonesome people since Charley has severed his connection with the church. They seem to feel as if they ought to follow his lead, especially as they are under his care, and he provides for them. I had quite a talk with them. I do not know what they will do. I pray they may remain true to the covenant they have made with their Master. Grandma Thacker is very feeble. I wish Brother Sparling who baptized them would write them a letter. They would appreciate it much, and it would do them a world of good could they know they are remembered. They talk much of Brother Sparling.

I am still striving in my weak way to do what I can, but I feel that I accomplish very little. I tell those who ask all I can. I am not ashamed of the gospel of Christ, but sometimes I think that people make themselves disgusting along religious lines as well as others.

Ever praying for Zion's welfare, I remain

Your sister,

NELLIE BUTTERWORTH BAKER.

## News from Missions

### New York.

Last January we were called to this point to try to assist in the work of livening things up a bit. We responded accordingly to the best of our ability. With the local workers we sought to quicken the interest generally, making a special effort for a Sunday school normal class each Monday night, Religio Tuesday, choral work Wednesday, and midweek prayer service Thursday evening, with two preaching services and Sunday school on Sunday.

We did not feel that it would be for the best interests of the branch to set aside these auxiliaries and preach each evening, but tried rather by our efforts to quicken the interest in these. To this end as a part of our Religio programs we delivered a short lecture upon the subject of the Doctrine and Covenants, under the head of "Our Church Discipline," and assisted in other ways, as we could, in each of these services. We advertised our Sunday sermons and sought to obtain a quickened interest in that day's work. And each Friday night, also Sunday afternoon at 2.30, with Brother F. C. Mesle, our able and genial branch president, and others of the local workers, we went out to La Salle, about four miles distant, and held cottage meetings. This was made possible by the zeal and interest of one of our deacons, Brother Montgomery and family who live there. We did not feel that we were doing

any spectacular work, but did feel that we were making progress.

However, there was an element with which we had not reckoned, though it had started its operations a little ahead of us, viz, an epidemic of smallpox. And while we were going on, it was, seemingly, like the brook, going on for ever, and the longer it continued the greater it became in volume. Accordingly on January 25, foreseeing an official quarantine of the public places of the city and not wishing to be commanded to quit, even though there were, as yet, no cases of the disease among our members, we closed our church building. The quarantine was declared a few days later.

From this point we went to Lockport, where we held a week's cottage meetings, having some interest, and leaving some outsiders believing and reading. Brother and Sister R. T. Goodman are the only Saints in this place. We made our home with them.

Our next point was Greenwood. Here we ran into another epidemic, this time it was rabies. Here the dogs were quarantined. This did not affect our work, though we were glad they all wore muzzles. At this point, where we labored from February 8 to 22 inclusive, we found a small band of Saints greatly in need of a shepherd. Exceedingly cold weather and much snow militated against a large attendance, but we enjoyed our visit among the Saints and friends.

An interesting event occurred at our evening service here the first day. Two elderly gentlemen came into our midst, and at the close of the sermon we shook hands with them, asking them whether they had before heard our work preached, and one said, "Oh, yes, I've heard your men here and in Salt Lake City, Utah. I attended an Easter service in Salt Lake City."

We rejoined, "We hardly think you attended an Easter service of ours in Salt Lake City."

"Yes, I did," was the reply, "I was coming from the Mormon Tabernacle and a man was preaching in an automobile, and the Mormons were asking him questions."

"Well, perhaps you did then," we answered.

"Do you know that man," was the next question.

Our reply was, "Yes, we are well acquainted with him. In fact, I am the man."

Looking at me in astonishment our friend said, "Chase, Chase, why yes, that *was* his name! By jinks, you *are* the same man! I've been shouting all around this country about you ever since! We'll shake hands again." And we did.

Well, this all goes to show that this is not so large a country after all.

February 23 we went to Ithaca, New York, where wife and daughter are located. Everything in the interior of New York State was "snowed in," and we thought it a good time to renew our family acquaintances. While at Ithaca some of the Cornell students where daughter is finishing her course requested me to deliver a lecture on "Mormonism," before the Cornell Young Men's Christian Association, securing the use of Barnes Hall for this purpose. Of course we complied, gladly. We secured a good notice in each of the three dailies, and, March 6, spoke on "Latter Day Saint ideals and their perversion by the Mormons of Utah." From this came an invitation to address a Bible class at the same place Sunday the 8th. The theme there was, "The spirit of the gospel as emphasized by the Christ." After the address there were some who had not attended the lecture who wished to hear of "Mormonism," so again we complied, emphasizing the departure from the gospel ideals as delivered to the church by Joseph Smith.

The following Tuesday we spent about three hours with a student from Cleveland, Ohio. He came to our place for that purpose. Our theme there was, "The gospel as it is."

On all these occasions as well as on others where we have had opportunity to assist inquiring students the Master has been with us and we feel that good was done, both for the students and for our cause.

Friday last, the 13th, we received word that the quarantine here had been lifted, so Saturday evening found us once more on the ground. Yesterday Brother Stone baptized two from the Buffalo Branch, coming to this point to use the font. We had a good day for our opening here, yesterday, and are trying to work up a "rally" for the 22d.

In all of our work here we experience the great pleasure and encouragement of feeling that we have the cooperation of the local workers, so we are hopeful of good results.

Sincerely and hastily in the cause,

Your coworker,

A. M. CHASE.

NIAGARA FALLS, NEW YORK, March 16, 1914.

I love to steal awhile away  
From every cumbering care.  
And spend the hours of setting day  
In humble, grateful prayer.

Mrs. P. H. Brown.

## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

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## News from Branches

### Council Bluffs, Iowa.

The Ladies' Aid Society of the Council Bluffs Branch gave a musical and literary entertainment Thursday evening, March 19. There was a large and appreciative audience present. No admission fee was charged but a collection was taken at the close of the program, amounting to about \$18. This entertainment was thoroughly enjoyed by all present. We certainly have some good talent in our branch.

The Ladies' Aid Society have done a wonderful work during the past year in raising funds for the building of our new church, and their efforts are worthy of imitation in other branches. When pledges were being taken, the society pledged \$500 to be paid in five years; they have already raised very nearly \$700. These sisters are certainly workers. They have served meals several times in vacant store buildings, held rummage sales, given sociables, and in many other ways have labored to help pay the debt on the church.

We feel very proud of our new church, which indeed exceeds our greatest expectations. We feel that the Lord has been with us and blessed our efforts in this direction. Mr. John C. Woodward, our architect, although not as yet a member of the church, said he felt that he was assisted by the Spirit of the Lord in drawing the plans; and indeed it does seem so, as in no other way could a building have been planned that would so nearly please everyone. And in letting the contracts, buying the material and furnishings, it seemed as though God had a hand in it all, as in nearly every instance the prices were far below what we had anticipated.

But it seemed to us during the services held by Brethren Wight, Smith, and Gillen we had not built large enough, as many times the capacity of the church was taxed to the utmost. We feel that the future holds great things in store for the Council Bluffs Branch, if its members are only faithful. The Lord has spoken to us several times of late, promising wonderful blessings if his people will only draw nearer to him.

Praying for the progress of the work everywhere, I am,  
Your brother and coworker,

MARCH 23, 1914.

W. T. SPANSWICK.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### "Pleasant Corners."

A dear old lady was found by a chance caller out-of-doors, busy with the work of arranging her flower garden. In surprise, her visitor noted that she was setting some of her choicest plants out in the back yard.

"Yes," said the aged gardener as she answered the exclamation of her friend, "I'm going to put geraniums and pinks and other things that will bloom all summer out here, too, child." Then, as a tender look dimmed the kind eyes, she nodded toward an upper window in the dingy wall of a house opposite and said, "I know the flowers will be out of sight from our house, but there's a woman who sits sewing at that back window day after day, week in and week out. I'm fixing up this corner for her. I don't know her, but she's always busy and tired-looking, and maybe the flowers will put a bit of brightness into her life."

"Who can tell what memories, what hopes, what lessons, the beauty of the blossoms and their fragrance bore to that little upper room through the long summer days? And how many ways there are of making pleasant corners to gladden

tired eyes, if only we were not too selfishly busy to notice the eyes or plan the corners!"

We have to add to this beautifully suggestive anecdote only this thought, that the working woman in the dingy tenement apartments would have enjoyed a thousandfold the beauty and fragrance of the flowers, set for her tired eyes and weary heart, had she known that the love and sympathy of another human heart placed them there for her. It is sympathy and love the heavy laden need most of all. A little visit occasionally from the kind old lady to the poor seamstress would have added immeasurably to her thoughtfulness in planting her flowers. Just a pleasant nod of her head, or a friendly wave of her soil-stained hand as she worked would have sent a wireless message of good will that would have done much to lighten the heavy load that always lies on the heart of an overworked woman, especially if she be a lone toiler.

The poor of the cities may look upon the beauty of flowers in the parks and on the lawns of the rich, but one little blossom given from the loving thought of a sympathetic heart means more to the recipient than the greatest floral display in shop windows where they mean commercial income or on the lawns of the rich where they have a part in marking the difference between the world's favored children and her denizens of poverty.

Love is what the sad world needs, "just the art of being kind."

### Love's Offerings.

A mother was interrupted one morning by the entrance of her little son who came to her with his hands full of red roses and his face glowing with the joy of bringing them to his mother.

She took him upon her lap and was holding him close as she thanked him for his gift, when a second child, younger than the first, came in, bringing her an offering also, in imitation of what he had seen his brother do. But the younger boy was still so little that he did not know how to discriminate in what he should bring as a gift; so his chubby hand deposited on the white table-cloth only chips and dust.

But he was as full of pride, and love, and joy over what he had brought as the older child had been in bringing his roses, and the mother held them both close, appreciating the gift of each equally with the other, because each was the offering of love.

And she wrote in a poem the thoughts that came to her from this incident. The closing stanzas are these:

"And I thought, as I held my darlings,  
Of that good Father above,  
Who has for each of his children  
Far more than a mother's love.

"And I said to myself: 'So is it'—  
At the thought my eyes grew dim—  
When we come to his feet with our offerings,  
Prompted by true love for him.

"When we come to him with our treasures,  
And come with childlike trust,  
Does it matter if it be red roses  
Or only the chips and dust?"

### Prayer Union.

The editor, at this writing, is still at General Conference. She regrets having mislaid the letter of Sister Kearney which contains the subjects and texts for this week. Each member will, therefore, supply her own this once.

Many requests for prayers are daily read in the morning meetings of the conference, and many are the testimonies that rise from grateful hearts for the blessings the kind Father has bestowed upon his children.

A dear sister asks special prayers in her behalf. She has an affliction which affects her back. The attacks are becoming more frequent and are very painful.

May the Lord attend your prayers for this sister.

## Miscellaneous Department

### Conference Minutes.

**CENTRAL ILLINOIS.**—Met at Taylorville, March 6, Brethren Shoemaker and M. Bolt in charge. Statistical reports: Taylorville 162, Beardstown 101, Pana 66. Bishop's agent reported overdraft of \$15.91. Treasurer reported balance \$10.25. Officers elected: M. R. Shoemaker, president; M. Bolt, assistant; W. Daykin, secretary; M. Bolt, treasurer; Fred Ettinger, member library board. Preaching by Brethren Bolt and R. L. Fulk.

### Conference Notices.

Southern Indiana will meet May 16, at 10 a. m., with the Louisville, Kentucky, Branch. J. R. McClain, president, Edwin Perry, secretary.

### Statement.

Noticing the notice on page 318 of HERALD for April 1, 1914, signed by Elder William Johnson, I wish to state as follows: While Robert F. was with us at home, until nineteen and a half years of age, he was an industrious, trustworthy, and truthful boy. From the age of eleven till he left home, with his father's consent, he managed the farm and did much toward maintaining a large family, while his father was away doing missionary work. His father has been in correspondence with him ever since he went West, and, permit me to say that Robert says he is innocent of the crime with which he is charged. If, however, he has done such a wrong, we feel that he must have been unduly aggravated. We are sorry and troubled to think anything of that kind should have occurred, but we feel that justice to Robert demands that a statement of this kind should be made and published. Of course we are unable to say what changes may have occurred since he last visited us in the winter of 1902.

Very respectfully,  
ELDER AND MRS. CHARLES E. BUTTERWORTH.

### Address.

H. N. Hansen, Vesselsgade 7, Copenhagen, Denmark.

### Died.

**BABER.**—Charles Wesley, son of James and Lizzie Baber, was born near Dow City, Iowa, July 30, 1892; died at the home of his father, near Dow City, April 3, 1914. He was baptized January 23, 1910, and has been a consistent member of the Reorganized Church ever since. He died with a bright hope of a part in the "resurrection of the just," and eternal life. Funeral at Saints' Church, Dow City, April 5, conducted by Charles E. Butterworth.

**REMMICK.**—Margaret Klundt was born December 17, 1870; died April 1, 1914, at the home of a daughter, La Moure, North Dakota. She was married November 19, 1888, to Henry W. Remmick. To them were born three daughters, one son. She was baptized June 7, 1909, at Berlin, North Dakota, by J. E. Wildermuth. Services in Methodist Episcopal Church, in charge of William Sparling, assisted by Reverend E. J. Satchjen, pastor of the Methodist Episcopal Church, interment in Rose Hill Cemetery, at La Moure. Four children, five grandchildren, three sisters and one brother survive her.

**LANG.**—Catherine Clunis Lang was born January 1, 1827, in Caledon, Ontario, died at Collingwood, Ontario, February 20, 1914. She was the mother of eleven children, eight of

whom survive her. Her husband preceded her twenty-five years ago. She was baptized by R. C. Russell, October 21, 1906, at Arthur, Ontario. She was firm in the faith and received many blessings. Sermon by G. C. Tomlinson, at the residence of her daughter, Mrs. Andrew McKean, before a large gathering of relatives and sympathizing friends.

**ORFIELD.**—Leroy Thomas William, son of Harrison and Nettie Orfield, and grandson of Elder Thomas Wellington, was born in Burrell Township, Decatur County, Iowa, February 24, 1905; died at the same place April 2, 1914. His death followed an operation for appendicitis and was a sad blow to the household. The funeral occurred from the home, April 5, James W. Davis of Providence, Rhode Island, conducting services and preaching the sermon. Interment in the cemetery near Terre Haute. Mother, father and two grown brothers mourn his absence from earth life.

**FREDERICK.**—Catherine Matthews Frederick, daughter of the late David and Catherine Matthews, was born at Syracuse, Ohio, April 13, 1866; died at her home near Parkersburg, West Virginia, March 18, 1914. She was baptized March 24, 1875, by T. W. Smith, and remained faithful to the end. She is survived by her husband, Brother J. C. Frederick, to whom she was married May 2, 1908, at Columbus, Ohio, by her brother Josiah E. Matthews, and two sons, James and Thomas Duffey by her first husband. Sister Frederick was a woman of kindly disposition, charitable to a fault, and devoted to the cause of the Lord. Elders were heartily welcomed at her home, and never departed empty handed. She was a great sufferer for several years from a nervous malady which she bore with Christian fortitude. She was often relieved by faith in prayer and administration of the elders of the church. It is a sad bereavement to lose such a devoted Christian wife and loving mother, but our heavenly Father doeth all things well, and we have the assurance that he will reward her with eternal life, and we earnestly pray that we may also inherit, and be reunited in that kingdom. Sister Frederick was laid to rest in the town cemetery at the home of her childhood. The funeral was attended by many of the companions of her girlhood and sympathizing friends. The sermon was preached by R. C. Kirkendall, of Creola, Ohio.

**WILLIAMS.**—Mrs. William Williams, an aged and respected pioneer resident of Savanna, Illinois, and member of the Reorganized Church passed away at her home in the country a short distance north of town, Friday evening at 7.45, January 30, 1914. Sister Williams was stricken with paralysis about two months ago, suffering a second stroke on Thursday, since which time her decline was rapid, death mercifully ending her affliction at the hour stated. In the death of Sister Williams a dear wife and mother has passed from earth's scenes. She had lived a good life, one which was filled with works well done, and now that she has finished her work here her soul has gone on to the home provided for those who are faithful unto the end. She was born in Hancock County, New Jersey, October 19, 1840. She married William Williams fifty years ago, who with her five sons, two sisters, Mrs. Ben De La Vergne and Mrs. Grayless of Savanna, she leaves to mourn. Services at Saints' chapel, Chestnut Park, sermon by E. W. Voelpel of Clinton, Iowa.

**HYDE.**—Malinda J. Carr was born November 16, 1857, in Perry County, Indiana; died at Eldorado, Illinois, November 18, 1913. She married William H. Hyde, May 22, 1879. Three children were born to them, one son and two daughters, who with husband and four brothers survive her. She was baptized by I. P. Baggerly, September 14, 1895. The remains were brought to Derby, Indiana, where they were interred November 26, D. H. Baggerly officiating. A special funeral sermon was preached at Derby by A. C. Barmore, March 29.

**HALL.**—Casper Hall was born May 13, 1886; died March 24, 1914. He was baptized October 5, 1912, by Jacob Halb. Married Limmi McFall, October 10, 1912. Wife and one child, mother and two sisters survive him.

### Book Reviews.

**CONTINUITY.**—This book contains a report of the presidential address before the British Association for 1913, as delivered by the greatest living scientist, Sir Oliver Lodge. Those of our readers who are interested in the attitude of science towards religion in general and the immortality of the soul in particular will be interested in securing this book. It is a complete and authentic report of the address that was recently reviewed in the HERALD, first editorially, and second

by Elder John W. Rushton. Published by G. P. Putnam's Sons, 2, 4, and 6 West Forty-fifth Street, New York, \$1 net. No more vital or noteworthy pronouncement upon questions of great concern to religion has been made during the past decade. The following extract is from the closing paragraph of the book:

"Men and brethren, we are trustees of the truth of the physical universe as scientifically explored: let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it: the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom of an infinite progress towards perfection, the

A YEAR WITH A WHALER.—A Year with a Whaler is the title of a new book by W. N. Burns, Outing Publishing Company, New York City. The author gives his experiences in many waters on board a whaler during an entire year, from the time when he was inveigled into signing up, later to find that his year's wages would be only one dollar, a "big iron dollar" as the sailors termed it, until the end of the cruise. An interesting book for boys, full of adventure, and giving an accurate idea of marine life on such an expedition, and a good deal of information about whales and whaling.

VIOLENCE IN THE LABOR MOVEMENT.—Robert Hunter (Socialist) author of Poverty, and Socialists at Work, has undertaken a review of the theory or doctrine of violence in connection with the labor movement. He begins with the work of Michael Bakounin, styled the "father of terrorism," and ends with a discussion of the present attitude of labor and Socialism toward violence, including a discussion of sabotage, direct action, etc. Published by The Macmillan Company, 66 Fifth Avenue, New York City. Price \$1.35 net.

## A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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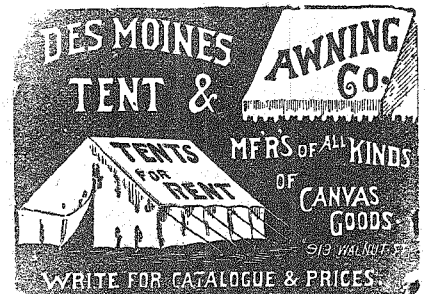
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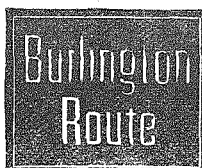
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L. F. SILTZ,

Ticket Agent, C. B. & Q. R. R.



# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, APRIL 29, 1914

NUMBER 17

## Editorial

### SHOOK ON THE ORIGIN OF POLYGAMY.

NEW EDITION.

The HERALD editors are in receipt of a copy of a new edition (1914) of the book entitled, *The True Origin of Mormon Polygamy*, by Charles A. Shook. We have previously noted the publication of the first edition of this work. The first edition was paper covered and contained an introduction by R. B. Neal in which he boasted that the book would "shake the foundations of the Reorganized Church . . . to the toppling of the whole superstructure." This later edition is bound in cloth and is much more presentable and respectable in appearance,—and omits Neal's introduction. This is well: "Let not him that girdeth on his harness boast himself as he that putteth it off." The book was first published in 1910, and we note that the gains of the church in membership each year since then have been larger than the gains of any year previous to this terrible shaking.

The author gives particular attention to the Reorganized Church. His object is to prove that Mormon polygamy originated with Joseph Smith. He seems to assume that if he succeeds in proving that proposition he has at once destroyed the prophetic mission of Joseph Smith and for ever discredited the Reorganized Church of Jesus Christ of Latter Day Saints. Nothing that we can conceive of could be farther from the facts in the case.

#### THE QUESTION NOT VITAL.

To demonstrate (if such a thing were possible) that Joseph Smith at one time in his life taught or even practiced polygamy would not necessarily discredit the prophetic work accomplished by him at an earlier date, long before such moral lapse and departure from the faith. Bible believers have but to refer to well-known events and characters in Bible history to convince themselves that we are correct in that statement. On the other hand, if we were to prove that Joseph Smith never even remotely sanctioned polygamy, either in teaching or practice we would not thereby establish the validity of his

prophetic claims. The issue raised is extraneous. His prophetic calling must be proved or disproved by the testing of quite different issues.

The question, Was Joseph Smith a polygamist? may be an interesting one, and certainly has been much discussed both by his friends and his enemies. But it is not a vital question with us. It is not the primary question.

#### ATTITUDE OF CHURCH AND CHURCH BOOKS PRIMARY QUESTION.

The nature of the doctrine and practice of polygamy is a vital question. The attitude of the church and of the standard books containing the "constitutional law" of the church toward the doctrine is of vital importance. The moral integrity of any one man, however high in the church, however great his previous work under God, is and must ever be of secondary importance as compared with these other questions. The church can not in justice be tried on the personal record of any one man. No church that has existed since the days of Adam would voluntarily submit to such a judgment.

#### THE CHURCH AND CONSTITUTIONAL LAW SOUND AND CLEAR.

As to the nature of the doctrine in question the position of the Reorganized Church is and ever has been sound and clear. On that question the position of the church under Joseph Smith up to the very day of his death was sound and clear. In all of the standard books of the church and in all the legislative enactments of the church touching upon the doctrine it was condemned and monogamy was strictly enjoined. On that vital issue the church is and ever has been safe, sound, and sane.

#### WORK MUST BE TRIED ON ITS OWN MERITS.

Any lapse that Joseph Smith may have made in his private life he must answer for himself in his own person. We do not believe that he taught or practiced polygamy at any time. But if it should be demonstrated that he did (a contingency that we admit only for the sake of the argument) not one member of the church capable of intelligent reasoning need lose faith in the church, for the church has

ever been sound on that subject; nor yet in the inspired books of the church, for they, too, are sound on that subject, and much more explicit and clear than most other writings that deal with the question.

The teachings, doctrine, organization, and blessings of the church commend it to the faith and intelligence of the members. The work of restoration contained its own internal evidences of divinity.

#### MR. SHOOK ON THE REORGANIZED CHURCH.

In his preface Mr. Shook says:

To the fact that the members of the Reorganized Church are usually good and law-abiding citizens, I cheerfully bear witness. They will compare favorably with the members of other churches, but they are no better. As I make this acknowledgement, let no man put on a shoe that does not fit him. What has been written is in respect to the evil designs and practices of the original leaders, and does not apply to the rank and file to-day. No one, who has studied the history of the Mormon movement, will for one moment believe that there is any more connection between the Josephite and Brighamite churches than there is between the Presbyterian and the Roman Catholic. The former have fought their polygamic brethren with a zeal that would be commendable if it were consistent. But, while they strongly oppose polygamy now, they own and acknowledge as prophet a man who has confessed to being the father of the celebrated "Revelation on Celestial Marriage," which has been the basis of the doctrine of the plurality of wives in Utah. (See *Millennial Star*, vol. 21, p. 715.)

#### MR. SHOOK HIMSELF INCONSISTENT.

We must thank Mr. Shook for his courteous reference to the members of the Reorganized Church as good and law-abiding citizens, and for the clear distinction that he makes between the Reorganized Church and the "Brighamite Church."

But we know of no confession such as he mentions in the closing lines of this extract. He cites us to an alleged confession found in the *Millennial Star*, but it was published by Utah Mormons fifteen years after Joseph Smith's death, and on page 205 of his book Mr. Shook expressly repudiates Mormon witnesses. So he will pardon us if we reject this alleged confession *in toto*. He could not well ask us to do otherwise.

This is one of the amusing features of Mr. Shook's book. His star witnesses are Mormons, including even the notorious John D. Lee. Their testimony runs all through the book, beginning in the preface with this citation to the *Millennial Star*. Yet he tells us: "It is evident from these flagrant violations of their pledges and the law of the land, that the Mormon word of honor is not to be depended upon."—*The True Origin of Mormon Polygamy* (new edition), p. 205. Thus he saves us the disagreeable task of impeaching his leading witnesses.

#### OUR COURSE CONSISTENT.

The course of the Reorganized Church is and has been consistent with itself and with the course pur-

sued by Christian people regarding Bible institutions and Bible characters of other lands and times. We accept the prophetic calling of Joseph Smith, the covenant that God made with him, the church that was established, the blessings that followed, the doctrines held by the church. We do not believe that there was a personal, private moral lapse on the part of Joseph Smith into the teaching and practice of polygamy; but whether there was or was not such a lapse, we reject and condemn that doctrine. Could Christian people who constantly accept blessings coming through the ancient patriarchal order, while consistently rejecting many of the private moral practices of the patriarchs, ask us to do more or less than this?

We have not discussed the origin of Mormon polygamy in this editorial, as it has so often been discussed in these pages. Our views on that subject are known. We have simply pointed out that even if we were to grant the contention of our opponents on that point they would gain nothing. E. A. S.

#### A CRITICISM.

##### "THE PROBLEM OF THE UNEMPLOYED."

The following letter comes from a good brother who takes exception to an editorial item appearing in the *HERALD* for March 25, entitled, "Problem of the Unemployed." We publish the letter for two reasons: First, that any element of justice demanding its publication may be satisfied; second, that our readers may have the benefit of a certain kind of criticism which comes our way at times, together with our explanation or defense.

EDITORS SAINTS' HERALD,  
LAMONI, IOWA.

Dear Brethren: Since you have taken special pains to reprint "a wild and incredible story" of the capitalistic press of California, relative to the intentions of the unemployed Kelley men of that State, and since you give evidence that you do not believe the report but think that it may be a prophecy of that which will actually take place in the future, do you not honestly believe it to be your duty to give the other side of this "current event"?

Why not tell your hungry readers that these same papers that circulated this impossible yarn had been printing the flattering, capitalist advertisements that were responsible for filling the coast States with fifty thousand men hunting for work? That the apparent object of these ads was to get the fares of the men who should come, and to flood the State, that labor might be cheapened? That when some of these men formed themselves into an army their real threat consisted in a demand that having been enticed into California, and robbed of all they had, they be fed and sent back east?

Why not tell your readers that it was only \$1.20 per day for only three days a week instead of \$3 per day that the supervisor offered a limited number? and that citizens were present begging these men not to take the work away from residents who had families to support?

Why not tell them that though this mass of hungry, helpless, intelligent men were clubbed by the police and attacked

by the fire department who turned the hose onto them and chased them away, and burned their tents and meager belongings, not one of these poor fellows resisted; that they were perfectly law-abiding; that these inhuman reports are now circulated to cover up their own crimes?

This current event of yours seems to me to be misleading in the extreme. And I see no way for you to atone for it but to now publish the other side also. Have you the courage to do so? At least let me suggest that considering the sad experience that this church has encountered at the hands of infuriated mobbers, we who are so closely connected to those brave sufferers should at least be unbiased enough to read both sides of such desperate happenings before defending the mobbers by printing only their side of the story. A story half told often becomes the worst kind of a news item.

You can no longer afford to keep silent, and refuse to mention such crucial events, nor can you afford to give out such *ex parte* reports.

On behalf of humanity I humbly beg that our church paper be conducted on an unbiased foundation.

May God bless you in your great work. You have my very best wishes.

The criticisms contained in the above letter were evidently offered in a good spirit, and they are received with the best of feeling. Still the fact remains that they are based on a misunderstanding of the editorial note in question.

The editorial item did not profess to be an exhaustive review of the situation, but so far as it went it was fair and accurate. It did not contain one word of unjust condemnation of labor or the cause of the unemployed. Toward the close the paragraph contains these words, "The causes for these outbreaks are deep-rooted in prevailing inequality and injustice." Why did our critic pass that statement unnoticed? Evidently his entire reading was colored by a previously formed opinion that the cause of labor was about to be attacked in some way, and this mental attitude of anticipation led him to see things that did not exist.

Reviewing the letter by paragraphs, we will say first that certainly no harm was done the cause of Labor by our act of branding as untrue the sensational story that the unemployed were about to seize the arsenal at Rock Island and then march on Washington.

The second paragraph probably contains considerable truth, even after making due allowance for the great numbers of vicious and indolent tramps that infest California during the winter months. The large residue of truth remaining after such deduction is a part of the problem which we mentioned at the close of our paragraph as demanding "wise and constructive" methods to obtain a solution. The events of the past winter have set in motion a movement to obtain a nation-wide survey of the industrial field with a view to serve the interests of labor by forestalling any such local congestion and exploitation of labor, a nation-wide effort to bring the man and the job together.

The third paragraph is based on an entire misunderstanding. The statement was made in our editorial that it was charged that I. W. W. leaders of the unemployed in New York City had refused to work for less than three dollars per day of eight hours at a time when their followers were begging bread at church doors. In such an event labor was badly served by unwise leadership. The item had no reference to conditions in California. Our critic has confused events that were sundered by the width of a continent. All of which shows that one should not criticize after such hasty reading.

We did not make the statement found in the fourth paragraph because we believe that as it stands, and taken as a whole, it is not true. The local authorities, themselves no less than the unemployed victims of circumstances and forces inherent in the industrial situation at that time existing, may have done all that is here charged, but it is too much to say that the others without a single exception maintained the meek and saintlike policy of nonresistance with which they are credited.

The fifth paragraph is devoid of point and not applicable, because we have made no defense of mobbers, not even by publishing their side of the case.

The closing paragraphs suggest that the editors should be unbiased and avoid *ex parte* statements of events involving labor and capital.

We have no objections to such an expression of desire, for that has been our ambition and policy. We wish that all our readers would review the editorial item in question, compare it with this letter, and then judge for themselves as to who is impartial and who gives an *ex parte* account of the events in question. Readers no less than editors should be impartial and just.

There seems to be a demand in certain quarters that the HERALD editors shall take up the slogan of a noted agitator, sounded before a great political convention in 1904, "The working class, right or wrong! And I don't care whether they are right or wrong!"

Our sympathies are naturally with the disinherited and oppressed, and with every sane and legitimate effort for their emancipation; but we have not sanctioned, neither will we sanction a program of folly and deeds of violence, no matter whether such are indulged in by labor or by capital. As the lines are drawn more sharply, and brutal men on both sides give way to their baser natures, and the bloody conflict grows more acute, it will become evident that Latter Day Saints can not ally themselves unreservedly with either side, but must pursue a course peculiar to themselves under gospel law. Those who now habitually indulge in inflamed and partisan thought and speech will then be too deeply involved on one side or the other to take such a stand.

The HERALD proposes to continue to treat such questions (when they are considered at all) from an impartial standpoint, and will not become an apologist for any program not consistent with gospel principles.

We have our own peculiar work to do in these last days, and can not become mouthpiece for contending classes and factions.

E. A. S.

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## CURRENT EVENTS.

### SECULAR AND RELIGIOUS.

**MEXICAN WAR.**—Since last referred to in these columns the Mexican War has developed the sharpest fighting thus far in the struggle between the Constitutionalist and Federalists. The Constitutionalist under General Villa, after terrific fighting and at the cost of many lives on both sides, have taken Torreon. The Federalists under General Velasco on retreating from Torreon were reinforced, and at San Pedro forty miles east of Torreon made a desperate stand, from which they were routed by the Villa forces with heavy losses. The Constitutionalist have long conducted a siege against Tampico, an important eastern coast city, but have been unable to take the same.

**IRISH HOME RULE.**—The Irish Home Rule Bill has for the third time passed its second reading in the House of Commons. Mr. Asquith has proposed temporary exclusion of Ulster, while the Ulster leader asks that the province remain out until voted in by act of Parliament. While talk of civil war has very largely ceased, Sir Edward Carson continues to drill his Ulster volunteers.

**MICHIGAN STRIKE ENDED.**—The long strike in the copper fields of Michigan came to an end on the 12th, when by a majority referendum vote the miners agreed to accept work on the terms of the operators. By this agreement the men must give up their membership in the union and apply for work as individuals. The operators say that all will be reemployed as soon as there is work for them, except those who engaged in violence.

**LABOR WAR.**—What is described as a battle between militia, national guardsmen and company guards, and strikers occurred in the Ludlow district of Southern Colorado on the 20th instant. The coal miners in this district have been on strike for some time and feeling has run high on the part of both miners and operators. Reports of the armed conflict are meager and uncertain. It is definitely stated, however, that the battle lasted fourteen hours; that it was ended by darkness; that the

militia swept the strikers' tent colony with a machine gun and that thirteen persons were killed, including eleven strikers, one soldier, and one noncombatant.

**CHINA FINANCIALLY EMBARRASSED.**—The Chinese Government is embarrassed for lack of funds. Internal taxation is small, and the provinces instead of contributing to the central government call upon it for assistance in suppressing rebellion. The import duties, limited by foreign governments, provide insufficient revenue for current expenses, and the Chinese Government has been compelled to enter into negotiations with French, German, British, Japanese, and Russian banks for a new loan. The stability of the Chinese Government is so uncertain that this group of banks are stipulating for foreign control of Chinese finances for a period of fifty years.

**MEXICO AND UNITED STATES IN CONFLICT.**—A series of indignities on the part of the Huerta government in Mexico and heaped upon the United States culminated on the 9th instant in the arrest, at Tampico, by a Mexican officer and squad of men of the army of General Huerta, of a United States paymaster and men who were in the act of securing supplies for the *Dolphin*. Paymaster and crew were marched up one of the streets of the city until met by a superior Mexican officer who ordered them returned to the landing. By order of the commander of the Federal forces at Tampico the paymaster and men were released. This incident was further complicated from the fact that two of the men were taken from the whaleboat in which they had approached the landing, while the boat at both bow and stern flew the United States flag. A few days after the Tampico incident an orderly from the *Minnesota* was arrested at Vera Cruz while ashore in uniform to obtain the ship's mail. He was for a time thrown into jail. Apologies from the commander at Tampico and from General Huerta followed the release of the United States men at Tampico. Admiral Mayo insisted that in turn for the insult to the United States flag, the flag be saluted by the firing of twenty-one Mexican guns. General Huerta agreed to this demand on condition that the United States salute the Mexican flag simultaneously. This the administration at Washington declined to do, standing on international custom and pledging that the Mexican flag would be saluted after the salute to the flag of the United States. General Huerta refused to comply. United States gunboats steamed to Vera Cruz, and on the 21st and 22d United States marines under the protection of the gunboats took the city. Six Americans and two hundred Mexicans are reported killed and thirty Americans wounded. The Huerta forces withdrew from the city on the landing of the

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## Original Articles

### WARNINGS, COMMANDMENTS, PROMISES.

TO THE SAINTS IN ALL THE WORLD.

Whether we have ever clasped hands in personal acquaintance, or whether our former fellowship be only that holy bond of kinsmanship which unites all Saints, it is a pleasure to send this greeting.

As the wonderful facilities of modern invention bring us close together by means of the press, the railway, and the telegraph, while mountains and seas stretch between, even so the oneness of Spirit may bring us very near each other in brotherly love and holy communion, though literally separated by a vastness of diversified personality and ocean tides of proceeding and receding human weaknesses.

Being given voice through the HERALD to speak to souls in the many nooks, corners, and countries where this sheet of blessing circulates, we wish to call attention to three texts of scripture which deal with the eternal verities. None of these texts are new, neither is the gospel; for its eternal truth is like God himself; without beginning of day or end of life.

The first text we select comes to us having been written more than three thousand years ago, dictated by the Lord himself, and sets forth an unalterable principle.

#### WARNING.

Behold, I set before you this day a blessing and a curse; a blessing, if you obey the commandments of the Lord your God, which I command you this day: and a curse, if you will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.—Deuteronomy 11: 27, 28.

The practical application of the principle stated in the text quoted, blessings through obedience to God's law of life, and cursings developing as the natural and inevitable result of disobedience, may be verified by the thoughtful scrutiny of our own experiences, and a general observation of the doings of others.

Find a person the disposition of whose mind is to do right continually, and you have found one whose life is sweetened by a blessed and divine touch which is as real as the fact that they live and are not an empty imagination. Such a life embraces all the elements of real blessing, even though temporal adversity and soul-trying circumstances should combine to harrass to the uttermost. A veritable halo of blessing kisses the doings of such a life, whether it be named after "ite," "ism," or "creed," and whether found in penury or in a palace.

Unfavorable environment may retard the right-

eous development of a life which is not obedient to the truth, and cause cursings where blessings might have been. But as all true development is from within, and as every heart may have the fountain source of all spiritual life opened to it directly, it is thus made possible that supposedly unfavorable surroundings and conditions may have a real value, and in the end prove to have been of lasting benefit to those who gain strength in the mastery of perplexing difficulties by being *obedient to every known requirement of right*.

The Lord said: "I set before you this day a blessing and a curse," but did not limit the setting before them of either blessings or cursings to any particular day. The same opportunity for obtaining a blessing, and the same awful danger of being stricken with a curse has been set before every living man from that day to this. Men have been continually securing real and priceless blessings by choosing obedience, and suffering awful and relentless cursings because of disobedience.

Parents, every lovable grace which gives you delight in your family, or makes home a place worthy of the name because of the confidence and fidelity of the inmates in and toward each other, is a blessing coming to you because certain of God's laws have not been disobeyed, and because certain home conditions have been maintained, either in conformity to good laws which governments have framed, or in conformity to the demands of upright conscience in the heart of each individual member of the family. Every unsavory blight or curse which has touched your home is the result of disobedience to divine law upon your part, or upon the part of some other.

If it be because of others, and you have not aided or abetted the wrongdoing in any way, you may be called upon to suffer because of the intricate associations and interdependence of the human family; but it shall be for a far more eternal weight of glory at last to the innocent, and therein will a blessing be found. But to the extent of disobedience to the law of right, to that extent will the sting of the curse be intensified.

Husbands, you who cherish the blessing of fidelity in the heart of a true and faithful wife, dare you allow your own fidelity to lapse in the least? If so, beware of the peril of the curse, for every man's sin will find him out.

With respect to thorough-going fidelity to each other according to the commands of God, is there one standard for the husband and another for the wife? If any have thought that such is the case, the Devil himself is their informant, and the curse is their portion if they continue.

Lax deportment with regard to these things in-

volves jealousies, deceptions, lying, murders, and every namable crime; then sorrows, anguish, remorse, wretchedness, and woe. Let those who have thought that greater latitude might be accorded to man than to woman without seriously impairing his morals, beware of the curse.

The most casual observation of the processes of this awful, hideous monster sin of society, shows that many a man desiring to preserve his respectful integrity in the eyes of his companion seeks to hide from her his own misdeeds; and whether the extent of his own lapses of pure integrity be in the performance of some actual wrong, or be merely that he has surrendered his thoughts to evil, the ultimate result if pursued is the same, and he awakes some dreadful day to find that what he thought so carefully hidden was known all along.

He awakes from his stupid dream to find that the same demon of infidelity to lawful betrothal with which he has toyed has seized, marred, and seared the felicity of his own home! The fire that burned at first with a thrilling glow has burst into the roar of devouring demons! Oh, the fury! The issues of hell are here! It is the curse, it is the curse!

How many homes fitted for the indwelling of the Holy Spirit with all its touch of blessing have thus been transformed into a carnival of hell! How many hearts and homes yet unspoiled may we as Saints of God guard, protect, and bless? How many suffering victims of sin may we rescue? Many, if we keep our own dooryards clean, and labor where the Spirit leadeth.

Then when we pause to think that this matter mentioned is only one of the thousands of things in which obedience brings blessings and disobedience brings cursings, we need not ask whether there is anything we can do in the interest of righteousness and suffering humanity.

Men need to be influenced to *repent* of sin in order that curses may be removed from their heads and blessings be put upon them. Many need to obey the commandment of the Lord to be *baptized*, lest when the Lord comes he take "vengeance on them that know not God and obey not the gospel." Others need to know that though they have gone through some form of baptism it is not wholly acceptable to the Lord unless performed by the authority of a church which Christ recognizes as his own body; and that there is a choice and heavenly blessing for them through the *laying on of hands* in a divinely appointed manner.

Many suffer under the weight of an accursed doctrine which does not inform them what the *resurrection of the dead* means. It is a blessed, wholesome balm to a restless mind, or a soul thirsting for knowl-

edge of the truth, to learn that the resurrection of the dead means the final perfect adjustment of the physical man to the spiritual man, giving proper blending of both elements as they combine in the finished product of God's creative power—a life of perfect poise—souls redeemed from death, hell, and the grave, fitted for the greatest felicity, and prepared to continue the most effective and ennobling service to their Creator. All who have learned these things may help others to obtain the incomparable present blessing of a knowledge of the truth of them.

Many famishing souls are under the blighting curse of believing that the doctrine of *eternal judgment* means that unless poor, sinful, ill-advised creatures here in this world toe up to a certain dead line, drawn by some preacher or church, in front of the altar or mourner's bench, that such sinner is eternally lost. God is supposed to summarily pass eternal judgment and turn them over to devils with red-hot pitchforks to be tormented through time of endless duration. All who have been blessed with the knowledge that such a representation of eternal judgment is a misrepresentation of God may assist in passing the blessing along.

Many bleeding hearts do not know that the present curse from hell, which finds expression where miserable poverty agonizes in the shadow of hoarded wealth, is brought about because the nations have chosen the curse rather than God's blessing, in that they have not kept the commandments with respect to tithes, consecrations, and the proper adjustment of the laws of commerce and remuneration for labor.

Others invite a still deeper curse by thinking this evil condition of inequality among men can be permanently remedied through measures which embody the spirit of hatred toward possessors of wealth. Any movement which engenders hatred, even toward an enemy whose wickedness is conceded, is too frail an instrument with which to secure real and permanent blessings for the people.

The statement just preceding our text faithfully portrays the absolute heritage of those who keep the commandments:

Every place whereon the souls of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.—Deuteronomy 11: 24, 25.

The above, though given to a certain people at a specific time, is applicable for all time and everywhere.

#### COMMANDMENT.

The center and substance of God's commandment to the race:

Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; . . . if ye do these things ye shall be lifted up at the last day.—Book of Nephi 12: 33-35.

Those who are thus converted from natural carnal-mindedness to saintly spiritual-mindedness, whose lives are sanctified by such holy influences as the Lord sends upon his obedient people, have the earnest of their inheritance, even the Holy Spirit, whose office work is to encourage and instruct all along life's way, unless they grieve the Spirit by such conduct that he departs from them.

Brother, if we have thus grieved the Spirit it is a departure demanding repentance; be assured he will come to us again as oft as we truly repent, and to all except those who commit the unpardonable sin; for they are delivered over to the buffetings of Satan, and awful indeed is their condition.

For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever; but if [unless, J. E. Y.], he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a Saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.—Mosiah 1: 120.

Included also in the commands of God is the explicit injunction that we approve all things that are excellent, that we judge everything that enticeth to do good to be of God, and that we cultivate a depth of sincere charity toward all, without which godly grace all profession of sainthood is an empty sham in the sight of the Lord.

If Latter Day Saints allow the milk of human kindness which should continually flow from the heart to be turned into corroding acid, or allow their charity to be soured because of ill usage received from others, or because of misrepresentations, such as other Saints have had to endure, the acidity of the infection will canker their own souls.

We pride ourselves that to this church of Jesus Christ of Latter Day Saints, through the restoration, has been given the highest expression of religion on earth. But what is your religion worth to you personally if it fails you when the neighborhood gets into a quarrel; or when some person in the church or out of the church does some little mean thing and you get down from your religious pedestal into the dirt and fuss and quarrel, too?

Business man, what is your religion worth to you personally if it keeps you along lines of honesty and fair dealing until you get a nice, handy chance to

peel somebody without it being known who did the job, and then modestly retires to the background while the skinning is going on?

Serviceable religion is the kind which makes good when put to the test.

What about the religion of one whose inclination is to sin by gossip, if it seals her lips just when there is no one to talk to only the cat and the canary, but can not stop her tattling tongue when Mrs. Brown comes in to air the faults of Mrs. Jones?

We all concede the divine, saving quality of love, but of what superior strength is our religion if we love those only who love us? Does not the world even the same? The command: "Love your enemies" is a most wholesome doctrine; but its attendant blessings are not available to those whose love toward their enemies is manifest by an attempt to call down fire from heaven upon them; or to kindle a little devilish earthly fire with which to roast them brown.

#### PROMISES.

For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good will of my pleasure concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, not yet entered into the heart of man.—Doctrine and Covenants 76: 2.

He who has made these matchless promises has not left us destitute of evidence that he is abundantly able, and that he will fulfill all.

In addition to the above statements made by the Lord to this present generation, we have the same promise summed up in one brief sentence, which embraces in its magnificent scope all of heaven and splendor which it is possible for a loving Creator to bestow upon his creature: "Nevertheless, the day shall come when you shall comprehend even God, being quickened in him, and by him."

As knowledge in any department of her treasure house bestows power, so knowledge of God bestows the power of eternal life; and as for me, I shall crave no higher heaven than to be able to comprehend even God.

JAMES E. YATES.

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Let us have faith that right makes might, and in that fact let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

### NECESSITY OF COMPLIANCE WITH LAW.

"Order is heaven's first law" and God has a law to govern all things in his universe. A definition from Webster gives law as "a rule prescribed by a supreme ruler of a state." God is supreme ruler of the universe; his laws are just and should be obeyed.

Physical laws of nature are studied by astronomers, who by their knowledge of the law governing the solar system predict with certainty the exact date of an eclipse of the sun or moon. God is the great Creator of these laws, as well as of the laws that cover both physical and moral necessities of man.

When we speak of the law we mean God's law binding on us as the people of God. Ignorance of the laws of our country will not excuse us before the judge of the law. We must suffer the full penalty of our guilt. Nor will ignorance of God's law excuse us as we stand before the judgment bar of God. We are commanded to study and read, to "search the scriptures," to gain knowledge; if we do not we will have no excuse to offer when we meet God. We have plenty of opportunity to learn the law from the three standard books.

### UNDER THE LAW.

Much responsibility attaches to being under the requirements of the law, as our future state of happiness or unhappiness depends on our activities in this life; and it is our privilege to gain the highest condition in a future life by obedience to the law here. A knowledge of the law is necessary, as we will be judged by the law. It is written, "For out of the books which shall be written I will judge the world." (2 Nephi 12: 66.)

By the law we will be justified, and by the law we will be condemned. Paul says "For not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." (Romans 2: 13.)

It is necessary to our spiritual development to become acquainted with God's law, and observe its precepts that it might bring us to that knowledge requisite to pure and holy living; and only by close application of those laws in our daily life can we obtain that salvation which is the highest aim of every true Latter Day Saint.

Paul, speaking of the Gentiles, said, "These having not the law are a law unto themselves." This is plainly evidenced by the Sabbath desecrations of our land to-day. God's law, "Remember the Sabbath to keep it holy," given to Israel of old, is as binding in this age. In Doctrine and Covenants 68: 4 we read, "The inhabitants of Zion shall observe the Sabbath day to keep it holy." As we see crowds of busy pleasure seekers, each bent on his own particular pastime, we see the great necessity of God's chosen

people reverencing his law and keeping themselves aloof from the frivolities and giddy pleasures of the world, and thus becoming a beacon light to this generation.

God has given laws regarding health, morals, decorum in personal conduct, and temperance. There are great promises connected with the keeping of the Word of Wisdom, together with "the commandments."

We are engaged in the greatest work known to man. The law of God in reference to temporalities, involving the principle of equality, is the root and foundation of perfection. This law involves great principles—all the principles of the celestial kingdom. For God deigns to reveal unto the church "things which have not been revealed since the foundation of the world." The law governing the celestial kingdom is purity, and only the "pure in heart shall see God."

We must control our impulses to evil; cultivate desires for that which is pure and clean, develop and build noble characters for truthfulness, uprightness, and honesty; and only by the consecration of our lives can we arrive at this high standard. We talk of redeeming Zion, and we desire to see it redeemed; but our desires alone will not accomplish anything.

It is like the story of the farmer whose barn was burned, and whose friends and neighbors came together to sympathize with his misfortune. An Indian present among the number saw that words of sympathy were valueless without deeds, and said, "Me sorry five dollars; how much you sorry?" And so Zion can not be redeemed only by a people who keep the law.

### A DAY OF WARNING.

At the General Conference of 1913 we were admonished in regard to using our means for that which is not essential, "for verily it is a day of sacrifice, a day of warning and not a day of many words." There is no time to waste; all must be up and doing. We can see in the panorama of events taking place that Jesus Christ will soon be here. The trifling things of time are blinding our spiritual vision to the realities of eternity. We are allowing the God of this world to sit on his throne and dictate to us what we shall do, and we are bound helpless by his chains because we will it. Let us arise in our might and control our own affairs. Free agency is our God-given right. We know the law; then let us keep it.

God speaks to-day in thunder tones. Zion must be redeemed. Woe to the church of God if she keep not this law. Zion must be redeemed. At what cost have we "kept our moneys"?

If my pen were lightning and every word a blaze



of warning it would write, Prepare to meet your God. Pay your tithes, your surplus, your offerings, your consecrations.

MRS. A. MCKENZIE.

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### WHY "PREACH THE WORD"?

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 1-4.

It may be proper for the clown to amuse the crowd with his antics, or for the actor on the stage to play his part in the drama in order to furnish the sort of amusement the people want and are willing to pay for; but it does not appear that the minister's proper work takes him into the field of amusement. Legends, myths, and fables, if at all connected with the message the church has for the world, can never serve as a substitute for "the word," though they may serve at times to make clear an otherwise obscure meaning.

#### SECULAR TRAINING.

Among savages, generally, beads and trinkets are more highly prized than broadcloth. Captain Speake says they wear their goat skins and mantles when the weather is nice and warm, but place them carefully away in bad weather to preserve them; with them function is subordinated to appearance. These primitive habits have not altogether died out. Herbert Spencer said: "All of our industries would cease were it not for that information which men begin to acquire . . . after their education is said to be finished." And yet in our school life we supposedly give preference to those studies which have a bearing upon the useful activities of life. If Mr. Spencer is right, the time spent in acquiring an education (in preparing men to live) has been largely wasted; and when for the time we ought to *be* living we find that we have still to learn how to live; and the abundance of life must be postponed.

Beads and trinkets are still valued more highly than broadcloth. In training the mind the ornamental is often placed before the useful. Poetry, music, Greek, French, etc., are given preference over studies which conduce to personal well-being. Some phases of music may be classed among the primary subjects; but other studies in music and in romance, French, etc., should not be given preference over those studies which prepare us for life.

We still have more or less of the ambition of the savage, namely: to "show off." To be able to speak

French, of myths and romance, is the end sought, for then people will think we are polished. Women in attiring themselves generally allow a desire for approbation to override the desire for warmth and convenience. Not what we are, but what we shall be thought to be, seems to be the dominant thought. And so it is in clothing our minds.

#### WHAT ABOUT OUR RELIGIOUS EDUCATION?

Is it preparing us to "live"? If not we shall find that when for the time we ought to be *living*, we still have to learn how to live; what we suppose we were doing remains still to be done. Here, too, we may find that the spectacular is often given preference over those forms of activity which have intrinsic value.

The primary function religion by the ministry of Christ has to perform is to "teach all nations . . . to observe all things whatsoever I have commanded you." To teach, means to "cause to know." The field of knowledge to be covered by the ministry was made clear in the commission: "Go ye into all the world and *preach the gospel*." In preaching the gospel the "word" must be preached since "this is the word which by the gospel is preached unto you." "Discrimination is the beginning of knowledge"; and to be able to identify "the gospel" we must know something of its essential characteristics. In setting forth the gospel in detail we must preach doctrine; but since "doctrine" is not popular, and people will not think well of us if we preach doctrine, many have decided that their religious training shall not have its foundation in preaching of "the word." This is not giving primary studies a secondary place; but it is an entire elimination of the fundamental studies upon which a successful religious career depends.

#### MAKING SECONDARY WHAT IS PRIMARY.

That which makes life possible, "the word," has been postponed to that which makes possible, "life." To illustrate: The florist cultivates the plant for the sake of the flower. In doing so he regards the parts of the plant, i. e., the roots, leaves, and stem, as of value chiefly because they are instrumental in producing the flower. And while to the flower, *the end*, everything else is subordinate, yet the roots, stem, and leaves are the condition, *the means*, which make possible the flower, and are therefore of *primary* importance.

"The word" lies at the basis of a life in Christ: "If thou wilt enter into life, keep the commandments"; "The words I speak unto you . . . they are life"; "Man shall not live by bread alone, but by every word . . . of God." Clearly, the observance of the "word" is the plant upon which the flower of eternal life blooms; it is the *means* to the *end*. What should be the object of our affection and attention

then, the "word," or that which the word makes possible? The plant, or the flower? Religion in the main has neglected the plant for the sake of the flower. Its anxiety to achieve the *end* has diverted its attention from the *means*; it has been exulting over the prospects of life everlasting, and has overlooked the only possible means of acquiring that coveted possession.

The florist, in his effort to obtain the flower, bestows every care upon the rearing of the plant; and he knows that it would be folly to neglect the plant in his anxiety to obtain the flower. The rearing of the plant may not be so pleasant as the plucking of the flower. We may find it necessary in the course of our labors to fight against insects and other enemies to save the plant, but we must save the plant or lose the flower. Just so, religion should "Take heed unto . . . the doctrine" . . . "for in so doing" it will save its devotees (1 Timothy 4: 16). But in the face of the fact that doctrine (that is, the doctrine of the Bible) is unpopular, we may find that it is not so pleasant to "earnestly contend for the faith which was once delivered to the saints" (Jude 3) as it is to ignore that faith, and join the procession that honors God with its lips, but does not honor him by keeping his word. We may have a fight on our hands, to be sure, but we must fight or lose the reward: "These are they that came up out of great tribulation." With the ignoring of the word the prospect of life fades away.

#### EMOTION VERSUS ANALYSIS.

When Peter preached that memorable Pentecostal sermon, the purpose was clearly to defend the mission of Christ and the gospel. While some of the matter introduced did appeal to the emotions the effort was clearly one of analysis; the sentimental matter was simply incidental. Answering the inquiry, "What shall we do?" the people were directed to appropriate action based upon the doctrine of Christ as set forth in the gospel (Acts 2: 38). They were not left to soar in the realms of imagination, and asked to contemplate the fruits of a Christian experience; but they were directed to the cultivating of the plant upon which the fruit grows, and advised that the fruit would be theirs as a consequence.

To-day men are invited to "come to Jesus" and left to *guess* as to how they shall get there. To-day there is renewed from time to time the invitation, "Come unto me all ye that labor," but the manner of coming is left unexplained. The admonition to "fear God and keep his commandments" is scarcely ever accompanied with instructions which make the keeping possible.

It is a psychological fact that when the emotions run high the reason runs low; and so long as religion

is looked upon as something intended to stir the emotional nature of man to the exclusion of those functions which bring men to the place where they "know the truth" its ministers will have use for a rich fund of fables, and the people will exult over the prospects (?) of eternal life to the extent of forgetting that eternal life is possible only by the keeping of the word.

#### SELF PRESERVATION.

Self preservation is said to be the first law of nature. Self preservation depends upon acquiring the means of life and appropriating them to their proper use. Religion has to do with the "life" of mankind; its chief function is to prepare men for complete living. It declares that life is *consequent* upon the observance of its laws. Whoever, therefore, purposes to enter into that field of activity which in religion is denominated "life," must at once be interested in understanding the laws according to which those activities vary. The law is the means; the life is the end. While to life everything else (including the law) is secondary, yet the law is primary, because upon its observance all life depends. Since that law is comprehended in "the word," self preservation demands that the preaching of the word shall take place as originally designed.

#### THE WORD DEFINED.

"Those facts which concern all mankind throughout all time must be held of greater moment than those which concern only a portion of them during a limited era." (Spencer.) Knowledge which has intrinsic value should take precedence over that which is only of conventional worth. Naturally enough the "word" that the ministry of Christ has for the world has application to *all* men, throughout *all* time. This is evident in the commission, "Go ye into all the world, and preach the gospel to every creature." But this obligation can not be discharged by the simple use of the terms "the word," "the doctrine of Christ," "the gospel," etc. "Discrimination is the beginning of knowledge," and before it can be truthfully said that we have met the conditions upon which the preservation of our lives depend, we must have such a knowledge of the doctrine, the word, and the gospel, as will enable us to discriminate between *the gospel* and *a gospel*; between *the doctrine* of Christ and *a doctrine* that may have currency under the name of Christ.

Without attempting to go into all the details that characterize the word of God, we will simply call attention to its fundamental characteristics. Some system of principles underlies every form of life. This is true of a life in Christ. Read Hebrews 5: 12 to 6: 3; here the importance of the principles of repentance, faith, baptisms, laying on of hands,

resurrection, and eternal judgment as a condition for a perfected life is plainly set forth. These are to the soul what water, soil, air, and sunshine are to the plant. These are to a perfected life what the roots, stem, and leaves are to the flower. Upon the obeying of this law as a foundation for a life in Christ, and upon the "going on," the perfection of our lives depend.

The florist can not afford to neglect the watering of the plant any more than the cultivating; or any one principle in its development more than another; for each has its place in the development of the flower, and well does he know that it would be at the expense of the flower should he fail to apply each principle in its proper time and place. Instruction in horticulture which obscures or omits an essential element is undesirable, for the following of such a course would defeat the purpose of the florist. Imperfect doctrines or perverted gospels do not furnish a condition for eternal life any more than do imperfect instructions furnish a condition for the desired flower. Hence we are admonished that "If there come any unto you and bring not this doctrine, receive him not" (2 John 10); and again, "If any man preach any other gospel . . . let him be accursed" (Galatians 1:8).

It is fatal to the interests of mankind to cause them to think that what is true is not true, and what is not true is true. And so the ministry have been placed under obligation to "preach the word," because by it alone does salvation come. "*Sanctify them through thy truth, thy word is truth*" (John 17:17).

J. A. KOEHLER.

## Of General Interest

### GERMANY DESERTING THE CHURCH.

Church attendance in Protestant Germany is shrinking in what *The Christian World's* Berlin correspondent, quoted in *The Christian Work* (New York), calls an alarming way. According to a census made on a recent Sunday only eleven thousand two hundred and fifty-two persons were attending the sixty-eight State Protestant places of worship in Berlin. In the town of Chemnitz, in Saxony, with three hundred thousand Protestants, "the church attendance on this particular Sunday was two thousand two hundred and forty-eight." Or, taking the communion statistics as a test, "in Berlin, last year, only 14.81 per cent of the Protestant population partook of the communion." Of course, says our informant, the numbers are more satisfactory in country districts, but "in the towns, and in numerous country districts as well, not only is the number of communicants sinking, but it is rapidly sinking, and

has been rapidly sinking for several years past." And we read on:

In Berlin it is an established fact that the number of those who make a practice of going to church is rapidly decreasing. A serious journal here has been investigating the causes for this, and as the result of its inquiries among the working classes, it has obtained the following six reasons for the falling off: 1. The influence of the antireligious press. 2. The Social Democratic agitation against the church. 3. The influence of evil-disposed neighbors and fellow workmen on those who would otherwise attend church. 4. The notorious unbelief of the educated classes. 5. The widely spread suspicion and dislike expended on the clergy, especially the belief that they do not themselves believe what they teach, and that their piety and truth is merely hypocrisy. 6. And, finally, the fact that all public places of amusement are open on Sunday, and that it is exactly on Sunday that the proprietors of these places use the greatest efforts to fill them. Another reason given for the increasing absence of young people from divine service is the recent institution of associations such as scouts, wanderers, and boys' and girls' brigades, all of which have their gatherings on Sundays. The great horse-races are held on Sunday, also the chief athletic events. It is stated that all these things help to deplete the churches.

Another journal in examining the causes at work in emptying the churches does not hesitate to remark that the antiquated methods employed by the clergy in addressing their flocks and in conducting their services are becoming "repulsive" to church-goers. Modern men in modern life will not tolerate a man in a pulpit calling them "beloved hearers." They hate the sanctimony and unctuousness inseparable from so many pastors. It irritates them to hear, "firstly, my beloved," and "secondly, my dear brethren," and "thirdly and lastly."

Then there is a strong impression that much might be done to modernize the service of song. The Germans are the most musical people in the world and possess some of the most magnificent church music ever written. But they are beginning to lose all patience with those slowly droned-forth chorales in which there is neither force nor fire. With a sigh they think of the bright services of song in English and American churches.

These remarks of German critics are presented "for what they are worth," but the writer is inclined to think that "the causes working for the emptying of the churches are deeper and more far-reaching than any here sketched." One effect of the decline in church attendance is itself a cause of a still further decline. That is the propaganda of the "Confessionless Committee," which is "agitating for a mass secession from the Protestant State Church." This movement, we are told, has set in with "tremendous impetuosity." One meeting is described, which met in one of the largest halls in Berlin, "called for midnight, to enable cabmen and tram-conductors and chauffeurs to attend after their day's work."

The place was packed to the doors, and the speaker of the night was Adolf Hoffmann, one of the most admired leaders of the Socialist party. On the tables in front of the audience were printed forms containing the text of the formal

application to the authorities for secession from the State Church. You had only to sign your name and address, and everything else would be arranged for you. Some venturesome pastors put in an appearance. They thought it their duty to combat this movement, and the chairman was courteous enough to offer them the ear of the meeting. But they were simply howled down and covered with opprobrium. The meeting lasted till five in the morning. Hoffmann received ovation after ovation. The people frantically cheered as he quoted those passages in the Bible which treat of rich and poor, of masters who do not sufficiently reward their servants, of the powerful who oppress the weak. The entire audience sprang to their feet cheering hysterically when Hoffmann turned to the pastors and asked, "Gentlemen, do you ever preach from these texts?"—*Literary Digest, February 7, 1914.*

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### CONDENSATION OF MOISTURE.

The condensation of moisture in the atmosphere, i. e., the initial step in the formation of clouds, fog, rain, hail, and snow—has been explained for more than a generation by the presence in the air of myriads of minute (mostly ultra-microscopic) "dust" particles, each of which was supposed to serve as a center of condensation.

The well-known instrument invented by Aitken, in 1888, in which, after a small measured volume of air has been cooled by expansion, the resulting droplets of water are inspected through a microscope and counted, is known as the "dust-counter," because it has been assumed that the number of drops formed in this process represents the number of particles of "dust" in the given volume of air. This idea is entrenched in the very latest works on meteorology in the English language, though qualified by the admission that in a highly supersaturated atmosphere, such as may be produced at will in laboratory but hardly occurs in nature, condensation also occurs on ions, in the absence of "dust."

However, if we turn to recent German meteorological literature (e. g., Wegener's *Thermodynamik der Atmosphäre* or the third edition of Hann's *Lehrbuch der Meteorologie*, now appearing in parts) we find that a new idea, after slowly taking shape in the scientific journals for several years, has now definitely crystalized into the belief that "dust," in any ordinary sense of the term, has comparatively little to do with condensation in the atmosphere. Yet it is still believed that the water-droplet forms around a something-or-other that is not water. Ignorance as to what this something is, finds expression in its noncommittal name of "nucleus" (German Kern). Perhaps it may be a molecule of a hygroscopic gas. Several such gases occur in small and variable amounts in the atmosphere.

The whole subject is still in a highly problematic stage, the only definite fact being that "dust" has been shorn of its time-honored function as a cloud-

maker, and that Aitken's Staubzähler has become a Kernzähler.—*Scientific American, February 7, 1914.*

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### MUSIC FOR THE MASSES.

People who are interested in the elevation of the standards of musical taste will watch with the keenest interest an experiment about to be tried by the Thomas Symphony Orchestra of Chicago.

A series of three concerts will be given during the spring months with prices of admission ranging from fifteen to seventy-five cents.

The management is desirous of learning to what extent the public will avail itself of the opportunity to hear high-grade music at a merely nominal rate.

If these concerts are anything of a success they will become a regular weekly feature of the orchestral season of 1914-15. We have long contended that the American people can be made just as appreciative of standard music as those of the countries of Europe if their taste is given the proper material upon which to feed. We confidently expect the Chicago experiment to be confirmatory of that conviction.—*Des Moines (Iowa) Capital, February 10, 1914.*

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### The General Conference.

Well, it is over! The last big song together,—the hand-claps, hurried or lingering,—the "good-byes," coming from hearts throbbing with the joy of friendship, and the comradeship of mutual service! In spite of all we can do, the parting time of our conference is the sad time of the season. We have met, mingled our prayers, united our praises, joined our efforts, received together of God's wondrous Spirit, felt his blessing, his commendation, or his chiding, and together or separate we go out, with mutual experiences, and mutual desires to renew our allegiance to our one great Master!

In these comminglings we learn to respect each other, to love and to trust. We find new and lovely depths of character in many heretofore casual acquaintances; and recognizing their purity, their devotion, their self-abnegation and complete surrender of all earthly rewards that the cause we love may prosper, can one wonder that eyes are dimmed with unshed tears, or that hearts swell with emotion and longing when the "good-bye time" has come—when comes the "parting of the ways," and we realize none may know whether they will ever again converge upon earth?

It is joy, however, to remember that to the gentle, trustful spirit of the true Saint there is no such thing as despair; for always he is attended by a living hope, a confidence that, whether here and soon, or elsewhere and later, there will be a reuniting of broken links,—a happy resumption of interrupted associations!

Our music? Truly the conference of 1914 will be ever blended in memory with harmony and the concord of sweet sounds! Never before has one of our conferences received such splendid uplift in this line of consecrated service! The singers were united in the joy of giving, and, thanks to the breadth and generosity of perception in the minds of our presiding officers, who recognized, some years ago, the possi-

bilities ahead by uniting our musical activities, and who took the initiatory steps necessary to coordinate them as has been done, every opportunity was granted to us to present our messages of harmony to the public.

Three times the building was filled, a different audience each time, with eager listeners who hung with delight upon the artistic rendering of the oratorio, "The Holy City." Beautiful settings were given these renditions by the graceful introductions of Brethren W. W. Smith, J. W. Rushton and J. W. Wight, on the three occasions respectively. The soloists were Sisters W. N. Robinson and Frances White-Norris, and Brethren Paul Craig and O. L. James. Sister Amy Winning did some truly lovely work at the organ. Her solos were heavenly, and the quickness of her ear, and mind, and fingers makes her an ideal accompanist as well. Brother R. G. Smith added to the strength and vigor of the attacks of the chorus by his excellent piano work. And between the one hundred and fifty singers and their enthusiastic leader there was an almost magical accord. Brother Hoxie is a most talented director, having the perception of all fine shadings and blendings, as well as the majesty and thrilling rhythm of the larger *finale* movements. He played upon the great responsive human organ before him with consummate skill, and was an inspiration to everyone in the chorus.

The general conference choir enrolled about one hundred and ninety, and these members were as faithful in attendance as their various duties permitted. Special programs on seven of the eleven nights of the conference prevented the use of as many of the anthems as had been anticipated. Then, too, the necessity for smoothing out the rough places of the Holy City numbers gave less time to anthem practices, so that more of the 1913 series were used than of the newer ones.

Throughout all the conference much was heard about the splendid music. At the close of evening services the choir remained for rehearsals. Large numbers would stay—listening and rejoicing—disregarding the lateness of the hour. The singing has proved an inspiration to the eldership as well as the singers themselves. As one expressed it with great earnestness and energy, "I'm just going away from this conference with a firm determination to *get busy, and stay busy, and DO THINGS!*"

Our choir should have been even larger and better prepared. So many expressed themselves as regretting that they delayed too long in getting the anthem books and fitting themselves for a place. Then, too, we learn of whole choirs, near enough to have added materially to our strength and numbers who failed to get in line and in touch. May we not hope to have you with us next time? We are hoping and planning for even better and bigger things.

Brother Hoxie will be making announcements soon, and unfolding his plans for the coming year. His whole-hearted enthusiasm about this work is irresistible, and is, in itself, a guarantee of a grand success. Would there were opportunities for him to get in personal and frequent touch with the masses of our musicians, and inspire them with a portion of his own determination and consecration! Then Zion would indeed be ready to "Arise, and put on her beautiful garments," and be able to do really wonderful things in the glorious name of music!

MRS. B. M. ANDERSON.

### Staccatos.

Brother Charles Brackenbury, of Lamoni, took some pictures of our conference choir after the Easter morning services. About one hundred and fifty are shown. Many were absent for various good reasons, but enough were present to give an idea of the enthusiasm and devotion, represented by

our 1914 conference choir. Copies of these pictures may be obtained for fifty cents each from Brother Brackenbury himself, at Lamoni, or through his agent in the matter, Brother Hale W. Smith, 803 West White Oak Street, Independence, Missouri.

Monday evening, the 13th, the Independence choir members entertained all visiting choir people at the home of Sister Emma Criley. A receiving line, of which every person present became a member, was the first feature of the evening. Then a short program consisting of songs by Sister Anna Mae Morgan and Brother Paul Craig, piano solo by Sister Laura B. Kelley, violin solo, by Brother Hoxie, and reading by Sister Mildred Irwin. Then Sister Bertha Steele-Van Eaton took charge of some amusements, the chief one being a fieldmeet, in which the tenors got four of the six first prizes: Hoxie and Flanders in the relay race; Cooper in the shot put, and Brackenbury in the broad jump. The altos came next for honors, Miss Criley winning first in the yard dash, and Miss James first in the hammer throw. As far as the refreshment event was concerned each of the one hundred and twenty-five present won first place.

The morning preaching services during conference were characterized by the work of a large chorus of men's voices, also by a variety of solos from visiting singers. The work of finding out these soloists and arranging for their appearance was left to a committee. This solo work proved a very attractive feature of the services.

Some very diversified music was heard during the convention. Among the special numbers were vocal solos by Sister W. N. Robinson, Brother Paul Craig and Sister J. C. Smith; violin solos by Brother Hoxie and Brother Joseph Anderson; vocal sextette; string quintet; choruses by the Independence choir, and by children of the Intermediate grade; a piano solo by a five year old girlie; and a vocal solo by a sweet-voiced boy of eight were vastly appreciated. Perhaps the biggest hit of all was made by the Sunday School orchestra, under the leadership of Brother Charles B. Eaton. We must not forget to mention the Juvenile orchestra, in charge of Sister Royal Brocaw. This organization has twenty-six members, none of whom are over twelve years of age.

In the conference choir were members from the four quarters of the country: Canada, Massachusetts, New York, Pennsylvania, Ohio, Illinois, Indiana, Texas, Mississippi, Nebraska, Utah, and California were represented, as well as the regions more nearly "round about." It was remarkable that the work manifested should have been so uniform, and so easily rounded out.

MRS. B. M. A.

### General Chorister's Message.

The last of the good-byes have been said, and the parting handclasps meant even more than ever before. New ideals have been formed, a desire for a greater service has been awakened, and we return to our homes with new visions of our possibilities.

Our columns have been filled with the achievements of the singers of Israel. Soloists and chorus have received their measure of commendation. We leave unsaid what has already been written, and mention some of the incidents that make us feel that much has been accomplished.

The expressions of appreciation were not idly spoken. Many came with tears in their eyes and a warm handclasp, thanking God that we were making the effort to encourage music and its proper use in the church. Some remarked that it had awakened keener desires, had created new ideals, and had strengthened them in a good purpose.

"It has made me realize how little I knew," remarked one, "and I am going back to study."

Another said, "I can never be a musician, but I can be and will strive to be a better preacher, and a bigger man." The beautiful strains and uplifting thoughts had lifted his life out of a rut to bigger and better things.

How wonderfully it has impressed us with the thought that music touches the soul of man, stimulates his intelligence and truly helps him to develop a greater capacity. Our lives would have been cheered had we known only one had been reached; but when the knowledge comes that the multitudes have found rest, inspiration, and cheer, we lift our voices in praise and adoration to God for his precious gift of music.

And mingled with our praise is a longing, heartfelt desire that no evil will attend the success for which the choir movement is aiming. We have a wonderful opportunity, but we warn you all again and again to keep humble, that the Spirit of God may perform its part in the mission of our work.

I can not give a full expression of that which is in my heart, but desire to say that many whom we have longed to see turn into the pathway of service have come to us with willingness, and in the true spirit of service have asked us to let them help, offering all of their talent to the glory of God.

Let "the other fellow" be our motto this year,—helping him over the rough places helps us also. My message to you at the beginning of another conference year is, Study—but not to the neglect of duty to God and fellow man; learn to be a willing, cheerful giver, without thought of recompense. That is true service.

ALBERT N. HOXIE.

### Chords Still Vibrant.

#### THE OLD CHOIR MOVEMENT IN THE CHURCH.

The new choir movement was in my mind when I picked up an old volume of *Times and Seasons* to do a little research work, and the interesting title given below attracted my eye. I read as follows:

#### "CHOIR OF THE STAKE OF ZION IN THE CITY OF NAUVOO."

"The Choir of Singers presented a petition to the Board of Regents of the University, at their last sitting, for the appointment of a professor and wardens in the Department of Music in the University of the City of Nauvoo, to constitute a board for the regulation of music in this city, which was adopted, and the following persons appointed; to-wit: Gustavus Hills, professor. Wardens: B. S. Wilbur, first ward; Stephen H. Goddard, second ward; Titus Billings, third ward; John Pack, fourth ward.

"The chancellor, General Bennett, recommended the regents to instruct the board composed of the professor and wardens, aforesaid, to prohibit the *flat* sound of the notes, and adopt the broad; whereupon General Joseph Smith observed, 'I move the instruction, for I was always opposed to anything *flat*.' The motion prevailed.—Nem Con."

This was early in January, 1842. Later in the same month we find the following editorial:

#### "MUSIC.

"We are pleased to see the laudable zeal manifested by some of our *musical* friends, to bring about a uniform and tasteful style of sacred singing. Among a people emigrated from different countries, with different prejudices and habits as we are, this is no easy task, and we can but admire the improvements made, and the judicious order established within a few months past. By the by, we peeped in the other evening, during the performance of the Musical Lyceum, and heard what will make us try to peep in again.

"A proper and expressive articulation of the words constitute the life and soul of music; intelligence thus clothed with

the robes of melody, and harmonic numbers, moves gently over the spirit, imprints her heavenly footsteps, and awakens all its energies. We should not be so sure that the performances before hinted at were good, were it not that we are sure we have a tolerably *good ear* for music, or an ear for good music, and we were delighted, whereas our *devil*, who is known to have a bad ear for good music, and a good ear for bad music, was quite differently affected; he crowded in edgewise, but soon deserted,—said he could not stand the racket."

And on page 666, volume 3, *Times and Seasons*, this interesting article. You will notice it is in the minutes of a meeting held prior to the preceding notices.

#### "UNIVERSITY OF NAUVOO—MUSICAL LYCEUM.

"At a meeting of the professor and wardens in the Department of Music, in the University of the City of Nauvoo, held in said city, December 21, 1841, present Gustavus Hills, professor, and B. S. Wilbur and Stephen Goddard, wardens. Voted, that B. S. Wilbur act as secretary of the board.

"Resolved, That we will adopt the Manual of Instruction, published by Lowell Mason, as a textbook for the examination of teachers in the elements of the science of music, and as a guide for instruction in the art of sacred singing in the schools of this city.

"Resolved, That we approve of Porter's Cyclopaedia of Music, as a textbook for those who wish to pursue the science beyond the elementary principles.

"Adjourned, to meet again December 25, 1841.

GUSTAVUS HILLS, *President*.

"Attest, B. S. WILBUR, *Secretary*."

"December 25, 1841.

"The board met pursuant to adjournment; present Gustavus Hills, professor, and B. S. Wilbur, Titus Billings, Stephen Goddard, and John Pack, wardens.

"Voted, That Stephen Goddard act as treasurer of the board.

"Voted, That approved teachers shall receive from the board a certificate of qualification, under the signature of the professor as president, and countersigned by the secretary.

Resolved, 1st, That for our own improvement in the art of music, and with a view to extend and elevate musical science, we hereby form ourselves into a Lyceum of Music, to be styled 'The Teacher's Lyceum of Music in the University of the City of Nauvoo.'

"Resolved, 2d, That the professor shall be *ex officio* president, and the wardens *ex officio* directors of said lyceum.

"Resolved, 3d, that all questions before the board shall be decided by a majority of votes; the minority may, however, appeal to the chancellor and regents of the University. *Provided*, That in voting for admission of members, the decision shall be by unanimity.

Resolved, 4th. That any person may become a member, and be entitled to the privileges of the Lyceum by a unanimous vote of the board of officers.

"Resolved, 5th, That the Lyceum shall meet once each week at such time and place as the board shall appoint.

"Resolved, 6th, That each member shall bear, if required, his quota of the expenditures necessary to carry out the operations of the Lyceum.

"Resolved, 7th, That every member absenting himself from any regular meeting of the lyceum shall forfeit and pay the sum of twelve and one half cents for each and every meeting from which he shall have been absent. *Provided, however*, that if a reasonable excuse be rendered, the forfeiture shall not be exacted. *And provided, further*, That if any member shall have been absent for three regular meetings in

succession, and no reasonable excuse be rendered, he shall have forfeited his membership, and his name shall be struck from the list of members.

"Resolved, That the secretary shall keep a journal of all the proceedings of the board, and of the lyceum, and a list of the names of all the members, on the several parts assigned them, which proceedings shall be signed by the president, and countersigned by the secretary.

"Adjourned to meet again the 28th inst., 1841.

"GUSTAVUS HILLS, *President.*

"Attest, B. S. WILBUR, *Secretary.*"

Of course we know there was no great university building at Nauvoo, but they had a charter for a university and a board of regents, a chancellor, and registrar, and a faculty, also wardens for the different wards with the departments of mathematics and English literature in operation, and others provided for at this time.

In volume 4, page 95, I found a call for sacred hymns:

"SACRED HYMNS.

"Persons having hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately.

"NAUVOO, February 15, 1843."

And it is further interesting to us to remember the story of Ebenezer Robinson regarding the publishing plant. He had been associated with Don C. Smith in literary work while in Missouri. When they went to Nauvoo, they had only an old printing press that had been buried in the earth to keep it from the mob. This had to be cleansed of what Ebenezer Robinson called "Missouri's polluted soil."

Nauvoo had few houses at this period and they could obtain no room in which to put the press. They moved it into a cellar. A spring of water came through the wall and ran through the cellar. Here these two men and Robert B. Thompson risked their health to edit the *Times and Seasons*. Elder Robinson resigned but afterward occupied again.

In August, 1841, both D. C. Smith and Robert B. Thompson died, supposedly of exposure in this work. This was a blow to the literary work of the church. The printing press was moved from the corner of Bain and Water streets to Main and Kimball. There were many martyrs to the early work of the church.

Maybe I have wandered from the choir movement—but have I? Are there any among us ready to work at any cost for this onward movement of the church work—in any department? As were these men of the '30's and '40's in church history?

VIDA E. SMITH.

LAMONI, IOWA, March 20, 1914.

### The Echo Stop.

MRS. AUDENTIA ANDERSON, Independence, Missouri.

*Gospel Sister:* Adopting your suggestion and complying with your request, I will present one of the pictures hanging upon memory's wall, imprinted there by its being oft repeated during my youthful days by my saintly mother. The story will have to come to you in my own wording and manner of expression.

In faraway Scotland there was born at Paisley a lad, May 11, 1823, who, ere he was a year old, was left without a mother's care. After an eventful and checkered life he in 1841 received baptism at the hands of Elder Glaud Roger, and not long thereafter was ordained and sent out to preach the angel message in his native land.

There resided at the town of Blantyre a canny old Scotchman, by name Humphrey Baird, with his family of wife, three sons, and seven daughters, all members of David Livingston's church. The sons and eldest daughter married and emigrated

or died, as did also the mother and father by early spring of 1844. It was in the fall of that year that that which I desire to relate took place. The care of the home fell upon the youngest but one of the girls, Miss Martha. She was quite an active church worker.

One evening while she with a number of other lassies were on their way to prayer meeting, and as they passed down the street, there came through an open window singing. The lassies stopped to listen and inquired one of another, "Girls, what is that?" Their curiosity being aroused, they crossed the street, and looking in through the open window they saw the rooms of a private dwelling filled with people in the act of worship.

A tall young man with raven-colored, curly hair led the singing, and also offered prayer. Another hymn was sung, and the young man began to preach. Miss Martha suggested to her companions that they go in, at which some one who had joined the girls said, "They are Mormons." The word or name was new and strange, but Miss Martha, deserted by her associates, boldly entered and heard a sermon on baptism.

Exception was taken to the denial of infant sprinkling, and the lassie bearded the lion in his den, challenging the young man for proof of his statements. He at once began to read from the Bible, when (then, as now, so soon as a Latter Day Saint minister begins to read the word of God,) the cry was raised, Oh, you have a different Bible from ours. The controversy was adjourned for the evening and until the next afternoon, to be renewed at the home of the young lady, when every quotation depended upon by her only turned to her disappointed and defeat. She soon after united with the church, and later became the wife of the young minister.

It was the sweet music of Zion that brought about this union. There were eight children born to them, six of whom held membership in this Reorganized Church, the eldest of whom pens these lines. Father preached the restored gospel for fifty-six years, and I for more than forty-seven years. The power and attractiveness in the music of a clear and manly voice in the singing of the Saints' delightful songs was the chit of this short recital.

May God aid and bless you in the effort to increase the song service of the church, is my humble wish and prayer.

In gospel bonds,

ROB'T. M. ELVIN.

### Musical Notes.

Under the O'Gorman Bill provisions are made whereby \$150,000 may be spent by the United States Government for the purchase of musical instruments and military band supplies; from which it will be seen that "Uncle Samuel" has a certain appreciation for the value of the charms that are supposed to soothe the "savage breast."

The new parcels post rate, effective from March 16, will lessen the cost of postage on music as well as other printed matter weighing more than eight ounces, the difference in cost depending upon the distance, up to the fifth zone for several pounds and up to the second zone for one or more pounds. Music books and dealers' supplies will be principally benefited by the new rate.

Columbia University has added a new course to its curriculum in the study of the physical basis of sound as related to music production, including both voice and instrument. It may be noted also that the Educational Bureau at Washington, in a recent report, urges the use of a course in musical appreciation, with credits to be given for the work done under proper teachers outside of school hours besides the credits otherwise given.

The Exposition organ to be used in San Francisco next year will be one of the five best organs in the world. Most extraordinary preparations are being made in every leading line of musical activity, and, from all appearances, we may expect the greatest musical treat upon a large scale that the public have ever been privileged to hear.

It is claimed that of \$6,464,000 worth of musical instruments exported from the United States in 1813, fifty-nine per cent were exported from New York. Notwithstanding the greater volume of business, however, it seems that one can often purchase to much better advantage in several other places, where the prices are not so rigidly maintained.

The world's champion song writer is said to have been Henry Russell, an Englishman, born in 1812. He left eight hundred published songs as his record. "The Old Arm Chair" is one of his best known compositions. Professor W. F. Suds, an American composer of note, has written nearly five hundred musical compositions that have been published.

A. B. P.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### The Convention of the Woman's Auxiliary.

The room in which the auxiliary held its meetings was decorated with the following suggestive mottoes:

- "Man serves God only by serving man."
- "Work well planned is half done."
- "Poor cooking renders good food indigestible."
- "A partnership with God is motherhood."
- "Bring up your children in light and truth."
- "God requires great things of the fathers."
- "Christ saw much in the world to weep over, but nothing to look upon with contempt."
- "Domestic science—means conservation of time, energy, and material."
- "Intelligent labor is not drudgery."
- "The end of learning is to know God."
- "Life is not a cup to be drained but an offering to be poured out."

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### Homemade Montessori Materials.

On the morning of the first conference of the auxiliary an instructive talk and demonstration was given, in which a number of homemade Montessori "materials," such as are used in the houses of childhood, were exhibited. Afterwards, when it was our pleasure to visit a Montessori school in Kansas City, we found that the homemade articles were fully the equal of those in use in the school. We may add that we saw in the school nothing that could not be done by a mother in her home.

This is our encouragement to mothers to inform themselves concerning this method of teaching their little children. It is something of value to the children which mothers and fathers may do at home for their little ones. Later, we may have something to say of what we saw in the school we visited.

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### The Eugenics Conference.

We were not in time to hear the paper on "The child," but it was reported as being excellent. However, the following questions, had under consideration in the conference, will serve to show the value of the work of this department:

"What children have the best chance in life?"

"What is the surest way of imparting right character to children?"

"What is the cause of the large number of defective characters?"

"Upon what does the world's welfare largely depend?"

"Does the character of parents previous to parenthood have any effect upon their offspring?"

"What can we do now?"

The study of eugenics is the study of such problems as these.

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### The Sewing and Aid Conference.

We missed the early part of this meeting also, but what we did hear was practical and full of interest. One thing we especially felt to indorse was the suggestion that the sewing and aid societies may be a help to burdened mothers in caring for their children, not only in sewing for them, but, at times, by relieving the mothers, so that they may have some of the pleasures and benefits of attending church services.

We are reminded by this of a little sister who absented herself one Sabbath afternoon from prayer meeting that she might sit with an aged mother whose daughter was obliged to devote herself to exclusive attendance upon her feeble parent. Does not the Lord, looking down upon us all, view with approbation service of this kind? Is it not worship in his sight?

One of the questions asked in this conference was, "Is it necessary to ask permission of the officers of the branch every time we give a social or entertainment?" It was answered that it certainly is necessary, if the social or entertainment be held in the church. We suggest further that the counsel of the branch officers should be heeded, even if the entertainment be held elsewhere. The cases are rare in which the advice of the officers of the church is at fault. Care should be exercised always by all Saints to live together in peace. Friction should not be permitted to arise over small matters.

Another question was, "Is it right and does the church sanction the selling of tickets on a quilt, one ticket holding the number that draws the quilt?" It was agreed that such methods of raising money should be avoided.

Still another question was asked, "If we join the auxiliary, can we still use the money we earn as we see best?" Very promptly came the answer, "Without a doubt."

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### Literary and Educational Conference.

The session of this conference was opened by an introductory talk in which the speaker told of the profit and pleasure of one literary and educational circle, who chose for themselves the name, "Hugo Study Club."

They were mothers who formed this circle, women who had given years of devotion to their homes and children until the time of less arduous labor had come to them. They felt the desire to "brush up" in some of the things that engage the attention of younger people. They got out their dusty grammars, histories, and dictionaries. They wished to speak our English language correctly, a very laudable desire. After a time, they selected a literary work for study, Hugo's *Les Misérables*. They read in connection the history of the times which formed the setting of the work. They considered sociological questions as they read Hugo's portrayal of the conditions of poverty. They did other things as an outgrowth of their effort to do systematic and profitable reading. They found deep enjoyment under this refining influence.



Other persons present in this conference told of similar circles of study in other places. Some are studying the church works, some are studying psychology, some the history of education, or other branches of profitable learning. The field of research is so great that the tastes and talents of each one has full opportunity to be satisfied, if she will avail herself of the avenues that open before her. We may be and should be intelligent people, and, to be such, we must read good literature.

### Domestic Science Conference.

A practical demonstration in cooking was given in this conference by one of our young ladies who is studying domestic science at the State Agricultural College of Kansas. In this conference were considered such questions as, "What causes fruits to jell? Why should soft water be used for boiling vegetables? Why should eggs be cooked at low temperature instead of in boiling water? Why should meat for soups be started to cook in cold water? Why is spring wheat better than winter wheat for bread making?" The young demonstrator readily gave the scientific reason for the correct methods of cooking the articles named, and for the selection of proper articles of diet.

How invaluable is such a fund of information to the young woman who takes upon herself the responsible position of housekeeper! One of the factors that will work speedy results in the making of better homes is the study of domestic science. Our young girls should utilize their opportunities to obtain this knowledge.

We noted in the audience on the morning of this conference not only the mother but also the father of the young lady who gave the demonstration. We observed his presence with pleasure, wishing mentally that all fathers might realize the importance of giving their children the equipment that will make them able to fill places of usefulness in the world's great field of service.

### The Young Woman's Conference.

No conference of the Woman's Auxiliary was more spiritually uplifting than that of the young women. The scripture text, "Remember now thy Creator in the days of thy youth," and the motto, "Some other girl," were especially appropriate to the work of this conference.

In a ten minute talk, one of our young sisters advocated the cause of the unpopular girl, the girl who is neglected from various causes, because she is in some way unattractive, or, if bright and good, is too poor to keep up with the demands of society in the way of dress and in ability to take her turn in entertaining.

The speaker urged that our girls should be trained to befriend one another. She pointed out the possibility of one's being a religious non-Christian, a professor but not a practitioner of religion. She presented it as the duty of popular girls to look after the unpopular ones. We commend her thoughts as worthy of acceptance.

Following this speaker came a young miss, a member of the former speaker's Religio class, who told of the efforts of herself and classmates to be helpful. They sometimes visit the old people in the church home for the aged and sing for them. One girl of the class makes a practice of going into the homes of people who need help in "just little things," doing her good deeds and slipping away as quietly as possible. Another young girl, of a Sunday school class, modestly exhibited the May baskets made by her class, to be filled with flowers and carried to places where they would give cheer.

The leader in these efforts stated that the principle govern-

ing in the work of her classes was to work quietly, not letting the right hand know what the left hand does. She justified mention of what they were doing only by the desire to extend the good work among others.

### The Prayer Union.

SUBJECTS FOR THE FIRST THURSDAY IN MAY.

Prayer for the church, its priesthood and members, that all may be earnestly engaged in the building up of Zion to the ideal condition of oneness and equality enjoined in the revelations to the church; to speak evil of no one, to regard the reputation of our brother and sister as we regard our own, that love and faith may abound.

Lesson, Mark 13: 33-37; 12: 28-31. Memory verse, Psalm 119: 10.

#### LETTER TO THE PRAYER UNION.

About a year has passed since the reestablishment of the Prayer Union, and, according to my promise, I will report as much as I can of its progress.

The names enrolled are fifty-two, a very small number out of the total membership of the church, to be sure; but even fifty faithful ones can be a source of strength. I presume there are many who observe the hours of prayer who have not sent in their names. Among the fifty-two are two brethren who desired especially to observe parents' day. I think this commendable, and that it should encourage the mothers and sisters that there are even two.

The requests for prayers by the sick and afflicted have been many, but no record has been kept of the number except by Him to whom our prayers are offered. It would be encouraging to see a letter now and then from such as feel that they receive good from the faithful observance of the time and subjects of prayer. Suggestions for improvement in the programs are invited, from either the brethren or the sisters.

In your prayers also remember me.

ELEANOR W. KEARNEY.

## Letter Department

### God's Seed Not Nursed by a Polygamous Wife.

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."—Book of Jacob 2: 6.

The Utah polygamists see in this "for if I will" quotation a future provision for polygamy. The writer of this article sees in this clause provision for a system of raising up seed unto the Lord as opposite to that of polygamy as is the brightest noonday to the darkest midnight.

The prophet Jacob tells these Nephites that they excused themselves for having more than one wife because of the practices of David and Solomon, et al. A close reading of the words of Jacob discloses the fact that these much married pre-Brighamites argued that as David and Company had numerous progeny which the Lord blessed, therefore they would also "raise up seed unto the Lord" by the many wives route; but the Lord commands Jacob to say: "For if I will . . . raise up seed unto me, I will command my people." The Lord makes the issue, not of *raising children*, but *raising up seed unto the Lord*. We ask our very technical polygamists, who will throw over all the numerous commands against polygamy and hinge their salvation on this "for if I will," etc., to please notice the *real subject* under consideration.

I have examined two hundred and sixteen quotations from the old Bible on the subject of "seed" and fail to find one single text which refers to producing offspring *as raising up seed unto the Lord*. There may be such a statement but I

have not found it. Malachi 2:15 comes nearest to that thought than any other I have noticed, and that is a positive command against more than the one wife. In America a "righteous branch" was to be raised up by one wife law.

If raising up seed unto the Lord was to be accomplished by having more than one wife, why did the Lord command the people to stop polygamy, and call it a "grosser crime" and an "abomination" in his sight! If many wives would raise up seed unto the Lord, then one wife would be doing her share. But the Lord saying: "For if I will . . . raise up seed unto me, I will command my people," shows conclusively that he had never given a command to that people how seed was to be raised up to him. By neither one wife nor many could that desirable condition be consummated.

#### GOD'S SEED AND BRIGHAM'S BROOD.

The Lord said in the beginning, to Adam and his one wife, "Be fruitful and multiply and replenish the earth" (not heaven). That is the object of the marriage covenant, to reproduce the species. David and Solomon were doing this at a wholesale rate, with Brigham a close third, but the Lord calls that an abomination in his sight; so they were not raising up seed unto him.

There is only one system on earth that has ever been given whereby God raises up seed unto himself! He did not wait until away down in the year 1843 to announce that law either. Turning a few leaves from the statement of Jacob, condemning polygamy, in Mosiah 8:4, you will find this: "But I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses." These Nephite polygamists were then under that law. Noting Mosiah 8:39-43, we find the law to raise up seed unto the Lord, and the only law under heaven given for that purpose. Here it is: "Behold, I say unto you, that when his (Christ's) soul has been made an offering for sin, he shall see his seed. And now what say ye? *And who shall be his seed?* Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, *that these are his seed, or they are heirs of the kingdom of God.*"

This is how God would raise up seed unto himself! Polygamy was as far from the mind of the Lord when he said, "For if I will," as heaven is from hell. A belief in Jesus Christ made the believer of the seed of Christ. Who can be so stupid and sensual as not to see this?

The idea that God would make the most emphatic declaration against polygamy that language could convey, and affirm it and reaffirm it, and then in such a verse, which calls it an abomination, make provision for its practice at some future time! God was to raise up the seed, not Brigham and Joseph F. God's way to raise up his seed was, "Ye must be born again"; Brigham's was, "Ye must be married again." Brigham preached that and enthusiastically practiced it; and Joseph F. has partaken of the same enthusiasm.

To prove that the whole polygamous conception of "seed" is wrong, I shall quote the words of one of the great apostles of the "grosser crime," Orson Hyde:

"If the Savior of the world found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race . . . would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? . . . 'He shall see his seed.' . . . If he has no seed, how could he see them? . . . We say it was Jesus Christ who was married (at Cana) . . . whereby he could see

his seed, before he was crucified."—The Seer, reproduced from Journal of Discourses, vol. 2, pp. 79-82.

#### WHO ARE CHRIST'S SEED?

Hyde evidently had never read what the Almighty had inspired Mosiah to say about the seed of Christ. I quote again from Mosiah 8:39-43: "Behold I say unto you, that when his soul has been made an offering for sin, he shall see his seed. . . . And who shall be his seed? . . . all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you that these are his seed, or they are heirs of the kingdom of God."

This agrees with Isaiah 53:10. Christ was not to see his seed until *after* his crucifixion, and *it was not to be a fleshly seed either*. If the polygamous mind can make such a colossal blunder regarding Christ, how much light can be expected from that source?

To place this matter of the "seed" beyond all doubt, I give a number of other references. Christ said these words in Book of Nephi 4:47, "And as many as have received me, to them have I given to become the sons of God." This is the law for raising up seed unto the Lord, and it is not polygamous doctrine. Doctrine and Covenants 90:4: "And now, verily I say unto you . . . all those who are begotten through me, are partakers of the glory of the same, and are the church of the Firstborn." This is how God raises up seed unto himself; not by polygamous wife number nineteen, etc. 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God."

The polygamous conception of raising up seed unto the Lord is to start a private kindergarten; God's way is, "Except a man is born of water and of the Spirit, he can not enter the kingdom of heaven." How plain this is made in Matthew 13:38, "The field is the world: the good (God's) seed are the children of the kingdom." Also 1 Corinthians 4:15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: *for in Christ Jesus I have begotten ye through the gospel.*"

Those old Nephite polygamists had the Mosaic law. God told them, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people." He did command them, and that command was to obey the gospel and become the seed of Christ. I think that "For if I will" is the most potent clause against polygamy ever written. Raising up seed by polygamy is sensuality; raising up seed by the gospel, is spirituality. They are diametrically opposed to each other, and as "For if I will" is God's way, the gospel way of raising up seed; therefore that clause is a scintillating, a vibrating, a dynamic denunciation of polygamy. We have seized the enemy's gun, turned it on him, and blown his false interpretation to that place which John Sherman said was war—and that is where it belongs.

C. EDWARD MILLER.

ROZELLE, AUSTRALIA, 623 Darling Street, March 4, 1914.

#### Curtis-Ellmore Debate.

This debate was held March 2 to 13, at Sparta, Michigan. Brother J. F. Curtis affirmed church proposition the first six nights. Elder William Ellmore, of the nonprogressive wing of the Church of Christ, affirmed their church proposition the last six nights. The debate was interesting and educational. Those acquainted with Brother Curtis will know that our side of the question was well looked after. He was wonderfully blessed while setting up the church, showing up the apostasy, and presenting the restoration of the gospel.

Mr. Ellmore tried hard to show that there was no total

apostasy by dwelling on, "Let the wheat and tares grow together till the harvest" (Matthew 13: 30). He made light of the signs following the believer now. He tried hard to prove that they were intended merely to confirm the gospel when first established, then to cease with the apostles. He attempted to show that the gospel was complete without the signs and power; that when the gospel was confirmed at Pentecost the power ceased, and thus became separated from the gospel. He urged, What God hath put asunder let no man join together. Brother Curtis showed that the gospel and signs were inseparably joined together (Mark 16: 16, 17). He quoted Romans 1: 16, "It [the gospel] is the power of God unto salvation," hence, "what God hath joined together let no man put asunder." Mr. Ellmore floundered around Holy Spirit baptism and made light of the laying on of hands for the healing of sick.

He did not believe in this ordinance because the Devil and sinners could and did work miracles to deceive the people. He finally went to the hog pen for a miracle, which he seemed to accept as genuine. He read about a crippled man walking with crutches past an old sow and her litter of pigs, when one of the crutches struck one of the pigs and the old sow chased the cripple to a fence, where he threw down his crutches, jumped over the fence and ran away scared and cured. Brother Curtis, in reply, said, "My opponent admits that the Devil and sinners can work miracles; he admits that an old sow can work miracles; but that a Campbellite can't."

Brother Curtis produced abundant scriptural evidence as proof of a total apostasy. He also read from several Campbellite writers, such as Warlic, Chism, Franklin, and Life of Campbell, all of which agree that there was a total apostasy.

Mr. Ellmore in referring to the man child of Revelation 12 made sport of the name "authority" that Latter Day Saints gave the "baby." Brother Curtis took up the Campbellite version, the "Living Oracles," and read the name they gave the "baby," "a masculine son." Said he, "Would it not have been too bad if it had been a 'feminine son'?"

Mr. Ellmore's hobby was, "no church until Pentecost." He conceded that the terms *church* and *kingdom* were synonymous. Brother Curtis showed that the gospel of the kingdom was preached by John the Baptist (Mark 1: 1-5) and that Jesus said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 15); also, "The kingdom of God is preached, and every man *presseth into it*" (Luke 16: 16).

Brother Curtis read from Sketches of Our Pioneers, page 43; Hayden's History, page 173; Grafton, page 84; and Limerick, page 3, all of which show that the Church of Christ started in 1827. He repeatedly asked Mr. Ellmore to talk about that church, but all to no avail. Brother Curtis asked him time after time, "If you belong to the Pentecost church, what in the world are you doing in this church organized down here in 1827, by Alexander Campbell?" All he would say to that was, "I'm not going to heaven nor hell on A. Campbell's back." He started and ended at Pentecost.

After the Pentecost story, Brother Curtis picked up Ellmore's American Standard version of the Bible that he used during the debate and read from Acts 2: 47 and showed that according to his Bible he could not prove that there was a church at Pentecost. It reads, "And the Lord added 'unto them,'" not "unto the church" as it reads in the King James version, which was to be the standard of evidence in the discussion.

The Saints are stronger in the faith than before. There seemed to be some outside interest. Elders E. N. Burt and Clyde Ellis remained a few days after the debate to hold meetings. We hope to hear of good results soon.

ALVIN R. ELLIS.

WILBURTON, OKLAHOMA, March 7, 1914.

*Editors Herald:* We are glad to report as president of the Wilburton Branch that we have some faithful Saints here who are willing to do their best in helping on the Lord's work. While we have some dark places we have many things to encourage. As a district we have not received much help from the missionary force.

This is God's work and God is in this church. While some things are not just as they should be, other things come to us that cause us to rejoice. My labors this past year have been limited on account of finances and dull work and other things over which we have no control. I have done some preaching to interested audiences. I find many opportunities for preaching in Oklahoma. The schoolhouse in the country where I have been is open to us; there is very little preaching in country schoolhouses here by our people. I hope the time will soon come when I may do more in the way of reaching the world.

May all live faithful with myself that we may soon be gathered in for the coming Savior.

Your brother in Christ,

V. L. LUM.

MCKENZIE, ALABAMA, February 6, 1912.

*Editors Herald:* Many times I have promised myself, and others, too, that I would write oftener for the church papers; but when I am at work, I haven't time, and when I am not at work I have nothing to write.

Since our reunion at Dixonville, Alabama, I have been very busy, laboring at Theodore, Bay Minette, near Irvington, and at Brother Latham's, in Alabama; and at Escatawpa, Three Rivers, Bayou Casotte, Bluff Creek, Biloxi, and Gulfport, in Mississippi; and at Fairview, near Pensacola, in Florida. I find good-hearted Saints all along the line, who are trying to keep the work moving; and, in some places, they are going forward.

Under the direction of those in charge, I have devoted much of my time preaching to the Saints; and I think some good has been done. But I find in my work among the Saints that a lack of unity is greatly hindering the onward progress of the work. The admonition to "all speak the same thing," and be "perfectly joined together in the same mind and in the same judgment," is just as necessary, now, as it was when given; and "where envying and strife is, there is confusion and every evil work," is just as true now as when it was uttered. And until the Saints of God learn to "prefer one another," and cease to "strive for precedence or place in duty or privilege," their efforts will not be productive of any great amount of good.

It is quite difficult for some of us to sink self altogether out of sight and keep Christ and the good of his work to the front at all times; and yet no man or woman can ever be an effective worker for the Master until that condition of mind and soul is reached. To be "meek and lowly of heart," like the Master, is one of the essential qualifications in this great work; and the man or woman who attempts to do work for the Master without that qualification will learn, some day, that such work was done in vain.

If I am "meek and lowly of heart," and am laboring for the Master, with an eye single to his glory, it will make little difference to me whether men honor me as they should or not. I should labor on, just the same, knowing that the Lord is taking cognizance of my work, and that the reward is sure. When the Savior "came unto his own, and his own received him not," he went straight ahead, doing the work which the Father had given him to do, saying, "I receive not honor from men." And then he asked the people: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" It is not the honor we

receive from our fellow man that counts. The man or woman who insists that he or she must be honored by the people in his or her work, or even by the Saints, forgets that there is an "honor that cometh from God only," which is far more important, and for which all should seek.

If we are called of God, to labor for him, he will honor us in that work, so long as we labor with an eye single to his glory; but to refuse to work for the Lord, because men refuse to honor us in that work is certainly a serious mistake, and will result in great loss to the one who makes it.

May the Lord help us to crucify self, that Christ may live within us, and that we may be able to properly and correctly represent to the world the divine nature.

With a burning desire to do the will of the Lord, I am still in the conflict.

Box 135.

ISAAC M. SMITH.

## News from Missions

### Palestine.

We are now in the time of the latter rain. It will continue at intervals for a month or six weeks. Since the first of November until now the grass has been trying its utmost to paint the hills green. The Mount of Olives has scarcely enough grass to keep a dozen goats alive. This country is in need of some trees and some practical farming to prevent the soil from sliding from these almost barren hills, and to preserve the strength of the soil.

The Mountains of Moab, which loom up very distinctly, look as if they had been barren of grass and trees for centuries. The earth must be kept back by stone embankments or all the remaining soil would wash down into the valleys and into the sea. I can not see where there is a possibility of this country returning to the fertility it once had in the space of time intervening before the coming of Christ, unless his coming is farther off than some have thought.

It is quite true that prophecy is having its literal fulfillment in the gathering of the Jews and the building up of the waste places, but the land is in such a deplorable condition that it would make the heart of an iron man sick to gaze upon it.

We have had rain at intervals for five months, and on some of these hills there are few signs of vegetation. The land is very productive, but it is of a nature that dries very quickly, and requires much water to make it practical for farming purposes. This means that irrigation is the only practical method of farming in this country. This can be done, and it seems that this was done many years ago, as there are evidences of great cisterns on the tops of the hills, with sufficient capacity to keep large farms going through the dry season.

Along the Jordan the land is being bought up very fast by the Jews. They see the need of using the Jordan water for irrigating purposes. In the land of Goshen this is done, and the land being very fertile, yields from three to four crops a year.

Right here let me say that if the church ever intends to do mission work in this country they should purchase the land now, because in the near future the price of real estate will be so high that we will not be able to reach it.

Jaffa is to have its docks; Jerusalem its tram cars, sewers, water works, electric lights and other improvements. The railroad is soon to be in process of building from Damascus to Jerusalem, connecting this city with Beirut and Constantinople. This will make property more valuable, and this is only the beginning of advancement for this country.

We want also to take into consideration the fact that all Christians and Mohammedans are interested in this land. And besides the interest manifested by the Jews, most every denomination is purchasing land for colonization and mission work.

Just now the Ottoman Government is oppressing its subjects to the utmost in the matter of taxation. Many are forced to sell their property to escape high taxes. Every available piece of property of worth is being bought up by the Jews and Christians, and we must speak quickly if we would purchase a suitable piece of property for our work. It would take from \$12,000 to \$20,000 to provide for this work.

Furthermore, everything Protestant and everything Catholic is arrayed against our work here. Steps have been taken to prevent us from purchasing property in Jerusalem. Those who have come to our services in the past have been forbidden to do so or lose their positions. Others are offered positions in order to keep them away from us. What are we going to do in this matter? We are not in a position to offer the people work, and there is scarcely any way for them to secure employment other than to join or work for some church organization.

We have advertized quite extensively through the mails, but the people, knowing that we can not help them out in the way of employment, will not risk their positions to come to our services. Hence we have but few strangers at our meetings.

Our night school work is the only thing that is in any way giving us a chance to work. And in this we are handicapped, having no desks, or proper seats, and only twelve books for forty-three scholars. While this line of work will not materially benefit the church by gaining members for it, yet we shall win them as friends, which means a lot in this city of religious fanaticism.

Day school work is the only permanent foundation to work on, but we can not think of such a thing at present. There are many things to obtain before we can begin this work.

Before drawing this letter to a close I wish to tell of something that Elder Greene and I saw going on in the Holy Sepulcher Church. We were informed that something unusual was going on, so we went to see what was taking place. When we arrived at the church we found that we would be obliged to pass through two lines of Turkish soldiers before entering the place. Making our way to the sepulcher (?) of Christ we found over five hundred Greek Catholics massed in very closely about it, to prevent the Roman Catholics from worshipping there.

We proceeded around the sepulcher where the Roman Catholics were going from one station to another in their march to the holy (?) places in the church. The bishop was there with his scarlet-colored hat and scarlet robe. There were boy singers and attendants. Over fifty of their priests were in line. The air in the church was stifling with no ventilation whatever, as they dare not touch the windows that are closed because of removing holy dirt, or permitting some vile fowl to enter. Before the procession arrived at the sepulcher, about two companies of Turkish soldiers with bayonets fixed and guns loaded, drove the Greek Catholics from the sepulcher. They then stood guard, keeping the Greek Catholics back while the Roman Catholics worshiped there.

It sickened our very souls to see such things displayed in the name of religion. Soldiers are kept inside this church so as to prevent the Greek and Roman Catholics from getting into serious trouble and killing each other.

Here in Jerusalem, as in Rome, we were permitted to see

Catholicism in all of its pernicious workings. In the Franciscan convent we saw in a large cellar huge casks of liquor. I am sure that I could easily walk around in these casks without reaching the top with my head. In Bethlehem we saw and took the picture of two priests making whisky. In the church at Bethlehem, the same as in the Holy Sepulcher Church, soldiers are kept on guard day and night. In the Franciscan Convent there is enough gold and silver in candelabras and rubies to make the hundreds of poor wretches in Jerusalem happy. I doubt very much if all the valuables in gold and silver in this church could be hauled away in fifteen cart loads. This place truly needs the gospel of Christ.

It will be impossible to reach all of the hundreds of deceived persons, but we may be able to reach a few in time. Just now the work is at a standstill, but I am confident that we can gain ground if we are properly supported financially. This is our greatest drawback just now, and we are looking to those to whom we must look for help if we are to have what is necessary to establish the work here on a permanent basis.

In gospel bonds,

H. ARTHUR KOEHLER.

JERUSALEM, PALESTINE, French Post, Box 91,  
March 11, 1914.

## News from Branches

### Chicago, (Illinois) Central.

The hour spent in testimony and prayer on Wednesday nights is certainly a blessing to the Saints here. We are only sorry that the world can not see the folly of their worldliness, and that they are not putting forth any great effort to learn of their heavenly Father. They do not seem to look forward to a future. If they could sense the sweet influence that we the children of God enjoy in our daily lives, with a realization that it comes from God, there is no doubt but that a large majority would abandon their desires for worldly pleasures, and would fit themselves to receive the blessings of God.

It is for us, then, to become better men, women, and children, that we may show by our daily walk and talk that we have something to be thankful for, that the world at large does not have, and that those with whom we come in contact may be persuaded by our shining light.

Three Sunday school children were baptized Sunday. The work is progressing steadily.

Yours in truth,

C. L. WAINWRIGHT.

### CURRENT EVENTS.

(Continued from page 396.)

United States soldiers, the resistance being by civilians. On the 22d the Senate passed a resolution previously passed by the House justifying the President in the employment of armed forces to enforce amends for the indignities committed by Huerta representatives. Diplomatic relations have been broken; every available United States warship is plowing both Atlantic and Pacific for Mexican waters, and a full brigade of the first army division is shipping in transports from Galveston to Vera Cruz. President Wilson maintains that the taking of Vera Cruz is an act of reprisal and not of war. It is held that until Huerta either by a formal declaration or a hostile act declares war, the United States will make no

further advances other than the possible seizure of several miles of railway leading out of Vera Cruz to Mexico City. General Carranza contends that the taking of Vera Cruz is an act of hostility to all Mexicans, and seems to show sympathy for Huerta. The Constitutionalist have been warned that the United States Government will not tolerate succor for Huerta from any source, and the embargo has again been placed on arms and ammunition. While it is to be hoped that further hostilities may be avoided, the situation is serious in the extreme.

**MEDIATION ACCEPTED.**—Latest advices state that President Wilson has accepted a proposal of mediation from Brazil, Argentine and Chile for settlement of the conflict between the United States and Mexico. It is understood that the United States will not limit a settlement to the recent Tampico incident, and that the only terms on which an adjustment can be reached would eliminate Huerta, he, the Constitutionalist and forces under Zapata to be brought together by some kind of agreement. President Wilson is doubtful of a satisfactory settlement, and while, pending the attempt at adjustment no further steps will be taken to secure reparation for the indignities that have given rise to the present situation, the former plans of the Washington administration in preparation for drastic action, if finally found necessary, are being carried out.

## Miscellaneous Department

### Pastoral.

*To Those Interested in Mission Number 4:* It being contemplated by the joint council of the First Presidency and the Quorum of Twelve to publish a general epistle which will incorporate certain instructions and admonitions which will apply to the entire missionary staff, I do not enter into many details of a general character, but rather confine myself to that which applies to Mission number 4 in particular.

In the following districts the brethren named will labor, receiving directions from and reporting to the first named, he being assistant in charge.

**Kirtland:** Richard Baldwin, 98 Oakland Avenue, Sharon, Pennsylvania; F. G. Pitt, J. M. Hardin, who extend their labors to the Ohio District; John Jones, M. W. Liston, M. E. Thomas, the latter being in charge of Kirtland Temple during the summer months, and later under the charge of the minister in general charge.

**Pittsburg:** James McConaughy, 971 Haynes Street, Akron, Ohio; James Pycock, J. E. Bishop, John D. Carlisle.

**The Virginias:** L. G. Burdick, Route 50, Transfer, Pennsylvania; Fred Moser, H. E. Winnegar.

**Ohio District:** N. L. Booker, Wellston, Ohio; C. E. Bozarth, W. C. Neville.

**Southern Indiana:** J. W. Metcalf, Kansas Street, Independence, Missouri; Jacob G. Halb, L. C. Moore, F. A. Rowe.

**Kentucky and Tennessee:** Jesse Roberts, West Short Street, Independence, Missouri; J. R. McLain, S. E. Dickson, C. A. Nolan.

Bishop J. A. Becker will labor in Kirtland, Pittsburg, and Ohio districts, reporting to Richard Baldwin.

As all the ministry may not be fully acquainted with the most approved plans of drafting articles of debate, you are advised to consult with the minister in general charge before signing such agreements. As it will work injury to none, but may more perfectly guard the general interests of the church at large, you are admonished to ordain none to the

priesthood until consultation is had with the president of the mission.

Please forward to assistant ministers not later than three days after the close of June, September, December, and February report for the quarter preceding. The assistants will please provide their men with the necessary blanks.

The primary purpose of sending missionaries out is to get the gospel into new localities where new branches may be raised up, and when organized left to the care of the local workers. We expect that during the year every man will do himself and the church justice by occupying according to his calling.

I will deem it a favor to hear from the missionaries occasionally in a general way. You are of course expected to be in such close communication with the assistant in charge that he may know at all times where you are laboring, and where you contemplate your next location will be. By observing these rules we will work all the more harmoniously together.

May heaven's richest blessings crown the laborers of the ensuing year.

Your colaborer for the cause of truth,

R. C. RUSSELL,

Minister in General Charge of Mission Number 4.

CHATHAM, ONTARIO, 135 Selkirk Street.

### Quorum Notice.

HIGH PRIESTS.

To the Members of the Quorum of High Priests; Greeting: With the passing of the General Conference, there has been made changes in the field of labor assigned to some. The pale reaper took from our ranks six of our number last conference year; and there were several recommended and in-dorsed for ordination this spring. These changes, together with whatever changes may have occurred since the mailing of your last report to the secretary, will necessitate the re-arranging of the alphabetical list for our 1914 annual. Permit me to urge that you read with interest and a desire to aid the secretary the paragraph beginning on page 36 of the annual of last year, under the caption "Attention."

Hope to hear soon from all who up to date have not furnished me their post office address for the coming conference year.

Your fellow servant,

ROB'T M. ELVIN, Secretary.

LAMONI, IOWA, April 24, 1914.

### Conference Notices.

Southern Michigan and Northern Indiana will meet with Grand Rapids Michigan Branch, June 13 and 14. All reports of branches and ministry should be in hands of district secretary by the 10th. Do not forget collection for secretary and district expenses, which should be taken up May 24, and forwarded to the secretary as soon as possible thereafter. Take car at depot going south, transfer to Lafayette car, get off at Madison Square, ask for Board of Trade Hall, or phone 31873 and some one will go to the depot to meet you; or drop a card to E. K. Evans, 517-519 Ottawa Avenue, Northwest, telling him what train you will arrive on, and he will see that you are met. Anyone arriving in the city and wanting help or information may call his phone, 6011 Citizens. G. A. Smith, president; W. P. Buckley, secretary, Route 3, Jackson, Michigan.

### Convention Notices.

Montana District Sunday school will convene at Bozeman, June 5, at 10.30 a. m. William J. Murray, secretary.

Massachusetts Sunday school and Religio will convene in Saints' church, New Bedford, May 9, at 2.30 p. m., continuing over Sunday. Ora Viola Holmes, Diamond Hill, Rhode Island; Calvin C. Sears, 15 Sycamore Street, Winter Hill, Massachusetts, secretaries.

### Notice to Northern Illinois Saints.

The branch at Sandwich, Illinois, will hold a two-day meeting May 9 and 10. All Saints of this district and others are invited to meet with us. Good speakers. Sandwich has not had a meeting of this character for many a year, so come and help us to establish the work here. Order of meetings will be announced later. Visiting Saints will be

cared for. If coming, notify Elder Henry Williams, Sandwich, Illinois, or 343 South Forty-first Avenue, Chicago, Illinois.

### To Locate Lucy Drazey.

Anyone knowing the whereabouts of Lucy Drazey, until nine months ago residing at Climax Springs, Missouri, please notify Henry Drazey, 5639 South Fourth Street, Saint Joseph, Missouri.

### Notice Concerning Hymnals.

A request has come to the manager to have a character note hymnal published. This can not be done unless there are enough pledges to pay for the edition. How many of the Saints would buy one?

### Abstract Wanted.

Anyone having an abstract of the Temple Lot Suit that would care to part with same, address the undersigned, stating price.

J. MACHARDIN, Uniopolis, Ohio.

### Address.

Emma Burton, Holden, Missouri.

### Married.

RANGE—MINER.—At Saints' church, San Jose, California, April 12, 1914, Brother Alma Dale Range and Miss Deborah Miner were united in the happy bonds of matrimony. Elder C. W. Hawkins, pastor of the San Jose Branch, pronounced the pleasing words that made them husband and wife. May peace and happiness attend them through life. C. W. Hawkins.

### Died.

CLARK.—George Francis, son of Brother and Sister S. S. Clark, was born in Glenwood, Iowa, August 12, 1885; died at his home in Tabor, Iowa, April 10, 1914. He was baptized January 21, 1894, and was a faithful member until death. Although an invalid for years, he was kind, patient, and loving, looking on the bright side of life. Besides parents, he leaves two brothers, two sisters, James S., William L., Lillie M., Irene V. Short services were held at his home in Tabor, April 12, and remains were taken to Glenwood, where services were held in the Latter Day Saints' church at 2 p. m., conducted by W. E. Haden, of Independence, Missouri. Burial in the family lot at Glenwood.

MUIRHEAD.—Sister Sarah Ann Muirhead, wife of Brother James R. Muirhead, of Rosedale, British Columbia, was born at Lucknow, Ontario, March 27, 1876; died March 1, 1914. She leaves husband, six children, father, mother, and a host of friends. Sister Muirhead was called upon to meet an opposition that few are called to face; she withstanding without flinching or making a compromise with the opposers. She became identified with the church in November, 1899, baptized by Daniel Macgregor. Hers was one of the largest funerals ever held in the community, evidencing the respect of all. A noble woman has gone to her reward. Sermon by William Johnson, of Seattle.

EATON.—Mary E. Eaton was born May 14, 1853, at Deer Isle, Maine; died of cancer April 2, 1914, after suffering nearly a year. Her husband, Samuel Eaton, died seven years ago. She was baptized March 7, 1866, by George W. Eaton; confirmed by John Landers. She lived steadfast to the end. She leaves three sons, one granddaughter, five brothers, one sister, many friends. Services at the home, E. Joice in charge; sermon by J. J. Billings; interment in Gray's Hill Cemetery, Deer Isle.

NOFTSGER.—Margaret Dotson was born in Park County, Indiana, September 14, 1849. She professed faith in Christ in her fifteenth year. During the later years of her life she gave preference to the restored gospel. She married Josiah S. Noftsger, September 14, 1868. To them were born six sons, five of whom were present at time of decease, which occurred at her home two miles north of Lamoni, Iowa, March 30, 1914. Funeral April 1, in charge of I. A. Monroe, sermon by Rob't. M. Elvin, from John 3: 15. Interment in Lily Cemetery.

LAMBKIN.—Sister Margaret J. Lambkin, beloved wife of

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Brother George Lambkin, was born December 22, 1836; died near Clavering, Ontario, April 12, 1914. She was baptized August 12, 1904, by Fred Gregory. Services in Latter Day Saints' chapel at Clavering by W. D. Ellis; interment in Warton Cemetery.

pendence, Missouri; nieces and nephews.  
 McCLENAHAN.—Mary Ida Skank was born January 12, 1850, in Park County, Indiana; died March 23, 1914, at Mapleton, Kansas. She came with her parents to Mills County, Iowa, in 1864. Married Augustus McClenahan, October 23, 1872. United with Reorganized Latter Day Saints Church in 1871. Her husband and one son preceded her to the better land. She leaves to mourn two sons, four daughters: R. W. and R. V., Mrs. A. J. Noblitt and Mrs. Hugh Jones, of Henderson, Iowa; Mrs. C. A. Gamet and Mrs. R. E. Stone, of Mapleton, Kansas; two brothers and five sisters: R. S., of Red Oak, Iowa; Theodore, of Burke, South Dakota; Mrs. William Fletcher of Winside, Nebraska; Mrs. Frank Shinn, of Carson, Iowa; Mrs. F. M. Shinn, of Clarinda, Iowa; Mrs. J. Fritcher, of Henderson, Iowa; Mrs. William Lewis, of Macedonia, Iowa. She died in the hope of a glorious resurrection. Services in Methodist church, Henderson, Iowa, by C. Scott, assisted by Thomas A. Hougas.

**THE SAINTS' HERALD**

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Managing Editor.

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

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Prison walls can not control  
 The flight, the freedom of the soul.—Anon.

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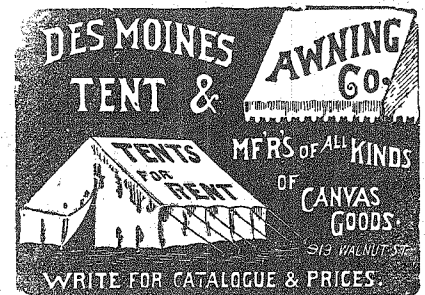
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, MAY 6, 1914

NUMBER 18

## Editorial

### THE FIGURES AT THE DOOR.

(Synopsis of a sermon by Elbert A. Smith at Lamoni, Iowa, March 1, 1914. Reported by Elizabeth France.)

*"Behold I stand at the door and knock."*

*"Sin croucheth at the door."*

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.—Deuteronomy 30:15-19.

The language that we have just read was uttered many centuries ago, but it is still vital, and if we keep our eyes open we can see the force of it. God says, I have set before you life and death, good and evil, and you may choose this day which you will have. And it is still a fact that for those who choose evil the consequences are death; surely spiritual, and in many cases physical death.

#### THE PRIMROSE PATH TO RUIN.

And it is still true that thousands and thousands of men and women, yes, whole communities and even nations who make this choice, come to that inevitable end. We have read the history of Rome and of Sodom and Pompeii and we know what the consequences are. The same old choice still rests before nations and before individuals, and God still sets before them good and evil, life and death.

I have two texts this morning that I wish to use together. The first is found in the third chapter of Revelation, twentieth verse, where the Master says: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And the other is found in Genesis, where the statement is

made, "sin lieth at the door"; or as another version has it, "sin croucheth at the door."

Here is a striking contrast suggested by these two figures waiting at the door of every man, of every community. As we open the door and look out, framed in the bright sunlight we see the blessed face of the Master. He is standing there waiting to come in. As we sometimes sing from Zion's Praises:

Behold the Savior at your door, your kindest, truest friend  
Is seeking entrance to your heart, your life with his to blend.  
The Savior's knocking at your door and asking entrance in;  
He's knocking, asking o'er and o'er. 'Oh, open unto him.

But what is that dark shape that we see in the shadow of the door? That is the contrast. Evil croucheth at your door and is also asking entrance in. Every individual sooner or later must determine which one shall come into his heart and into his home, because these two can not dwell long together in the same heart or in the same home.

#### NATIONS MUST CHOOSE.

There is a principle involved here that we believe has its application to nations and churches and communities and individuals. So far as nations are concerned we do not need to go beyond the history of our own country to find a most striking example of the truthfulness of that great principle.

We are told in the Book of Mormon that God ordained this land to be a land of liberty; that he caused Columbus to come over here and discover it; that he moved on the hearts of men in many nations to come here and seek liberty. History sustains that thought, because strong, intelligent, and noble men and women came from England and Germany and France. As Longfellow expresses it, "God sifted three kingdoms to find seed for that planting."

God stood at the door of the new nation and he came in and brought with him the blessings of liberty,—intellectual, political, and religious.

**"THE DEADLY ORIGINAL SIN OF THIS REPUBLIC."**

But an evil shape stood in the shadow at the doorway. It was African negro slavery. And the people invited it in and permitted it to come in with these

good things. Behold, evil croucheth at the door. We read that away back yonder the sons of God came together for a council, and the significant statement is made that Satan came also.

Even while our forefathers were drafting the resounding phrases of the Declaration of Independence for themselves and the great Constitution to safeguard their own liberties, they were riveting chains on the limbs of the black man.

After they had fought for their own political freedom and had obtained it, and came together to draft the Constitution, God was there. We are told in the Doctrine and Covenants that God said: "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose."

And so President Wilson tells us in his history of the United States that when the delegates came together, George Washington said to them, "Gentlemen, the event is in the hands of God."

Yes, God was in the Constitution. But evil also was crouching at the door, and it is just as true that to a limited extent the Devil entered into the Constitution.

I will quote from the writings of Hannis Taylor, LL. D., of the University of Edinburgh, in his book on The History and Growth of the American Constitution. He says:

The deadly original sin of this Republic was African slavery, which had crept into all the colonies prior to the Revolution. Finally in 1789 the North and South covenanted together in what is known as the "compromises of the Constitution" to perpetuate it by law for ever.

And so later when people began to see the nature of this thing, they found that it was entrenched in the Constitution. Legislators, reformers, and the courts were powerless temporarily because it was entrenched in the Constitution. And it never was driven from there until Lincoln signed the Emancipation Proclamation, January, 1863, and the thirteenth amendment was adopted in 1865, which declared that no man should be kept in servitude excepting as punishment for crime of which he had been duly convicted before a court of the land. And so finally it was rejected. But a bloody and costly war was the penalty of a wrong choice at the beginning.

And so now under the Constitution we have great blessings of liberty, but we still have evils, although not entrenched in the Constitution, yet hiding under the flag and actually claiming its protection. It is not necessary perhaps to specify them; but you know that in every community where the saloon is licensed and where the vice district is recognized by law or authority, those evils are hiding under the protection of the flag. Any man who has a son serving in the militia or as a policeman may some time see that son called out to defend with his life the property

rights and very existence of those great evils that are entrenched under the protection of the flag. Every citizen who pays taxes helps to sustain them by affording them protection of law in that way.

#### AS APPLIED TO THE CHURCH.

We believe this principle is also applicable to an extent to the church. We believe that God organized this great church in these last days, that he restored to it the old primitive gospel. He gave it the old blessings, and the old church organization. It was the answer to Alexander Campbell's prayer, "We want the old gospel back, and sustained by the ancient order of things." It was the fulfillment of John Wesley's prophecy wherein he said that God would shortly "arise to maintain his own cause and set up his own kingdom."

And so God stood at the door; and he came in with these choice blessings. He certainly did bless the people, and the church prospered, and missionaries were sent abroad in all the world. It was like olden times when God said to the church at Philadelphia, "Behold, I have set before thee an open door, and no man can shut it."

#### WHEN EVIL CAME IN.

But what was that dark evil that was crouching at the door of the church, and that finally came in and brought with it a train of attendant evils? I do not need to tell you what it was. I do not need to name it. You are familiar with the history of the church and with the dark apostasy that followed.

So you see we must be on our guard even in the church; like the old Pilgrim fathers when they went to church in this new country and carried their old flintlocks with them and had their cannon mounted on the roof of the church. They were watching against an enemy. And we must watch against an enemy; not, however, an enemy of flesh and blood, for as the Apostle Paul says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And he exhorts us that we shall be armed, that we shall have our feet shod with the preparation of the gospel of peace, that we shall take the shield of faith, and that we shall have the helmet of salvation and the sword of the Spirit, and that we shall pray always.

So God wants us to be on our guard against those evils that may possibly creep into the church. I am glad that we have a class of people that are and have been on their guard in the church. There is no danger that we shall repeat the errors of the past; but there are other evils that may come in if we do not watch. I am glad we have a class of people who are constantly on their guard. If they think the

rights of the people are in any way in jeopardy they instantly raise their voices, as they did yesterday in the stake conference, and as they frequently do in the General Conference. Sometimes we get a little vexed at this class of people; but still we believe it is necessary that we should have watchmen in the church and watchmen on the tower.

#### WATCHMEN, NOT WATCHDOGS.

Some one said that we need "watchdogs" in the church. I do not agree with him. I do not like that term. I do not think we need watchdogs in the church. A watchdog has not brains enough always to discriminate between a menace and an overture of kindness. We want watchmen. It takes brains to be a watchman, and it takes judgment and spirituality, so that one can see and discriminate between an actual and an imaginary danger.

A few weeks ago some of the natives down in Mexico were driving a little flock of sheep into the City of Mexico, and some of the watchmen, seeing the cloud of dust that was stirred up, imagined that the whole rebel army was coming, and pretty soon the entire city was in an uproar. We do not want the whole church to become stirred up over the cries of a few watchmen who chance to see a little, insignificant cloud of dust; neither to be mistaken when there is an actual and real danger.

I was reading a little story of the last fight of the Pawnee Indians. They were encamped on their hunting grounds, hunting the buffalo as was their custom annually and their ancient enemy, the Sioux, came against them in great numbers. The watchmen of the Pawnees saw them coming. But the crafty Sioux had covered their heads with their blankets and lay along the necks of their horses, so the Pawnee thought it was a herd of buffalo, and they raised the cry, "The Great Spirit is sending the buffalo into our camp." But the next they knew the Sioux were upon them, and they broke the power of the Pawnee nation so that it never did recover.

We want watchmen that can see and not be deceived when there is real danger coming. We want a people who will pay attention to the warnings that the watchmen give. There have been warnings given from those set to watch over the flock, and the people have said, "These watchmen are deceived; it is not a menace but a blessing." What good is a watchman if the camp refuses to hear his warning? We need to be on our guard; we need to be faithful and spiritual, and we need the blessings of God that we may not be deceived.

#### AT THE DOOR OF THE INDIVIDUAL.

We come now to the third and last application—that of the individual. In the life of every individual there is this choice between good and evil. Sooner

or later in his life, and perhaps repeatedly, he is called upon to choose between good and evil, between life and death. It would be a fine thing if we could make the choice once for all and never have to make it again. But our free agency is ours. We can not give away to-day the free agency of to-morrow; we must determine our course to-morrow just as we do to-day. But when we choose right day after day it becomes easier, it becomes habitual for us to do that which is right; but if we do the wrong it also becomes easy and habitual for us to do that which is wrong.

#### GOD WANTS NO SLAVES.

Away back yonder in the beginning God gave man his free agency, gave him the choice between good and evil. Some one says, Why didn't God fix it some way so that man could not sin? Perhaps you are a father. Why not try it yourself? If you have a son, fix some nice room upstairs where nobody can ever come to him, and put bars over the windows and doors, put him in and lock the door and keep him there. He will never come in contact with the evils of this world. Nobody will ever bring him down into bondage.

But you say, "I want my son to be free, and though no one else should enslave him, he would be *my* slave."

God is just like you, in that particular; he wants all men to be free. He wants his children to be free. And if we had not our free agency, though no one else could enslave us, we would be God's slaves. God does not want *slaves*; he wants *colaborers*. He wants men who are free because they know the truth and because that truth has made them free.

Every individual who has any strength at all realizes that there is a struggle going on in his own nature between good and evil. Why of course there is, because both God and the Devil want that man or woman. All men more or less have been conscious of that condition. Whittier tells about it in his poem, of the two voices. Tennyson speaks about it also in one of his poems:

Where is one that, born of woman, altogether can escape  
From the lower world within him, moods of tiger, or of ape?

The Apostle Paul speaks about it where he says, "When I would do good, evil is present with me."

The Book of Mormon speaks about it where it says that that which inviteth and enticeth to do good is of God, but that which inviteth and enticeth to do evil is of the Devil. And so these contending forces go on, and we must make our choice, which we will choose and which we will serve. Our personal welfare depends upon the choice that we shall make.

#### THE FALL OF MAN A SELF-EVIDENT FACT.

Man fell in the beginning because he made the wrong choice. "Well," some one says, "is the fall of

man a scientific fact? Is it an actuality?" It seems to me that the fall of man is a self-evident fact. If we assume that he was created in the image of God and just a little lower than the angels, we have only to look around us in the world to see the evidences that he has fallen. Man individually and collectively is living far below his possibilities. But if we assume that he was created only equal with the animals and came up through the animals by the law of evolution, and had no superiority over them on the start, still we have evidence that he has fallen, because he is actually lower than the animals in many instances.

I will read you a little extract from the writings of a scientist on this subject, that I trust will not be too offensive. I quote James Foster Scott, B. A. (of Yale University), M. D. C. M. (Edinburgh University) in his book *The Sexual Instinct*. He declares: "The brutes are far purer in their desires and cleaner in their methods than the lewd part of humanity."—Page 79. Again he says: "By sinking to a depth of infamy far below the level of any examples to be found among the brutes, the unchaste members of the human family have transmitted the filthy venereal diseases through the ages, while the lower animals are exempt."—Page 83.

Three times in his book he emphasizes the fact that man has fallen lower than the brutes in that particular—the social evil. We do not need to mention intemperance and other things of which the animals are not guilty. So though we were to assume that man started as an equal with the animals, he has certainly fallen, because he has gone to depths and suffered penalties unknown to the animals. The fall of man is a self-evident fact. That fall it seems to us should be just as evident to philosophy and science as it is to theology.

What is the recovery? The recovery is not alone through education and civilization, because these evils of which this man has written, the worst of which I have not dared to read to you, flourish most in the higher civilizations. The great civilization of Rome went down because of them. They flourish in the great centers of art and education.

#### WHY JESUS KNOCKS AT THE DOOR.

There is only one thing that will save man, and that is redemption. That is why Jesus Christ stands knocking at the door.

If the fall of man is self-evident, the necessity of the mission of Jesus Christ with the gospel of salvation for the redemption of man is also self-evident. And humanity can never recover from its fallen condition until that fact is recognized and the gospel of Jesus Christ is accepted in all its simplicity and power.

#### PARABLE OF THE BUILDER WHO CHEATED HIMSELF.

In conclusion I wish to call your attention to a little modern parable that originated with Edwin Markham. In the story he told of a certain poor man who was without a home. He had no place to shelter his wife and children. He was in abject poverty. A good rich Samaritan saw his condition, took pity on him, and came to him and said, "I want you to build a house on a sunny hillside. I will pay you for your time, and I want you to put good material and good workmanship into it. I am going away on a journey and by and by I will come back and settle with you."

And so the poor man thought, What a splendid opportunity! And he started in to cheat; working slowly by the day, and lengthening out his job; putting in poor material, inferior nails, and bad workmanship.

Finally when the house was finished, the rich man came back. And the poor man said to him, "The house is done."

The rich man replied, "Good; here is the deed to it; it is yours. I had it built for you to live in."

Then the poor man said, "Ah, if I had only known that I was building my own house!"

He thought he was cheating the other man, but all the time he was cheating himself.

And so we go through life, and sometimes we think we are cheating our neighbor, or cheating God, but we are only cheating ourselves. We are building character that will be ours, not some one else's; ours not here alone, but for ever and for ever. May God help us to make a wise choice and happily abide the consequences is our prayer.

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#### CURRENT EVENTS.

##### SECULAR AND RELIGIOUS.

UNITED STATES AND MEXICO.—Generals Huerta and Carranza have accepted the proposal of Brazil, Argentina, and Chile for mediation. The United States and Huerta have agreed to an armistice so far as United States and Federal forces are concerned. Carranza has declined to be a party to an armistice in connection with the international war. He insists that the matter of mediation has a bearing only on the differences between Mexico and United States. The United States makes the composing of conflicting elements in Mexico an essential in the settlement of the general conflict. The South American authorities represented in the mediation movement are prepared to submit propositions for adjudication of the differences between United States and the contending parties in Mexico. General Funston has reached Vera Cruz and is in command. What is described as civil government administered by

(Continued on page 437.)

## Original Articles

### CONSISTENT DEVELOPMENT.

(Synopsis of a sermon delivered at Lamoni, Iowa, Easter Sunday, April 12, 1914, by Elder E. D. Moore.)

From John's gospel, twelfth chapter and thirty-second verse, we read the words of the Savior:

And I, if I be lifted up from the earth, will draw all men unto me.

In addition to this we read:

And they took Jesus, and led him away. And he bearing the cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst.—John 19: 16-18.

In still another place (Acts 4: 33), we read:

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Here is the statement of the Master. The next passage tells us he was lifted up. The writer of the Acts shows that the heaven was already working.

### RESURRECTION.

The wonderful event about which our thoughts should center to-day is indeed a momentous one—perhaps the greatest and most important the world has ever known. The writers of the gospels tell very little of the early years of the life of Christ; they leave unmentioned many historical facts that would be of interest; they give comparatively little of the conversation and teachings of Jesus; but a large part of each gospel is devoted to the wonderful events clustering around the death and resurrection of their Leader.

Later New Testament writers quote very few of the words and teachings of Jesus, evidently giving proper credence to them, but placing greatest stress upon this extraordinary event—the resurrection of the Savior. "With great power gave the apostles witness of the resurrection of the Lord Jesus."

For a text, we should like to use the words of the Master, quoted at the beginning, as a basis for a few thoughts on a phase of the resurrection and atonement: "And I, if I be lifted up from the earth, will draw all men unto me."

This season of the year causes us to especially observe the forces of nature everywhere at work, opposing the law of gravitation by the operation of that power which draws all vegetation upward to development and maturity and fruition.

Man has not been fully able to comprehend the principle of growth and springing life; he sees the operation and notes the effect, but is unable to fully explain the causes.

There are some who seriously question the prin-

ciple of resurrection, regarding it as unreasonable and inexplicable, but many things are of themselves and alone unsusceptible of our comprehension. If we were to produce for your inspection a mariner's compass, with its needle ever pointing to the magnetic pole, no outward and solid demonstration is available to explain the cause. Yet it continues uninterruptedly on in its work.

We may not all of us fully understand the details involved in the atonement of Christ, but it still remains an important and overshadowing factor in our moral and spiritual development.

### SOME TRAITS OF JESUS CONSIDERED.

It may be well to consider some of the traits in the character of Christ as a man, and thus discover some of the ways in which he will appeal to us in drawing us unto him. He is quoted by John as saying that he did always the things that pleased the Father. This is a strong statement but a true one, and perhaps the secret of his success as a Son of God among men.

Let us consider some of the ways in which he pleased the Father.

### REASONABLE SPIRITUALITY.

First, we take up his spirituality.

There are those among our young friends who are prone to lightly consider or entirely disregard this valuable principle because they have observed those who have claimed to be spiritual and were not. In viewing the limited panorama of life so recently spread before them, they have beheld, now and then, specimens of pharisaical hypocrisy, and becoming disgusted with the sham, have hastily judged many innocent ones by these offenders. Because there are a few who wear their religion as a cloak to hide their hideousness, while inwardly they are as whited sepulchers, these observers have often failed to give proper credit to this valuable trait in character building.

We believe the spirituality of the Savior was based on his purity of heart. His communion with God and association with man eliminated tendencies to selfishness and left him pure and clean and holy.

The spirituality of the Savior was not acquired by the torture of his flesh nor by undue isolation from men. He fasted and prayed as was necessary, but developed his strength and the application of his spiritual power by his association with men; not in the principle of segregation.

### LIBERTY IN SUBJECTION.

We note now the subjection of Christ. He was always ready to do the will of God, whether the effort was easy or difficult. There was no cringing, abject

fear, but an independent, open, free obedience to the mandates of a higher power—his Father and ours.

We often hear it said by those who have had little experience, that they do not care to be tied down in church work—they want to be free and strong and independent. The strength of newly acquired maturity must be tested and tried and enjoyed.

This latter phase is a just one. The strength and power of youthful energy must be developed and utilized; it is needed by the church and society. It is well, though, that we understand the meaning of true independence. We should remember that men and nations are judged by their use of liberty. Oft-times the trying out of our liberties leads us into license; the use of license into sin, sin into death and destruction. The wages of sin is death.

True independence is real subjection—subjection to a higher and better power that will really make us strong and true and useful to our fellow men.

#### CULTIVATED SYMPATHY.

We see the sympathy of our Savior always manifested. Being with men in all their goings and comings, he was able to fully sympathize with them in their sorrows and rejoice in their joys.

It is recorded in the seventh chapter of Luke's writings that Jesus and his disciples were passing along toward the city of Nain and met a funeral procession. Some men, accompanied by a great number from the city, were carrying out the body of the only son of a widow. The bereft mother was grief-stricken as only such mothers can be. Jesus seemed to fully sense her sorrow; he was willing to carry some of the excessive grief of sorrowing motherhood, always so poignantly sensed on such occasions. He was willing to carry some of the burdens of sorrow. He was able to do more than this—and did it. While sympathy and grief in this time of sorrow were more than acceptable, he used the power given him, and restored the life of the son and gave him back to the mother, a living evidence of his sympathy.

Sympathy has always been a dominating force in the lives of our best loved great men. As an example among the many, we mention only one, Abraham Lincoln. Torn with grief and remorse at the sorrow and distress all about him, burdened with responsibility, and fully sensing that the men on each side in the mighty conflict between the armies of a divided Nation were confident they were right, he still had time to display his intense sympathy. Here and there he touched the youthful head of some son of a weeping mother and gave him back to her. Ever and anon listening to the pleas of the suffering, and with heart torn and bleeding, he gave of his mighty sympathy and service to those around him.

Our sympathy gives us opportunity, day by day, to touch the heartstrings of our friends and cause music and joy to reign where before was sorrow and suffering. This old world, with its many fickle conditions, makes many demands on our sympathy, yet we often fearfully turn away, hesitating, lest we be not able to properly clothe our sentiments. There is an insistent demand that we cultivate the traits of sympathy and loving-kindness.

#### STRENGTH IN SUBMISSION.

Strength is the fourth dominating force in the life of Christ that we shall consider at this time. It is charged by some that the mission of Christ showed monumental weakness because his enemies took him and killed him. They tell us that his other good qualities were not balanced with strength. Let us see:

Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—John 10: 17, 18.

Is not this glorious strength? The power of Christ was not manifested in resistance to those who sought his life, but in the conquering of sin and sorrow, ignorance and death.

#### CHURCH AND SERVICE.

It may be well now to consider another phase of moving Christward.

It was asked of your speaker at one time: "What is the use of churches? Why so much organization? Isn't it just as well to live good, moral lives and not waste so much time on churches and churchgoing?"

Let us consider this.

When the printer wishes to produce a printed page for our perusal, he does not go to the case or the typesetting machine and fill the chase with jumbled characters, run it through the press, and present it to us as a finished product. On the contrary, it requires much care and skill to form the pieces of metal into proper order and according to the usages of the language employed, to express thought. There must be an entire correlation of integral parts that the whole may be perfect.

Briefly speaking, the object of the church and religion is *service*. Because man is a social being, there has been provision made for his development by service to his fellow men. God does not need our service in the sense of our assisting him personally. He is all-powerful and has all helpful agencies, much more powerful than we can comprehend, at his direct command. He does, however, want us to develop those qualities that shall make us more and more effective among his children, and that is by our effective service.

The natural tendency in man when left alone is downward. Without God and righteousness there is a constant reversion to barbarism. If this were not so there would be no need of the constant fight against sin and degradation. Degeneration comes from the lack of effort, consistent effort, to build character.

It is sometimes charged against us that our church organization still leaves us rich and poor, weak and strong. True, even with all the laws in operation, there will be some inequalities. There are hereditary tendencies; there are educational tastes; there are many features in life that must be considered when we think of equality. These things are what develop service; the weak need the help of the strong; the poor require the assistance of the rich. There must be a correlation of integral parts.

The consistent doubter sometimes says—and we should much rather argue with a consistent doubter than with one who has no opinions—that it doesn't matter so much, anyway, for there is good in all the churches. We agree that there must be some good in most any religion. Of course the creeds of most of them must be wrong, from the fact that God has said they were, and those who believe in them prove it by constantly changing them.

The only church that can be accepted of God is the one that is organized to develop at least the principles enumerated: Spirituality, subjection or submissiveness, sympathy, and strength. The beliefs and laws of the church must be based on sound principles that require no change to meet new demands.

#### PRIESTHOOD FOR DEVELOPMENT.

There must be a priesthood, authorized of God and qualified to properly teach those who desire to learn. It is not enough for a man to feel that he has the sanction of God to teach men the principles of eternal life, for he might base his teachings on wrong premises. There must be in God's church among men that organization that he left on earth, that through it he may be able to draw all men unto him. There must be the deacon to minister to a form of our personal or temporal needs. Teachers are required to perform the essential spiritual and temporal duties in being with the church. The priest's work in visiting the members in their homes in pastoral capacity is very important. Then there are the elders, the high priests, and the patriarchs, with their various local and general duties as pastors and teachers of the word. Of course we must have the seventies and apostles and presidents to properly proselyte and generally correlate the integral parts.

All these officers are placed in the church, not only to develop the officers, but to help the membership to higher and better usefulness. They are as essen-

tial in their various callings now as they were when Christ placed them there after seeing the needs of man from a personal and divine standpoint.

To be sure, we may not upon entering the work, understand all the functions of the officers nor the need of all the principles governing us, but we must go on, step by step, until we reach the glorious condition to which Christ is drawing us, where we may have the association of the Father and the Son and Holy Ghost, together with those who have learned to love them. We shall know all then that we do now,—and more.

#### GOSPEL PRINCIPLES WOVEN INTO FIBERS OF LIFE.

The gospel principles are to become a part of our lives. We are to make our religious beliefs not a jumble, hurriedly pieced together and presented to God, but a careful arrangement of consistency and logic.

Then we should not regard our religion as a Sunday garment only, worn on the outside and easily injured, but because it is a part of us it will be with us when we need it—all the time. We must base our lives on the fundamental principles of the gospel and pass on into the newer and higher realms.

#### ELEMENTAL STEPS NECESSARY.

When we learn the alphabet in our childhood we must advance step by step. We may tire of the laborious processes of education. First, we usually learn the letters, in one way or another. We later arrange the letters into words. Words must then be formed into sentences. Sentences must be placed in proper sequence to express our thoughts. Thoughts must be selected and considered to properly express our sentiments. Tired though we may be, our teachers and parents do not allow us to give up because we are weary and unable to understand the difficult art of composition at the beginning. We are urged to go on and on, a little at a time, and all will be well.

When a child at our mother's knee, she might attempt to explain the mysteries of trigonometry, biology, astronomy, or some others of the branches of higher learning. Though the words used were the best at her command in the language, we could not comprehend. Neither the mother nor the words are at fault. Our intelligence had not advanced far enough; yet the standing and value of these subjects were not in the least affected. We must work and wait till we make the necessary progress to fully understand those things, then the same mother and the same words will be effective with us.

When we get a little older and enter into these or other lines of advanced learning we do not leave our first learning of the alphabet behind. We may for-

get having taken the first steps, but they are constantly employed—they are a part of our lives.

In our advancement in the service of the gospel we pass through much the same stages, yet there are those who disdain to take the elemental steps, become discouraged, and drop out. The fundamentals of the gospel may be forgotten in our onward progress, but they are there all the time—the gospel must be a part of our lives as truly as the knowledge of the alphabet is a part of our education.

#### EFFICIENCY DEMANDED.

The world and the church are demanding from our young people the efficiency that the gospel brings. The business man may not call it the working out of the gospel. It may be called "making good," it may be called qualification, it may be termed strength of character, but whatever it is called, it means the available efficiency that the teachings of the gospel affords. It will not be worn as an outer garment only. It may not consist of an embossed diploma, even though such things are ordinarily essential and indicate preparation. The efficiency that our friends in the church and out of it demand is that which embodies spirituality, submissiveness, sympathy, and strength, with the special education and training that have all become part of our lives.

There may be some things that deter our progress. Some pleasures, of themselves neutral in quality, may be detrimental because they hinder us from giving proper attention and consideration to our Christian education, but we should consistently and carefully advance, being willing to take the necessary steps to make the growth demanded.

By noting the traits enumerated of Christ, along with the other beautiful features of his life that enabled him to please the Father, we shall find they are practical and useful. God demands that we serve him by serving his people. We can best serve his people in an organization established and recognized by him. Christ has been lifted up. He will draw all men unto him, through the church which properly observes his method. We have the church, the opportunity; shall we make the consistent efforts necessary that his power may be made manifest in us?

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There are evergreen men and women in the world, praise be to God!—not many of them, but a few. The sun of our prosperity makes the green of their friendship no brighter, and the frost of our adversity kills not the leaves of their affection.—Jerome K. Jerome.

The cross of Christ is such a burden as sails are to a ship, or wings to a bird—a burden that carries us onward to our desired home.—Samuel Rutherford.

#### CAN WE LOSE A KNOWLEDGE OF THE DOCTRINE?

Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17.)

This is surely one of the most wonderful promises ever made to needy man. It is his greatest safeguard against deception and error. Its fulfillment is specially needed in this age of so many offerings of the "truth" in regard to religion, each contradicting the other in many points, yet all claiming to be the "narrow way."

We must admit that men by their own wisdom have failed to find God (at least a God who is the same, and demands the same thing of all). If, therefore, the wisdom, effort, and research of man alone can not demonstrate the fact of the "truth" as to which among all the offerings of doctrine in our age is the "doctrine of Christ," then our surety lies in depending upon the fulfillment of this wonderful promise.

#### HOW TO OBTAIN THE PROMISE.

The doing of the will of the Father, according to the statement of Christ, is the only way the knowledge of the truth can be obtained. And the final test of the matter as to whether we have really received the real doctrine of Christ is evidenced by our *receiving the knowledge*.

When anything is offered us as the gospel, we compare it with the Bible; if it is not according to the "law and the testimony" we have a right to reject it. According to Paul's advice, we should prove all things and hold fast that which is good, or of God. Such presentation as seems to be in harmony with the Bible pattern in doctrine, in organization, and from every standpoint, we should accept; and in so far as we are able to find by our best efforts the same to be the truth, we should comply with its requirements.

Then if it be the true doctrine of Christ, the Father is bound by his promise to give us divine evidence of the fact, to reveal it to us in the ways he has promised in his word. In so far as we comply with "his will" that we do receive the "knowledge," is the testimony of thousands of Saints. It is strongly evidenced that a partial doing only gives a partial knowledge, or, in other words, we only receive the knowledge so far as we do the will of the Father who sent the Christ.

#### KNOWLEDGE MAY BE LOST.

One of the sad things in connection with this matter is that though we may have had this knowledge, and have actually received divine evidences of the



doctrine being of God, yet we can lose that knowledge, even more easily than we obtained it. The natural food we ate yesterday gave us natural strength, but we must eat more food for to-day or we will soon lose our strength, and finally our life.

As with the physical man, so with the spiritual man; he must be fed, or lose strength and die, and our spiritual man must be fed by the same element of which he is composed, to continue his strength and life. Even as the light of truth came from God, so must the food come from him. We might know the things of man by the spirit of man; but we can only know the things of God by the Spirit of God.

Men who have borne strong testimonies to having received this great knowledge of the gospel have in after times denied it and said they did not know now nor never had known, thus acknowledging that they were not only now failing to receive a knowledge, but admitting that they had lost the knowledge that they once had.

Would I be justified in saying that they were not speaking the truth, when they were claiming to receive knowledge? Surely not. Nor would I deny the latter statement. But the latter statement simply proves that they *now* do not know that they ever had a knowledge of the truth. All this proves the necessity of continuing to do the Father's will, in order to possess a continued knowledge.

Then it is just as possible to lose as it is to gain this knowledge. In other words, when we cease to do the Father's will, we no longer receive knowledge, or spiritual food.

Neglect of anything that we have been brought to see is our duty is starving our spiritual man; and this is usually done by degrees, ignoring first one thing and then another, until finally the conscience becomes seared as with a hot iron, as the Apostle Paul expressed it.

If I should willfully absent myself from the meetings of the Saints and continuously attend the meetings of some of the organizations of men, I would soon lose the feeling of the duty to meet with the Saints; and it is just the same with everything the Lord has asked us to do for our good.

Ceasing to do some things that we may have called little things will in time lose for us the knowledge of them as our duty, and then some of the greater things will go the same way, until finally it is possible to lose what we might once have had, a knowledge of the gospel, or doctrine.

Growing in grace and a knowledge of the truth is accomplished by increasing our understanding of duty, in the various ways the Lord has given, and then doing as fast as we learn our duty, overcoming the things in our lives and dispositions that are contrary to God and his will.

JEROME E. WILDERMUTH.

### THE COMING PRINCE OF PEACE.

Isaiah predicted that God would send the "Prince of Peace." (Isaiah 9: 6.) We are told in Luke the second chapter that at his birth the angel sang these beautiful words, "Glory to God in the highest, and on earth peace, good will toward men."

#### SATAN TO BE BOUND.

The earth was in trouble before Christ came, and has been ever since. Paul said he came and preached peace to those who were afar off, and to those who are nigh, meaning the Jews and the Gentiles. We see that those who made their peace, calling, and election with him, were the only ones who have ever known who he was and who have understood what his mission means.

In Revelation 20: 1-3 we are shown that Satan is to be bound and cast into the bottomless pit, and is to trouble the nations of this world no more for the space of a thousand years. This millennium is the beginning of the era of peace to be brought about by this "Prince of peace," who came to destroy the works of the Devil, to cast him out and to give the world rest.

#### WORLD LOOKING FOR PEACE.

Our peace commissioners have tried and are now trying in vain to devise ways and means to settle all international disputes, and teach men to learn war no more. They are tired of war, bloodshed, strife, and oppression. They would welcome a solution to the problem; but the Devil is not yet bound. The Prince of peace came and offered the panacea for all our troubles; but Satan's work has been to blind the eyes of men to their own best interests, and cause them to yield to his suggestions, to envy, hate, covet, and disbelieve in the only one who has ever been sent, delegated with the power to put an end to all the trouble the Devil has ever caused. Ambitious desires have swayed the minds of great leaders; the world has not yet realized what they are looking and longing for.

#### ONLY CHURCH CAN BRING PEACE.

The scripture above referred to shows that some one is to arise called the Prince of peace, upon whose shoulders the government is to rest and whose government is never to end. Daniel also speaks of the same time (Daniel 7: 22-27) saying there is to be a kingdom whose greatness is to cover the earth; and the Saints are to be there. There are many other predictions pointing to the kingdom which was to come; that is why Jesus told us to pray when he said, "Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come, thy will be done on earth, as it is in heaven."

Christ, the Master, succeeded in everything he

undertook. We see him in the pillar and cloud leading the hosts of Israel. In the fiery furnace, he shows his power. He stills the tempest by calmly saying, "Peace, be still," and the winds and the waves obeyed him. He stood at the sepulcher of sleeping Lazarus, saying, "Lazarus, come forth," and the dead man arose and lived. He touched the lepers, and they were cleansed. He healed the sick; opened the blind eyes; and cast out devils.

He was not dismayed at the thought of laying his own life down; he said he had power to lay it down, and to take it again. He demonstrated this to be true; for, when they had laid him in Joseph's new tomb, he was raised from the dead, after three days, as promised. So he conquered even in death, for he made possible the resurrection, not alone of his own body, but also of others, and the bodies of many of the saints arose and came out of their graves after his resurrection. (Matthew 27: 51, 52.)

He appeared on the Isle of Patmos to John the Revelator, and said, "I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death." We also read in the Book of Mormon (Alma 9: 42): "Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead." The Apostle Peter goes on record as saying that the name of Jesus Christ is the only name under heaven or among men whereby we may be saved. Paul tells us that every knee shall bow and every tongue shall confess to the glory of God the Father that Jesus is the Lord.

So we see our heavenly Father has sent the only one in the person of his Son, who has proven himself the Hero of every struggle; Master of the situation. He was delegated with the means of reconciliation, *to make peace*, and he calls for volunteers, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

After the resurrection of this wonderful man of Galilee, he said, "All power is given unto me in heaven and in earth."

#### ERA OF PEACE.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11: 5-9.

Again this same prophet tells, that the time will

come when they will beat their swords into plowshares and their spears into pruning hooks, when they will learn war no more. Now this man Jesus is the only one who is even a feasible candidate for us to consider, to bring the era of peace. For he is the prophetic "Prince of Peace" described in the Scriptures.

The earth must rest from the plagues, for there will be no more thorns or thistles. The Edenic conditions are to be restored; man will not hate his fellow man; but all will love one another, and the world will be a delightful place in which to live.

#### THE PRINCE OF PEACE.

We read in the thirty-seventh Psalm that the "meek shall inherit the earth and delight themselves in the abundance of peace." Here we are three times in this one psalm, told that we are to dwell on the earth, when there is a time of peace. Jesus also said, "The meek shall inherit the earth." We read also in Revelation 5: 10 we are to dwell on the earth during the reign of peace. Jesus is to reign as Lord and King of kings (Zechariah 14: 9). We are told that he shall be king over all the earth; in that day there shall be one Lord and his name One.

No wonder Napoleon, one of the greatest generals of this world, said of Christ, "His kingdom was a kingdom of love. He was not a man; he was a God."

That grand woman, Queen Victoria, said of him, that she believed he would come again, and that if he did before she died, she would be the first to cast her crown at his feet.

This peaceful King is not coming to be killed by wicked men; he is to be crowned the wonderful Sovereign of the world, to rule in that reign of peace. He said to John, on the Isle of Patmos, "I am he that was dead, and behold, I am alive for evermore." That body he brought from the tomb is not to be destroyed. And our bodies are to be "fashioned like unto his glorious body," if so be we are followers of him.

He who closed the mouth of the lions, when Daniel was cast into their den, will teach all to love one another in the time to come when "the Spirit of the Lord will be poured out on all flesh."

#### HIS WEAPONS OF WARFARE.

Carnal men have used every device to kill and torture each other, in order to conquer and subdue. Jesus said to Pilate, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." (John 18: 36.) He said to Peter, "Put up thy sword . . . for they that take the sword shall perish with the sword."

Listen to this peaceful man give counsel to the people as to the best means of conquering the world, "Go ye therefore, and teach all nations, baptizing

them in the name of the Father and the Son and the Holy Ghost." He said unto them, Heal the sick; cast out devils; preach, saying, "the kingdom of heaven is at hand"; and into whatsoever house ye enter, first say, Peace be unto this house. And if the Son of Peace be there, there abide, etc. Again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

We see that his weapons were not carnal. He also said, "When they revile you, revile not again." So the message he brought was not one of *hate* and *revenge*, but one of love, to bring a condition of *peace to the earth*.

He said the greatest commandments were to love God and our fellow men. No wonder this man is the central figure in all the history of the world. He is to be in the millennial reign upon the earth when he fulfills another prophecy, when he is to sit upon the throne of David and rule for ever.

Who is there in all the world who would not rally to the banner of this mighty Prince? The ensign has been raised, and the call has been sent forth to invite all who love his appearing. Some are accepting, others are making excuses, as in the days when he was here the first time.

We have shown that he came delegated with power and light to make himself master of the situation. He met his enemy face to face; that old general, the Devil, knew him, and offered him all the kingdoms of this world if he would fall down and worship him, but he meekly answered, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

#### THE NEW JERUSALEM.

Paul said Jesus came to destroy the works of the Devil. He will cast him into the bottomless pit for a thousand years. Then at the close of the great conflict, after the little season, will cast him away into the lake of fire. And upon the redeemed earth the New Jerusalem will come down from God out of heaven, and the tabernacle of God will be with men. Then will there be no more death, no more pain, no more sickness, for the former things shall have passed away. There shall be no more sea. We are told that the redeemed of the nations shall walk in the streets of that beautiful city of God; they will have no more need of the sun or the moon or the stars, for God shall be their everlasting light.

Surely the Bible as our guide has pictured this "Prince of Peace" whose soon coming will change the conditions of the nations to such an extent that we will all rejoice to be permitted to live, when there will be nothing to harm or molest in all the holy mountain of the Lord, for the earth will be full

of the knowledge of the Lord as the waters cover the sea.

May God help us all to see the light of the message, "On earth peace, good will toward men." Following this Leader and Commander whom God has sent, when "the kingdoms of this world are become the kingdoms of our Lord and his Christ," may we be worthy of a place with him.

HUBERT CASE.

## Of General Interest

### SEARCH FOR OLD BALLADS.

Chautauquans will be interested to know that a national search for old ballads has been inaugurated by the United States Bureau of Education. Convinced that many of the English and Scottish popular ballads of olden times still survive in the United States, and that immediate steps are necessary to rescue them from oblivion, the bureau has commissioned Professor C. Alphonso Smith, of the University of Virginia, to institute a Nation-wide search for versions of these old ballads that once helped to mold the character of the men and women who made up the larger part of the colonial population of this country. Professor Smith taught in the summer schools and gave series of lectures at Chautauqua in 1910 and 1912. He says:

If our American versions are not collected immediately they can never be collected at all. Many influences are tending to obliterate them. Catchy but empty songs not worthy of comparison with them, the decadence of communal singing, the growing diversity of interests, the appeal to what is divisive and separative in our national life, the presence of the artificial and self-conscious in modern writing are depriving our homes and schoolrooms of a kind of literature which, for community of feeling, for vigor of narrative, for vividness of portraiture, and for utter simplicity of style and content, is not surpassed in the whole history of English or American song.

A list of three hundred and five of the ballads, all that are known to exist, has been compiled by the bureau. Among the ballads for which survivals are sought are: "Robin Hood," "The beggar-laddie," "Bonny Barbara Allan," "The crafty farmer," "Durham field," "The Earl of Mar's daughter," "Fair Annie," Johnnie Armstrong's last good-night," "Ladie Isabel and the elf knight," "Child Maurice," "The lass of Roch Royal," "The mermaid," "Rob Roy," "The three ravens," "Trooper and maid," and the "Wife of Usher's Well."—*The Chautauquan*, January 31, 1914.

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A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond a life.—Milton.

### FIRST ATLANTIC WIRELESS MESSAGE.

Wireless communication across the Atlantic, long just below the horizon, has now risen into plain view as an established fact.

Emperor William has sent a brief message to President Wilson. It covered a distance of 4,062 miles, from Hanover to the New Jersey coast.

Mr. Marconi, questioned during the autumn as to the possibilities of the immediate future, backed and filled, hemmed and hawed, and coyly refused a definite answer. The officials of the German company that sent the message were equally secretive, save for a general statement of their ambitions. They were especially so as regarded the whereabouts of their American terminal, now disclosed as at Tucker-ton, New Jersey. But it is better to promise little and perform much than to promise much and perform nothing.

The Goldschmidt system, which accomplished the feat, depends on a "singing wheel" machine that permits the making of high-speed wireless communication at low cost and also permits, through an instant adjustment to any desired wave length, the sending of secret messages.

Neither cheapness nor secrecy, however, has marked the exchange of messages between the heads of the two nations. The event was one calling for a certain ceremonial "spread" and the imperial and presidential correspondents were able to rise to the occasion.—*Record-Herald, February 3, 1914.*

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### TO ABOLISH RED LIGHT DISTRICT.

WASHINGTON, DISTRICT OF COLUMBIA, February 2.—What is known as the "Kenyon Red Light bill" passed the House of Representatives last week. It had previously passed the Senate and now goes to the President for his signature. There is no question but that it will be promptly signed and become a law.

The bill, which now goes to the President, provides that a court may enjoin the continuation of any immoral resort in the District of Columbia, upon complaint of a citizen and proof of the general reputation of the place.

It is modeled after the famous "Iowa law," invented by Attorney-General Cosson a few years ago, and which has been the model for several similar statutes passed in different States.

There were various congressmen who did not wish to have the notorious red light district abated and had the nerve to say so. Representative J. Hampton Moore, of Pennsylvania, wanted to know what would become of the poor women of the underworld turned out of their resorts by the proposed law to walk the streets. Representative Mann replied that he had

more sympathy for the boys who are misled than for the women of the underworld. He thought the measure would suppress open vice, at least. . . . It is expected that this bill will result in the extinction of the notorious red light district that has been a bad smelling social place near the White House grounds for forty years. . . .

This measure has been industriously pushed for a couple of years by the International Reform Bureau, which should have a large part of the credit for securing the enactment of the measure into law.—*The New Republic, February 6, 1914.*

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### In a Montessori School.

During the past year, as Sister Stebbins and the writer have worked upon the preparation of the leaflets put out by the Home and Child Welfare Department of the Woman's Auxiliary, we have promised ourselves that, in the event of our attending General Conference, we would visit the Montessori school in Kansas City.

Accordingly we set out one morning at the close of conference and, under the guidance of a friend, made our way to the school referred to. We found it to be the beginner department of a private school. There were twenty children enrolled. The average age of the pupils was four; one little boy was three; a few were five; one or two were six. The tuition of each child was one hundred and twenty-five dollars a year.

It will at once be recognized that these children were from well-to-do homes. In appearance, they were neat; their clothing was comfortable, simple, and pretty. In every up-to-date American town children as bright and presenting very much the same appearance may be seen daily wending their way to kindergartens or to the primary departments of the public schools. The Montessori children we visited were just average American children. What they were doing any other children can and will do under similar conditions.

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### The Freedom of the School.

One visiting such a school must be impressed by the freedom of the children. Upon a first visit, we are distinctly conscious all the time that it is different from anything we have known before in the way of schools. The children are free, but that does not imply that they are unguided. One is not very long in the room before he becomes aware that there is wise supervision of their work and play, and yet the children are all the time choosing what they will do; they are continually exercising their own individuality.

As we entered the room, we saw them all grouped about the piano where one of the teachers was seated. They were singing selections of their own choosing. After a time, we heard the older boys begin to say among themselves, "Let's get to work." The teacher must have been waiting to hear this indication of their readiness to enter upon their tasks, for she stopped playing and the children quickly found the materials upon which they chose to work, and seated themselves at their little white tables where little white chairs had been waiting for them.

### What They Were Doing.

Two little boys sat immediately in front of us. Each had selected a lacing frame, one of leather, the other of cloth. Two little girls, not far away, chose drawing materials, paper, red pencils, paint boxes and brushes, and glasses of water. They drew circles and colored them. A little boy near was drawing geometric figures and coloring them. Another boy was comparing the weight of different pieces of wood. He held a piece in each hand. They were of the same size, and he was noting the difference in weight. He was cultivating the baric sense. One little boy was just beginning to frame words from the letters, the sounds of which he had been taught as he traced them. The teacher said it had been three days since it dawned upon him that there was meaning in the combination of letters which form words.

The teacher sat beside this child and talked with him as two friends might carry on a conversation on a subject of deep interest. The subject of their conversation was the materials upon the table before them. The boy traced the letter *a* and gave its sound. He traced the letter *n* and gave its sound. The teacher suggested to him that he should procure from another table across the room the letter *m* and place it before the two he had already placed on the table before him. He rose to go, but had taken only two or three steps when he turned eagerly to the teacher and sounding the letters as they would stand in order on the table, he said, *m-a-n, man*. His face shone with earnest and intelligent light as he announced his discovery; the teacher smiled encouragingly upon him, and he went on with the work of combining his letters to make words.

At the table with this boy sat another who gave no heed to what was going on about him, so intent was he in reading the writing upon slips of paper. I glanced at what he was reading and saw sentences of considerable length, written in script, and containing words some of which were of six or eight letters. This boy was reading with the interest you or I would find in our daily paper or in a good book. He would not be called upon to recite a lesson, but he was taking in thought from written characters. He was learning to read.

Some of the children busied themselves at times at the blackboard, writing or drawing. Their efforts were childish scrawls, but they were made by little children. When the time for the Silence Game arrived, it was a little boy who wrote *Silence* on the board. The word was very crooked, big where it ought to have been little, and little where it should have been big, but it was clearly the word *Silence*, and it was written by a little boy four years old and at his own request.

When the boys who had been working with the lacing frames finished, one of them disappeared and the other brought forth a wooden block in which were fitted cylinders of the same length but varying in diameter. Lifting each cylinder by its knob, he placed it on the table. When all had been taken out, he proceeded to put them back in their proper places. He made one or two mistakes, which he corrected. Then he went to play at the sand table in an adjoining room.

While all these varied tasks were being done by the older children, little Frank, three years old, was building the pink tower on a green rug on the floor. He got out the rug, procured the blocks, and built the tower. Then he took it down and built it again. He pushed it over gently with his foot, for he was not a rough child, and then built it again; and I noted that the last time he built it much better than at first. Then he put his blocks away and went to the sand table.

Several boys were at play in the sand when the teacher asked them to please come and make the long stair for the

visitors. They complied without demurring when asked to leave their play. Down on the floor on the big green rug, with some laughing and some of the crudity that belongs to childhood, they placed in order the rods that build the long stair. Then they placed the figures which numbered the steps in regular order. Sometimes one made a mistake and was pleasantly corrected by another.

All the time these things were going on, there sat in a corner of the room a little child who worked intently at something which I did not investigate. I recall the intentness with which she worked, the absorption which held her deeply interested in that which she was mastering.

But finally the period of work was over. The children one by one had scattered from the room, some out in the sunshine at play about the door, some in the room where the sand table was, some at one thing, some at another. Then we heard them beginning to ask for the Silence Game.

### The Period of Silence.

If there be any body of human beings who exercise the right of initiative, it is a group of Montessori children in their school. It began among them, the request for the silence period. Silently one of the teachers seated herself at the piano, while the other took her place near the door. A child wrote upon the board the word "Silence," and, one by one, the children began to tiptoe to the rug or to their seats as they preferred and to assume an attitude of repose. Those on the rug lay down; those at the tables leaned forward upon them.

They were not immediately quiet. They reminded us of a brood of little chickens that peep and chirp and move about for a time before silence and rest descend upon them. The quiet teachers waited in silence. One turbulent little spirit was removed from the group on the rug and was not privileged to have part in the game. He came at the call and was assigned to a chair with the remark that he was not yet strong enough to have part with the others. Then no more attention was given him. He will learn soon to be strong enough to be quiet—a very valuable lesson in self-control, by the way, one which many of us have not learned as completely as we might.

At last silence reigned. Then, one by one, the children were called by name in a whisper by a child who was privileged to stand beside the teacher at the door. Each, as he was called, left his place and went as quietly as possible to the teacher. Some were very noiseless; some not so quiet. One boy was so noisy that he had to try the second time, when he did better, but not nearly so well as he will be able to do when he has gained full control over his movements, and when his stiff shoes are broken in and are more pliable.

When the last child had been called, the piano struck up a lively march and as many of the children as were so inclined flew to the painted oblong on the tile floor, and, keeping time to the music, danced singly or in hand with others, keeping within the limits indicated by the black lines. The music changed from time to time and the children altered their steps accordingly.

We discovered one object of this exercise to be muscular development. At a certain point, when the music became strong and vigorous, the boys, who had been sitting on chairs along the wall, rose, to a man, and shot out into the moving tide of children. Later, when the little white chairs had been arranged in rows in the middle of the room, the music changed again and the children went through the rhythmical movements of rowing. All this was done with very few words from the teachers.

### Other Things They Did.

Our space is not going to permit us to mention all the interesting things those little children did, but we still have space to tell of a few more.

Luncheon time arrived, and appointed ones arranged the tables, side by side, in a long row and placed upon them paper doilies, plates, small fruit knives, glasses of water (a little girl poured it), paper napkins, vases of flowers. They placed the chairs around the long table thus improvised. Then they all brought forth their little baskets, each containing something for lunch, an apple, an orange already peeled, some oatmeal crackers or animal cookies, etc. They opened the baskets and placed the contents on their plates. Then all stood with hands behind them and, in unison, said, "Thank you," to the heavenly Father. A little boy who had never led before asked to do so that day and was cordially given the privilege.

The refreshment was light and the repast soon over. Each shared with the others what he had brought, and one courteous little lad passed his plate of apple to the visitors also, and we each took a tiny piece, and thanked him most sincerely.

We have not yet ceased to smile when we talk of the courtesy of the Montessori school. It causes us to remember the tiny little girl, who, in passing one of us to get a glass of water, said politely, "Will you please beg my pardon?"

We noted one small incident which illustrates an important principle of the method employed in the school. As the children were opening their baskets, one little girl came to the teacher with her basket which she thought she could not open. The teacher led the way to a side table, took a small knife and pried up the little close-fitting lid; then she promptly closed it down again, handed the basket and knife to the child, who, imitating the action of the teacher, opened the lid and returned to her place. She had been taught how to do for herself.

Time passed all too soon for us, and we were compelled to leave the happy little hive of activity. I think it was the same child who passed us his apple who gave each of us his little hand in a friendly good-bye as we left. The little boy who had learned that morning to frame the word *man* was down on his knees in the doorway chanting something about the lion and the unicorn, and others were frolicking about; the April sun was beaming down on us all; the world seemed friendly and kind as we went out to stand on a street corner and wait for the car that would carry us back to our own duties.

As we face those duties we see again the energetic little lad in blue, whose words might well be adopted as our slogan for the coming year, "Let's get to work." One and all in the great vineyard, according to our ability, let us do what our hands find to do, be it great or small, be it seen by many or by few.

Let's get to work.

### Prayer Union.

SUBJECTS FOR THE SECOND THURSDAY IN MAY.

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred. Pray that we may all have a greater growth in spirituality, and a greater sense of parental responsibility; that the homes of Saints may be model Christian homes.

Lesson, 1 Timothy 5:1-8. Memory verse, Psalm 127:3.

REQUESTS FOR PRAYERS.

Lottie B. Davis, of Glasgow, Montana, requests prayers for her mother, who has long been afflicted, that she may be freed from suffering, and strengthened in body and mind.

Prayers are asked for a sister of Saint Joseph, Missouri, who is sorely afflicted with tuberculosis. This sister has been operated upon twice. She has endured much suffering, and the doctors advise her that it will be necessary to amputate her leg. She has a blind husband, not a member of the church, and two small boys. She is reported as a faithful child of God. May she have the prayers of the Saints.

## Letter Department

### Jots by the Wayside.

*To the Spring River Saints:* The great wheel has whirled, and again we are thrown out into the Spring River District. It is well. We may have opportunity of crossing the border into Mexico. Our war dander has "risen" very perceptibly of late, until homiletics and peace offerings have almost faded away. We are fortunate, however, in having the best district and as fine a lot of Saints as there are in the church to work for and with. Brethren Lee Quick, A. C. Silvers and George Edwards are all tried and true workers who are also returned to the district, with the addition of A. L. Gray, a young man who bids fair to make his mark as a worker in the vineyard. We hope to interest a few of the local workers as fielders for the year, and with this force we should continue to keep our district in the forefront, up to date, and progressive in every movement.

Our district is composed of twenty-seven counties, six in Missouri, the Zion and God-honored State of the world, with its unequaled fruits and flowers, the dews of heaven and the deeps beneath; eleven counties in Kansas, with clean, fresh cities, abundance of cereals, and inexhaustible coal fields couched beneath; where the Kansas sunflower intelligently turns his smiling face to the orb of day, the home of the prairie-dog, rattlesnake, owl and the Socialist Party. Seven counties in Oklahoma, the land of great promise, where the red man is fast accepting the gospel, and the story of his forefathers; where the hunting grounds are fast being turned into vineyards and waving fields of grain; where the black crude oil from a thousand geysers brings wealth to Joseph's race, and his face waxes pale no more. Last, but not least, we have three counties in Arkansas, the land of the big red apple, stick tights and clear seed peaches; where the mighty hills of the Ozarks seem to lean over against the sky, hanging their dark, somber sides, upon the clouds; where the violets of the deep vales lift up their cups of blue, and through their perfumed breath are sun-kissed about the middle of the day; where the crowned peaks of those wooded monarchs reflect the golden splendor of the setting sun.

With all this vast array of territory before us, with the many opportunities for preaching in new places, as president of the district I suggest that missionaries confine their labors to the outlying districts principally, and to the weaker branches that are needing assistance, leaving the larger branches to the local arm to be cared for as specified in the law.

We wish to give notice of our quarterly conference in June, to be held with the Fairland Branch. Also remember our reunion, to convene at Joplin, in Cunningham's beautiful park, August 7, 1914. We expect this reunion to be the grandest of the series. We are already arranging and completing our plans. Music will be an especial feature, there being a movement on foot to combine all the choirs of the district to aid in the grand chorus. Our Brother Rushton the "different," together with other excellent speakers already secured, will be with us. Also Brother William Lewis,

patriarch, will be present. We remember with much pleasure the service he rendered last year.

So, brethren, here's for a strong pull, a long pull, and a pull all together for the best interests of the work intrusted to our care. So mote it be.

T. W. CHATBURN.

PITTSBURG, KANSAS, field address.

### Bootman-Davis Debate.

Elder R. E. Davis of the Missionary Baptist faith kept writing to Elder W. P. Bootman, wanting to meet him in a debate, and finally wrote up propositions and offered Elder Bootman five dollars if he would sign them up. Brother Bootman signed the propositions, but did not receive the five dollars. They were to debate four propositions, the King James translation to be the standard of evidence, all other matter to rest on its merits. The debate began on the 12th of this month, our church proposition being up first.

Brother Bootman placed before the people the first evening about one hundred scriptural quotations, and I do not think he referred to his Bible more than five times. This made Elder Davis a little uneasy. Brother Bootman showed what kind of a church Christ organized while here on earth, with apostles, prophets, seventies, elders, priests, teachers, deacons, bishops, showing that those officers were perpetuated so long as Jesus Christ recognized the church on earth. He also showed from the Scriptures the great apostasy that took place. He then proved that the Bible made provision for a restoration. Brother Bootman also showed what age of the world we were living in, and that the time had come and passed for the great restoration to take place. He then showed that the doctrine of the Reorganized Church was identical with that of the church Christ instituted, in organization, teaching, and blessings.

Elder Davis only referred to a few of Brother Bootman's quotations. He used the term "old Joe Smith" forty-two times in one speech. He said the Book of Mormon was a fraud and originated from the old Spalding Romance. Brother Bootman had a copy of the same, and Elder Davis dropped his argument at once. Davis spoke of the Saints who had died in that county and asked Brother Bootman why they were not healed.

When the Baptist Church came on trial Elder R. C. Davis began his argument by quoting prophecies relating to the time our Savior came into the world to do his work, then tried to show that the church he established on earth had continued ever since. Brother Bootman proved by the Bible and about six of the leading historians of the Baptist Church, David Benedict, Thomas Armitage, D. B. Ray, H. C. Veters, H. H. Newman, and others that there had been a great apostasy, and by those same histories showed that the Baptist Church came from the Catholic Church. Elder Davis did not say much about the Baptist Church. He wanted to close the debate, saying that Brother Bootman had not answered his arguments. Brother Bootman insisted that he must finish the proposition on the Baptist Church.

At the close of the second session a fine man came up to Brother Bootman and demanded baptism. He said he could not stay out of the water any longer. There were four baptized during the debate and at the close. This debate has done a great deal of good. Large crowds attended all the time, and all seemed to be interested. Manchester is my old home place, and where I first saw the light. I rejoiced to see the work revive there again. We reorganized the branch and organized a fine Sunday school. Brother Fine Thompson and three of his sons belong to the church. All are noble

men. Brother Thompson has lived there for forty years. He stands high as an honorable man. Brother Coats Cuswell accepted the gospel during the debate. He is a fine man, and will help the work on. Elder R. E. Davis, of Hughes Springs, Texas, is a bright young man, and I hope some day he will see the light and be a useful man in the gospel. Elder Flecher, of Hunt County, Texas, was Elder Davis's moderator, and the writer acted for Brother Bootman. We got along fine together.

Hoping the debate will bring forth much fruit for the Lord,  
I am, Your brother,  
MARCH 24, 1914. E. A. ERWIN.

COUNCIL BLUFFS, IOWA, March 4, 1914.

*Editors Herald:* Our kind and loving Father has blessed me during the past year in telling the sweet story of the good old gospel, and in presenting the way of life. What a pleasure it is to tell the sweet gospel story to honest people, and to see them obey and receive the spirit of life.

Last Thursday night I closed a six-weeks meeting at Hazeldell, and Weston, Iowa. I felt blessed there. We baptized three at Hazeldell and eight at Weston, and others will soon be ready at both places. That makes forty-four we have baptized into the church and kingdom of God this year. Weston is near the old historic camp ground, Parks' Mill, about five miles from Council Bluffs, where the Saints used to hold conference forty years ago. There is a noble band of Saints at Hazeldell and Weston.

I expect to go home soon to Independence, to see loved ones and attend the conference. I hope and pray that God will be with us and bless all in the conference. I pray that God's loving Spirit will be with the entire church, and that we will grow in grace and in understanding of the truth.

"Let us not be weary, comrades!  
Let us faint not by the way!  
Though the night be long and dreary,  
Soon will dawn millennium's day.  
Let us keep the camp-fires blazing,  
Let us sound abroad his word:  
There are glorious victories coming  
For the army of the Lord."

Since writing this letter I have baptized six more precious souls.  
Your brother,  
W. A. SMITH.  
INDEPENDENCE, MISSOURI, 204 South Chrysler Street.

KISSIMMEE PARK, FLORIDA, March 5, 1914.

*Editors Herald:* There is much that might be said about this southern peninsula, but space forbids. I may briefly describe the climate, scenery, and environment by saying I would like to name the place Paradise. This description would not include Lake Tohopekaliga, which, interpreted, means sleeping tiger. This would be an appropriate name, providing the tiger remained asleep. But instead it is often very much awake. I can assure you that when it is awake only those we read about would be able to "sleep in the afterpart of the ship." Brother F. M. Slover can verify this statement, as he accompanied the writer across this "beast of spray" from Kissimmee on February 28. It would be contrary to truth to say that neither doubts nor fears marred our trip. Nevertheless, we rode this much enraged "animal" and landed safely at the park about 3 p. m.

That night the wind shifted to the northwest, and the following day the weather was very cold. Meeting having been

announced we repaired to the church, and the majority of those attending our services in that place were present. Brother Slover very ably expounded that part of the gospel referring to the temporal death and resurrection. The message was well received by those present.

Next day we proceeded ten miles into the interior to visit some historic mounds. On the southeast shore of Lake Alligator, is a circular shaped sand hill about ten feet high, which appears to have been a breastwork or ancient fort. Southeast of this knoll about one fourth mile are several mounds. We excavated in one of the mounds where I had before visited, and in a short time dug up several large skulls, leg bones, and pieces of pottery. Some pieces of pottery were finished with a coating of cement. We also found a thin piece of copper, beaten into a half circle, set with small pieces of gold. We supposed it to be some kind of ornament. We returned to the park with our curious find, and the next day walked six miles to Saint Cloud where our worthy brethren, John Spaulding and Wilbur Savage, of Lamoni, are located.

We are not in hiding in the park, and some of the churchgoers would like to see us leave or remain silent with reference to the hope of the world to come. We take pleasure in presenting the truth to our friends, far and near. Brother Slover stayed in Saint Cloud over night, and I returned home next morning. The "tiger" was very much asleep, and I rode across in my little skiff.

We are all well and have the necessaries of life, and the hope for life eternal.

Your brother in Christ,  
N. C. ENGE.

DENVER, COLORADO, March 7, 1914.

*Editors Herald:* In reading a book the other day I was greatly impressed by an article. I take the liberty to quote:

"In every one of us, there lies a power that may help to make or mar the lives of our fellow creatures, a mighty power, yet little dreamed of, and we call it influence.

"For there is no man but he must of necessity influence, to a more or less degree, the conduct of those he meets, whether he will or no—and there lies the terror of it. Thus, to some extent, we become responsible for the actions of our neighbors, even after we are dead, for influence is immortal.

"Man is a pebble thrown into the pool of life—a splash, a bubble, and he is gone!

"But—the ripples of influence he leaves behind, go on widening and ever widening until they reach the farthest bank.

"In helping others, we ourselves are blessed, for a noble thought, a kindly word, a generous deed, is never lost; such things can not go to waste, they are our monuments after we are dead and live on for ever."

I desire to be an influence for good and let my light shine, that others may be led into the fold to the glory of our heavenly Father. Earnestly desiring an interest in your prayers that I may be more faithful, I am

Your sister in the church,  
ETHEL FISHBURN.

MCKENZIE, ALABAMA, March 10, 1914.

*Editors Herald:* I gain much strength and light from the letters in the HERALD. I hope to write in a way that may be helpful to some one.

Our branch is moving along very nicely, though there is room for improvement. Brother Hale W. Smith has just left here. He organized a choir, which will be a grand thing. Brother Swenson left this place a few days ago. He has friends here, in and out of the church. We hope he may come

again. Brother and Sister I. M. Smith start for General Conference some time next week. We hope they will soon come back. They have done much good here.

Dear Saints, I want all to pray for me that I may in the near future be restored to health again. I believe your prayers will be answered. I know the prayer of the righteous availeth much. I know God will hear and answer prayer. I will ever remember you.

A sister,  
EMMA MOCK.

CALGARY, ALBERTA.

*Editors Herald:* We are still striving in Calgary to do good for the Master. Brother J. W. Peterson has been with us for a few weeks. We were holding meetings in the Globe Theater. Only a few outsiders came out. It is the same here as elsewhere, people seem to be lovers of pleasure more than lovers of God.

There is a good little branch here, of twenty-seven members. Some are talking of leaving, however, so our number may be depleted. We have a good Sunday school and Religio.

We had quite a talk with a Baptist minister who came to call on us. Everything went on all right until mother brought out her Book of Mormon; then there was something doing. He tried to show us we were wrong; he said if he had the Book of Mormon he would burn it up, and that if we knew as much about it as he did we would burn it up. Still he has not read it. We have, so I think we should know a little about it. He became angry and soon left. He did not invite us to come to his church again.

I ask the prayers of all the Saints everywhere that our faith fail not, and that we may love and serve the Master until the end.

Your sister in gospel bonds,  
VIOLET THOMAS.

DANA, INDIANA, March 10, 1914.

*Editors Herald:* The writer is at present laboring north of Clinton, Indiana, in a schoolhouse, with good audience and interest. Many are heard to say, "Surely this is the truth, and God is in the work." To God be all the praise.

How glorious is the experience of the servants of God when dispensing the truth to those who are hungering for righteousness. For truly those who keep themselves humble before God will be able to confound those who criticize and ridicule God's work, and persecute his servants.

The place where the writer is laboring is a new place. The angel's message has never been preached to these people before. The hastening time is on. And how can they hear without a preacher, and how can he preach except he be sent? Some in this part of the Lord's vineyard are near the kingdom.

I love this work, and many times am constrained to say, My lot could not be cast among a better people, and no work is more pleasant than service for the Lord.

Your servant in Christ,  
CHARLES A. NOLAN.

VICKERY, TEXAS, March 11, 1914.

*Editors Herald:* I have thought many times of writing concerning my experience in this grand work of the restored gospel. I am now enjoying a blessed privilege foretold by the Spirit fifteen years ago, when it was said through one of the handmaidens that there would be a branch established in Dallas. We have the house and lot that were given to us. There are only a few Saints here as yet, but we look for more. The most of the Saints here are very willing to do anything they can for the advancement of the cause.



This old world is only a dressing room for eternity, and the Saints should be robing themselves for the great change. The Lord has no place for cowards in his army. He needs men and women who are willing to do whatever they are called on to do. I have seen the sick healed many times. I have seen the Devil cast out. I have heard prophecies and have seen their fulfillment. This latter-day work is the only thing that can stand a fair test. Thank God for his plan. How thankful I am that Christ won the victory for all who want to live hereafter.

MRS. ADDA STANDIFER.

SOLDIERS GROVE, WISCONSIN, March 11, 1914.

*Editors Herald:* The work in this part as a whole I think is doing fairly well. The Lord has blessed us very much during the past conference year. He has called two of our young men, Ervin Lenak and Philip Lavenport, jr., to the office of priest, Brother Johnson, teacher, and the writer to the office of elder. There have been eighteen or twenty added to this branch by way of baptism. The young men ordained to the office of priest if faithful will stand as pillars in this work in time. Oh, may they live humble, that the Lord may bless them and prepare them for the great work that lieth before them.

E. J. Goodenough, Lester Wildermuth and Brother Gratz have all done a good work in this part during the past year, preaching and instructing. If it be the will of the Lord to send these worthy men to this district again we will be glad to receive them; if not we can recommend them to any district whithersoever they may be sent.

In gospel bonds,

ARTHUR DAVENPORT.

LOWER LAKE, CALIFORNIA.

*Editors Herald:* When we read of the good work and the happy times the Saints are having in different parts of the world, of the success attending the efforts of the various laborers in the good cause, we in our isolated condition feel as though we were not accomplishing anything, and as a consequence can not help feeling a little envious. But we are not idle. We keep "hammering away"; if the impression is not visible now, it may be in the future. At least we are allaying prejudice. We are very much interested in the work in the South Sea Islands, Jerusalem, and Australia, and the good accomplished by our brethren Gomer T. Griffiths, C. E. Miller and others. May the Lord bless that mission. We rejoiced in reading Brother W. H. Dawson's letter to the HERALD concerning the grand work accomplished at Sacramento.

We study the Religio and Sunday school *Quarterlies* at home, where we recite the lessons and comment upon them in the family circle. The church literature is our only solace. We seldom have a call from the elders, as there are no railroads in our country.

Let us not turn a deaf ear to the requests of the sick and afflicted ones. Let us pray for the auxiliary departments that all may bring about more purity, faith, hope and charity, which God demands and desires to see among his Saints.

Your brother in the faith,

EDWARD F. ADAMSON.

SEATTLE, WASHINGTON, March 13, 1914.

*Dear Readers of the Herald:* We have passed another milestone in the history of the work here in the great Northwest. The five branches of the district were represented at our late conference. Our Religio and Sunday school conventions were very much below par. Some one must take a

greater interest in these conventions or they are going to pass as a joke. We have some splendid talent in this district. The several locals prove this to be true, especially in the Seattle, Centralia, and Chehalis locals. We hope that at the next conference and conventions, which will be held in Vancouver, British Columbia, that there will be concentrated effort to make each session one of education.

We have just returned from British Columbia. The Saints there are already making calculations on a good conference. The conference will be in August. Our visit to British Columbia at this time was one of deep sorrow because of the death of one of earth's noble women, Sister James (Sarah Ann) Muirhead, of Rosedale, British Columbia.

More and more do we see the need of Saints taking a deeper hold of the latter-day work. To some it has lost its first fascination, that intense love for it has waned until a degree of indifference that is alarming has replaced that beautiful faith that once characterized the Saint, making it doubly hard for the faithful ones to successfully hold the fort.

I wish I could reach the ear of every young man in the church, and impress on them the golden opportunity of usefulness that is at the door of every one. Can you read the appeal from the watchmen of the church without feeling the spirit of response? If you can there is something wrong. Excuses are too numerous to mention. Some day we will want to push the hand of time back. Now is the accepted time. (Read Doctrine and Covenants 77: 3.) Rally, Saints, rally.

In bonds,

3632 EVANSTON AVENUE.

WILLIAM JOHNSON.

TABOR, IOWA, March 14, 1914.

*Editors Herald:* My father has taken the HERALD for a number of years. I enjoy reading the different articles and the letters from the dear Saints in different parts of the world.

We have a nice little church building situated a block east of Main Street. We expect to have the June conference of the Fremont District here and look for a large crowd.

Brother Haden is missed since he has been transferred to the Pottawattamie District as pastor of the Council Bluffs church. Brother C. Scott held some meetings here in November, with outsiders present at every service. Brother C. E. Butterworth was here in February and held a week's meetings but I was unable to attend.

I have felt quite poorly all winter, and I ask an interest in the faith and prayers of the Saints that if it is the Lord's will I may be healed of spinal trouble, and be an instrument in his hands to help carry on this glorious latter-day work.

Ever praying for the upbuilding of Zion, I remain,

Your brother in Christ,

GEORGE F. CLARK.

MARION, INDIANA, March 16, 1914.

*Editors Herald:* I have been wonderfully blessed during the past month, and I wish to let others know of it. I feel that the Lord has answered my prayers.

I am one of the isolated Saints. I have been living in Marion, Indiana, for nearly sixteen years, and have not met a Latter Day Saint in this city, until two weeks ago when Brother William Dowker, one of the missionaries in Northern Indiana, came to our house. He was with us ten days, and preached five times to rather small audiences. No one showed any great interest, but we feel that the seed has been sown. Brother Dowker is a splendid speaker. I was sorry to see him leave so soon. Had the people shown more interest

he would have stayed longer. God answered my prayers, for I have prayed constantly that some elder might come here that my husband might hear the true gospel. I hope the dear Saints will pray that he may be spared to accept the truth. I am trying to do my duty along all lines the best I can. Pray for me and my family.

We hope to see Brother Dowker or some other missionary here again. My prayers are for this work. I know it is true.

MRS. A. R. MARTIN.

DUNLAP, IOWA, March 16, 1914.

*Editors Herald:* Though we have no Sunday school nor church here in Dunlap, yet I never, no never lose the realization that Jesus Christ has not forsaken us. I am sure this is the true living church, and am earnestly striving to do what I can to help spread the good news. I let two ladies read my Book of Mormon and have given HERALDS and *Ensigns* to a few good people, which I hope will do some good.

I must bear my testimony, and thank the good Lord for his loving, watchful care over us all. For several years I was almost a nervous wreck, dragging on from one month to the next. On coming into the church two years ago last August, I felt sure I would be healed in time if I put my trust in God. And a year ago last July while attending the Logan reunion, I was administered to by Brother William Sparling and have been improving since and feel better than for years. Thanks to God.

We all have our trials and tribulations. I find the Lord a great comfort to me in these troubles. Our little Helen, who has tuberculosis of the bone, is no better. I do not feel that the doctors will ever do her any good. I ask the Saints of the Prayer Union to pray earnestly for her recovery, also for little Dean's full recovery. I feel weak in praying alone. I wish all who read these few lines to pray for us all. I also ask you to pray that my husband who is not a member of the church may see and accept the true message.

I find the church papers so much company, and the letters always make me feel as if I must live more prayerful.

If any of the ministers happen to be in Phoenix, Arizona, I wish them to call on my sister, Mrs. Lola Hannon, and family. She was baptized years ago, but at the present time seems rather discouraged concerning the work. If there are any Saints living there I wish them to go and see her, and do what they can to encourage them all. Her address is East 726 Portland Street.

I earnestly pray that some minister will come to our little village and bring the good message again. Brother W. A. Smith did much sowing here and some have been baptized since. I feel that there are many more who will be baptized.

Asking all to pray for us, I remain

A sister in the faith,

MRS. ELSIE STEWART.

DOW CITY, IOWA, March 17, 1914.

*Editors Herald:* Brother J. B. Wildermuth commenced a series of meetings at this place on the night of February 16, and continued each evening and Sunday until March 15, with a crowded house, attentive listeners, and the Spirit of God reigning supreme. He had thought to bring the meetings to a close at the end of three weeks, but through the counsel of the branch officers it was thought well to continue a couple of days longer, which, because of the manifest interest of Saints and friends, was lengthened to Sunday, interest never waning until on the last night an appropriate song would have been, "Lord, give us room that we may dwell."

We feel that our branch has been blessed through the manifestation of God's Spirit, and hope it may continue with us. One of our young men, L. C. Hatch, was ordained to the office of priest on the evening of March 3, under the hands of Brethren Wildermuth and Alfred Jackson.

A MEMBER OF THE BRANCH.

VICTORIA, AUSTRALIA, March 18, 1914.

*Editors Herald:* It is a considerable time since I discontinued the HERALD, and on looking back over the happenings of years I feel that I have lost ground in not being posted in the happenings of the church in the homeland. Have decided to again take the HERALD, as I feel the necessity of keeping in touch with what is done in the church.

Elder Griffiths arrived here from Sydney on Monday, March 9, and has made his home with us. We find him good company, and listen with pleasure and interest to his conversation.

His work among the Saints here is already making for advancement, and is deeply appreciated by all, especially by the officers who have met him in council. His sound advice has been of inestimable benefit and worth and has been the means of making us to see where we have failed in the past in the performance of our duties. We feel spurred on to greater activity. Although we have passed through clouds in the past, yet they are already showing their silver lining.

As we consider the beauty in the formation of the church, as explained by chart by Brother Griffiths, we feel the holy influence of the Comforter enlightening our minds and illuminating our souls, creating in us a desire for more light and understanding, and a greater desire to do our duty to our heavenly Father. "I will build my church," our Master said; and as we trace through the formation of the grand and noble work we are engaged in we exclaim, "Thou art the God that doeth wonders; thou hast declared thy strength among the people." (Psalm 77: 14.)

It is also said, God shall supply all your need; and I can truthfully say our needs have been great in the past. I feel that the office work of our brother is by the power of God beginning to bear fruit. We feel honored in having the servant of the Lord among us, and I can assure you that a new era of light is beginning to dawn on us. We sincerely pray that our heavenly Father may be pleased to spare his servant, Gomer T. Griffiths, for many years to come, that he may be enabled with health and strength to do what he has been chosen to do, and that the fruits of his labors may be seen in the years to come.

May our heavenly Father bless his work and his people, and grant us his Holy Spirit to enlighten us, build us up, and bind us together in the bonds of love and unity, that we may be called the children of God, and that we may all receive his divine approval and blessing, and finally stand with Christ and his people, ransomed and redeemed, is the prayer of,

Your brother in Christ,

FLEMINGTON, 42 Brighton Street.

ALBERT H. FORD.

LONDON, ENGLAND, March 18, 1914.

*Editors Herald:* At the present time there is much agitation in religious matters here. A storm seems to be brewing in the Episcopal Church of England, and there is much controversy for and against the action of the Bishop of Zanzibar, for administering the communion to those of other denominations who gathered at the Kikuyu conference, thus seeking to bring about unity.

The action of these bishops has brought a storm of protests from the authorities of said church, and the turbulent

waves continue to circle round with a shock, causing much discussion in pulpit and press. Many protest against this charge of heresy as being against the spirit of religious liberty and unity they are seeking to establish among the different denominations, and a cry for more religious liberty is heard. A breaking away from creeds and yokes of bondage, and the glory of freedom is demanded, which some have taken in hand to bring about. This is a hard problem, as it does not meet with favor from all sides. The conviction of some is that the more the question is agitated the more tangled and complicated it will become, and the more strife and contention will be the result. Just how successful the three American missionaries may be in their mission to England to bring about a unity of churches remains to be seen.

Many are questioning the solidity of their religious structures, and a cry is made for a more positive message. However, they fail to see it is being offered them in the message of the restored gospel. If this message had been offered to them through some of the high and noble, the worldly wise dignitaries, it would have been joyfully received. But God has not chosen their way, so they turn indignantly away from it and will not acknowledge the source from whence it comes. They have ears but hear not, and with their eyes they do not see; neither do they try to understand, but stagger on, believing not nor heeding the voice of warning, blind to the prophecies in the Bible they claim to believe, telling them of their present condition.

The little, struggling church is striving to get a hearing and a footing among these staggering giants, but like the Master who had not where to lay his head, is only scoffed at with derision, and though its rising up from behind the clouds appears to be slow, yet 'tis progressive, and must come to the surface and prevail and triumph over error in the end and find lodgment in honest hearts of those who are seeking the more positive message. Such is our faith in the restored gospel. I inclose some clippings that may be of interest to you. I will close with more anon.

Yours in the love of gospel truths,  
MRS. R. MAY.

2 Cobern Road, Bow, E.

SALT LAKE CITY, UTAH, March 18, 1914.

*Editors Herald:* It is a pleasure indeed to be engaged in a work which tends to uplift, ennoble, and bless mankind. We are daily and hourly cheered by sweet peace and blessed service to others. As the days go by, as knowledge is acquired and as virtue and truth are revealed in their true light do we begin to see the beauty, grandeur, and excellence of the gospel of the Nazarene. To me the life of Christ is altogether lovely; it comes to man as the perfect revelation of God. It is superlative in degree; it is glorious to contemplate; and the nearer it is approached unto the more blissful does our life become.

Christ was not uttering idle words when he said, "Abide in me," and again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be given you." To abide in him is to become one with him. And since he is the great exemplar, the way, the light, the truth, and the life, the words that he utters are the words of life. Therefore, if those words dwell richly in us, our lives will correspond with his life, and by reason of our correspondence we will become the possessors of truth and knowledge. Our asking will then be in accordance with knowledge; that is, we will ask only for the things that are right, and such asking will always bring a response from the divine.

The aphorism of Christ, "Give and it shall be given unto you, good measure, pressed down and running over," has

quite a different meaning to me now from what it once did. I was once unable to properly vision, and therefore could not see in it what I now see. The essence of the real grandeur and magnitude of those words in their most beautiful analysis is the giving to the world of a life, a character that is altogether lovely; one that will daily and hourly reflect the divine man, and that will stimulate, encourage, enlighten, and bless others. By this giving we will in return receive good measure, here and now, of the joys and blessings of a real life, with the blessed assurance that the future will yet bring opportunities for service that we do not yet see or understand, thereby increasing our joy and happiness.

And so it is "more blessed to give than to receive," for Christianity is something the more of which we give away the more we have left. Therefore, the more of our life is given for the good of others the more life we have: our life increases as we give it to mankind, and brings joy and peace. Peace and joy increase in proportion to our giving; so if we desire to receive the best in life we must give the very best in life. The laws of compensation provide that the supply must be equal to the demand.

In visiting with people in their homes and speaking of the beauties of the Christ life and what it means for us if we will open our lives to the inflow of the divine Spirit, I find in many cases a desire on the part of the individual to know and to do better things; but as in the days of the Master so also now, "they are as sheep without a shepherd." The reason so many people are destitute of the higher life is because it is unknown to them—they have never been taught it. Let us, then, be shepherds; let us seek the lost sheep, and when we find them, let us not lacerate and wound them, but gently take them in our arms and carry them home to the fold, that peace and safety may be vouchsafed to them, and that better pastures may be found for them where they may lie down beside the still waters of peace and blessedness.

Optimism is the keynote of success. May we, then, take courage and prepare ourselves to give to the world a life that will bespeak faith in God and good will towards mankind.

Sincerely,  
J. E. VANDERWOOD.  
336 SOUTH FOURTH EAST STREET.

GLEASON, TENNESSEE, March 19, 1914.

*Editors Herald:* I have been a member of the church for nearly two years. I have been blessed in many ways, and have received more light in this church in this short time than I did for ten years in the Baptist Church to which I belonged. I belonged to the Baptist Church because mother and father did. I did not read enough to learn that they were wrong.

When I was married fifteen years ago my husband's people were Latter Day Saints. I went to reading to show them they were wrong, and instead read myself into the church. I was fully convinced for quite a while before I joined. My husband was in the faith, but still held off. I felt as though I could not live as I desired if he were to remain in wickedness. I spent many hours in earnest prayer in his behalf. Thanks be unto the Lord, at our reunion at Bethel Church a year ago last July we were both buried in the liquid grave. Our daughter, aged twelve, was baptized a few days before we were. Is it not grand to know we are children of God? When we kneel in earnest prayer and ask him for his guidance it is almost as plain as day.

Dear Saints, I want you all to pray for me and my family. I am the mother of seven children, and desire to raise them to be useful men and women for the Master. I have a little boy aged ten, who has tuberculosis. He has been so afflicted

from infancy. I have also a little girl aged eleven who is sorely afflicted with kidney trouble. I earnestly ask the Saints to remember her in their prayers.

Praying for the upbuilding of Zion,

A true sister,

LILLIE SANDERS.

CLEVELAND, OKLAHOMA, March 19, 1914.

*Editors Herald:* I came to Oklahoma from Des Moines, Iowa, last October, to spend the winter with my son and daughter. I have thus been deprived of church privileges, as there is no branch here. Oh, how I long to be with the Saints at Des Moines once more.

My health was not the best when I first came to Oklahoma. I was troubled with rheumatism, but since requesting the prayers of the Saints at Des Moines and trusting the Lord in my affliction I am glad to say that my rheumatism has entirely left me and my health has been better than for some time. I am nearing my sixty-fourth year. I have been a member of the church for thirty-five years. My faith has been and still is getting stronger each day.

I have nine children, all married, seven of whom belong to the church. I am trusting and praying that the other two may enter shortly. My husband, W. T. Clark, passed to his reward on July 1, 1905, after serving as a minister of the gospel in the Reorganized Church for something like twenty years. I request the prayers of the Saints that I may ever be found watchful and ready to meet my loved ones when I am called on to lay down this life and become one of the faithful on the other side.

Your sister in the one faith,

MRS. JOSEPHINE CLARK.

TIGRIS, MISSOURI, March 20, 1914.

*Editors Herald:* During the conference year I have in my weakness tried to make proper use of my time; though there is nothing over which I boast. The number I have baptized can be counted on my fingers, and I trust that not one of them has been converted by the writer. In fact, I do not know that I have ever converted a single soul. I prefer to believe that God by the power of his Spirit accomplished that part of the work, hence all are his disciples. I can only be to God just what a tool is to me. God forbid that I should ever become topheavy and fall. I prefer to remain in the gospel rut and to be on the side of right, even at the risk of being considered over conservative.

During the year my mission headquarters has been at Malad City, Idaho, where we have a branch of some noble, free-hearted Welch Saints, who have done what they could to make the missionary comfortable and at home, possibly somewhat to their own inconvenience. The night before I left, the sisters prepared a farewell supper for me at the home of Brother and Sister D. J. Williams. A good and enjoyable time was had till about midnight. Their pocketbooks as well as their souls had been converted to the gospel, so they kindly remembered me in a financial way, thereby enabling me to return homeward. May God reward them abundantly.

From there I went to Salt Lake City, attended the Utah district conference, February 7 and 8. The attendance was not large, but a good spirit prevailed from first to last. I labored in the following places in Idaho: Malad City, Saint John, Elkhorn, Arbon and Pocatello; in Utah: Logan, Brigham, Ogden, Plain City, Salt Lake City, Midvale, Murry, Sandy, Pleasant Grove, Provo, Heber, and Springville.

Generally speaking, the Saints throughout my mission field

have been very good and kind to me. A night or two before departing for the East the sisters of the Salt Lake Branch sprung a surprise on me at the hospitable home of Sister W. E. Winkworth and son William, where a nice lunch was served. It was a pleasant farewell party, of music, song, and joy, which might have been full but for the vacant chair, made so by the death of our estimable brother and high priest, W. E. Winkworth, who on last July was called hence. Our loss makes for his gain, as he was a noble man. On or about midnight we reluctantly gave the parting hand to Saints we had learned to love by reason of gospel ties, and so ended my several years' labor in Utah and Idaho.

On my way east I stopped off at Denver, Colorado, twelve hours, thence to Lincoln, Nebraska, to visit a brother and family. I called at the Saints' meeting place and preached for them once, by request of their branch president, Elder J. G. Munsell, the right man in the right place. My next stop was Omaha; thence to Independence, Joplin, and home, at Tigris, Missouri, March 14. I found wife well, but lonely. My first mission was at home by her side, and my last may be, although my greatest ambition is to do all the good I can, to labor for the Master in the interest of souls, and to live and die with gospel harness on. I would gladly return to Utah or any other mission field near or far, if conditions would permit, providing that God and the church directed.

I am now convinced that our labors among the Brighamites can not and will not bring about satisfactory results until some great change takes place. Nothing short of a marvelous manifestation of God's power will ever open their eyes as a people. It is true that there are many good, honest people among them, yet they are as blind as a stone wall, and oath bound. They still stand for polygamy and are practicing it, together with other doctrines that are contrary to the three standard books of the church. If that people are ever converted to the truth as it is in Christ Jesus it will be through the power of God, and loving kindness on our part, or on the part of those called upon to labor among them. We may be thankful if we reach the honest in heart there the same as among other denominations.

God speed the redemption of Zion.

Yours in gospel bonds,

J. C. CHRESTENSEN.

#### Extracts from Letters.

D. R. Jones, Gardnerville, Nevada: "The first sermon I ever heard from the Latter Days Saints was in my native town in northern Wales in 1842, when I was twelve years of age. On a certain Sunday with other boys I was leaving the church where I attended and in crossing the street we found a large crowd of people gathered around two men standing on the curbing. One was a constable, the other was a minister. The minister was there to preach and the constable to keep order. The constable failed in his efforts, and the minister was able to preach only when a large man in working clothes and sleeves rolled up came into the crowd and insisted upon silence and fair play. I did not know then that this man was preaching the gospel, and did not learn so until in 1878 when other representative men came and taught me the gospel story."

Mae Beverage, Vinalhaven, Maine: "There are only a few Saints here, but we are all trying to become more united. Elder Samuel Foss was here in February and baptized Sister Saide Barton. We have started a circulating library, with Brother Herbert Raymond librarian. Brother A. Begg, our priest, is always at his post. Brother Beverage as janitor makes the schoolhouse comfortable. We hope soon to have a branch here. May those who are in darkness be led to the light of this glorious gospel."

**CURRENT EVENTS.**

(Continued from page 420.)

United States officials and subordinate to martial law has been established there. Quiet reigns in the city and is reported as reigning throughout the country. Hundreds of United States citizens and others are leaving Mexico without hindrance. It is reported that on Saturday, disregarding the armistice, a band of Mexican soldiers approached the United States forces guarding the pumping station nine miles from Vera Cruz, which furnishes the water supply for the city, and demanded that they surrender. On their refusal to do so the Mexicans fired a few shots and withdrew. The United States soldiers are under orders not to assume the offensive and not to fire at all unless attacked.

**MEXICAN WAR.**—The Constitutionals continue to follow up their recent victories. The attack on Tampico has been renewed. The Villa forces have taken Monterey, the strongest point left to the Federalists in northern Mexico. Villa's plans are to move at once on Saltillo, where the broken ranks of the Federal army are gathering and before they become entrenched in strongholds. Successful here, he would press on toward Mexico City and to the final conflict.

**COLORADO LABOR WAR.**—Reports of conditions in the coal mining district of southern Colorado are conflicting, and facts not readily determined. From the most reliable sources to which we have access, we glean the following: In a three-day battle, April 20 to 23, in the Ludlow district between striking miners and state militia, twenty-one persons were killed. Skirmishes occurred at Delagua, Primrose and Cameron, on April 22 and 23, eight being reported killed. Eight are said to have been killed in a battle at Forbes and one at Walsenberg. The killed include women and children. Much mining property has been destroyed. Appealed to to take action looking toward arbitration proceedings, John D. Rockefeller, jr., who holds large mining interests in the district, declined to do so. The armed miners are reported as having outnumbered the state militia and to have offered resistance beyond the power of the State to control. In compliance with repeated requests from General Ammons, operators and union leaders, Federal troops are being sent into the State. These troops are to police the district only—restore and preserve law and order. The State militiamen are being withdrawn as rapidly as the Federal troops arrive to relieve them. The miners are desisting and the conflict has been stilled. Secretary of War Daniels on the 2d formally called on all persons in the strike district "not in the military service of the United States"—mine guards, strikers and neutrals—to surrender all arms and ammunition to the

United States army officers located at the scenes of trouble. Guards and strikers are reported ready to comply. This strike has been on for eight months. The main cause of difference seems to have been the refusal of the operators to recognize the miners' union. Both sides continue determined on this point. Strikers insist on recognition, operators say they will not recognize the union. This recent and terrible trouble is the climax of ten years of dispute and difference on this and other points.

**MEXICAN ILLITERACY AND CREDULITY.**—It is reported that perhaps not over five per cent of the Mexicans read and write. Playing upon this illiteracy the Huerta government impresses the people with the idea that Mexico is a mighty nation as compared with the United States. A Mexican paper recently published a story stating that El Paso, Texas, had been captured by the Mexicans, that Villa of the Constitutionals and Velasco of the Federalists had established headquarters in the city, and that following negotiations the terrified Americans ceded a part of El Paso to Mexico. And a large number of Mexicans are expected to believe, and will believe this story.

**DISASTROUS MINE EXPLOSION.**—As the result of a gas explosion in two mines, connected, at Echo, West Virginia, two hundred and three men are entombed with little chance of escape.

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## Miscellaneous Department

### Conference Minutes.

**NORTHWESTERN KANSAS.**—Convened at Alexander, Kansas, March 21 and 22. Branches reporting: Homestead 106, gain 23; Hill City 33, loss 4; Twin Creek 77. Two branch reports were returned to Twin Creek for correction. Sister Eva L. Teeters was elected secretary pro tem until next conference. T. Comer Turpen was granted an elder's license. The twelve were requested to appoint E. F. Robertson to the district. The following was adopted: "Whereas we recognize that the requirements of the work of this district demand that the workers of the district be more active and make greater sacrifice for the work, therefore be it Resolved, That we bend our energies to meet the requirements by holding our quarterly conferences when practicable, and that we also hold a reunion this year." The meetings on Sunday were splendid. Preaching by John A. Teeters, and E. H. Ebert. Eva L. Teeters, secretary pro tem.

**MANCHESTER, ENGLAND.**—Met April 11 to 13, W. H. Greenwood and Bishop R. May assisting the district presidency in presiding. The meetings were held in the new church of the Northeast Manchester Branch. Preaching by Brn. May and Greenwood. Ten were baptized. Appointment of N. Dewsnup, bishop's agent of Manchester District by R. May was ratified. Statistical report showed a net gain of eight for the year 1913. John W. Taylor was elected to succeed N. J. Weate as president. Brother Weate sailed for America a few days after the conference. In his departure we lose a good and diligent elder and worker, one specially gifted in Sunday school work and care of the young in Religio. We commend him to those among whom he may be privileged to labor. A committee was appointed and a presentation made on behalf of the district to express our appreciation of his past faithful services. An excellent spirit characterized the whole session of the conference, one and all felt blessed, and a hopeful feeling prevailed for the welfare of the work in the immediate future. William Worth, secretary, Stockport, England, 28 Horace Grove.

### The Bishopric.

*To the Saints of Northern California; Greeting:* The Savior said, "I must be about my Father's business." One of the greatest hindrances in the church to-day is a lack of finances. Our portion of the debt is \$2,100. Last year the district paid \$494, not a quarter of our share. Any who have not paid their tithing in full will be about their Father's business to do so as soon as possible, and then pay what they can on the debt. The debt is our debt, yours and mine. We are a part of the church.

We are all very anxious to receive blessings. How can we expect them if we fail to do what our kind Father has placed upon us to perform in doing his business? We are all stewards in this gospel work. He supplies all the capital, shall we not use it under his directions? Do you not think that if it were needful for him to be about his "Father's business" we ought also to be anxiously doing the same?

Some have said, The funds are not used according to my ideas, or we would have no debt. Now stop and think. The servants of God are called and set apart to do this work under a solemn charge: "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment." Who would dare to go contrary to the best light and wisdom they have with such a positive charge as this? A poor excuse. Let us do our part.

Your tithing is a tenth of your increase; your surplus is what you can spare without injury to your business. Your offerings are what you can give in the same way.

"Why do you call me Lord, Lord, and do not what I say?"

Some have done well. Let us not be weary in well doing. In regard to the debt, pay what you can. You will never be any poorer by doing the best you can.

Yours in hope,

CHARLES PARKIN, *Bishop, Northern California.*  
SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

### Pastoral.

*To the Saints of Alabama, Florida, Georgia, and Mississippi; Greeting:* The Quorum of Twelve have appointed as missionaries to the above named States, the following brethren; viz, I. M. Smith, Swen Swenson, Hale W. Smith, A. G. Miller, A. E. Warr, E. C. Shelley, and the writer. The quorum making these appointments has confidence that all will make an effort to live a pure life, and in this way convince the people among whom they labor that they are worthy to represent the Church of Jesus Christ, for surely there is no better way to make the gospel light shine than to be without blame in word and deed. (Doctrine and Covenants 119:3.)

I trust that none will be found saying or doing that which will have a tendency to destroy the confidence thus reposed by the Quorum of Twelve, or cause mistrust or suspicion among those with whom they are called to labor.

Having been given the oversight of the missionary force in this field this year, I call especial attention to the following clause in the late revelation, received through our beloved prophet, Joseph Smith, and adopted as a law to govern us as a people. This clause is as follows:

"The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, Jesus Christ his Son, and the Holy Spirit of truth, and evinces a serious lack of that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministrations abroad to the branches where they may officiate and in their preaching the gospel to them outside, to avoid sowing seeds of distrust and suspicion either in public ministrations or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of them who administer in the name of Jesus Christ, the Lord."

This warning from heaven has come to us for our benefit as missionaries, in order that we may build up confidence in each other where we labor as well as confidence in the chief authorities in the church. The membership are also admonished that the spirit of distrust and want of confidence in those who are called and ordained to act in various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, and evinces a serious lack of that charity which thinketh no evil. The ministry are especially warned and commanded to avoid sow-

ing seeds of distrust and suspicion, either in public ministrations or in private conversation.

I call attention to the word of God lately received by us so that any among the ministry or members who realize that they have a weakness along these lines may be encouraged to overcome the same, and not have to suffer by reason of being found in the condition referred to by the Lord.

Any missionary who may be found acting unwisely to the extent that he is bringing reproach upon the church and consequently acting outside of the purview of his calling as a minister for Christ should be reported at once to one in charge of the field, whose duty it is to look after the brother in a kind, considerate way to adjust the difficulty. Those who report to those in charge of the field should exercise the spirit of wisdom and patience, giving them plenty of time to make an investigation and settle the matter, without spreading it among the Saints, to the injury of the brother and of the work. The cooperation of every local officer and member is earnestly solicited for the purpose of advancing the work, in all of its beauty and grandeur, in every department of the same, in order that the Saints may be built up in faith, knowledge, and wisdom, and the gospel go forth to those who are walking in darkness, who have not had a chance to receive the light.

Our mission has been given us by the Master, who plainly stated, "All are called according to the gifts of God unto them; and all are commanded to labor together with God for the accomplishment of the work intrusted to all." (Doctrine and Covenants 119:8.) The Lord has also stated, "Behold, now it is called day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people." (Doctrine and Covenants 64:5.)

The financial arm of the work should be kept up and strengthened in order that the work of God may be built up in all of its departments. This not only means that the families of the missionaries should be supported, but that those elders who leave their homes and loved ones for the sake of the gospel and stay in the field and labor should be well provided with means to travel and all that is needful in the way of clothing, books, etc. But in regard to this we have no room to complain, as the southern Saints have been quite liberal.

I also call attention to the important fact that Graceland College, our institution of learning, the homes for the aged, the home for children, the sanitarium, and the Order of Enoch should all be well supported financially, in order that each line of our work may be kept in good working order.

Let every man learn his duty and act in the office in which he is appointed in all diligence, without any jealousy, strife or faultfinding, and the work of God will build up, and the Saints be made to rejoice. The year will be a prosperous one if all will heed the warning herein given.

Brother I. M. Smith, lately ordained to the office of patriarch, will confine his labor to the branches. I request officers of districts and branches to confer with him and secure his services, that the Saints may receive the great benefit that is to be derived through his ministrations. (See Doctrine and Covenants 125:3.) It will be proper for the missionaries to keep up the interest in places where they have already opened up the work, as well as to do all they can to spread the work in new territory. I desire to keep in close touch with all workers in every part of the field, by mail, that I may know the needs and the conditions of the work in every locality, that every demand may be met so far as possible, and all the missionary force kept busy, that the work may be well cared for and built up.

Your coworker in Christ,

F. M. SLOVER, *Assistant Minister in Charge.*

Mission Address, MCKENZIE, ALABAMA, April 25, 1914.

*To the Saints of Southern Nebraska District; Greeting:* Another conference year has begun with its important events. We hope and pray that the Saints of the district will take new courage and renew their efforts in gospel work. We need new life and more workers. Since the number of our workers has been cut down, there will be more need for local workers to make up for the lack of general representatives in the district. By lending a helping hand in town and country, and laboring earnestly for the cause of right, we expect to be successful. We need more efficient work in the preaching of the word, and in the auxiliary work of the church.

Let us all put on the armor and fight manfully for the cause we love. Let the local ministry make appointments for preaching and fill them and call on the auxiliary workers

for help in singing, etc. All are called, so let each work where he is appointed to labor. If to preach, let him wait on the word; if to labor in the auxiliaries, let him do it with good spirit, taking advantage of every opportunity to do good. Let the presidents of the branches help and encourage the local ministry to make and fill appointments.

We ask God's blessing upon the work of all and pray for success.

In gospel bonds,  
W. M. SELF, District President.

**Quorum Notices.**

FIRST SEVENTY.

By order of the quorum I am preparing a circular letter with names and addresses of all the quorum members. I request all who have changed addresses during the last two years and who have not notified me to please inform me at once what their address will be for the coming year. I received the addresses of the following, but have mislaid them and request them again: John R. Lentell, L. O. Wildermuth. If anyone knows the address of John H. Hansen, now in Scandinavia, will they please give me it by first opportunity. Any of the brethren who gave me their address at conference time and have made any change since, please let me know by first mail.

Sincerely yours,  
J. F. MINTUN,  
Secretary of First Seventy.

DES MOINES, IOWA, 1205 Filmore Street, April 30, 1914.

**Conference Notices.**

Nauvoo District will convene June 6 and 7 at Ottumwa, Iowa. Prayer meeting at 9 a. m. All secretaries should report to W. H. Thomas, 1100 South Seventh Street, Burlington, Iowa. W. H. Thomas, Charles E. Harpe.

Western Maine will convene with Stonington Branch, June 2 and 22. A large attendance is anticipated.

Montana will convene at Bozeman, June 6 and 7, at 10 a. m. Maggie J. Reese, secretary.

Kewanee will convene at Peoria, Illinois, June 6, at hall, 1911 Main Street, (West Bluff). Take West Bluff car from union depot, or from down town. Get off at Frink Street, walk one block north to Main. Those coming should write to William R. Norris, 102 Clarke Avenue, or to the undersigned and trains will be met. Reports should reach secretary by June 3. Election of officers. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

**Convention Notices.**

Southern Indiana Religio will meet with Louisville Society, May 5, 1.30 p. m. Sunday school meets at 3 p. m. Katherine Schmitt, secretary.

**Reunion Notice.**

Northwestern Missouri reunion will be held in D. A. Dice's beautiful grove near Stewartville, Missouri, commencing August 28 and continuing ten days, instead of August 24, as printed on cards circulated at General Conference.

**Died.**

**BENNINGTON.**—Samuel H. Bennington was born in Pennsylvania, August 15, 1832; died at his home at Vales Mills, Ohio, April 9, 1914. He married Rachel Barnhouse, June 1, 1857, who with four daughters, two sons, several grandchildren and great-grandchildren survive him. He united with the Reorganized Church April 4, 1885, baptized by L. R. Devore. He lived a faithful life, and has gone to his reward. Funeral April 12, at Latter Day Saint church, at Vales Mills; sermon by Elder Kirkendall.

**MOSIER.**—Orville D. Mosier was born January 3, 1887, at Byrneville, Ind.; died April 24, 1914, at Independence, Missouri. He was baptized January 24, 1914, by George Jenkins. He is survived by wife, father, mother, two brothers, four sisters. Funeral conducted by John Boswell; sermon by George Jenkins; interment in Mound Grove Cemetery.

**LONG.**—Alfred L. Long was born April 16, 1906, at Independence, Missouri; died April 19, 1914, at Independence, Missouri. He leaves father, two brothers, three sisters. Sermon by George Jenkins, from Matthew 19: 14; interment in Mound Grove Cemetery.

**WALKER.**—Henry Walker was born March 24, 1836, at Chilton, Buckinghamshire, England; died April 25, 1914. He was baptized May, 1859, at Pin Oak, Illinois, by Thomas R. Green. He married Frances Mary Simms, December 25, 1860. Was ordained an elder October, 1868, at Little Wabash, Illinois, by Thomas P. Green and G. H. Hilliard. His companion

THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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died September 7, 1902. He married Sarah Borrah, October 9, 1903. He is survived by his widow, and five children by his first wife. Services by Hilliard Hensen and Isaac A. Morris.

**KECK.**—William Keck was born in New York State, February 22, 1832; died April 5, 1914. He married Aurillia White. To them were born eight sons, two daughters. Four sons and two daughters survive him; C. W., F. C., and A. J. are ministers of the Reorganized Church. W. E. is a merchant. The two daughters are Clara Calkins and Katie L. Keck. Funeral by George Jenkins; interment in the Nevada, (Missouri), Cemetery.

**Book Reviews.**

**POPULAR GOVERNMENT.**—By William Howard Taft, published by the Yale University Press, 225 Fifth Avenue, New York City, price \$1.15. Ex-President William Howard Taft, now known as Kent Professor of Law in Yale University, is author of a new volume entitled, *Popular Government; Its Essence, Its Permanence, and Its Perils*. This book is a compilation of a series of lectures delivered before the law school of Yale University. He took for his text the preamble to the Constitution, beginning, "We the people"; and in the course of the lectures took up such subjects as, the meaning of the term, "We the people of the United States"; the representative system; the initiative and the referendum; the recall; the direct primary; the selection and tenure of judges, "to establish justice"; to "to insure domestic tranquility"; and "to provide for the common defense." In this book for a very small fee the reader obtains the benefit of the ripe and mature learning of a public man of the standing of ex-President Taft, whose ability and experience qualify him to occupy the honorable position of Kent Professor of Law of Yale University.

**WHEN I WAS A BOY IN PALESTINE.**—By Mousa J. Kaleel, Lothrop, Lee and Shepard Company, Boston, cloth, 60 cents. This book contains the reminiscence of a boy born and raised in Palestine, familiar with all the ancient landmarks in and around Jerusalem and with the traditions of that strange land. Having come to America and having educated himself, he now endeavors to use his education in making the people more familiar with his native country.

**THE HOME NURSE.**—By Doctor A. B. Lowry, Forbes and Company, 443 South Dearborn Street, Chicago, price \$1. It gives helpful directions for the care of the sick in the home and tells how to cooperate with the physician in providing for the comfort and cure of invalids. Full directions for first aid to the injured are also given. Technical terms are avoided and a complete index makes it possible to refer quickly to the desired information. The writer is an authority on nursing, and lectures on the subject in one of the leading medical colleges. The instructions may therefore be depended upon as conforming with the best medical knowledge and practice.

**THE BACK YARD FARMER.**—By J. Willard Bolte, Forbes and Company, Chicago, 443 South Dearborn Street, price \$1. The seventy-five chapters of this useful book give complete

and reliable directions for the best cultivation of vegetables, fruit and flowers, the management of poultry and pets, the proper care of the lawn, vines and shade trees, and discuss everything pertaining to the outdoors of the suburban, village or country home. Some of the chapters are: "Making the back yard a garden spot," "Back yard dividends," "Making a garden productive," "Preparing the garden," "Why gardens fail," "Making the city flock pay," "Laying out flower beds." The author, who is a practical gardener and an authority on the subject, was for several years a member of the faculty of two state agricultural colleges, and possesses the ability to write in a clear and entertaining style.

**TELL ME A STORY.**—The familiar cry from the little folks of an evening is, "Tell us a story." In fact it is an old, old cry of humanity, oft heard in many places, now kept alive by children. This volume is intended to aid parents in their efforts to meet the demand for wholesome juvenile stories. It contains short stories, mostly about children and animals, written by various authors and edited by Sidney Trist. It is profusely illustrated and well printed. A good book for the little ones from four to eight or ten years of age. Published by *The Animals' Guardian*, 22a, Regent Street, S. W., London.

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Latter Day Saint housekeeper, to keep house on a farm for myself and thirteen year old son. Would like to correspond. Address, C. E. Ferdig, Route 1, Page, Nebraska. 15-4t

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, MAY 13, 1914

NUMBER 19

## Editorial

### THE FREEDOM OF CONSCIENCE.

Be ready to give a reason to every man for the hope that is in you.

This injunction of the apostle is pertinent to us of this latter dispensation, as much so as it was in the day when it was written. The first thought suggested when it is used is evidently that the injunction requires that every man who has faith in the gospel of the Son of God should be qualified to give an answer to an inquirer that would be satisfactory to such inquirer, would silence objection, or convince such inquirer of the soundness of the position occupied by him who makes the answer. A closer consideration of the injunction, however, will not warrant such conclusion, for the reason that so varied is human judgment that few if any men have such peculiar qualification. It is evident that the Master had not, neither had the apostles, though all of these, however, were not only able but willing to give answer to proper inquiries respecting their faiths and beliefs.

The history of the Reorganization shows clearly that (hitherto at least) we have always been willing to give a reason for the hope that is within us; but our experience has also taught us that we have neither been able nor qualified to answer every inquiry satisfactorily to the one who chose to make inquiry, although such answer as we make should be amply satisfactory to ourselves.

Predicated upon the presumption that every man must answer unto God for himself, not only for the faith that is in him, but also for the things entertained by him, and the words, wise, sensible, or otherwise, that he may use in presenting or defending his faith, it follows as a matter of necessity that the judgment of no man, no matter who he may be, can bind the human judgment of any other in such way as to produce commendation or condemnation to the one upon whom judgment may be passed.

Hence, however grievous it may be to any of us that differences of opinion may occur and actually do occur in our church administration, by which

men hold widely different opinions to our own, we have no power to enforce the decisions of our judgment upon them. They must answer to God for the exercise of their own faculties, and in the words of the preacher, to give an account in the day of judgment, "For God will bring unto judgment every secret thing," and also, "For every idle word that man shall speak." We should strive to be just in our treatment of our fellow men, and in this as in all other things be governed by the rule, "As ye would that others should do unto you, do ye also unto them."

### A NEW STATEMENT OF FAITH.

AN INTERNATIONAL PROPHETIC BIBLE CONFERENCE.

A great gathering, termed the International Prophetic Bible Conference, convened in the Bible Moody Institute at Chicago on the 24th day of February last, and continued in session three days. Three thousand people were in attendance, including six hundred and nine delegates from twenty-nine States and five provinces. The main theme of this conference was the second coming of Christ, and one paragraph of their report contains this significant statement: "A group of seven of these pastors came from Denver and explained the Denver plan, by which they mean their method of presenting the doctrine of the second coming of Christ, among the people of their vicinity."

A statement of faith was adopted by the conference, having been drafted by a committee consisting of such prominent men as Reverend Robert M. Russell, D. D., LL. D., president of Westminster College, Pennsylvania; Reverend Canon F. E. Howitt, M. A., Hamilton, Ontario; Reverend R. A. Torrey, D. D., Dean of the Bible Institute, Los Angeles, California; Mr. A. C. Gaebelein, editor of *Our Hope*, New York City; and Reverend L. M. Munhall, D. D., Germantown, Pennsylvania.

We reproduce this statement of faith, believing that it will be of intense interest to our people. Its appearance has been delayed until we could secure an authentic copy, which we have been able to obtain by courtesy of the Moody Bible Institute;

## CONFERENCE TESTIMONY.

The brethren gathered for the International Conference on the Prophetic Scriptures heartily indorse the declaration made by the previous Prophetic Conferences; but also feel it their solemn duty, in view of the existing conditions in the professing church, to restate and reaffirm their unswerving belief in the following fundamental truths of our holy faith:

1. We believe that the Bible is the Word of Revelation of God and therefore our only authority.

2. We believe in the Deity of our Lord Jesus Christ, that He is very God by whom and for whom "all things were created."

3. We believe in His virgin birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.

4. We believe in salvation by divine sacrifice, that the Son of God gave "His life a ransom for many" and bore "our sins in His own body on the tree."

5. We believe in His physical resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate.

6. We believe in the universality and heinousness of sin, and in salvation by Grace, "not of works lest any man should boast"; that Sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.

7. We believe in the Personality and Deity of the Holy Spirit, who came down upon earth on the day of Pentecost to indwell believers and to be the administrator in the church of the Lord Jesus Christ; who is also here to "reprove the world of sin, and of righteousness, and of judgment."

8. We believe in the great commission which our Lord has given to His church to evangelize the world, and that this evangelization is the great mission of the church.

9. We believe in the second, visible and imminent coming of our Lord and Savior Jesus Christ to establish His world-wide Kingdom on the earth.

10. We believe in a Heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, in His Holy Word, delivered unto the saints.

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### THE JEWS RETURN.

The return of the Jews to Jerusalem and Palestine is a theme near to the heart of every true Latter Day Saint. From the beginning of our work as a church and a people, the scriptural prophecies indicating this return have been interpreted literally. We have felt sure of the Jews' return and of the confirmation of our faith. Hence every indication of an awakening among them giving promise of the beginning of their return has been followed by us with interest and anticipation.

These movements toward the final and complete fulfillment of the Scriptures in this connection have become so pronounced as to come prominently before the world in many articles appearing in a variety of publications. One of especial interest was published in a recent issue of *The Continent*. Discussing this article and the Jews, the *Literary Digest* for May 9, says:

In 1885 there were said to be not more than thirty thousand Jews in the Holy Land. To-day, a sober estimate of their numbers places this population at one hundred and fifty thousand, and in the city of Jerusalem itself not fewer than eighty thousand. Much has been printed about Zionism from the point of view of the distressed Jew who seeks a place free from persecutions, but an article in *The Continent* (Chicago) by Professor Franklin S. Hoskins, of the Syrian Protestant College, gives what the editors of that journal regard as authentic information about the actual results in Palestine of the Zionist Society's work.

One of the most notable things is the changed attitude of Turkey. Ten years ago that country had passed stringent laws to keep the Jew from entering Syria; his European passport was placed on deposit at a port of entry and his substitute "red receipt" signified his freedom to live for two years only in Syria. No Ottoman could sell land to a Jew without dire penalties following. To-day, we are told, "these laws are all dead letters, and if the Jew on entering leaves his 'passport,' it is held only for a 'baksheesh,' while every official in this part of the Turkish Empire is only too ready to take the gifts that go with all transfers of the land."

Of the activities of the Jews in Palestine *The Continent* says:

Twenty-five years ago one heard little of the Hebrew tongue in Jerusalem's streets or elsewhere in the land, because the Jew found it much safer to conceal his identity under the language of the country from which he chanced to come. But to-day Hebrew is used everywhere—in the market, the banks, and most especially in thousands of schools. It is one of the cardinal aims of the Zionists again to make this the language of the ancient homeland, and it will not be long before other nationalities and religions will have to learn Hebrew or simply be shut out of the commercial centers of the city and country. Only recently a German society for helping the Jews attempted to keep the German language in its schools. One of the results was a riot, and the matter was settled in favor of those who clamored for the Hebrew.

Those who have visited Jerusalem in former years will remember the thousands of pitifully poor Jews of all nationalities who lived on alms in the city. It is said on good authority that not less than five million francs, one million dollars, is now coming into the land annually for their relief. But each year brings a better class of immigrants, and that means less and less need for alms. The fifty or sixty colonies lately established wear a much more hopeful appearance.

Those about Jaffa and in the Plains of Sharon show every appearance of wealth and prosperity. The orange trade of Jaffa has increased greatly and will soon be largely in the hands of Jews. Out of one million and five hundred thousand boxes handled this year at that port, at least one third, or five hundred thousand boxes, are from the colonies or in the control of the Jews. While other nationalities, and especially Christians of all lands, are busy trying to circumvent one another in appropriating legendary and sacred sites, the Jews are in a common-sense way buying up agricultural land. It is not possible to make accurate estimate of what has been done in this line, but it is a well-known fact that no tract, small or large, within a hundred miles of Jerusalem, east or west of the Jordan, can be offered for sale without attracting Jewish buyers. Colonies, societies, and banks exist for this very business, and thousands of all nationalities and religions are in the trade for gain. Every day brings some fresh surprises of phenomenal purchases. This is one of the most striking features of the present commercial life of Palestine. The colonies are encouraging this

agricultural conquest of the land, and meanwhile industrial schools under the patronage of wealthy societies and individuals are attempting a revival of Jewish arts and handicrafts with most creditable results.

Concerning the activities of the nations, the churches, and of the hope of the Jews in Palestine *The Continent* says:

Austria and Germany are most powerful in the trade of Jerusalem and its vicinity; France in high politics and finance. Of the influences from within the Arab element is almost nil, the Christian element too busy with trifles, the Jewish seriously and powerfully predominant. Certain churches and enterprises represent one or another of the European nations, but rarely more than one. But the Jewish element, for one reason or another, draws power from all nations. Leaders of the Zionist movement differ sharply on many points; misunderstandings separate powerful interests; motives are attacked and as vigorously defended. But underneath all the outward clash of theories, the heart and soul of the Jewish race does unitedly hope for and expect to establish a great Jewish state which, sitting at the juncture of three continents, in the seat of their ancient glory, shall levy tribute from the great nations of the earth.

The Saints have waited long for the return of this ancient people to their former land. In this return we have the fulfillment of prophecy, the material confirmation of our faith, and a vindication of the restoration of latter days.

We rejoice not only in the promises to Jacob, but also in every promise concerning the closing scenes of earth; for we rest secure in the certainty that the God of Israel who now orders his deliverance will in the day of preparation usher in the final consummation of the hope of the ages—the triumph of the Saints.

J. F. GARVER.

### CORRECTIONS.

In our report of the opening address made by President Smith at the late General Conference he is made to say, *HERALD* of April 15, page 346, first column, line 20, "As to what may transpire during these sessions, I may have some avidity of mind." This should read, "I may have some dubiety of mind."

Under the side heading United States and Mexico, in our Current Events Column, *HERALD* of May 6, page 420, line 7, the word *international* should have read *internal*.

### CURRENT EVENTS.

#### SECULAR AND RELIGIOUS.

MEXICO AND UNITED STATES.—Following the reiteration of General Carranza that he would not consent to enter upon mediation only in connection with the incidents which brought about a controversy between United States and Mexico, the mediators notified him that they could not separate the incidents occurring at Tampico and elsewhere from the general subject of pacification in Mexico. The refusal on the part of Carranza to enter upon an attempt at

mediation covering the entire field, together with his continuation of hostilities, has for the present practically eliminated the Constitutionalists from the mediation conference. Efforts are being made to induce Carranza to reconsider his decision and appoint representatives. It is said that despite the self-elimination of Carranza, and in case he finally fails to send representatives, the Constitutionalist interests will be fully considered. The mediators have announced May 18 as the date of opening the conference, to meet at Niagara Falls, Canada. It is understood that the work of this conference is advisory only. The Huerta government has appointed representatives. Renewed demands by Mexican Federalist outposts for the surrender of the pumping stations supplying Vera Cruz with water are said to have been followed by orders from the War Department authorizing General Funston to extend his lines about Vera Cruz as far as in his judgment it might be thought necessary. It is reported that the American lines will be at once extended and heavy fortifications thrown up.

MEXICAN WAR.—The bombardment of Tampico continues. The Constitutionalists have captured Acaponeta. Heavy fighting is reported at Mazatlan. A part of Villa's army is said to have advanced against Saltillo. A Constitutionalist movement against San Luis Potosi is expected. Zapata is said to have threatened an attack on the City of Mexico. Huerta seems to have no consistent or aggressive plans of defense. The financial embarrassment of the Huerta government continues. The railroads have largely discontinued operations, business has been practically suspended, and customs collections have been cut off.

THE COLORADO STRIKE.—Mr. Arthur M. Evans, special correspondent for the *Chicago Record-Herald*, is in the field of the Colorado strike trouble and reports daily to his paper. He interviews leading men on both sides of the controversy, men who are neutral, and state officials. He seems to endeavor to fairly represent all. According to his reports the situation is presented as follows: The operators say that the recent trouble began with an effort started last August by the United Mine Workers of America to organize the miners. The organizers demanded: (1) recognition of the union; (2) semimonthly pay; (3) eight hour day; (4) check-weighmen; (5) right of men to trade where they pleased. The operators hold that all except the first demand were already in effect, the second, third, and fourth being covered by law. They declined to recognize the union upon the grounds that such recognition would be unfair to those of their employees not holding membership in the union, since it would require them to

join or quit work. The miners answered that while demands two, three, and four were covered by law, through control of county politics in the counties where the mines are operated, and partial control of the State, these laws, except in a few instances, were ignored and violated; and that through this same control miners were not allowed to hold membership in the union even though they desired to do so, and though said union was unrecognized. It is claimed that every effort was made to keep union organizers out of the district, even to the killing of such as refused to withdraw peaceably. With reference to the right of men to trade where they pleased the miners say that when attempting to do so men were discharged or given poor work, and that, anyhow, the operators paid them in script, which was not good only at the company stores. Regarding the late opposition to the state militia, intelligent men among those who are neutral see no essential difference between violating the law through control of the Government and violating the law by opposing the Government. Governor Ammons says: This controversy will be settled only through intervention that will bring New York and Indianapolis together. (New York is the home of Mr. John D. Rockefeller, jr., and other operators; Indianapolis the headquarters of the Miners Union.) To put the whole situation in tabloid form, this is the way it may be reduced: The issue at stake is recognition of the union, the organization of the coal miners of the State by the United Mine Workers. All efforts to bring producers and labor leaders together have failed, although numerous efforts have been made. The ordinary peace officers were unable to preserve law and order, and the militia had to be sent into the field. The controversy, stripped of its superficial features, is just where it was seven months ago. Nothing but federal intervention and arbitration will bring a settlement. If it were not for eastern influences there has not been a time during this trouble when I could not have settled the difficulty myself. To arbitrate requires that New York and Indianapolis be brought together.

**DISASTROUS EARTHQUAKE.**—A disastrous earthquake occurred in the vicinity of Mount Etna, on the Island of Sicily, on May 8. The number of dead officially reported up to the evening of the 9th is said to have been one hundred and eighty-three, with about three hundred and fifty injured. Fire followed the shocks in many places.

**CANAL TOLLS REPEAL.**—The Committee on Inter-Oceanic Canals on April 30 reported without recommendations the Houst bill to repeal the toll exemption provision of the Panama Canal Act. A proposed amendment was reported separately as follows:

Provided, that neither the passage of this act, nor anything therein contained shall be construed or held as waiving, impairing, or affecting any treaty or other rights possessed by the United States.

It is expected that the Senate will pass this bill together with the amendment.

#### NOTES AND COMMENTS.

**ALCOHOLICS ABOLISHED FROM NAVY.**—We call attention to an article appearing in the General Interest department of this issue of the HERALD, discussing an order by Secretary of War Daniels, issued on recommendation of Surgeon General Braisted, to abolish the use of all alcoholic liquors from every ship and shore station of the United States Navy. In a day when alcoholics were thought to be necessary to unusual physical feats, to say nothing of social enjoyment, the church accepted as the word of God the statement, "Strong drinks are not for the belly, but for the washing of your bodies." The experiences of leading men and nations have come to bear witness of this truth. So we no longer administer alcoholics under great physical strain, nor, in a growing number of instances, serve them to liven social functions, private and state.

**ECHO FROM R. B. NEAL.**—*The Christian Standard* for October 10, 1908, contained the following challenge and threat from the pen of R. B. Neal:

Gentlemen editors of the *Liahona* and the SAINTS' HERALD, and all other papers that have published the article, "A pious forgery," I, acting under legal advice, give due notice that if you do not *withdraw* the charge of forgery you made against me, voluntarily, in your papers, I'll force you to try to prove the charge in the courts of your State. Fair warning.

Nearly six years have elapsed since the publication of this threat, and we have never heard from Mr. Neal through our state courts. Mr. Neal is one of those who charge that the word of Joseph Smith could not be depended upon.

**WHITE FLOUR VERSUS WHOLE WHEAT FLOUR.**—In the *Physical Culture Magazine* for April, Mr. Harold Swanburg, member of the American Association for the Advancement of Science, relates an interesting experiment made to determine the relative value of white flour and whole wheat flour. Two white mice were taken for the experiment. One was given nothing but white flour and water; the other nothing but whole wheat flour and water. The white flour mouse lost weight steadily and died at the end of thirty-four days. The whole wheat mouse gained and was in good physical condition at the end of sixty-four days. The whole wheat mouse then being put upon a diet of white flour began to lose weight and died at the end of forty-one days.

## Original Articles

### BUILDING FOR ETERNITY.

I will use for a lesson Matthew 7: 21-29, and for a theme or text I will select verses 24 and 25:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

#### "ROCK OF AGES."

We are all building this house—building for eternity, every day, by every act and deed and thought. There is a plan by which, if we follow closely, we may be as the wise man who built upon a rock. This wise man was a scientific builder, so let us build as does the scientific builder. Follow the wise man; he built upon a rock.

The scientific builder finds a solid place to lay his foundation. What is the rock we want to build upon? "That rock was Christ." (1 Corinthians 10: 4.) There is the rock: "the Rock of Ages"; the solid rock. This is Christ, and indeed he is a solid rock. If we build thereon, according to the plan, our house shall not fall.

#### THE FOUNDATION.

What is this plan? Who did Jesus liken to the wise man? Whosoever heareth these sayings of mine, and doeth them." In another place (Romans 2: 13) we find these words: "For not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." Now Christ is the rock on which we should build and the foundation is obedience to the law.

Look for a moment at the teachings of the Apostle Paul, (Hebrews 6: 1, 2):

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

We have found that the foundation is obedience to the law, and Paul tells us that the foundation consists of six principles, to wit: First, repentance; second, faith; third, baptisms; fourth, laying on hands; fifth, resurrection of the dead; sixth, eternal judgment. These are the first six principles of the doctrine of Christ. Paul said (writing to those who had obeyed them), "Let us go on unto perfection, not laying again the foundation"; not to forget those principles, but to first obey them, and then, with the foundation laid, go on and build upon it. We are to come to this perfection by studying to gain for ourselves the same perfection that was made manifest in the life of Jesus.

### LAYING ON OF HANDS.

Of the different parts of our foundation, the first three, repentance, faith, and baptism, we now understand as they were considered under the previous study on baptism. But what about the fourth, laying on of hands? What is the purpose of this ordinance? Search the Scriptures and see!

#### ORDINATION.

The ordinance of laying on of hands is for ordination, for confirmation or bestowal of the Holy Ghost, for healing the sick, and for blessing. To-day, in most every church, when one is ordained and sent out to preach; those who ordain him lay their hands upon him to ordain him.

It was written away back in the time of Moses (Numbers 8: 10): "And thou shalt bring Levites before the Lord; and the children of Israel shall put their hands upon the Levites." And in Numbers 27: 18-20 we find that God commanded Moses to lay his hand upon Joshua, which Moses did, to ordain him.

Now we come to the New Testament. Paul was ordained with Barnabas at Antioch, by the laying on of hands, and was sent away to preach. (Acts 13: 1-3.) At one time seven men were ordained by the laying on of hands; among them the martyr Stephen. (Acts 6: 5, 6.) In Paul's first letter to Timothy (4: 14) he admonished Timothy to make use of the gift that was in him, the gift that was given by prophecy with the laying on of hands. This is the first use for the laying on of hands.

#### CONFIRMATION.

Secondly, we have the laying on of hands for the gift of the Holy Ghost. Let us follow the apostles and see if they laid on hands for that purpose. Acts 8: 14-19 shows that it was in this manner that the Samaritans received the Holy Ghost. They had received the word of God and had followed the teachings of Christ. They had been baptized in the name of the Lord Jesus. The apostles at Jerusalem heard of this and sent Peter and John to them. Peter and John prayed that the Holy Ghost might come upon them; and then they, Peter and John, laid their hands upon them, and they received the gift of the Holy Ghost.

The question comes, Was it the prayer or the laying on of hands that brought the gift? Verses 18 and 19 explain: Simon was a wicked man, who worked on the fears of the people, claiming to be a great one, and doing many wonderful things by false methods, and was looked upon by the people as one who enjoyed the power of God. This man saw that the Holy Ghost was given through the laying on of hands. He came to the apostles and offered them

money and asked for the power, that on whomsoever he might lay his hands, they should receive the Holy Ghost; but the apostles denied him, and called him and his money accursed. Assuredly the gift of the Holy Ghost would not have accompanied the laying on of the apostles' hands without the prayer. The gift was given through the laying on of hands in answer to prayer.

The Ephesians received the Holy Ghost in the same way. (Acts 19: 1-7.) Paul came to Ephesus, and finding certain disciples, asked them if they had received the Holy Ghost since they believed; but they did not even know there was any Holy Ghost. Paul asked them unto what they were baptized, and they told him, Unto John's baptism. Then Paul told them that John indeed baptized unto repentance, saying to believe on him that should come after him, that is Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when they had been baptized according to Christ's words, Paul then laid his hands upon them, and they spake with tongues and prophesied.

Some writers have written on the subject as follows:

Jenks in his *Comprehensive Commentary* gives notes by Scott on Acts 8: 17 as follows:

The rite of confirmation, as practiced by many Christian churches, has often been and still is spoken of as a continuation of the apostolical laying on of hands for the confirmation of new converts by the Holy Ghost thus given them.

In another note upon the same text, quoted by Jenks, it is said:

The apostles seem to have laid down a rule, that after being baptized the proselytes should have the laying on of hands, accompanied by prayer, in order to their receiving the gift of the Holy Spirit.

Tertullian, who wrote in the latter part of the second century, says:

After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost.

Cyprian, a martyr, and a writer of the third century, says:

Our practice is that those who have been baptized in the church should be presented, that by prayer and imposition of hands they may receive the Holy Ghost.

There are many more writers who say the same, but this is enough to show the point, that the laying on of hands was for confirmation or bestowal of the gift of the Holy Ghost.

#### HEALING.

We find that Jesus and the apostles laid their hands on the sick and healed them. But the world now says that this is not for us to-day, that it ceased when the apostles died. This, of course, means the twelve, or rather the eleven at Pentecost, and the one selected

to fill the place of Judas Iscariot, Matthias. Paul was not even a Christian until long after that, and yet we have more records of Paul's laying on hands for this purpose than we have of any of the other apostles. As the first twelve died or were given a different mission, others were placed in their stead to always keep this quorum of twelve filled.

If the claim were true that these healings were not for us to-day, does it not make God a respecter of persons? And the Bible says that God is no respecter of persons.

Let us see how long these things are to continue. Peter said (Acts 2: 39): "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter was speaking to the people of that day, and he said, "To all that are afar off." Were not the people of all the ages since then "afar off"? And again he says, "Even as many as the Lord our God shall call." Does not God call people to him to-day? Yes! Then the promise is unto us to-day.

Jesus, after he had risen, appeared to the eleven as they sat at meat, and upbraided them for their unbelief. Then he commanded them to go into all the world, and preach the gospel to every creature. He told them that those who believed and were baptized should be saved, but that those who did not believe should be damned. He told them that these signs should follow them that believe. In his name shall they cast out devils; they shall take up serpents; if they drank any deadly thing it would not hurt them; they shall lay their hands on the sick, and they shall recover.

Jesus said that these signs should follow them that believe. He made no distinction between the people of that day and the people of to-day. If he had, would not he have respected the people of that day more than the people of to-day? For would not the people of that day have received greater blessings than the people of to-day? I thank God that Jesus made no such distinction, but said that these signs shall follow them that believe, of all ages and times, meaning that believers to-day, as well as the believers then, should receive those blessings. Jesus said that believers would be able to heal the sick by the laying on of hands, and the New Testament is full of such happenings.

Jesus himself laid on hands to heal. Mark 8: 23-25, Jesus laid his hands on the blind man and healed him; Luke 4: 40, they brought many people with divers diseases and Jesus "laid his hands on every one of them" and healed them.

The apostles also laid on hands to heal. Paul laid hands on Publius and healed him. (Acts 28: 8.) Many miracles were done by the hands of Paul. (Acts 19: 11.) We could show many more such pas-

sages, but time and space do not permit. This is enough to show the usage of the ordinance.

#### BLESSING CHILDREN.

The fourth use of the ordinance of laying on of hands is for the blessing of children. We can not find a single instance where Jesus or the apostles baptized children, but we can find instances where Jesus took the children in his arms and blessed them by laying his hands upon them. (Matthew 19: 13-15; Mark 10: 13-16.)

But some will say, It was Jesus who did that. What was Jesus here on earth for? He was here as our exemplar. He did nothing in his life that he did not intend his disciples to likewise do. We are told to follow our blessed exemplar, Jesus Christ. Now, can we follow him in part only, and follow him in truth? No! We must follow him in all things. Then we are to do all things as he did them.

Now we have found that the fourth principle, the laying on of hands, is for the fourfold purpose of ordination, confirmation, or bestowal of the Holy Ghost, healing the sick, and for blessing.

The fifth principle, resurrection of the dead, and the sixth principle, eternal judgment, are lengthy, and it would be better not to consider these subjects at this time. But suffice it to say that all of these six principles are principles of obedience, the first four of which should be obeyed in this life, the last two to be obeyed after death, by every creature of mankind.

#### A TIME TO BUILD.

Now we have our foundation in the first six principles of the doctrine of Jesus Christ. After we have laid our foundation we are not to stop building, but are to go on to perfection, building upon the foundation. A scientific builder when he has laid his foundation does not stop building, but goes on and builds upon the foundation with good, substantial material. Let us then follow the scientific builder, and also take the advice of Paul to go on and build upward and complete our temple.

As we build our temple we should remember that we can build but once, for we know that "it is appointed unto men once to die, but after this the judgment." We are given material to build with once. We have one life, and Jesus died once for our sins, to give us the material for our foundation. If we build once and let the temple grow corrupt or be destroyed, it is putting Jesus Christ to an open shame, for it would intimate that the material given was not good. This can not be, for he gives the good and perfect gifts. If we stop building before the temple is complete, or until our lives are over, it is hard to start building again, and the longer before one starts, the harder it is to resume, until if we

wait too long, it is well nigh impossible to start again, and while one waits the work done grows corrupt and before long has rotted away. And so there is no building for eternity.

#### BUILDING MATERIAL.

As we are to keep on building, let us see what more material we may find to build with.

In 2 Peter 1: 5-7, we are told:

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

And verse eight:

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

So Peter says virtue is the first to add to faith, or to build upward from the foundation. That is good material. We must be found virtuous, live a good life (the Christ life), and do the will of God. What greater or more worthy material could we wish than this? It covers a great scope, and could be taken as the subject of a separate study, as indeed could all of these materials, but as we are to touch upon all, we will treat each one briefly.

The next material we come to consider is knowledge, knowledge of the truth. This is also important material. We are to "work out" our own salvation, "with fear and trembling." One very important way in which we must do this is to do the will of God, and, whatever that may be, how can we do his will if we do not know it? If it be his will that we should lead others into the kingdom, how can we do so unless we ourselves know to what we desire to lead them? Or how can we impart the truth of the gospel of Christ to one who knows it not, if we have no knowledge of it? We must, in order to lead a soul into the kingdom of God, be able to impart to that soul the truth; and to lead it in the right way. This is impossible if we do not have for ourselves a complete knowledge of these things. Then, this material is also necessary to our own right living before God.

Knowledge of the truth would include the knowledge of God's way of everyday living. One must not only have this knowledge, but must use it. If he does not, his temple will be corrupt, and in time the whole will be destroyed.

Temperance, Peter says, is next. Other worthy material. Temperance is commonly used in connection with abstaining from strong drink, but this is only one small part. We should use temperance in daily eating and drinking; be careful not to eat or drink too much, and use wholesome food, shunning those things that are injurious or harmful, or even

unnecessary. Temperance in speech is a good thing—avoiding vain words, such as slang, boasting, telling bad tales, untimely jesting, or loud and boisterous laughing and talking at any time. So much for temperance.

Patience, Peter says, is the next material. A great many people are very impatient with both man and God. A person may make a prayer to God, and then think there is no answer, no fulfillment, not waiting for God to answer or fulfill—in impatience deny his power. If such person had faith the prayer would be answered, and, if it were the will of God, fulfilled.

If one fails at his task and we grow impatient with him it is possible that he never will succeed; but, on the other hand, if we are patient he will also have patience and try again. We may grow impatient with ourselves, and by doing so lose much that we have gained, while had we been patient we would not have lost so much at least, and the probabilities are that we would have gained. So let us be patient, for patience is good, worthy material.

The next material, according to Peter, is godliness or plain and simple "goodliness," living a godly life, doing as we are told, by the Father, keeping his commandments. In looking through the Bible, we find that godliness or goodliness means the adding of the following qualities: to be peaceable and quiet; to be contented and loving; to be meek; to be truthful; to seek to gain knowledge; to be gentle and long-suffering, good and kind. The life having these qualities is surely a life worth living in the sight of both man and God—a life worthy of the reward of life eternal, which reward God alone can give. What a beautiful life that would be, having these excellent qualities and virtues.

Peter names brotherly kindness as the next material. That is all the name implies. Your brothers are not only those in church fellowship with you or your relatives in the flesh, but everybody, everywhere. Do unto others as you would that others should do unto you is the rule of brotherly kindness. This rule, the golden rule, is one to be admired, and one we find prominent in the life of Jesus the Christ. This is a virtue, or material that we should all try to possess and to use.

The next and last material to use in this building is charity. While this is given last, it is by no means least, but rather the greatest, for it includes all, and the keeping of all, the beautifying of the temple. When a building is constructed there is much yet to do to complete it. This is the work of charity—to beautify and to preserve. It beautifies and at the same time preserves and guards against decay. Without charity our building will decay and go to ruin.

#### THE GREATEST OF ALL.

Charity is a wonderful, beautiful light, not artificial but real, the light of our temple. When lit with charity there is no darkness. Without charity our temple would be hardly habitable, a place of discomfort, ugliness and darkness, a place where God and Jesus would hardly feel justified in entering to dwell. With charity it will be a place of delightful comfort, where God and Jesus would be glad to sit and sup with us.

Is charity simply to help the poor? No! It is not, although that is a part of charity,—a very small part. What then is charity? "Charity is the pure love of God undefiled." How can we get an idea of this, the greatest of all materials, and how to use it? Please turn with me to Matthew 22: 37-40, and read there the commandment that Jesus said was the greatest. We can by following that one commandment obtain this beautiful charity.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

If a man keep these two (which is charity or the pure love of God undefiled) he must keep all, for they are all contained in the two.

Let us review the ten commandments and see if this is not true.

The first commandment: Thou shalt have no other gods before me.

If a man love God with all his heart, soul, and mind, he will love but one God. Again, no man can have "the pure love of God" in his heart and have any other god before him. No man can serve both God and mammon.

The second commandment: Thou shalt not make unto thee any graven images, nor bow thyself down to worship them.

When the people of Israel and Judah became idol-worshippers, and went after gods that were graven images, and bowed themselves down to worship them, they did not have the love of God. They forsook all righteousness and came under condemnation.

The third commandment: Thou shalt not take the name of the Lord thy God in vain.

Can any man love God with all his heart, soul, and mind, and dishonor him or dishonor his name? It is a great dishonor to use anything in vain, so it is dishonoring to God to use his name in vain. Love does not, nor can not dishonor.

The fourth commandment: Remember the Sabbath day, to keep it holy.

If a man love God, surely he will do all in his power to keep his day holy. For not to keep that



day holy is to dishonor that day, and to dishonor that day, God's day, is to dishonor God.

The fifth commandment: Honor thy father and thy mother.

God placed children in the care of their fathers and mothers, and if they do not honor those in whose care they have been placed they do not honor him who placed them there. If they do not honor God, they do not love him.

The sixth commandment: Thou shalt not kill.

To kill is to love not God or man. To kill is to honor not God nor to love one's fellow men, and so is not charity.

The seventh commandment: Thou shalt not commit adultery.

What man, with the pure love of God in his heart, one who loves his neighbor as himself, could commit the degrading crime of adultery, a crime that comes of hate, or a lust so strong, wicked and vile, that it will even betray with a kiss,—hate of the worst kind. Therefore, the man who commits adultery is guilty of a double sin: first commits the crime of adultery; second, the sin of hypocrisy or hate, and has no charity even though he spends millions on the poor.

The eighth commandment: Thou shalt not steal.

It is surely not love that prompts a man to steal that which belongs to another.

The ninth commandment: Thou shalt not bear false witness.

To bear false witness against your neighbor, to lie about him, would in all probability do him hurt, and that you could not do if you love your neighbor as you do yourself. Anyone who lies in act, word, or deed, is breaking the ninth commandment, and also one of the two great ones, and has not charity.

The tenth commandment: Thou shalt not covet.

A man having the peace and love of God and his brethren in his heart would not covet what belonged to his brother; for to do so would be to break one of God's laws, and no man, loving God, breaks his law. Again, to covet his neighbor's property would be to wish his neighbor an ill, for if his neighbor had not that which he has, the neighbor would be the poorer.

In every case we find that if we keep the two great commandments we also keep the ten, and if we truly keep the ten the two are kept already. In short, the material named, charity, or being charitable in every sense of the word, is the greatest of all the materials we have looked upon.

So we are building our temple every day, every act of our lives is a portion of material of some kind to be used. It behooves each one to seek for the best material and build good, strong, and substantially; strive to build perfectly lest the temple topple over and be destroyed, burying you in the debris and destruction.

To sum up the whole, build on the solid rock, which

rock is Christ, using for a foundation the principles of the doctrine of Jesus Christ, which we find enumerated in Hebrews 6: 1, 2, and which are as follows: First, faith toward God; second, repentance from dead works; third, baptism by immersion for the remission of sins; fourth, laying on of hands by those called of God according to his word and ordained by him, thereby having the authority so to do, for the reception of the Holy Ghost; fifth, work and building upon the foundation, work out our own salvation "with fear and trembling," seeking a reward at the end when our souls shall be resurrected, when comes the eternal judgment of God.

L. GLENN SAGER.

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### LORD KELVIN'S SPEECH.

SCIENCE POSITIVELY AFFIRMS CREATIVE POWER.

On May 1, 1903, Reverend Professor G. Henslow, M. A., F. L. S., F. G. S., delivered an address on "Present-day rationalism with an examination of Darwinism." Lord Kelvin, the celebrated British scientist, followed Professor Henslow with comments, which are given as reported in the *London Times*, as follows:

I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I can not admit that, with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. We can not escape from that conclusion, when we study the physics and dynamics of living and dead matter all around. Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces; and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object we are all agnostics. We only know God in his works, but we are absolutely forced by science to believe with perfect confidence in a directive power—in an influence other than physical, or dynamical, or electrical forces.

Cicero, by some supposed to have been editor of Lucretius, denied that men and plants and animals could come into existence by a fortuitous concourse of atoms. There is nothing between absolute scientific belief in a creative power and the acceptance of the theory of a fortuitous concourse of atoms. Just think of a number of atoms falling together of their own accord, and making a crystal, a sprig of moss, a microbe, a living animal. Cicero's expression, "fortuitous concourse of atoms," is not wholly inappropriate for the growth of a crystal. But modern scientific men are wholly in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, "No; no more than I could believe that a book of botany describing them could

grow by mere chemical forces." Every action of human free will is a miracle to physical and chemical and mathematical science.

I admire the healthy, breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being free thinkers. If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.

The foregoing is taken from a work, **Christian Apologetics**, "A series of addresses delivered before the Christian Association of University College, London." Lord Kelvin is regarded as "The greatest man of science of the present day"—the High Priest of the Temple of Science. His statement is valuable and deeply significant. In connection with the late address of Sir Oliver Lodge, in which he affirmed the doctrine of "Continuity of life," or immortality, based upon the deductions of science, nothing is left for the agnostic or the atheist to affirm as a basis for negation and unbelief.

R. S. SALYARDS.

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### THE REFORMATION IN GERMANY.

(Read by A. H. Mills, before First Quorum of Priests, Independence, Missouri.)

If asked to name the most important period of history, so far as concerns the development of religious liberty, the student is compelled to acclaim that period known as the German Reformation. It is true that there have been other reformations, the importance of which have been world-wide and far-reaching; but the reforms that had their inception and rise in the Fatherland are so indissolubly linked with the literature, religion, education, political economy and prosperity of all Europe, that they constitute in fact the most important of all historical changes.

Other reformations had preceded the German reforms: the movement headed by Savonarola in Italy; Huss in Bohemia; Wycliffe in England; and in their but partly successful character they were largely preparatory to the all-important change that was to affect not only the destiny of Germany, but also that of Switzerland, France, Holland, Sweden, England and Scotland. Nor is its influence yet ceased, and we who have gathered here to-night are enjoying the fruition of its seedtime.

#### MARTIN LUTHER.

Martin Luther, the chief and controlling spirit of this wondrously successful epoch of reform, was born November 10, 1483,—the child of poverty. Under obstacles not easily understood now, he secured a liberal education, entering the University of Erfurt at the age of eighteen. Religious and devout by nature, he instinctively chose a life of piety, and soon after entered the ranks of the Augustinian order of monks. Here, however, instead of the

expected serenity and peace of mind, he experienced unrest and doubt. He was advised by a priest to read the Scriptures, but this only served to increase his discontent.

#### THE SALE OF INDULGENCES.

It was at this time that the papal treasury of Leo X was sorely in need of funds. This voluptuous potentate had not only squandered the vast revenues of the church in pleasure and pomp, as any worldly monarch would have done, but he wanted very much to complete the crowning work of his reign; a monument that would above all others reflect the papal magnificence—Saint Peter's Church at Rome. But Catholic Christendom was tired of the heavy, everlasting drain of money to Rome, so the resourceful Leo revived a custom of the Dark Ages—he would sell indulgences for sin; and soon his agents were going up and down through the land, each with a large stock of this merchandise, seeking buyers for their wares.

The papal agent for Saxony was a coarse, noisy Dominican by the name of Tetzl. In wrathful indignation Luther preached against him and his practices, attacking the entire fabric of penance and absolution, as well as the abominable traffic in indulgences. His agitation reached the ears of Leo, who sent one of the most learned men of the church to meet and refute his teachings. The schools of the empire then took up the controversy, a great debate was held between Luther and the papal emissary, Doctor Eck, that attracted the attention of the entire nation. The whole array of priestcraft and scholasticism was turned against Luther, but the people were with him, and with the weapons of truth he was invincible.

#### ROMANISM DEFIED.

Luther finally severed himself from Rome and vigorously assailed her most time-honored institutions. He broke up and disbanded the array of convents and monasteries. In place of the doleful chants of the Middle Ages, he prepared hymns for the people themselves, some of which are in use at this day. He translated the Bible into the German tongue, and did it so well that it is to-day the accepted version among the Teutonic races. Finally as a seeming addition of "insult to injury" he openly married Catherine Bora, a former nun.

At last Luther was summoned by imperial command of Charles V to the diet of the empire at Worms. Here he must go, not knowing what might be the outcome, even though his safe return was guaranteed by the civil authorities. To their demands that he recant all his teachings he said: "Unless you refute me by the Scriptures I will recant

nothing." The day was won and the reformation continued.

#### FRUITS OF THE STRUGGLE.

The fruits of Luther's struggle were an increase of religious liberty, the supreme authority of the Scriptures, and the right of private judgment. Its effect on the Roman Church was startling. No longer could she exercise her unlimited despotism and persecution and drive to martyrdom those who chose to differ with her.

Luther lived a life of varied and aggressive character and died in 1546. His legacy to mankind is the priceless gift of religious freedom.

## Of General Interest

### THE CHURCH AT PANAMA EXPOSITION.

[Noah C. Gause, member of the Committee of One Hundred, furnishes the press the following with reference to the work of the Federal Council of Churches of Christ in America at the coming Panama-Pacific International Exposition.—EDITORS.]

In the early stages of civilization fairs and festivals were held for the purpose of the exchange of commodities. Later they were held for the purpose of the display of products. But in the processes of evolution they have culminated in the modern international exposition where the object has been enlarged from the mere exchange or display of world commodities to the exchange of ideas and the presentation of ideals.

In view of this fact the exposition authorities, recognizing the inestimable service rendered by the constructive religious forces of the world, invite the churches to participate by holding great meetings and maintaining an exhibit. That this work might be adequately performed a local committee invited the Federal Council of Churches of Christ in America to create a Committee of One Hundred for this purpose. With this in view, Doctor Shailer Mathews of Chicago, president of the federal council, and the executive secretary, Doctor Charles S. MacFarland of New York, visited San Francisco.

#### WORK OF COMMITTEE.

The committee, representing many of the leading churchmen of the world, is organized, and the opportunity lies before them and the Protestant religious forces of the world. Bishop Edwin H. Hughes is chairman of the Committee of One Hundred. Mr. J. E. White, a prominent attorney of San Francisco, is secretary. The committee is represented by an exposition executive secretary in the person of the Reverend Doctor H. H. Bell. . . .

The work to which this committee is dedicating its service is one of great importance to universal Chris-

tian civilization, and promises to be far-reaching in its influence. In the main, the plan of the work is threefold—religious activities, religious exhibits, and the holding of religious conventions. Briefly, religious activities will involve a carefully organized campaign of evangelism of a well-balanced, effective character. This will include social service, platform meetings, specialized forms of work for boys and girls, and for men and women. There will be classes and meetings for immigrants and for especially unreached portions of the community with generous and systematic distribution of the Scriptures. For this work volunteer workers will be organized, trained and directed into channels of the greatest possible effective service. Thus the evangelical churches of the world will concentrate their thought, prayer, and organized effort with the most improved methods at one given point, and by so doing demonstrate the highest efficiency to which the churches have attained.

#### COORDINATE WORK.

The coordinate work of various religious and social organizations under the direction of the "Committee of One Hundred" during the nine and one half months the Exposition will be open will be notable for their thoroughness and efficiency. Such organizations as the Women's Temperance Union, the Young Women's Christian Association, the Young Men's Christian Association, the World's Congress of Young People's Societies, as well as the Woman's Board of the Exposition are planning large things for practical service. For example, the Young Women's Christian Association will expend fifty thousand dollars in carrying on the work of the Travelers Aid. This will be supplemented by other organizations doing similar work, and all will be coordinated into unified action.

Every hotel and rooming house in San Francisco and around the bay is being investigated and recorded for future consideration in connection with the work. Railway trains and steamboats will be met and girls and women, traveling alone, will be directed to places of repute and safety. This will form a substantial basis for future work on the Pacific Coast in the interest of the increasing number of immigrants who will migrate to the Pacific Coast when the Panama Canal is thrown open to the commerce and travel of the world. It requires no flight of the imagination to become possessed of a vision of the value of this, not only in immediate result, but in the creation of an idea toward which we may strive and from which we may extract working principles for constructive, daily work in all lands.

#### RELIGIOUS EXHIBITS.

Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it

is hoped will be erected upon the grounds and known as Assembly Hall, to cost not less than two hundred thousand dollars. Here will be presented the historical development of Protestant churches throughout the world, culminating in the present-day achievements. This will be done by denominational exhibits, showing church distribution and the character of church activity, such as Sunday schools, young people's societies, Young Men's and Young Women's Christian Association, men's and women's organizations, lecture courses, study classes, etc.

The method of extending the kingdom of Christ through world agencies such as the educational societies and missionary societies will be fully demonstrated. The social service feature that has so marked the character of the Federal Council will be especially presented in concrete form, showing what the church has and may achieve along the line of helping to solve the social problems. This will include the relation of the church to organized labor, employment bureaus, the industrial problem and international peace. There will be maintained exhibits of the agencies for supplying the needs of the churches, training schools for the ministry, and for other church work and for all forms of social service, publications agencies and societies which issue Bibles, Sunday school material and general religious literature.

It is appropriate that the Federal Council should make an exhibit of the achievement along the lines of church federation. This will form a part of the general exhibit. It will include a review of interdenominational movements and tendencies in the development of the churches, including federations of churches, federations of organizations for doing the missionary and reform work of the churches and the numerous organizations Christian in spirit that are cooperating in world betterment.

#### RELIGIOUS CONVENTIONS.

Perhaps that which is most important of all and may prove more far-reaching in its effects will be the religious conventions. Great gatherings of delegated bodies will be held. Where the gatherings are too large for Assembly Hall on the Exposition site they will be held in the great auditorium down town which will seat twelve thousand people. There will be held national and international, denominational and interdenominational meetings that will reflect the religious thought of the world. The committee is planning a general conference of all Protestant Christians from all parts of the world to consider the program of the church of to-day. This will mark a new era of world vision, for thus the exposition will become a universal parliament for the exchange of thought in religious philosophy, and for

the purpose of presenting and comparing the practical results of religious activity.

In connection with this Committee of One Hundred another committee of like size of the Woman's Board, some of whose leading members are members of the Committee of One Hundred, are directing a phase of the missionary interests of the churches. It is planned to present two great allegories to the public in the new auditorium at the civic center. The first will be at the close of the first week devoted to home missions and will be a vivid portrayal of the early history, development and present-day fruition of the missionary movement in America. This will make the early pioneer missionary activities live again. It will reveal the hardships and privations, the sacrifice and achievements of our pioneer apostles of the faith. It will present in living form the summit of their achievements in the mighty harvest of to-day. This will be a great lesson, presented in sufficiently dramatic form to leave a profound impression upon the audience gathered from all parts of the world.

Likewise there will be a great allegory presented in the same building at the close of the second week of the congress dramatizing the effective missionary movement among men throughout the world. Several hundreds of people will take part in this pageant, and the purpose of it will be to show the building of faith, hope and love into the structure of universal Christian civilization.

There is every indication that the Christian activities and exhibits in connection with the Panama-Pacific International Exposition will represent the most comprehensive and universal manifestation that has ever been held at a given time. It is prophetic of a new era in the onward march of civilization. . . .

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#### LIQUOR OUSTED FROM NAVY.

WASHINGTON, April 5.—Absolute prohibition will prevail in the United States Navy after July 1. Secretary Daniels to-night made public a sweeping order, which not only will abolish traditional "wine mess" of the officers, but will bar all alcoholic liquors from every ship and shore station of the navy.

This order, constituting one of the most notable victories ever won by the prohibition forces, was issued upon the recommendation of Surgeon General Braisted. It was brief and to the point.

The use or introduction for drinking purposes of alcoholic liquors on board any naval vessel or within any navy yard or station is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order.

In a statement issued to-night, Secretary Daniels said:

I am in hearty agreement with the views expressed by the surgeon general in his paper accompanying the recommendation. There should not be on shipboard, with reference to intoxicants, one rule for officers and another and a different rule for the enlisted personnel.

The saddest hour in my official life is when an officer or enlisted man must be punished for intoxication. During the past week it has been my painful duty to approve a court-martial for dismissal from the service of an officer for intoxication. He told me that he had never tasted intoxicating drink until he did so in the wine mess on his cruise. Others who have been disciplined for drinking to excess have made similar statements to me.

Officers are now commissioned at the early age of twenty-two years. Has the Government the right to permit this temptation which too often destroys the highest usefulness of young officers? I think not. If there is one profession more than any other that calls for a clear head and a steady hand it is the naval profession. Experience has shown the wisdom of having no intoxicants on our ships for the young men who enlist.—*The New Republic, April 10, 1914.*

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### THE WHALE.

Roy Chapman Andrews of New York, in writing the National Geographic Society, Washington, District of Columbia, furnishes information regarding the whale that will be of interest to many. He says that large portions of the flesh of the whale are palatable and healthful, as much sometimes as eighty thousand pounds of the animal, and that only in Japan is the flesh of the whale eaten. Mr. Andrews predicts that the present world-wide hunt for the whale for commercial purposes will result in its extinction within a few decades. He writes further as follows:

Few people realize that the blue, or sulphur bottom whale, found in all our oceans is not only the largest animal that lives to-day, but is also, so far as is now known, the largest animal that has ever existed on the earth or in its waters. Specimens have been measured which reach a length of eighty-seven feet and in all probability weighed as much as seventy-five tons. Although the mouth is enormous, large enough in fact to permit ten or twelve men to stand upright in it, the throat measures only nine inches in diameter. These animals, like most of the whale-bone whales, usually feed on minute crustaceans, a shrimp about three-quarters of an inch long. They probably never eat fish of any kind if other food is to be had, and of the many stomachs I have examined, never once could anything but the little red crustaceans be found. From the stomach of one blue whale at Vancouver Island five barrels of shrimp were taken, and it was by no means full.

Probably no cetacean has such wonderful strength as have the blue whales. When I saw a blue whale with a harpoon between the shoulders drag a ship, with engines at full speed astern, through the water almost as though it had been a rowboat, I began to listen to the stories of their incredible strength with more respect. The finback, closely related to the blue whale, has been called the "greyhound of the sea," for its long, slender body is built on the lines of the racing yacht and the animal can equal the speed of the fastest steamship.

All the large whales show great affection for their young, and the cows and calves will seldom leave each other when

pursued by a ship. I remember at one time in Alaska we sighted a female finback with a young one about thirty feet long beside her. As the old whale rose to spout, the gunner fired, killing her almost instantly. The calf, although badly frightened, continued to swim in a circle about the ship, and finally, when its dead mother had been hoisted to the surface, the little fellow came alongside so close that I could have struck him with a stone. During the time that the carcass was being inflated and the gun reloaded, the calf was constantly within a few fathoms of the ship, swimming around and around, sometimes rubbing itself against the body of its dead mother. Finally a harpoon was sent crashing into its side, and it sank without a struggle.

In the upper portion of the head of the sperm whale is an immense oiling tank, in which the valuable "spermaceti" is found in a liquid condition and from which it may be dipped with a bucket when an incision is made. From a sperm whale sixty feet in length, which was sent from Japan, twenty barrels of spermaceti were taken out of the "case" and the surrounding fat. The sperm whale is the animal which yields ambergris, the valuable substance used so extensively in the manufacture of our best perfumes.

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### THE CHURCHES AND PEACE.

Assuredly the churches of the great civilized and industrial nations, and especially of the United States, need no special urging and no financial inducements to become active factors in the peace and arbitration movement. Peace and good will is their gospel and their *raison d'être*. Mr. Carnegie understands this perfectly well, as do the trustees of the new Church Peace Union.

But Mr. Carnegie also knows that the churches are not too plentifully supplied with the sinews of war on war. His \$2,000,000 fund is welcome because it will enable the churches to carry on a more active, more systematic and more general propaganda. It will enable them to print and circulate the right sort of literature; it will enable them to hold national and international conferences, to take a hand at the right time and in the right way in any timely enterprise in behalf of arbitration, further humanization of war, protection of private property at sea and so on. The trustees have made an admirable beginning in their appeal to the nations, which is as practical as it is sound and noble. Mr. Carnegie's new investment will bring society rich returns, judging by the enthusiasm of the eminent religious leaders who have accepted positions on the board of the foundation.—*Chicago Record-Herald, February 12, 1914.*

A little library, growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—Henry Ward Beecher.

Not to resolve to be is to resolve not to be.—Maclaren.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS.

### What Some Women Are Doing.

In a department entitled, Greater Mothers of the Child World, the *Mother's Magazine* tells us briefly what some of the world's noble women are doing for other mothers and their children and for children who have not mothers, or, having mothers, still have need of love. We use our space in this issue to notice the good work done by some of these unselfish workers who toil in the interests of the young.

### The Big Sisters of New York.

A defiant girl, scarcely more than a child, in torn, soiled dress, stood before the judge in the Children's Court. She had been there before, and the judge was looking her over with troubled eyes as he debated what to do with her. To send her home would only mean her reappearance in court in time, and to send her to a reformatory would mean other things he could not contemplate, and so he was troubled.

It was at this juncture that a woman in rich dress came forward, asking that the girl be given to her, and promising to be responsible for her.

The woman was Mrs. William K. Vanderbilt. She had been often in the Children's Court, listening with a heart of pity to the stories of the children brought there. And she had gone quietly to work to do what she could to counteract the great tide of evil that sweeps so many of the young of the cities downward to the underworld. The Big Sister movement was the outcome of her efforts.

With half a dozen assistants this lady was reclaiming wayward girls and delinquent children from the courts. She had set aside a house and its lovely garden on Long Island as a home for her proteges. In this cheerful home, the waifs of the streets were guests, not prisoners, and, under the refining influences about them, the good that lies in each human heart grew and bore its good fruit.

"We need our little sister," said Mrs. Vanderbilt. "Every woman needs a little sister."

In every city, town, and hamlet there are girls who need big sisters, and there are women who would be the better for having taken to their kindly care some little sister, or sisters, in need. Those women whose work we have sketched are of the wealthy class, but in all walks of life, there are opportunities to befriend the helpless, if there be in us the spirit of helpfulness.

### The Woman Who Adopts Unattractive Babies.

A little white cot in one of the rooms of her fine home was empty and the big house seemed very lonely, though there were two other children left when the baby died. Then Mrs. Murray remembered that there are thousands of little, motherless babies in the world who have no little white cots in pleasant homes, and she resolved to still the pain in her heart by bringing into the empty place in her home some little child who needed the love and tenderness she would have given her own.

The child who finally came to that place was a six-week-old baby whose mother had deserted it. It was not an attractive baby when she took it, but the coming of the little, pinched-face mite of humanity was the pioneer in the way that led into a home and heart that was afterwards followed by many others. For when by patient nursing the first little stranger grew into a rosy child, Mrs. Murray found that the craving in her heart was for sick babies, for the neglected ones who were starving, some for bread and others for love.

Such as these she gathered in; little, defective children, at times giving shelter to as many as twenty. When care and kindness had healed their weak bodies, other homes were ready to take them, and their places were ready to entertain others from almshouses, asylums, or streets.

Says Mrs. Murray: "Love is what they need, these little fondlings gathered from out of city ash cans and hospital wards. No one wants to adopt a baby like this; that is why I take them. One or two months, or one or two years, it does not matter. I keep them. When their little bodies and hearts have blossomed into lovable flowers, there are always doors of other empty nurseries ready to open to them. People are only too willing to adopt an attractive child.

"I have faith in the transforming power of love—and a bit of lace whipped on a little dress. That's why dozens of my little mites of poverty, grave-faced, physically and mentally deficient, have found their places—healthy, normal children, in loving comfortable homes."

The woman who thus devotes her time, her wealth, and her love to reclaiming unattractive children, is Mrs. Sarah Van Alen Murray, of East Orange, New Jersey.

### The Diet Kitchen.

Then there is in New York City a Diet Kitchen Association with a Babies' Auxiliary. For fourteen years this association has been presided over by Mrs. Henry Villard, a woman now past seventy years of age.

Mrs. Villard has dozens of secretaries, trained nurses, and other employees, all working in the interests of infant children, especially those of the poor and unfortunate classes. Eight milk stations are maintained by her, and she makes regular visits to them, that she may see with her own eyes that the milk supplied to nourish the bodies of the babies who drink it is in right condition to give the needed nutrition.

In her diet kitchen, prospective mothers are daily given food that is best for them and the children they soon will usher into the world. For weeks before its arrival, the baby's mother goes daily to the diet kitchen. She is taught the care of her health and how to treat her body. She is given nourishing soups and milk, and is told facts not before known regarding the feeding of babies. Her child thus cared for comes into the world perfect in mind and body, and, with the care she knows how to give it, is apt to tide over the first two years of its infancy.

For the Diet Kitchen stands as guardian to mother and child for the first two years. Then the real mother takes the entire responsibility, but with the knowledge she has gained under scientific instruction, she knows the foods her child should not have as well as what it should have. She knows how to pasteurize milk, make beef tea and chicken broth, and do other needful things.

### A Blind Worker for Child Welfare.

Mrs. John Frank, of Nashville, Tennessee, was not always blind. It was after the birth of her third child that a serious illness left her sightless.

When her first baby lay upon her arm, she realized as never before the many necessities required in rearing a child hygienically, and she wondered how mothers of the poor classes managed.

When her blindness had come upon her and the whole aspect of her former life was changed, her thoughts turned again to the conditions of the poor, especially to mothers and their children.

The doctor who attended her was also physician of the city's poor, and, out of his experience, he told her many stories of his sick and needy patients. One day he told her of two sick children who had but one little ragged night garment each. When he had gone, Mrs. Frank asked her nurse to cut out half a dozen little night dresses that she might busy herself with making them.

The family humored what they regarded as a fancy, but the making of those little garments was but the beginning of Mrs. Frank's devotion to needy homes. Her restlessness of mind, her inactivity were gone. She had a new work in life. "She had found light within, a light that began its steady glow from the happiness of others who walked in darker places than she did."

She had before been active in establishing milk stations and in various departments of baby-welfare work, but she wished to do more. When she heard of school children in factory districts who went to school hungry because their parents were forced to go to their work so early that a sufficient breakfast could not be cooked for the children, she undertook to provide free breakfasts for those children. From her own purse, with additional funds provided by interested friends, she has for two years provided free breakfast for the little children of the factory district. She plans menus and watches with interest and devotion the results of the work among the children.

Recently Mrs. Frank has begun a state movement in the interest of blind babies. She is trying to instill into the lives of others some of the happiness she has received from doing good to the unfortunate.

### Unity of Effort Among Us.

Mrs. S. R. Burgess was elected president of the Woman's Auxiliary in the recent convention in Independence. Following is a letter which she sends out to all women in the church. Her message should be considered carefully. This is the letter:

"If ye are not one, ye are not mine," has been the burden of my thoughts for many days. It came with a desire to write a letter to *all* women of the church wherever they live.

"In almost every district there is a woman's club of some kind, sewing, embroidery, literary, musical, or sunshine. Now, why can we not all join the Woman's Auxiliary? There is no requirement but to send the names of your officers and the number of members, together with the name of your club. If you are a "Mite Society" you can still retain that name.

"We *ask* but do not *demand*, that for each member ten cents a year be sent to the auxiliary to form a leaflet fund. All money raised by your society can be raised by you in any way you desire. If you do not wish to pay even ten cents per capita and will join with us, I will see to that part for your society, so it will not be a trouble.

"We do ask that every society in whatever district write to me or to our secretary and get leaflets and information, which will gladly be furnished *free* to any society or club.

"If you have members not of the church that is an advantage, and we wish to communicate with your officers.

"Let us hear from some one in every local, and come to a unity in sisterly love and unselfishness. We want to be humble and prayerful in our work and to give help and encouragement.

"We do not approve of aggressive or insistent methods, but rather we desire to convince you of our sisterly interest in the welfare of women.

"In gospel love,

"MRS. S. R. BURGESS."

### Prayer Union.

SUBJECTS FOR THE THIRD THURSDAY IN MAY.

Prayers for our missions and missionaries in all places, especially remembering the Lamanites, that the preaching of the gospel may be with conviction that will lead them to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Remember the mission at Jerusalem, and those who have been sent there, that they may be protected, and be successful in winning many to Christ and his truth.

Lesson, Isaiah 30: 18-21. Memory verse, Amos 8: 11.

REQUESTS FOR PRAYER.

REDLANDS, CALIFORNIA, April 28, 1914.

*To the Prayer Union:* Sister N. W. Best requests the prayers of the Saints that her memory may be restored to its normal condition. I write this by her request.

Your sister in Christ,

MRS. LETHA L. COOPER.

*Dear Herald Readers:* All who will, please pray for my sister. She is sorely afflicted with lung trouble, and I desire special prayers of the Prayer Union. Pray that she may be spared to raise her little boy, three years old, as she so much desires to do.

She has belonged to the church but a short time. May the Lord attend your prayers for all the afflicted ones.

A sister,

ETTA LEWIS.

SACRAMENTO, CALIFORNIA, April 25, 1914.

*To the Prayer Union:* I again ask your prayers. I have been troubled with poor hearing for several years. The past few months, after taking a severe cold, I have at times had a very distressing feeling in my head, especially on the left side. I notice of late that I am rapidly losing the hearing of the left ear.

Several years ago, through answer to the prayers of the Saints, I was healed of abscesses forming on the drum of this ear. As my hearing is now leaving me rapidly, I earnestly request every Saint to remember me before the Father, that my hearing may be restored, and strength given the organs. I also ask that the Prayer Union make special request in my behalf.

Your sister,

PAULINE NAPIER.

## Letter Department

### A Call to Duty.

I am fully persuaded concerning production, with the experience of half a century, the greater part of which time has been and is still being spent where the mill turns its wheels in one of our greatest canned food manufactories of the East, that at no time in the history of this Nation has the yield of the earth been so great. And this is due to intelligence, science, and art of producing. The growth of industries has doubled their capacity.

Now all this great increase is shadowed by the spirit of "frenzied finance," principally in the hearts of those who have been called as managers of enterprise and the moving captains of industries. These are men whose hearts are fired by the first laws of nature; who love in the first law of the simple, and do alms to the poor; who admire the flowers of earth's growing, and songs of mother love and home. The widow and the orphan have place in their hearts, and the helpless have a deep consideration. But when overcome by the spirit of "frenzied finance," they become demons of the deepest dye.

The direct and indirect results of their evils are so far-reaching that time and space would fail the writer to even mention those things that cause the earth to weep and mourn and seek deliverance from this present evil way.

I am well aware of the hatred now between the captains of industry and the soldier of the common good. I am also well aware of the hatred between the union and non-union forces. Race suicide and other evils are abroad in the land. I see the warning of an empire within whose realm spiritual wickedness in high places is now greatly exalted and the invisible forces of the Evil One have expression through the children of this generation. But behold this division of Satan's kingdom, which are the kingdoms of craft, they are divided. Confidence is gone from the people; political adjustment is gone from the people; Christianity is gone from the people; money is gone from the people.

What stands for the issue? "Frenzied finance," disorganized brotherhood, and that awful divorcement between labor and capital. In consideration of these facts we are already now in the throes of that Satanic battle of the world. Should the Saints contribute further to the gigantic forces of capitalism and the spirit through which the kingdoms of this world have become exalted beyond measure? The children of this world seem to be wiser than the children of the kingdom of light.

Oh, Kingdom of Light, thy finances are all too limited; thou canst do nothing except through the law. Come hither, I pray thee, thou anointed ones of the house of Israel, according to the promise made to our fathers, which in our day should be fulfilled with power. Come forth; come, I pray thee, and receive thy double anointing. Remember how that the gifts and calling of God are without repentance, and how he hath commanded that all who have been called to be Saints are commanded to bring forth fruits, works, worthy of repentance.

Believest thou God? Believest thou the prophets of old? Believest thou the prophets that are sent unto thee? Believest thou that Jesus is the Christ? Believest thou in his kingdom, that both the spiritual and temporal forces are necessary to life?

As labors of my hand thou art my faith, and from my mouth the heart speaketh praise. How long before the mechanics will turn their full value of production to the treasury of Zion and realize that beautiful system of equality and pure democracy with equal rights to all and special privileges to none? But he who would be great among you is the servant of all, and rich in the invisible riches of the Spirit.

How long will seventy thousand Saints go begging for employment at the hand of the money kings of this earth and contribute to the brown stone mansions of many a wealthy captain of labor and capital, who has built this empire of wealth—America, \$125,000,000,000? It should be remembered that the kingdom of God is to participate in both spiritual and the temporal affairs, and Saints are counseled to be arrayed in clean linen, pure and white, which is the righteousness of Saints. What is right? Mind and matter in harmony with God's laws. Can a man serve God and not consider the financial system provided in the law?

Oh, unbelieving Saints, are you wasting substance committed to your stewardship. Strengthen the hands of those whom God has called from among the people; the hands that represent the United Order of Enoch, that our own captains of industry may lead the soldiers of the common good to victory by building the Zion of this land, where those changed in the twinkling of an eye shall abide for ever.

It seems really too bad, as can be seen from casual observation, that orders now created among men observe a closer law of relationship financially than do the Saints. We need a

united system in the name of our Lord and Savior Jesus Christ. Our hopes and confidence should be strengthened and elevated from the rest of the under world, from the Satanic forces now present in our midst. Till he comes we may live in the invisible and enjoy that which is far better realized than tongue or pen can describe.

This letter is expressly written to revive thought to duty; tithes and offerings, money to make strong the government of God upon earth.

Yours truly,

F. L. NORTON.

WEST JONESPORT, MAINE.

### History of Englewood Mission.

In the fall of 1916 Sister Smith, Sterling Avenue, agitated the question of holding meetings in Englewood. She opened her house and Brother Alfred White came and preached a few times. I believe there were only Sister Smith, Sister Wright, Brother and Sister Ely and family attending at that time.

Brother William Rushton was sent to take charge of the mission and the meetings were removed to Brother Ely's house. Brother and Sister Tousley and family came about this time.

The next leader, in 1907 was Brother Fred Koehler, of Independence, and the meetings were removed to Sister Wright's house. A Sunday school was organized. Brother Claude Smith, Brother Robert Batchelder, and Brother and Sister Bennett attended at this time.

In November, 1908, a hall was rented from Sister Wright for five dollars per month. Brother W. O. Hand took charge. Religio was organized with Brother J. C. Nunn, of Independence, Missouri, as president.

In 1909 Sister McChristy and Gatewood, also some children were baptized. Tent meetings were held opposite hall.

In 1910, Sister Fryberger moved into the vicinity, Sister Winn attended, also Brother and Sister Ballenger.

In 1911 Brother Gatewood and Sister Davis were baptized. I believe tent meeting were held about this time at Bristol Station.

In 1912 Sister Wright died and left the hall to the church. Brother and Sister Friend moved here. About April 27 Brother Zahnd took charge of mission.

About May 1, 1913, the interest continued to increase and it was necessary in October, 1913, to build an extension to the mission, which was done, and the same was duly decorated, making it a nice place for the Saints to meet. At the last stake conference, held in Holden, Missouri, in February, 1914, a branch was ordered to be organized, which was attended to on April 30, 1914, by our missionary in charge, Brother Rushton, and two of the stake presidency, President Harrington and Brother Garrett. Brother Lester Haas was chosen as secretary of the meeting. The following names were enrolled as charter members:

Agnes V. Daniel, William McKenzie and Elizabeth Helen Ely, Charles J., Jessie May, and Birdie B. Friend, Mary Elizabeth Gatewood, Flora B. Larson, Selma, Bernice, George Walter, and Mildred McChristy, Frances M. and Mabel A. McKay, Clinton Alney Rader, Ellis and Maud Shimel, Melvin L., Dora Rowena, Florilla S., Willis R., and Lillian L. Tousley, Ella E. and Archibal E. Waterman, John and Catherine Mackenzie Ely, and Sister Winn.

Officers elected were, presiding elder, John Zahnd, presiding priest, Lester Brackenbury, presiding teacher, Charles J. Friend, secretary, Willie Ely. Englewood has about fifty members of the church, and it is hoped all will become members of the branch soon. A Sunday school is now conducted, with Lester Brackenbury as superintendent, the Religio in charge of Charles J. Friend. Thus another branch is organ-



ized and established, and it is hoped many souls may be brought into the work in this place, as it is an important point being just west of Independence, and in harmony with the revelation given in the early church is located westward where the Lord stated for the Saints to purchase lands and locate.

JOHN ZAHND.

LONDON, ENGLAND.

*Editors Herald:* I have just commissioned the *Argyll* for service in the third cruises squadron in home waters, but I had hoped on going out to the Pacific Station, to commission the *Algerine* with the idea of the possibility of coming across some of the Saints of the Pacific slope. Even now it is just possible I might be called in for her, in which case I should be glad to have the address of any branches of the church out there, if you could manage to let me have them.

I offer also my warmest brotherly greetings to the church in Iowa and beg to remain in gospel bonds,

Yours fraternally,

WILLIAM MOORE.

CORYDON, INDIANA, March 26, 1914.

*Editors Herald:* We appreciate the HERALD very much, and feel that we could not do without it. There are only a few of us here. We try to do what we can to spread the truth.

Brother H. E. Moler was here in January, being called to administer to Sister Teller, who was very low with pneumonia, and who could only talk in a whisper. After the administration she could speak so as to be heard in any part of the room. She has now fully recovered. Brother Jacob Halb also paid us a short visit, which we certainly enjoyed. He also administered to Sister Teller and to the writer. I was also administered to by Brother H. E. Moler. Brother Jacob Halb preached two excellent sermons at Sister Teller's, which were much enjoyed.

I have been sick all winter. The doctor pronounced it heart trouble. I have a cough and at times a high fever. I ask the prayers of all the Saints that I may fully recover. I am all the help my mother has, and she is not strong and is growing old. My affliction is quite a trial for her. We live five miles west of Corydon. When any of the elders come to Corydon we will be glad to meet them any time and will entertain them the best we know how.

Your sister in the faith,

EMMA E. WYNN.

SCRANTON, PENNSYLVANIA, March 26, 1914.

*Editors Herald:* Many good things come to me through the HERALD. I find much pleasure reading all the precious things it contains. The sermons and letters bring joy and peace, even that heavenly feeling that comes from above. The greatest joy in my life is when I go to church or read the word of God. Oh, dear Saints, were it not for the gospel I do not know what I would do. It is the joy of my life. I want to do whatever I can for the Lord. He has done much for me. I desire to be one of those whom the Evil One will pass by.

Elder T. U. Thomas and I were at Bloomsburg, Pennsylvania, for a week a short time ago. Brother Thomas was doing some preaching down there. I believe there was some good done. I would like to see more help there because I believe much good can be done there yet. There are some fine Saints in Bloomsburg, and I hope and pray that the Lord will bless them.

A short time ago Elder Thomas had the pleasure of baptizing a gentleman who was a Baptist minister for twenty-five years. The work in Scranton is making fine headway

now. We have a fine band here, under the leadership of William J. Lewis. We hope to do much good in the future.

Pray for me, dear Saints, that I may always have a desire to humble myself and work for the Lord. I would like to hear from Brother William Anderson, now in Maine. Brother Anderson labored in Scranton some time ago.

Your brother in Christ,

201 NORTH HYDE PARK AVENUE.

JOHN JENKINS.

WAYNE, NEBRASKA, March 27, 1914.

*Editors Herald:* It is now just a year since through much exposure I became ill with complicated lung trouble. I felt stricken in conscience because of wrongdoing, and felt that I could not of myself get relief. So in April of last year I went to the General Conference at Lamoni, Iowa. Being sick I did not stay, but went to Independence, Missouri, where I was cared for. While there I attended the meetings at the Stone Church several times. My reflections in mind worked my repentance. God granted forgiveness and refreshed my soul on a Sunday morning as I silently sought in the way that was accepted of him, and I have been kept to this very hour from wrong. God has helped me. I ask the Saints to pray that I may ever be kept from wrong.

I am still undergoing severe lung trouble, for which nothing can be done; in fact, doctoring is harmful. I would be thankful for some change, but pray only for God to work his way in my trials and afflictions. I am trying to trust God in my weak way, and try not to contend that my healing be made sure so long as our God may see differently. I believe that when the clouds of life break away, to those who endure patiently will greater vision be given.

Your brother,

GEORGE ELSON.

THOMASTON, TEXAS, March 28, 1914.

*Editors Herald:* We are at present located in southern Texas. I like this country fine. I think I would be perfectly satisfied if we only were where there is a branch of Saints. We are at present isolated. My father moved here from southwestern Arizona for the benefit of my mother's health. She seems to be much helped by the change.

What we most desire now is to locate among people of our own faith. I would be glad to correspond with Saints of Southern Texas with this point in view. We are interested in the price of land, schools, crops, etc. I am teaching, and if any of the Saints know of a school that I could get and be among the Saints, I would appreciate their writing to me.

Yours for the success of the truth,

J. E. PHILLIPS.

LOXLEY, ALABAMA, March 29, 1914.

*Editors Herald:* We left Richville, Minnesota, for this place last Monday morning. We have just located here at Loxley, Alabama. We find that there are some Saints here, which makes us feel glad indeed. They have services once a month at the house where our brother, Uncle Billie Booker, passed away. I also find that there is a branch at Bay Minette, nineteen miles from here. I have sent for letters of removal from the Union Branch, at Clitherall, Minnesota, and my wife and I will unite with the branch at Bay Minette.

I can truly say that this work is true. It seems that I can not do enough in the cause. I sometimes feel discouraged when I work hard to get the truth before the people and try to get them to come out and hear the gospel story, and no one comes. But my discouragement does not last long. I go to work harder than ever before. I know I can not do much,

but I try to do all I can. I think people go to church more here than in the North.

Brother R. D. Davis was with us about three weeks before we left Minnesota. and I think much good was done. We took up the work in Richville again. Brother A. L. Whiteaker opened up the work there some years ago, but there seemed to be little interest then. I had been thinking for some time that it would be a good thing to make a new effort there, so when Brother Davis came we began to hunt up a place to hold meetings. We tried to get the Methodist church at Perham, but were told that only evangelical churches were allowed to use it. We tried for the Odd Fellows' hall, but they wanted three dollars a night. We next went to the village council, who let us use a room in the fire hall. We cleared it out and put in some seats.

We started in on Tuesday evening with about seventeen in attendance. The next night there were about fifty, averaging about that every night thereafter, many of the same ones coming each evening. The Odd Fellows offered us their hall Sunday evenings free of charge, so we used it.

The second Sunday night the Spirit was with us in especial power. Brother Davis had been sick all day, but I will never forget his face as I looked upon it that night. He looked perfectly calm and peaceful, and his countenance seemed to shine with a soft light. Most everyone said the sermon was the best they ever heard. Sister Burgess said that she received the Spirit of the work that night more than ever before. A collection was taken up that night unknown to us, and after services Brother Davis was presented with \$7.50. Brother Davis was asked by many to return, and I hope his mission will be in Minnesota again this year so he can return to Perham.

Our house is open to any brother who can come here, just the same as it was in Minnesota. A warm welcome awaits all. I understand that most everyone goes to church here on Sunday, and that anyone can have the schoolhouse at Loxley. They have church there every Sunday except one in the month. I hope some of the brethren will write me and let me know what they think about an effort here. I am willing to do all I can.

With love and best wishes to all the Saints.

Your brother in Christ,

H. M. AEBLI.

INDEPENDENCE, MISSOURI, March 29, 1914.

*Editors Herald:* After a trip of several months through a part of the South, we arrived in Independence, and are anticipating a pleasant time during General Conference, in meeting friends whom we have not seen for four years.

Leaving Joliet, we first went to Indianapolis, Indiana, where we attended the district conference and labored for a short time. We were pleasantly located at the home of Mr. and Sister Morrison, who made us very welcome. There also we had the pleasure of meeting Brother and Sister Barmore, who had accompanied us to America from the South Sea Islands, we joining them there, as the steamer *Tahiti* stopped there en route from Australia.

Shortly after the Indiana conference, we left for Wirt, Indiana, where we spent a short time holding meetings in the nice church building located there. We had splendid interest at each service. Brother and Sister Ford shared their hospitality with us while in that part, and we greatly appreciated their kindness.

We then made a short visit to the Davis sisters who reside in Jamestown, Indiana. A social evening with their friends was planned, and spent pleasantly, and we trust that some good was done. We left here for Louisville, Kentucky, where we visited the branch and met the many Saints. A series of

meetings was held and good interest prevailed. We made our home while in that city with Brother and Sister Vaughn Merrifield, who kindly entertained us and made us feel at home.

From there we left for Joliet to spend the holidays, this pleasure not having been ours for four years. We also desired to attend the district conference in Chicago. The conference was largely attended, and the meetings pronounced excellent. We left soon after, direct for Paris, Tennessee, where we had planned to go long before, but were detained. We enjoyed the train ride and reached Paris, a very beautiful little city, which appears to me to be laid out very much as Independence is. We were taken to the home of Brother and Sister William McClain, who reside a short distance out from the city, and were made very welcome at their home. They had a horse and carriage, and we were anticipating many pleasant drives, but we learned shortly that we were expected at once in other places, so we were obliged to move on. We held some meetings, however, at the home of Brother and Sister McClain, a few of the neighbors and friends not of the church attending, and seemingly interested.

We next visited May's Hill, not far from Paris, and we spent a week or so with Brother and Sister Boothe, holding the meetings most of the time in their home, as so much sickness and unfavorable weather hindered us in having the church services as had been planned. Brother Cobb, of May's Hill, kindly drove us into Paris, and from there we went out to India, a small place located near Paris. We went to the hospitable home of Brother and Sister Campbell, who made us very welcome, and with whom we greatly enjoyed the short stay. Meetings were held for several nights in the schoolhouse near, and the members seemed delighted with the results, in that so many came out to hear. Many favorable comments from those not of the church were heard, and we therefore trust that some good may result therefrom.

Near the close of the series of meetings held there the weather became unfavorable, and we decided to continue on our way to Peryear, Tennessee, where we wished to labor for a while before district conference would convene. We reached that city and were met at the train by Brother Connie Gallimore and Brother Curtis Ross, who gave us a fine horse to drive, and a comfortable carriage, while they led the way in another rig. We greatly enjoyed the drive out to the home of Brother and Sister Ross. The scenery was beautiful, and the day a perfect one. We reached their home, and Sister Ross, always ready to welcome the missionaries, came out and greeted us, and invited us in, where we had a splendid dinner. By the way, we shall not soon forget that good "peach cobbler," nor the interesting family. We left that evening for the home of Brother and Sister Gallimore, where meeting was to be held, and where we were kindly invited to stay during our sojourn in those parts. Meetings were held the two days we spent there, and the Saints seemed to greatly enjoy them. Many of the Saints came long distances, even though the weather was very unfavorable. We were kept rather busy here, especially that the conference was to be held there shortly.

Saturday, February 14, found us up early, preparing for a long drive in the cold, to the Oakland Branch, at Farmington, Brother J. R. McClain and Elder Pitt going in one carriage, and Brother C. Gallimore and I in the latter carriage. It was so extremely cold that we were commencing to feel uncomfortable, when the thought came to me that the umbrella would help greatly, so from that time on I made use of it, and it proved very efficacious. As I had always expressed myself as greatly enjoying cold weather, I knew I must not complain, but it was not necessary this trip, as the men in the party seemed to suffer more than I. About half way to

our destination, they kept asking me if I wished to stop in at the different homes and get warm. I replied I was all right, so they evidently made up their minds they could not have me for an excuse so finally drove in, and we all made ourselves comfortable, and warmed the robes, and went on our way rejoicing. We reached our destination in a short time, and were royally welcomed at the pleasant home of Brother and Sister J. Adair. We spent many pleasant days holding meetings in the Oakland church. The weather was fine for a few days, and many attended each service, including a number of outsiders, but the rain and condition of the roads interfered, and it was thought best to discontinue, and thus we said farewell to the dear friends there, and journeyed on our way.

Brother and Sister Williams, good Saints, also reside near the Oakland Branch church, and Brother Williams kindly offered to drive us to the High Hill Branch, a distance of several miles. We gladly accepted his offer, and reached there after a very cold ride, going to the home of Brother and Sister Gray. We appreciated the warm, blazing fire of large logs in the fireplace, and soon made ourselves three of the party around the fire. We spent a week there, and held meetings in the High Hill church. Special efforts were made to make the meetings a success, and many came miles to attend the services. Elder J. R. McClain joined us there, and he and Elder Pitt were kept busy each evening. We left High Hill, Brother Gray, jr., and Brother McClain taking us to Bethel, where in the church there, which is one of the nicest churches we saw in the district belonging to the Saints, a lecture on Palestine was announced. We stopped two days at the home of Brother and Sister Hendrix, who are striving to let their light shine, even though practically isolated from the Saints. We were made welcome and enjoyed our short stay.

From there we started on our return trip to Foundry Hill, where conference was shortly to convene. We went directly to the home of Brother and Sister Ross. The last day of conference, Sunday, March 1, was a very stormy day, cold and snow flurries most of the day. A large gathering of Saints and friends attended the conference, and we all had a very pleasant time together. During conference we stopped a couple of nights at the home of Brother and Sister Alexander, who resided near the church; their hospitality was appreciated. At the close of conference we returned home with Brother Ross and family, and spent a week or so at their home, finishing our work and preparing for our departure, and also helping them to burn up many of the fine, large logs from the wood pile. We had a large fireplace in our room, and Elder Pitt thoroughly enjoyed piling in the logs, I assure you.

Our trip through the various branches was interesting, and while we could not at the time see that much good was accomplished, we sincerely hope that some good may result in the future.

There are many excellent young ladies and gentlemen all through the district, and we regretted that many of them did not have the opportunities which some others have, as they are capable of doing much for the cause we represent. We do hope and pray that these fine young people may have better advantages and opportunities in the near future. We shall not forget the kindness shown us, and the effort put forth to make our visits pleasant. Especially at this time do we recall the kindness of Brother Connie Gallimore and Brother Curtis Ross, two excellent young men, who were always ready and willing to drive us any distance. We only hope that sometime, somewhere, we may have the pleasure of reciprocating.

Before leaving for Independence we visited Eagle Creek, the young men mentioned above driving us there, reaching

our destination in a blizzard. We stopped a couple of days at the home of Brother and Sister Roberts. Meetings were held in the church there, but whooping cough and measles, prevalent in that neighborhood, interfered with the people coming out to hear, so we journeyed on to Paris. We went again to the home of Brother and Sister Campbell, where we were welcomed, and meetings were arranged for at the schoolhouse. Large audiences were in attendance at each service, but the weather became unfavorable, so we decided to close.

Brother Campbell took us to the station and we went to McKenzie, Tennessee, where we were met by Brother Dickson, who had arranged a series of meetings in that district. We were made welcome at the home of Brother and Sister Reynolds, and meetings were held for a number of evenings, in the schoolhouse near. Brother Dickson is an earnest worker, and is well liked everywhere through the district. We met many excellent people in the different parts; many not of our faith. We were kindly invited to spend the day at the pleasant home of Mr. McCain, who resides near this place, and we found Miss McCain such a charming hostess that we regretted the day had passed so quickly. Next day we left for the train to go to Fulton, Kentucky, where we had promised to stop off for a day or two en route to Independence, with Brother and Sister J. R. McClain. He met us at the hotel, and we had the pleasure of having the first ride in a beautiful new carriage he had just purchased that day. We were pleased to have the pleasure of meeting Sister McClain and their interesting family, and we had been associated with him most of the time during our trips to different branches. He was always ready to do all he could to make our stay pleasant at the different places.

We left Fulton, March 20, for Independence, reaching there next day at 7 a. m. We were met by Elder Pitt's son, who took us to his home in his fine big car, and where we are now making ourselves at home.

Thus ended our trips through the various branches. We shall remember each brother and sister whom we met, and trust that the Lord will bless all in their labors for the Master.

Your sister in gospel bonds,

ROSA PARKS PITT.

LEBANON, OREGON, March 30, 1914.

*Editors Herald:* I am trying to work out my own salvation. I often become discouraged. And what is discouragement? It is that with which a Latter Day Saint should have nothing to do. Discouragement wears the livery of evil and is constantly and consistently working for its master. It is always pulling down and never builds up. Did you ever know anyone to accomplish anything worth while when in the grip of discouragement?

The much discouraged man is only happy when he is miserable, and the worse he feels the better he likes it. The things that please him most are the things that do not please him at all. He is continually stumbling into the two extremes of self-justification and self-condemnation. Both are bad. Both are modeled after plans drawn in the Devil's workshop.

How far away God seems to be when we are in the grip of discouragement.

Just think of the trouble we have caused ourselves by allowing ourselves to be robbed of our courage, when we have allowed discouragement to enter our minds. Evil does not wait for an invitation, it only needs the open door. Discouragement is a great door-opener for evil.

To illustrate: It is announced that the Devil is going out of business, and is to offer all his tools for sale to whoever will pay his price. And a bad looking lot they are: Malice,

envy, hatred, jealousy, sensuality, deceit. These, together with other implements of evil, are displayed with the price of each marked. Apart from the rest is a harmless looking, wedge-shaped tool, much worn and priced higher than any of the others. Some one asks the Devil what it is. He answers, Discouragement. He explains that it is priced high because it is more useful than any of the others; that he has tried the souls of men with discouragement when he could not get near them with any of the others; that when once inside he could use these men in every way best suited to his purpose; that it is so much worn because he has used it extensively, since few people have known that it belonged to him. No wonder the price for discouragement has been placed so high! He still owns this instrument and is using it.

An effective plan to drive out discouragement is to bring into mind some thought of gratitude or praise. The good, old-fashioned practice of counting our blessings, the things we have and would not like to do without, generally brings gratitude. The fragrance of the sweet blooming flower, gratitude, if plucked and worn, will offer a magic dispeller of discouragement.

L. J. DONACA.

ROBERTS, MONTANA, April 29, 1914.

*Editors Herald:* When reading in the conference minutes as published in the *HERALD* and *Ensign* about the deep interest manifested by the elders in the special lectures on homiletics and comparative religion, my soul hungers and thirsts for the food thus distributed.

I, therefore, on behalf of the great mass of ministers who were not able to be there, respectfully suggest that the editors of *HERALD* and *Ensign* secure those lectures, divide them, and give them to the whole church through the columns of said papers.

With ardent love for the spirit of advancement, I am,  
Your coworker for Christ,

D. R. BALDWIN.

[EDITOR'S NOTE.—The *HERALD* Editors arranged to have these lectures reported, and in due time, if accurate transcripts can be secured, they will be published in full.]

## News from Branches

### Independence, Missouri.

Now that General Conference is over, the Saints are looking forward with bright expectancy of renewed interest in the work.

Seventy-five were out at the early prayer meeting April 26, and many testimonies were borne, lending inspiration and uplift to the meeting. The attendance at Sunday school settled down to the usual number, about nine hundred. A few of the missionaries still remained with us. A large and appreciative audience worshiped at the Stone Church all day. At the morning service Brother W. W. Smith was the speaker. Brother J. A. Koehler, of the Second Philadelphia Branch, held forth at the evening hour.

After considerable routine and important new business was attended to, at the close of a spirited contest at the business meeting on May 4, G. E. Harrington was elected president of the branch. D. J. Krahl received honor as a close second in the vote, A. H. Parsons and W. W. Smith following not afar off.

Two new missions have lately been opened, one on Enoch Hill, and the other in the northeastern part of the city.

The attendance at Sunday school was nine hundred and eight; beginners ninety-one, visitors sixty-five. J. F. Curtis was the speaker in the morning, R. M. Elvin in the evening.

There is always an excellent attendance of both old and young at the monthly sacramental meetings, and the testimonies are instructive and uplifting.

Dear Saints, may we ever have your prayers in behalf of the sick and afflicted ones here, and for all who say, "Pray for me"; also for the success of the work.

Your sister in the faith,

ABBIE A. HORTON.

### Lamoni, Iowa.

In accordance with the action of the recent General Conference, this branch considered the advisability of having some one other than the presidency of the stake as president of the branch. The business meeting was held on the evening of the 5th instant.

After a meeting in which the good Spirit dominated, presided over by President Elbert A. Smith, Stake President John Smith was sustained as branch president for the remainder of the year. One other name was considered, but the vote was overwhelming in favor of Brother Smith.

Brother Smith is president of the stake, with R. S. Salyards and John F. Garver as associates.

Good prayer meetings with gifts manifested have been the rule since the General Conference. Renewed determination in good works is freely expressed by many as a result of the conference activities and impressions. The Sunday school has broken the record with an attendance of 619, and the *Religio* is holding its own with a small but regular attendance.

Elder A. C. Barmore and wife have been with us for several days. Brother Barmore's illustrated lecture on Australia was greeted by a small attendance on account of threatening weather, but it will be repeated. Missionaries are stopping off to see us as they pass through; others are at home preparing for the strenuous work of the coming year.

Everything is moving.

E. D. MOORE.

### Saint Louis, Missouri.

As the Master's servants again go forth on the work of another year, we trust their efforts will be blessed and crowned with success. While many of us were deprived of the privilege of attending the General Conference, we were pleased with the news received from those who returned, and also through the church publications. We missed our pastor, Brother T. J. Elliott, while he was away, but he left the work in good hands, as our presiding priest, Brother George Reeves, performed his work most creditably.

The primary department of the Sunday school rendered a very pleasing program Easter Sunday morning. The primary teachers are to be credited for the success of their efforts. The *Religio* committees having charge of the programs have been giving some splendid entertainments and promise others will follow.

Your sister in Christ,

2739 GREER AVENUE.

ELIZABETH PATTERSON.

### Topeka, Kansas.

It may be of interest to some to note that the Saints in Topeka are still actively engaged in this great cause we have espoused. We do not have a large membership here, less than seventy-five, but we are fortunate in having many good, honest, and enthusiastic workers who are willing to preach the glorious message regardless of whether they be in the house of God, on the street corner, or in the workshop.

The writer feels that this conference year has many surprises in store for the Saints here, and that the membership will be greatly enlarged. We feel grateful to those who are

directly or indirectly responsible for the appointment of such able men as Brethren Samuel Twombly and J. W. A. Bailey to our district. We have implicit confidence in their ability to present the gospel message, and let it be known that we will welcome them into our midst at the earliest possible date.

We have the pleasure of announcing that on last Sunday, April 19, Brother and Sister Weege were baptized and confirmed members of the church we so dearly love; also that after their baptism and confirmation they negelected not their duty in presenting to the Lord their little boy for a blessing. Brother James Bailey, of Scranton, was present with us and delivered a fine sermon in the evening. Well can it be said of him that he taught as one having authority. Come again, Brother Bailey; we appreciate your sermons very much.

Our Sunday school, which is being so ably conducted by Brother M. D. Robinson, is progressing very nicely. Many new features have been adopted, and in connection with our regular study we have taken up the teacher training lessons, which are proving of great help, and very interesting. Our Religio meetings are growing better from time to time, and with Brother Carney at the helm we feel encouraged to press on and make this department a grand success. Brother Carney is conducting Book of Mormon training lessons in connection with Religio, which I am told are proving quite interesting.

We are very desirous of having more Saints in Topeka. We think that Topeka is a very desirable place to live. Under ordinary conditions there is plenty of work in all lines. It might also be said that we are only a two-hour ride from Zion City, which makes it possible at a small expense to visit Independence often. We desire to extend a cordial invitation to all those who are seeking for a new abode, and ask you to come with the intention of rolling up your sleeves and going to work in favor of this good cause. Should there be any who are contemplating coming to Topeka to live, we would be pleased to correspond with them, and we will do all in our power to find suitable employment for them.

With hopes that God's cause may prosper more than ever before, I desire to remain, your brother in gospel bonds,

APRIL 24, 1914.

FREDERICK W. KUEFFER.

## Miscellaneous Department

### The Bishopric.

#### AGENT'S NOTICE.

*To the Saints of Central and Western Oklahoma Districts, and Northern Texas; Greeting:* Brother Hubert Case has been ordained as one of my counselors. I therefore cheerfully recommend him to you and ask that you heartily cooperate with him in the temporal needs of our work.

The above territory has been provided with a willing and efficient number of laborers, whose families must be cared for while the husbands and fathers are presenting the great message of life and peace to mankind.

As the Lord has declared, he requires the heart and a willing mind. Let us remember that this is a day of sacrifice and the tithing of "my people." We trust that all, without hesitation, will rally to the assistance of our standard bearers and thus be partakers with them in the great salvation of our God.

The whitening and the widening of the field now, is before us. Let us perform our part of the duty that is allotted to us without hesitation.

Brother Case will receipt for all moneys paid to him.

ELLIS SHORT,  
Bishop for above territory.

#### APPOINTMENT OF AGENT.

*To the Saints and Friends of the Mobile District:* This is to certify that upon the resignation of Brother Frank Stiner of Theodore, Alabama, as bishop's agent of the Mobile, Alabama, District of the Reorganized Church of Jesus Christ of Latter Day Saints, Elder W. L. Booker, of Bay Minette, Alabama, has been duly appointed bishop's agent in and for said district and authorized to receive and receipt for funds and pay out the same in accordance with the law of Christ governing in said church.

We bespeak for Brother Booker the ready and earnest help of Saints and friends within the district, that he may perform his work to the good of the cause of truth in which he is laboring, and trust that every lover of the truth may be ready to assist him to perform this work.

Trusting the Lord may help each and every worker in his cause, I am,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, May 7, 1914.

#### Pastoral.

*To the Saints and Friends of the Church in Missouri, Kansas, and Central and Southeastern Illinois; Greeting:* For another year the supervision of the work in this field has been committed to the undersigned; and we take this opportunity of expressing our appreciation for the good work of the brethren, missionary and local, by which this field was able to maintain its position in quality and quantity of results produced.

We also express our heartfelt thanks for the hospitality, good will, and sincere cooperation which we enjoyed during our association last year. There were some parts of the field I was not permitted to reach, owing to circumstances beyond my control; we hope to have the privilege of visiting those points this present year.

Some of the difficulties which existed when we took the field a year ago we are glad to note have been adjusted, though there are still some others which will need care and tact; above all, forbearance and conciliation on the part of all concerned. We shall approach this year's work in the hope that all will labor for the honor of the cause and the extension of the kingdom.

It was very gratifying to observe the hearty cooperation which developed between the missionary staff and the local ministry last year, and we hope to have that cooperation deepened and widened. We also appreciate the hearty support given in the attempt to systematize the local work, and the effort made to bring the district organizations to a higher state of efficiency, and to raise the morale of the ministry by the adoption of the code of by-laws suggested.

That the personnel of our staff has been changed somewhat and also reduced in numbers, is a matter which we regret; but while we regret to lose the brethren who have been located elsewhere, we welcome the new brethren, and though we have a depleted staff we confidently expect our year's work to equal previous records. We commend the brethren to the good will, confidence, and support of the Saints and friends among whom they are appointed to work as follows:

Far West: John Davis and John Ely will work together in the district.

W. P. Pickering will labor in Saint Joseph, making the third branch objective.

The First Saint Joseph Branch has been deprived of the services of Brother Scott by a post conference action, which I sincerely regret, but we trust that something may be done for this branch which will provide for the continuance of the good work which was begun. In the meantime we hope that the local brethren will take up the work and seek to meet the demands as best they can until such time as a successor to Brother Scott is appointed by those responsible.

Northeastern Missouri: D. E. Tucker and F. O. Pritchett will continue the work they had in hand last year.

Southern Missouri: Henry Sparling, L. M. McFadden, and J. F. Cunningham will look after the needs of the work in this district. We should like to urge that in this district there is need for the systematizing of the local work; and of attention to some cases of delinquency which should be adjusted.

Clinton: F. C. Keck, H. E. Moler, W. E. Reynolds, and Walter A. Johnson will labor in this district. Brother Keck

is sick and will not be expected to travel or labor except at his own discretion. Brother Reynolds as district bishop's agent will no doubt find sufficient to keep fully occupied. We suggest that Brethren Moler and Johnson work together as much as may be practicable. The interest created by Brethren Higdon and Budd last year we should like to be developed.

W. S. Macrae will labor in the Clinton District as much as possible, and what time he needs to be at home because of domestic affairs he will labor in the Independence Stake.

Spring River: T. W. Chatburn, Lee Quick, A. C. Silvers, and A. T. Gray.

Nodaway: E. L. Henson, R. T. Walters, and A. McCord who will enter the field October 1, will meet the demands of the work in this field.

Independence Stake: The two missionaries in this part of the field will labor as best they can, according to their conditions of home and health, under the direction of the stake presidency. They are George Jenkins and F. L. Sawley.

Northwestern Kansas: J. D. Shower will be assisted by W. H. Harvey, who is new to missionary work. We trust these brethren will have the support of the local ministers in their efforts.

Northeastern Kansas: Samuel Twombly, J. W. A. Bailey, and George Edwards will labor in this part of the field. We advise that Brother Twombly confine his efforts to the Blue Rapids Branch, working to adjust the matters of difficulty there until the branch is freed from the incumbrances hindering its progress. The other two brethren will be free to meet whatever calls are made upon them in the district.

Southern Kansas, unorganized territory: J. Arthur Davis and O. D. Shirk will work together in this part of the field.

Central Illinois: A. M. Baker and R. L. Fulk will care for the needs of the work in this district.

Southeastern Illinois: S. S. Smith, S. H. Fields, and E. W. Sutton will labor in this district.

Saint Louis District: W. A. Smith and Wardell Christy will take up the work which Brethren Sparling and Dowker had in hand last year. We advise that they consult with Brother Archibald, the district president, as to the points to care for. Brother J. W. Paxton will continue the work he opened at the close of the conference year, particularly working to develop the work in Quincy.

The patriarchs: William Lewis will labor at his discretion in the State of Kansas. I. N. White, according to his ability and health, will labor in the Independence Stake.

Trusting that success may crown our efforts, with best wishes,

Sincerely yours,  
JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, May 4, 1914.

*To the Saints of Mission Number 12, including Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, and Northern Indiana; Greeting:* Another year is before us. What shall it be? The year just past was a good one, indeed, and we are very hopeful for the future. We hope and pray that those who have labored so faithfully and earnestly in the past will continue their efforts, which we feel assured they will do. The blessings of God have always accompanied the efforts of the faithful ones, and they always will. When we consider the blessings of the past, we feel grateful to God for the favors bestowed, and feel it our duty to show our appreciation by doing all that we can to build up the kingdom of God and to assist in establishing his righteousness among the children of men.

We have made choice of the following brethren to act as assistant missionaries in charge of their respective districts:

O. E. Sade, Kewanee, Illinois.

J. O. Dutton, Northeastern Illinois.

A. L. Whiteaker, Northern Wisconsin.

L. O. Wildermuth, Southern Wisconsin.

E. N. Burt, Western Michigan.

William Davis, Northern Michigan.

G. W. Burt, Central Michigan.

Arthur Allen, Eastern Michigan.

J. D. Stead, Southern Michigan and Northern Indiana.

R. D. Weaver, Chatham.

Alvin R. Ellis, London.

W. D. Ellis, Toronto.

Philemon Pement, Quebec.

G. C. Tomlinson will labor on Manitoulin Island and other points near by as the work demands.

Arthur Allen will continue his work in and around Detroit, giving such time to the district work as will be consistent with his other duties.

David E. Dowker will continue his work in Chicago, Illinois.

W. D. Ellis will continue to give such assistance to the work in Hamilton, Ontario, as the work there demands.

All reports should be sent to my home address promptly on the first of July, October, January, and March.

Before entering into public discussions, please confer with me, if possible, but take care of the work when necessary.

I will be pleased to hear from either missionaries or members when you think it necessary to write me.

Hoping that each and everyone may labor earnestly and faithfully in the Master's service, and that his blessing may rest upon all, I am,

In gospel bonds,  
J. F. CURTIS,  
Minister in Charge.

INDEPENDENCE, MISSOURI, 426 South River Boulevard,  
May 4, 1914.

Having been appointed minister in general charge of mission number 14, I have selected the following brethren to assist me in charge:

Hubert Case, Kingfisher, Oklahoma, Central and Western Oklahoma and Panhandle of Texas. Those appointed to this part of the field please make reports to Brother Case.

Arkansas and Louisiana, J. T. Riley, 109 West Adams Street, Pittsburg, Kansas, in charge. Those appointed to these States may report to Brother Riley.

Alabama, Florida, Georgia, and Mississippi, F. M. Slover, McKenzie, Alabama, in charge. Those laboring in these States may report to Brother Slover.

Those appointed to Eastern Oklahoma, Central Texas, and Western Texas may report directly to me.

Saints and friends who want preaching, please notify the man in charge of your part of the field, giving direction plainly how to reach you. See the joint letter of Presidency and Twelve for further information.

Sincerely yours,  
W. M. AYLOR,  
824 South Chrysler Street.

INDEPENDENCE, MISSOURI, May 2, 1914.

*To the Ministry and Saints of Pittsburg District; Greeting:* Having been appointed assistant minister of this district, I desire the cooperation of all that unitedly we may be able to accomplish a good work for the Master this conference year. The appointing powers have been pleased to give you four missionaries this year, and with your cooperation we hope to be able to reach many honest souls with the beautiful gospel of the Son of God.

I desire to hear from each branch where meetings are desired, stating time most convenient for such meetings. We will try to arrange accordingly. I desire also to hear from all the isolated Saints where there is a possible chance for a new opening. This we most desire—pushing out into new fields where the gospel has not yet been preached, warning the world, as the Master commanded, and thus fulfilling the law.

The presidents of branches will please report promptly the first of each quarter to the district president, so that he can report promptly to the minister in charge. I desire that the missionaries report to me the first day of each quarter, enabling me to report to the general minister in charge on time, as he desires. These reports are due July 1, October 1, January 1, March 1.

Present field address, Wheeling, West Virginia, care O. J. Tary.

Praying God's blessing upon every effort for good, I remain,  
Your brother and colaborer in Christ,

JAMES C. MCCONNAUGHY.

WELLSBURG, WEST VIRGINIA, May 4, 1914.

The writer is one of the missionaries to the Fremont, Iowa, District, and desires to cooperate with the officers and Saints in gospel work. It is very desirable to hear from the isolated Saints, especially to receive invitations to do missionary work in their respective neighborhoods. At times when it is desirable, convenient, and opportune, to hold meetings in the branches, upon invitation from the branch officers, I will gladly respond. Do not hesitate or delay in these important matters.

When you do not know where I am in my field, address me at home, Independence, Missouri, 709 South Fuller Avenue.

Your brother in gospel bonds,  
EDWARD RANNIE.

*To the Church of the Pacific Slope Mission; Greeting:* With renewed assurance in the divinity of our cause, we continue our labor of love and service toward our fellow kind. May the work of the mission show at the end of the current year even better advancement than in the year past, even as last year shows decided advance over the previous one. I commend to you our General Conference appointees as follows:

R. D. Davis and R. S. Budd will do missionary labor in British Columbia and Seattle District. They may report to William Johnson for direction, whose address is 3618 Evanston Avenue, Seattle, Washington. He is now president of the district.

J. M. Terry will make Seattle and environs an objective point, and, if agreeable to the branch, may be placed in charge as pastor.

G. M. Shippy and C. Norris heading associate in missionary effort where led in Washington and Oregon.

A. C. Barmore may report to N. T. Chapman, president of Portland District, for missionary work. Changes may come later. Brother Chapman's address is 828 East Twenty-ninth Street, South, Portland, Oregon.

M. H. Cook will enter the active field work later in the year, when his circumstances will permit.

C. E. Crumley will go to Southwestern Oregon District as heretofore.

C. A. Parkin will continue his charge as bishop of Northern California District. His address is 579 Fifth Avenue, San Francisco, California. He will gladly respond to all offering financial assistance.

S. M. Reiste will labor with tent in Northern California District.

C. W. Deuel may continue his tent work in the San Joaquin Valley.

M. A. McConley may, when he can leave Hawaii, locate in Northern California District. Will arrange more particularly for him later.

In the Southern California District, R. F. Slye and W. A. Brooner will associate in tent work, following up the work of last year.

V. M. Goodrich will continue in Los Angeles as pastor of the local church.

W. A. McDowell as patriarch is at liberty to go to any part of the mission needful.

J. W. Davis and C. E. Jones may arrange their work in Hawaii as they find the demands after they get there. G. J. Waller will be found an essential counselor from his long experience in that Territory.

Time for reporting is the first of July, October, January, and March.

My mission address will be 281 Castro Street, San Francisco, California.

Most fraternally yours,  
F. M. SHEEHY, *Minister in Charge.*

**Conference Notices.**

Southeastern Illinois will convene with Tunnel Hill Branch, June 6 and 7. Send reports to W. E. Presnell, secretary, Xenia, Illinois.

Des Moines will convene at Runnells, Iowa, June 6 and 7. Election of officers and other matters of general interest and importance, hence the need of a good representation. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

Northeastern Illinois will meet at Mission Branch, June 6 and 7, 10 a. m. We expect J. F. Curtis, as well as the missionaries and local force of the district. Branch presidents please see that statistical reports are approved and at the conference. We desire report from every official in the district. Please use blanks introduced of late by the First Presidency, reporting from January 1 to June 1. This blank is on sale at the Herald Publishing House. Send reports to the undersigned at Marseilles, Illinois, care of William E. Williamson, R. F. D. Jasper O. Dutton, president, F. E. Bone, secretary.

Pottawattamie will meet with Boomer Branch at 10.30 a. m., June 6. Reports should be in hands of secretary by June 1. J. Charles Jensen, secretary.

Fremont will convene at Tabor, Iowa, June 6, 11 a. m. Sunday school and Religio will meet just previous, beginning 2.30 p. m., June 5. A good program is being prepared. T. A. Hougas, president.

**Died.**

LITTLEPAGE.—Helen Irene Littlepage, daughter of Brother James and Sister Sarah Baldwin, was born in San Bernardino, California, October 23, 1893; died April 26, 1914, at her home near Chico, California. She was baptized June 5, 1913, by G. H. Wixom. Married Wallace Littlepage, June 8, 1913. Funeral from her home, R. F. Slye officiating. Sister Helen was respected and loved by all who knew her. She had great faith in the gospel. Although during her young life she was isolated from the church, yet she was not willing to step to the marriage altar until she had first made covenant with her heavenly Father in baptism. She has been called home, leaving a record unsullied.

OWEN.—At Lamoni, Iowa, May 2, 1914, Sister Rhoda J. Owen, aged 80 years, 8 months, 2 days. She was born in Wayne County, West Virginia, in 1833; married in Dewitt County, Illinois, in 1857. Of eight children, five are living, three in California, one in Kansas City, one in Lamoni. She was baptized in 1844, and held to the faith. She read the scriptures and church papers faithfully. Funeral services in charge of John Smith; sermon by H. A. Stebbins.

BEALS.—Robert Beals, of Sarnia, Ontario, was buried from the family residence, May 2; sermon by R. H. Huston, a life-long friend of the deceased; Otto Fetting, of Port Huron, in charge; singing by Port Huron choir. He leaves wife, two sons, one daughter. This brother was sixty-three years old

**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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last March. He was baptized by John Shields at Grand Valley, twenty-five years ago, and was faithful until the end. He was well known in Ontario by most of the Saints. May God bless those who are left to mourn.

DAVIS.—Minnie A. Davis, wife of Charles Davis, of Blue Rapids, Kansas, was born December 19, 1883, at Cameron, Missouri; died April 18, 1914, at the Swedish Hospital, Kansas City, Missouri. She was baptized August 12, 1894, by R. L. Ware. She leaves husband, father, sister, a host of friends. Hers was one of the largest funerals ever held in Blue Rapids, evidencing the esteem in which she was held by all. A noble woman has gone to her reward, to await the morn of the first resurrection. Services from Saints' church; sermon by Joseph Arber, assisted by Reverend T. M. Bell.

RYNEARSON.—Francis Edward Ryneason died at Muscatine, Iowa, May 3, 1914, of lingering heart weakness. He and

wife united with the church October 21, 1894. He leaves companion, one grown son. Since two years ago his daughter Jennie awaited him in paradise. He was a good, kind neighbor, a faithful Christian, a loving husband and father. He will be greatly missed by the little band of Saints. Funeral in Bloomington church, in charge of James McKiernan, assisted by C. G. Dykes.

Lord, give to me the faithful heart,  
That never will from thee depart;  
A heart that's trustful, tender, kind,  
Courageous, pure, serene, resigned;  
A heart in which the Christ is guest,  
That's loyal to the highest, best!

—James Ramage.

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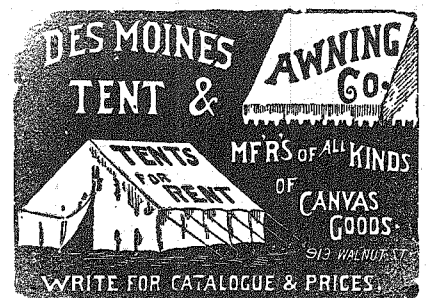
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, MAY 20, 1914

NUMBER 20

## Editorial

### ANOTHER CRITICISM.

EDITORIAL POLICY; COLORADO LABOR WAR; SIGNS OF THE TIMES.

We have received a communication from a certain brother who takes exception to the editorial policy of the HERALD. Some may think that the communication is not worthy of extended notice. But as it represents in spirit at least a limited number of similar letters, we have decided to reproduce it here, together with our explanations. For convenience we number the paragraphs:

Editors of HERALD,

1. Sirs: I see in HERALD of April 29 a piece entitled, "Criticism." Why is it our paper has to sound the notes of the master class? Why not sound the notes of the lowly Nazarene?

2. You speak of the vicious and indolent tramps that infest California during the winter months. Oh, ye judge! Who gave you the right to judge?

3. Why not tell the HERALD readers you are fighting Socialism? Don't go behind the bush, but come out in the open. Turn the HERALD into a genuine progressive paper. That's what you want to preach. Socialism is doing more for suffering humanity than all the churches combined. That's why you want to fight them. It teaches what you ought to teach but don't claim any inspiration. It claims to come to the aid of fallen man in a financial way.

4. See how you gave the account of the Ludlow massacre; made it as light on John D. Rockefeller as you could.

5. If you are going to treat on politics in the HERALD, please give Socialism justice. We are watching you.

A BROTHER.

In reviewing this letter by paragraphs we will say that the HERALD does not sound the notes of the master class. It does sound the notes of the lowly Nazarene, beginning with the first great keynote to rich and poor, master and servant alike, "Ye must be born again. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom."

We have not shunned to declare the whole counsel of God, beginning with the first great principle of personal regeneration and continuing on even to the divine plan of social equality and justice revealed in the word of God.

In the second paragraph the brother asks who

made us a judge, though in every other paragraph he judges us. God made us a judge. God makes every man a judge. His restrictions are, "Judge not unrighteously, that ye be not judged; *but judge righteous judgment.*" (Matthew 7:2, Inspired Version.) God gives all men brains, some more, some less, and he wishes them to be used, but righteously. Anyone who has lived in California as many years as the writer has lived there and has kept his eyes open knows that a certain percentage of the unemployed that flood that State during the winter months are vicious by nature and idle by preference. These should not be confused with the unfortunate and honest man out of employment and idle by compulsion. Any man who attempts a study of the economic situation and willfully ignores the presence of the vicious class in California and elsewhere is a blind man butting his head against the stone wall of facts. The depraved and idle present one phase of the problem; the worthy, naturally industrious unemployed present another phase of the problem. The problem is not solved by denying, Christian Science-wise, the existence of one of its parts. Even in the eternal ages some will remain "filthy still"; they can not be cleansed now by calling them clean.

In the fourth paragraph the brother touches on the recent Colorado labor war. Here, curiously enough, as in other paragraphs of his letter, he exercises the function of judging that he wished to deny us. We have no desire to minimize the horrors of the bloody and shameful field of Ludlow, where men with machine guns and rifles slew their brothers, and women and children were burned and suffocated in their tent homes. So far as John D. Rockefeller, jr., is concerned, we feel that he and his fellow mine operators made a fatal blunder when they refused to arbitrate, when they persistently refused months ago at the beginning of the trouble to meet the labor leaders even in an informal way and discuss their grievances. A just cause need not fear arbitration. Arbitration will be forced upon them sooner or later. The State will be compelled to arbitrate. Already it is said this strike has cost Colorado one million dollars for maintenance of

the militia alone. This does not include property destroyed and loss and inconvenience to the industries of the entire State, said to exceed twelve million dollars, more potent argument with some than the loss of life. No one can predict the expense to be incurred by the Federal Government which has now taken control of the situation. Those who have refused to arbitrate may soon be compelled to choose between drastic state regulation and state ownership. Society will not permit such a bloody, expensive, and useless war to go on without an attempt to stop it.

We may go a step further and express an opinion on a vital question involved in this labor struggle. In doing so, the writer speaks for himself and does not wish to involve any other person or persons in the expression of his opinion. The question is economic, not political. The miners demanded the right to organize. The mine operators refused to recognize any organization formed, and practically prohibit organization, as it is the uniform testimony of the miners that any man suspected of union sympathies is immediately "sent down the canyon" (discharged) by the pit boss. The men claim only to be fighting for the right to organize and for recognition of their organization. The *Outlook* states it thus:

Chief of all, however, is the injustice of the very situation itself—a group of allied, mighty, highly organized corporations dealing with a great mass of men who these organizations insist shall not be allowed to become effectively organized. It is this particular form of social injustice which is the efficient cause of the private war between the miners and the employing corporations.

That is the crux of the entire situation. That is the one question on which they have been unable to agree. It seems clear to us that as conditions are in the world to-day, labor is compelled to organize. It is a matter of life and death. John Mitchell years ago set forth the fact clearly and succinctly that the individual laborer confronted by organized capital has no fair show in the labor market.

The mine operators say that they will concede every point contended for,—reasonable hours, fair wages, semimonthly payments, checkweighing, etc.,—excepting the one point of recognizing the union. But there's the rub. Suppose one month later or one year later they violate these pledges, as they have persistently done in the past. In such an event, if the individual laborer protests he has no redress; he is told that if he is not satisfied he can go, or as the expression is in Colorado, "It is down the canyon for you." A hundred men are ready to take his place. But if two thousand or more well organized men protest, they will be heard. And that we believe is the true reason why the mine owners oppose organization. We take little stock in their sus-

piciously altruistic and alleged burning desire to protect the rights of unorganized labor. It is easier to subdue, control, and exploit unorganized labor. The mine operators themselves are most thoroughly organized. By what rule of logic and justice do they refuse to treat with organized miners?

Of course there are two sides to this question, and it is alleged that organized labor is guilty of extortion, greed, and graft, and many excesses and abuses of power. But so is organized capital. And we may as well recognize that it is just as impossible to go back to unorganized labor as it is to go back to unorganized capital. Here again we face facts, and nothing is gained by denial.

The conflict in Colorado is but one of the signs of the times. We have no cause to believe that the great class struggle of which it is a part will draw to an immediate close. These conditions were predicted years ago. He who foretold these conditions also pointed out the avenue of escape for the faithful Saints. We see the prediction coming true; we have no reason to suppose that the proposed method of escape in Zion will fail if we do our part. In the struggle we may expect both capital and labor to do many things that we can not approve of.

In the third and fifth paragraphs the brother raises the question of Socialism. The *HERALD* has not made war on Socialism, behind the bush or otherwise. Neither has the *HERALD* advocated Socialism. The *HERALD* is a religious journal; obviously we could not turn it into a Socialist sheet, as the brother evidently would have us do. In this, however, as we know, he is not supported by thoughtful members of the church who are Socialists.

We could not make the *HERALD* a Socialist paper if we wished to; and do not wish to do so if we could.

However, when the subject has been discussed in the *HERALD* we have treated both sides alike, usually publishing articles of equal length, the one for and the other against. On several occasions we have advertised for and published articles by representative Socialists in order that the matter might be discussed on equitable terms, and our readers secure a fair understanding of the situation. Leading Socialists within the church have congratulated us on the justice of our stand, and the editor of a Socialist journal joined them in this, so we are not much disturbed by the insinuations of the brother. He simply has not observed, or observing has failed to understand.

The *HERALD* can not enter the field of politics. It can not plead the cause of Republican, Democrat, Progressive, or Socialist. It should not be asked to do so. Our work as a church is peculiar to itself and must continue along the lines that God has indicated.

E. A. S.

## GRACELAND EXTENSION INSTITUTE.

During the General Conference, two meetings were held by those interested in educational work in general, and the following constitution was adopted:

### CONSTITUTION OF THE GRACELAND EXTENSION INSTITUTE.

1. *Object.* That an institute be organized for the purpose of making available a systematic arrangement for extension work and home study courses in educational, scientific, and philosophical subjects. A further purpose shall be to establish extension centers and local institutes at reunions and other church gatherings as the time and place and nature of the gatherings will permit. The organization shall be called Graceland Extension Institute.

2. *Officers.* That the officers of the institute shall be a director, an associate director, and a registrar. These officers shall be elected annually at the meeting of the institute.

(a) The director shall take the general oversight and direction of the work of the institute.

(b) The associate director shall be a counselor and assistant of the director and shall have direct charge and supervision of the work of the fellows of the institute.

(c) The registrar shall do the work of enrolling members, assigning courses and keeping record of the work done by the members. He shall also keep a record of the proceedings of the institute.

(d) The director, associate director and registrar shall constitute the managing board of the institute and shall be authorized to do such work, not otherwise provided for, as is necessary to carry out the purposes of the institute.

3. *Membership.* The membership of the institute shall be composed of fellows and matriculated members.

(a) Fellows shall be persons selected by the managing board to outline reading courses and prepare courses of study and to supervise the work of members. Other persons may be elected fellows of the institute at the annual meetings upon nomination of the managing board.

(b) Matriculated members shall be those persons who are enrolled by the registrar for the pursuit of approved courses of study.

(c) Matriculated membership in the institute shall be for one year; provided, however, that the time for the completion of courses may be extended by the registrar in cases where the members are unable on account of sickness or other good reason to complete the work within a year.

(d) Fellows and matriculated members may be enrolled for one or more courses of study with the approval of the registrar. The fee for enrollment in each course shall be two and a half dollars, or one dollar for conference appointees, and others on ministerial basis. Fees shall not be required of fellows who apply for enrollment in any course.

4. *Meetings.* The annual meeting of the institute and any other necessary meetings shall be called subject to the arrangements of the managing board.

It will be noted that the work of the institute is primarily for those who are not able to attend a regular school, and who wish to qualify themselves for better service to humanity and to the church.

The plan is to secure the help of those who have secured a liberal education and ask them to share their knowledge, as fellows, with all the rest of us. An effort will be made to select individuals who have spent years in preparation in their chosen field and whose advice and suggestion should be valuable to the student. They will work without pay, but may,

themselves, take studies in the institute without registration fee.

The courses will be handled principally as reading courses, texts being suggested, with a few notes by way of explanation and direction in reading. Each student will be expected to pursue those courses, only, for which his previous study and experience qualifies him. All preliminary correspondence, registration and assignment to course will be through the office of the registrar, but a student will work under the personal advice and direction of the fellow in charge of the course. It is also planned that, so far as possible, extension lectures be arranged for at public gatherings of the church throughout the year in connection with the reading courses. An examination will be given, if desired, when the text is finished and credit given for each course completed.

The aim is to offer as wide a choice of courses as possible and in this spirit the following are suggested:

#### A. ENGLISH.

1. English grammar.
2. Composition and rhetoric.
3. English classics.
4. Public speaking.
5. Journalism.

#### B. HISTORY.

1. United States history.
2. Ancient history.
3. Medieval history.
4. European history.
5. Archæology.

#### C. SCIENCE.

1. Physiology.
2. Hygiene.
3. Dietetics.
4. Household economics.
5. Agriculture.
6. Astronomy.
7. Zoology.
8. Physical geography.
9. Geology.

#### D. SOCIAL SCIENCES.

1. Commercial geography.
2. Economics.
3. Sociology.
4. Socialism.
5. Cooperation.
6. Communism.

#### E. LAW.

- #### F. LANGUAGES.
1. German.
  2. Latin.
  3. French.
  4. Spanish.
  5. Hebrew.

#### G. PHILOSOPHY.

1. Logic.
2. Ethics.
3. History of philosophy.
4. Psychology.

#### H. EDUCATION.

1. Principles of education.
2. Methods.
3. History of education.

However, if a sufficient number request any other course an effort will be made to provide for it at once.

Anyone desiring to enroll will write to the registrar for a registration blank and will fill it out completely. We should have the name and address together with a statement of school work completed and of the extent and nature of reading done since, also statement of the texts subsequently consulted. We recognize that men older in years and the men in the missionary field have gained considerable knowledge in addition to that gained in school work. The very element of traveling; hearing and delivering lectures, of visiting art galleries, factories,

museums and the like can not but have a broadening effect. The more thoroughly we can get in touch with your needs the better we can help you. It is for this reason that we ask for the age as well as the course desired, especially in the case of those who are under age, as the work is not intended to take the place of regular school and college attendance, for those who can take work in residence. However, the aim will be to have the work as nearly equivalent to work done in residence as is possible. In sending application blank, the enrollment fee of two dollars and fifty cents for each course should be sent with the application (or one dollar in the case of those laboring for the church on a ministerial basis.)

Make all remittances payable and send all communications to the registrar, C. B. Woodstock, Lamoni, Iowa.

F. M. SMITH, *Director*.

S. A. BURGESS, *Associate Director*.

C. B. WOODSTOCK, *Registrar*.

#### CURRENT EVENTS.

**FRIEDMAN CURE FAILURE.**—The New York Board of Health has published a report on the Friedman treatment of tuberculosis in which they state that fewer recoveries have occurred than would be expected under ordinary hospital treatment. Of seventy-six cases treated last year, thirty have been lost sight of. Of the remaining forty-six, twelve died, twenty-one are still in hospitals, seven are attending clinics for further treatment, one is being privately treated, five seem to have recovered. The permanent good or harm done the patients who seem to have improved can be determined, say physicians, only after further time. This report indicates that the Friedman treatment is a failure.

**WOULD RECALL JEWS.**—As an indication of the change in feeling toward the Jew, the Spanish government, by developing a center of Jewish culture in Madrid, is seeking to recall the descendants of the Jews expelled from Spain in 1492 by Ferdinand and Isabella. These people, known as the Sephardic or Spaniole Jews, live in Northern Africa and Eastern Europe.

**PROHIBITION CONSIDERATION POSTPONED.**—It is reported that antisaloon leaders have agreed to a postponement by Congress of consideration of the proposed action looking to national prohibition of the manufacture, sale, or transportation in the United States of alcoholics for beverage purposes, until the December session.

**DEVIL IN BUSINESS.**—In speaking of certain transactions of the New York, New Haven, and Hartford Railroad, and in explanation thereof, Mr. Charles S.

Mellen, former president of this road, in testifying before the Interstate Commerce Commission on the 14th is reported as having said: "I wanted to reach the people that it was necessary to reach; I wanted to reach the Devil or anybody else who could amend the charter." This standard, or lack of standard, explains the policies of certain other of the financiers of the country who labor for profits without regard to the rights of others, or their responsibilities to society.

**MEXICAN WAR.**—On the 13th the Constitutionalists, after terrific fighting and heavy losses on both sides, took Tampico, the Federalist gunboats withdrawing and the soldiery retreating toward San Luis Potosi. This gives the Constitutionalists the largest Mexican port after Vera Cruz. The last unit of the Constitutionalist army under the immediate command of General Villa is reported as having left Torreon on the 14th, accompanied by the general. Villa's plans seem not to be definitely known. Some reports say he will join an attack on Saltillo. The steady advance of the Constitutionalists on the north and the threatenings of Zapata on the south, together with the lack of support on the part of certain of Huerta's former advisers and the uncertainty of heretofore loyal Federalist army officials, to say nothing of curtailed financial resources, places the Huerta regime in an extremely precarious position.

**MEXICO AND UNITED STATES.**—The United States lines were not advanced about Vera Cruz as anticipated last week. Instead General Funston, as is reported, to meet the threats of the Federalists shifted his lines to more advantageous positions. The United States navy has taken possession of Lobos Island, off the eastern coast of Mexico and south of Tampico. United States authorities explain that this occupancy is not military. The lighthouse there was being deserted by the Mexican keepers, said to be the only inhabitants of the island, and the operation of the lighthouse was considered of greatest importance to navigation. With the Constitutionalist forces occupying Tampico and fighting discontinued, valuable oil wells in the vicinity operated by United States and English capital are thought to be safe from destruction. The operators are urged by Constitutionlists to return to their holdings there. At this writing the mediators and the Mexican representatives are on their way to Niagara Falls, Canada, the place of meeting of the mediation conference. Justice J. R. Lamar of the Supreme Court, and Frederick W. Lehmann, former Solicitor General, represent the United States. At the request of the Mexican representatives, that they may rest after their journey and before actual negotiations, the opening of the conference has been postponed until the 20th.

## Original Articles

### ETERNAL LIFE.

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

To define eternal life and cause men to know what it comprehends, is one of the impossibilities, so far as the wisdom of man is able to explain. It is not the object of this brief article to attempt such a task, but rather to point out some of the means which would lead to that condition mentioned by the Master in that most wonderful prayer as uttered in the garden just before his crucifixion.

Eternal life is more than simply to exist. While the world has defined the word *eternal* to mean without end, yet in its true definition it comprehends more than the finite mind understands without being inspired by the Spirit of Christ. The finite can not comprehend the infinite without divine aid. Neither can man comprehend God only as it may be given him from above.

#### MAN; HIS LIMITATIONS AND POSSIBILITIES.

Man is a wonderful creature. When we reflect as to what he has done by the intelligence with which he has been endowed by his Creator, we are almost led to exclaim that there is no limit to his possibilities. But the Master gives us distinctly to understand that the world has not known the Father, neither the Son. Man has bridged the chasms in the mountains; he flies through the air; he transmits intelligence for hundreds of miles without visible means of communication; he measures the distance to the heavenly bodies; he can compute time to the fraction of a second; he can produce that which is even more precious than gold, by chemical action, that which is known as radium; he takes the air we breathe and by putting it under pressure produces that which will freeze mercury; yet with his own wisdom he can not find out God. Men of world-wide reputation who are known for their inventive skill and knowledge in the scientific world are dwarfs when it comes to the knowledge they possess in regard to the One who has so richly blessed them with their wonderful powers of mind.

The gospel is the only means by which the world can ever come into contact with the true source of life by which we can know God and his Son Jesus Christ. "Life and immortality were brought to light," says Paul, "through the gospel." The individual who accepts the gospel, then, is in possession of life, and so long as he continues in the gospel of Christ he retains that which will enable him to fully know God.

To say that we now fully comprehend God is to state that which would make us equal with God in

wisdom and light. The Savior prayed that his true disciples might "be one," as he and his Father were one. When we consider the "oneness" of the Father and Son we at once realize they were not only one in purpose, but also in every sense that the word indicates in its broadest terms.

When man was created he was endowed with all the potential attributes of his creator. So we find in man that which if properly developed will produce wisdom, knowledge, love, patience, until he becomes like Christ in every respect so far as perfect manhood is concerned. Man was created in the image of God, not only in physical appearance, but in that which would enable him to become like God, comprehending things as God comprehends them, loving the things that he loves, and hating the things he hates.

When we start out in the religious life we are not expected to be as perfectly developed as we will become later on in life, that is we do not as fully comprehend the gospel and what it will do for us as we will after we have partaken of that which it brings to us in causing us to know of the powers of the world to come, instilling light and truth into our darkened minds. It is true, however, that our motives and thoughts should be, and must be pure from the very beginning. Even the Master "increased in wisdom and stature and in favor with God and man." So we, too, must expect to improve, and day by day become more and more like Christ until we reach that condition mentioned by Paul in the language, "And of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If we ever expect to dwell in the presence of God we must reach that perfect state, even that perfection that Christ reached.

John in his first epistle, 3:2, declares, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like him*: for we shall see him as he is."

Our Savior prayed that his Father would give unto those who believed on his name the same glory or intelligence that he possessed with the Father before the world was. If we are the recipients of the blessing here asked for by Christ, then we shall be like him, not simply in personal appearance, but in disposition, in thought, in everything that goes to make a perfect man or woman.

#### SALVATION.

One of the questions that confronts the race is, What is salvation? Some in answer to this question would tell us that it is living a sinless life, which would be true in a limited sense. But to take it in its broadest sense, salvation is a perfect development

of the Christ character. In Moses we have an individual who was noted for his meekness. In Abraham we have the principle of faith well developed. In Job we have an exhibition of patience. In Solomon we find great wisdom. But in Christ we find all these attributes equally developed, and so he is no more noted for one of these traits of character than he is for another. He was perfectly developed in every attribute. So if we become like Christ we shall be perfect in wisdom, perfect in knowledge, perfect in patience, perfect in all our motives. In fact, we will lack nothing. All that which is objectionable must be eliminated from our lives so that which is pure and holy may have place therein.

Our development depends on the effort we make to attain that high degree of spirituality to which the Master attained. The Lord has told us in these latter days to improve on the opportunities he has placed before us, as will be seen by the following:

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 50: 6.

Here we clearly comprehend that we are to grow until we come to that condition mentioned by Paul when he says:

For we know in part, and we prophesy in part. . . . For now we see through a glass darkly; but then face to face: now I know in part; but then [in the perfect day] shall I know even as also I am known.

Habakkuk, the prophet, in his writings mentions that perfect time, for he tells us, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Habakkuk 2: 14.

It is true, we may obtain a knowledge of Christ even before that time, which is to be desired. Holy men of old had it revealed unto them by the Holy Ghost that he was the promised Messiah. Among those who received this knowledge were John the Baptist, Peter, Paul, Simeon, and many others. This truth that he was the Christ was made known unto them by the Holy Ghost, for Paul tells us that "no man can say that Jesus is the Lord but by the Holy Ghost." (1 Corinthians 12: 3.)

The Savior himself lays down the law even before Paul speaks, the means which shall be employed by the Father in revealing himself and his Son to the world. Hear him:

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matthew 12: 27.

As the finite can not comprehend the infinite without divine aid, so no man can know the Father ex-

cept it be revealed by the Holy Spirit from above.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Corinthians 2: 9-11.

If we reach the standard of excellence we must receive that Spirit which enables us to grow in the knowledge of our Lord Jesus Christ. That growth must be normal and gradual, and when we fully comprehend the Father and the Son then we are in full possession of eternal life.

In 2 Corinthians 3: 17, 18, we have a most beautiful thought expressed by Paul, and which should appeal to every honest-hearted individual. He says:

Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in glass the glory [or intelligence] of the Lord, are changed into the same image from glory [or intelligence] to glory, even as by the Spirit of the Lord.

Here we again discover that our growth is to be gradual, the result of our receiving the Spirit of Christ which is the true source from whence we obtain a knowledge of truth. When we define truth we find it is a "knowledge of things as they are, as they were, and as they are to come." (Doctrine and Covenants 90: 4.)

When we come into that exalted condition in which God is willing to give unto every man knowledge by which he can and does know all things even as they are known to God himself, then and not until then will our joy be full. No individual can be happy in an unlimited sense when he is in ignorance of that which produces happiness. When we know all things of the past, comprehend all things of the present, and are able to look down the stream of time and know things as if they were present, then there will be nothing more we could learn that would produce real happiness. Then we will be heirs of God and joint heirs with Christ, which means salvation in the celestial kingdom of our God.

#### THE OPPOSITION OF IGNORANCE.

The greatest opposition that has ever been urged against truth has been by those who were in ignorance of what truth really was or is. Those who have always stood for the Master and his work were those who were willing to obtain light and truth and receive benefit from the knowledge thus received. The wise man has said, "Fools despise knowledge," which is true in every age of time. There are those who will never reach the celestial kingdom of God for the reason they are not willing to accept the law of life and liberty. They are not prepared for that condition in which God and Christ will dwell. If salvation is a perfect development of the Christ

character, which we prefer to believe it is, how can we develop that character unless we know Christ? We now can understand why the Master made use of that statement in his prayer: "And this is life eternal, that we might know thee the only true God, and Jesus Christ whom thou hast sent."

The more we comprehend God and his Son the more we love them. The more we comprehend the truth as proclaimed by the Son of God the more we love it and the faster will be our growth. Peter in his second epistle 1: 4-9 tells us how to live so that we may obtain a perfect knowledge of Christ. He says, verse four, "Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers of the divine nature.*"

#### VITAL QUALITIES.

Virtue is one of the qualities which must be resident in man. Without it man could not become like his Master. Faith as another vital principle will if properly cultivated grow into knowledge. If we possess knowledge it will cause us to be temperate in all things. If Christlike, we will also show in our lives that principle so prominent in the work of Christ—patience. Without this trait of character we would become unstable, irritable, and peevish. Another trait of the divine character is godliness or God-like-ness; doing things as God would do them, loving the things he loves, and hating the things he hates. With these principles well developed, together with brotherly kindness, we shall be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Thus are our bodies made a fit abode for the indwelling of that Holy Spirit that brings knowledge, not only of Christ but all things intended for the happiness of man. But says the apostle, "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

Just to the extent that we develop the character of Christ, just to that extent will we be saved in the hereafter, in the different degrees of glory the Lord has prepared for those who have put on the whole armor of Christ, or those who have been less valiant in their warfare. If men were taken into the presence of the Maker of heaven and earth without due preparation, they would be in a state of misery, for they could not adapt themselves to that environment.

#### LIFE; CORRESPONDENCE WITH ENVIRONMENT.

Mr. Drummond, in that excellent work known as *Natural Law in the Spiritual World*, tells us that life is correspondence with our environment: while death is the exact opposite, that is, we are not in correspondence with our environment.

This law applies to man not only in the probationary state, but also in the hereafter. To be in the presence of God when we are not like him is death. Just to the extent that we are not like God, just to that extent are we removed from his presence. Just to that extent that we are banished from the presence of God, just to that extent the second death has power over us. So do those who inherit the star glory suffer more than those who are privileged to inherit the terrestrial or moon glory. Neither of these classes just mentioned is prepared for the celestial glory, for they do not comprehend God. The glory of God is intelligence, and these glories differ just as men differ in intelligence. If those who inherit the moon glory were placed in the celestial glory they would be in a state of misery, for they are not adapted to that environment. God is so good to humanity that he works for the greatest amount of happiness that can come to the individual. These different glories show the great wisdom manifested by the Creator in his preparing for the hereafter, so that each person may enjoy all that he is able to enjoy.

#### THE COMMANDMENTS.

Christ received a fullness of all truth; so we have exhibited to us in the gospel as taught and lived by him that which brings us in perfect rapport with God. No man can receive a fullness unless he keeps all the commandments of Christ. Moroni presents in very simple yet definite language the steps that lead to salvation in its fullest sense, or that which is life eternal:

And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.—Book of Moroni 8: 29.

Certainly if all these requirements are complied with men will come to a knowledge of their Redeemer. We should be able to see in our lives that growth which indicates that we are becoming more and more like our Savior in spirituality and knowledge. Not until we do come to that condition can we be saved with a perfect salvation. The Lord has instructed us to get knowledge by prayer and also by study. Let us remember that which is to be desired above all else is a true knowledge of Christ and his work. To this end let us labor.

L. G. HOLLOWAY.



You can not dream yourself into a character; you must hammer and forge yourself into one.—Selected.

### THE WAY TO TRUE SATISFACTION.

I shall be satisfied, when I awake, with thy likeness.—  
Psalm 17: 15.

Beautiful expression from the lips of David, the tenderest of poets. I shall not be satisfied until I awake with thy likeness, should be the true feeling in the heart of every Saint. Sudden, complete salvation has no place in true Christianity. A man that is satisfied will not likely be disturbed by his neighbors, they will let him sleep on.

Contentment means death, or, possibly, perfection. Christ knew the danger of false contentment, therefore he declared, "I came not to send peace, but a sword." There may be a time for perfect peace and contentment, but not yet. The rumbling thunder must awaken the elements; then follows the refreshing shower. Our country's greatness was once threatened by division, the clash of arms, and the smoke of battle. But when the roar of battle ceased and the smoke cleared away, the pedestal was cemented and became the foundation for a greater nation!

#### UNREST BREEDS ACTIVITY.

We should not surmise, "apostate," "heretic," every time we meet a doubting Thomas! His question-marks may be the anchors that will ultimately save us from the destructive storms of life. His interrogations may be the fishing hooks that will bring from the unseen those stepping-stones that lead upward into the refreshing atmosphere of the Infinite.

We need men to-day who have been up in the mount and talked with God! We need men who will, from the fruitage of their experiences, help us solve the problems that hinder our progress, and assist us in making safe anchorage in the time of storm. To doubt is human. It is the index to life. Ella Wheeler Wilcox poetically expresses my thought:

Be not content; contentment means inaction;  
The growing soul aches on its upward quest;  
Satiety is twin to satisfaction;  
All great achievements spring from life's unrest.

The tiny roots, deep in the dark mold hiding,  
Would never bless the earth with leaf and flower  
Were it not an inborn restlessness abiding,  
In seed and germ to stir them with its power.

Were man contented with his lot for ever,  
He had not sought strange seas with sails unfurled,  
And the vast wonder of our shores had never  
Dawned on the gaze of an admiring world.

Prize what is yours, but be not quite contented;  
There is a healthful restlessness of soul,  
By which a mighty purpose is augmented,  
In urging men to reach a higher goal.

So when the restless impulse rises, driving  
Your calm content before it, do not grieve;  
It is the upward reaching and striving  
Of the God in you to achieve, achieve.

The great revival at Jerusalem; the glorious ingathering of souls; the Pentecostal blessings; the breaking of bread and the having of all things common, caused such happiness and peace for a while that the apostles, prophets, and elders seemed to be contented to stay there for ever. But they must be reminded of their duty even though it took "the stoning of Stephen" and "a tornado of persecutions" to do it! They seemed to have forgotten that the commission was to "go into all the world" after the Pentecostal endowment. Jesus had said, Be content—tarry until,—there is a limit to everything!

Romanism once ruled both church and state. Her rule was tyrannical. Luther might have remained contented and enjoyed the pleasure of sin for a season. But being the man of the hour, he stepped aside from the masses. His name went down in history; his body joined the elements from whence it came but he lives to-day. Luther on his way to Worms was reminded of the fate of Huss and warned not to go. He replied, "Huss was burnt, but not the truth with him. I will go into Worms, though there be as many devils aiming at me as there are tiles upon the housetop." He was not contented or satisfied. He despised corruption and brain-slavery! God bless him for his fearless work in breaking the chains of gross darkness.

A boy—tired of human creeds and inventions—sought wisdom from God. The heavens spoke; the church was organized; the ensign was unfurled. She has had to meet the armies of Rome and the Reformation combined, but to-day she stands on the pedestal of truth. Knowing this, my brethren, and knowing that Christ shed his blood, refuted the demons of earth, and drove back the imps of hell, how zealous we should be in good works. How humble and earnest we should be in the conflict. Step by step may the advance be made, till every foe is conquered, the victory won, and the Christ crowned King of kings and Lord of lords!

#### REDEMPTION THROUGH SERVICE.

From childhood I have heard Saints talk and sing of the "redemption of Zion," the "millennium reign," and the "celestial city of our God." In my imagination I have pictured it with as much glory and splendor as I possibly could. I have longed for it, looked for it, and prayed for it, but I now ask myself and all concerned, Have we labored together for it? It is pleasant to read John's picture of heaven with all of its beauties. It is easy to become enraptured and dream of the ecstasy of walking with God and meeting Jesus and the Saints of old!



We can, when in such an exalted state of mind, freely cry out, "My Lord, I will die for thee!"

Thus reads one of Ernest Crosby's poems:

So he died for his faith. That is fine—  
More than most of us do.  
But, say, can you add to that line  
That he lived for it, too?

In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died.  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt.  
While his friends met his conduct with doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led;  
Never mind how he died.

Good thoughts, though God accept them, yet toward men are little better than good dreams except they be put in action.—Bacon.

It is easy to stand amid the throngs and sing, I'll go where you want me to go, dear Lord; I'll do what you want me to do; I'll be what you want me to be; but it is another thing to prove ourselves. Talk is cheap. Lip service is plentiful. To be able to declare the existence of "the true body of Christ" and a theory of "equality" is beautiful. But if the living testimony gives the theory the lie, though we speak with the eloquence of angels it will be as a sound from brass, or a tinkling cymbal.

Some Saints love to hear sermons on the organization of the church, and the initiative principles. They would rather hear the old repeated than the new that requires solemn thinking and forward movement. They have not fully comprehended the injunction, "Go on unto perfection."

Too many of us are like the little boy when he heard the complete story of the rich man and Lazarus. The teacher asked him which he would rather be? He replied, "I would like to be the rich man while here and Lazarus in the world to come!"

David had sufficient experience and knowledge to know that man could not live to himself here and "awake in the likeness of God." He knew that sleep and satisfaction in this life would not reflect the image of our Lord in the next.

Ella Wheeler Wilcox says in her beautiful poem, "The fault of the age":

We crave the gain; but despise the getting.  
We covet the prize, yet shrink from the winning.  
We grasp for pleasure we have not won.

You remember the two young men who wanted a seat on the throne so near the Master. They needed to learn that the avenue which leads to all valuable prizes is a difficult one. However, invited persecution is not godly.

Do not go out in search of crucifixions, but when God permits them to reach you without having sought them, they need never pass without your deriving profit from them.—Fenelon.

In true service pain becomes a pleasure. Some people spend hours of agony in doing what they are pleased to call their "duty."

The most valuable results of education is the ability to make yourself do the things you ought to do, when it ought to be done, whether you like to do it or not.—Huxley.

However, the task that to-day is a burden, may to-morrow be a delight. When I first started in the ministry, I thought that "taking charge of a meeting" or "attempting to preach" was one of the heaviest burdens ever. I worried till I was often sick. I begged to be excused whenever possible. I thought I was having more trouble than anyone in the world. Encouraging words from my fellow laborers, and recognition from heaven began to make my burden lighter. The work I dreaded then, to-day I love.

The word of God is literally alive with the word *love*. *Duty* is seldom found upon its pages. One writer has said, "Duty, like a pump, has to be forced; but love is spontaneous like a fountain."

Men who preach and women who teach because it is a pleasure, and they who are paying their tithing because they love to do so, are the ones who are enjoying Zion and will find happiness in heaven. "Zion is the pure in heart." "The pure in heart shall see God." They shall awake in his likeness.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depth of eternal springs that hide their waters.—H. Bushnell.

#### OUR EXAMPLE AND LEADER.

"I am the way," says Jesus. If we desire to awake in his likeness we must follow him. Those feet that trod the desert and hills only to carry a message of love, were pinioned to the cross; those hands that fed the hungry, blessed the infants, and healed the sick were nailed to the tree; that head that thought only pure thoughts was crowned with thorns; and, alas, his noble, tender, loving heart that went out in sympathy for the world was pierced by the cruel spear!

We may never suffer as he had to suffer. But, I wonder, can we imitate him in service? Can we, if called upon, deny ourselves, take up our cross, and

follow our Lord? The glory of Jesus' life was its absolute faithfulness. He did always what pleased his Father. Because he was "faithful and true" to the infinite plan, men could not destroy him; the grave could not contain him; and the gates of hell could not prevail against him. He arose conqueror of all, and ascended triumphantly to the right hand of his Father. The beauty of it all is, he is alive to-day, not only in heaven, but also in the lives of men. When the clouds hang low the light of his noble life leads us on; when the breakers threaten our life he stills the storm. He has been leading men to victory all through the ages ago. He has stood the storm and criticism of most twenty centuries, and to-day the light of his life is as bright as of yore.

Were a star quenched on high,  
For ages would its light,  
Still traveling downward from the sky,  
Shine on our mortal sight.  
So when a great man dies,  
For years beyond our ken  
The light he leaves behind him lies  
Upon the paths of men.

—Henry Wadsworth Longfellow.

I do not believe that David thought we could live a careless, worthless life here, ask forgiveness, fall asleep, and awake with the likeness of our Maker. So may we imitate our Lord, live a life of usefulness and devotion, be satisfied only with the best service to our God.

"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."—1 John 3:2. O. R. MILLER.

## Of General Interest

### CONDITIONS IN COLORADO STRIKE REGION.

[Conditions in the mining district of Colorado and under which the miners there are required to labor, together with the natural outcome of such conditions, are graphically set forth in an article in the *Outlook* for May 9, under the heading, "The strike war in Colorado." This report is furnished by a special *Outlook* correspondent, Mr. W. T. Davis, a member of one of the militia companies called out. He shows an acquaintance with the conditions referred to and discusses them with a frankness and fairness to inspire confidence. We reproduce that part of the article of Mr. Davis under the subheading, "The conditions in the strike region."—EDITORS.]

The greater part of the strike field lies in the counties of Las Animas and Huerfano. In these counties there are approximately forty mining villages with a total population of some thirty thousand, eighty-one per cent of whom are foreign-speaking people, principally Italians, Mexicans, and Slavs.

These towns are almost entirely cut off from the social life of the outside world. The camps are situated in the canyons between the foothills of the front

range of the Rocky Mountains. To the west are the high ranges, to the east the almost uninhabited plains. The mining villages are from ten to thirty miles from the principal towns, and for the most part are connected with them by branch railways which furnish very poor and very irregular train service. One group of three towns may be taken as typical of the isolated condition of the entire coal field. Tabasco, the nearest to the railway, is two and one half miles from the station and is situated in a narrow gorge. At half-mile intervals up the gorge are Berwynd and Tollerberg. In the three towns live some thirteen hundred people. They are so closely shut in by the hills that only two or three rows of houses are possible. It is twenty-five miles to a flower, a tree, save the scrub pinon high up in the hills, a lawn, a park, a farm, or a running stream. The same distance must be traveled to purchase a newspaper, a book, to attend a play, or to enjoy access to a reading room. Equally inaccessible are the dentist, the priest, and the lawyer. There is only one place of public resort—the saloon. Once a month a traveling evangelist or a Jesuit missionary visits the camp for a day and returns to his headquarters. Occasionally an itinerant moving-picture man gives a "show" in the schoolhouse. Thus we see that here is as nearly a moral and social desert as it is possible to imagine in a civilized country.

The character of the population itself has a profound effect upon conditions in the villages and the whole coal mine region. The per cent of illiteracy is about six times as great as that of the native whites of the State. Many of the people know nothing of America or American institutions, having been transferred from immigrant ships to trains and transported directly to the coal fields.

The houses provided by the companies are nearly all shabby, ugly, and small. There are some houses with four rooms, even a few with five, but houses of two or three rooms are far more numerous. In the rear of many of these may be seen sheds built by tenants for the purpose of providing more room. These are built of bits of board, building paper, scraps of old sheet iron, and such material. These bear silent testimony to the pitifully inadequate housing as well as add to the general ugliness of the surroundings. In one town the only boarding house for the single men of the Slavic population is the second floor of a tumble-down saloon building. There is not a beautiful or artistic building in or near any of these towns.

There is absolutely no sanitation worthy of the name. Refuse from kitchen, sick chamber, laundry room and stable is dumped promiscuously in and near the camp. Standing in the very center of Tabasco, the writer looked about, and was forcibly reminded

of the perishable character of many things of this world, such as fabrics and fruits, and of the uncertain tenure of life among many created things. In some instances the entire water supply of the town is pumped from the mines. This water is not even filtered. Company wagons peddle it to the people, selling it at twenty-five cents per barrel. Contagious and infectious diseases are unusually prevalent.

The men work in an atmosphere of decided lawlessness. The state laws for the protection of the men's lives are disregarded by both employer and employee. The law provides that the men may choose check weighmen, and that they shall not be coerced into purchasing supplies from company stores. These and other laws regulating mining are constantly ignored.

The land in the villages is all owned by the companies. In every village the company owns at least one building which is used as a saloon. The saloons are farmed out to men who prove in most instances to be the very worst characters. "Human ghouls" is the way one prominent citizen of Trinidad describes them. Often men draw as much as one hundred dollars per month, and in one way or another spend or lose the greater part of it in these company-owned saloons. Open gambling for large amounts is discouraged by the companies, but in communities so poorly policed and in which men are so easily victimized it is more or less prevalent. Adjacent to many of the camps are privately-owned lands occupied by small tradesmen, a few cottages owned by miners, and the tradesmen's dwellings. In these localities saloon-keepers and other panders to passion and vice exist literally in swarms. Before the strike the dissipated men in some camps were supporting one saloon to every thirty adults. After allowing for the nonwage-earners in this group of adults, keeping in mind that the saloon drew its entire gross receipts from the remainder, the waste is seen to be so appalling as to be almost incredible. But men never assign their own spendthrift habits as the cause of economic pressure. Drink-befuddled and maddened by want, these men become perfect firebrands, assigning all their woes to the companies and to society in general.

In nearly all of these towns the people are deprived of any participation in the affairs of their own little public. The companies own the schoolhouses and the stores; they choose the school directors and peace officers; in many instances they even supervise the activities of the fraternal orders. In the counties of Las Animas and Huerfano practically every civil officer owes his election to the companies. The men live under a despotism so absolute that the radical labor press is not far wrong in calling them slaves. Such repression of their mental and moral natures inevitably results in unfitting them for a

very intelligent exercise of the suffrage, though at heart they are for the most part intensely patriotic. We must expect industrial warfare till by the exercise of all of the rights of citizenship the workers come to a realization of the proper attitude of man to man and group to group in a democracy. It would be good business for the companies to allow the men to acquire lots for houses, stores, and public buildings, and allow them to incorporate and govern their own villages for the common good. But the companies make large profits from rents and merchandise, and do doubt prefer present profits, and the risk of losing them through the violence of the strikers, to the prospect of steady gains in the future from the improved character of their employees. But whether the companies lose or gain by it, the State should see to it that its citizens have the opportunity to exercise all of the rights guaranteed to them by a democratic government.

The ordinary educational facilities of civilized communities are either defective or wanting in the mining communities. Let it be said, in justice, that the work done in the schools is surprisingly good. The schoolhouses are built and maintained by the coal companies, and compare favorably with the grade schools of communities of equal population in other sections of the State. However, of all the schools in the mining villages, only one, so far as the writer could learn, does as high as eighth-grade work. Thus high school work is impossible for practically the entire school population. As a rule the boys are taken from school as early as the law allows and put to work in the mines. In fact, the people are entirely without any of the means by which the average man keeps himself in touch with public affairs. Facilities for instruction and inspiration in matters pertaining to private and social ethics are very meager indeed. It is admitted that it will require money, time, and genius to create among such a mixed people conditions under which a normal intellectual life can be maintained, but whatever price may be paid, it can not be too high.

It is not the writer's purpose to fix the blame for the unfavorable conditions described in this article. Both operators and miners are guilty of much that is wrong.

It must not be concluded from facts recited in this article that the miners now on strike in Colorado are inherently vicious or criminal. On the contrary, they are essentially as good as the average man, but that they are being rapidly debauched and degraded by conditions over which they have no control seems to be only too apparent; and these disagreeable facts are being recited in order to illustrate the principle that social ills, and especially those which are associated with the question of labor, are the natural outgrowth of the moral and social environment in which

the masses of the people live and labor. The question of wages can not be ignored, but it is not of supreme importance.

When the union officers began to agitate a strike, they found Colorado a promising field. Their agitation did more than secure cooperation. It released a flood of passionate protest, a long pent-up spirit of revolution which neither they nor any other human power could control. The moral and social environment in which the men had labored and in which their wives and children had lived had given only the most elemental human emotions opportunity for development. Therefore it is not surprising that violence has played a large part in the events of this strike. This is not intended as an excuse for violence, but an explanation.

The conditions which produce the striker also produce the strike leader, as the majority of the latter come from the ranks of labor. The labor leader should possess the highest type of statesmanship. If he does not, he not only endangers his own cause but becomes a menace to society at large. Thus industrial conditions not only affect the workers themselves, but determine the characters of a class of leaders who in turn determine the moral and social attitudes of millions of American citizens.

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#### IS THERE A REVIVAL OF PHILOSOPHY?

Glasgow, London, and Paris claim to furnish evidence of a remarkable revival in philosophical and metaphysical speculation. The popularity of Bergson has been repeatedly referred to in these pages, but it seems that Mr. Balfour's Gifford lectures at Glasgow have also made a great sensation. An audience of two thousand is the rule; men and women stand in line on the street for hours in order to get into the packed hall; the local newspapers, as well as the London journals, are printing columns of Balfour's very abstract and subtle arguments. We are assured that once more "there is a hungry interest in philosophy" in circles where it has been least suspected.

One feels that this is true, even if the word *revival* is not well chosen. Philosophical and metaphysical books are never among the best sellers, but a lecture is a very different thing from a book. Was there ever a time when men and women of reflective minds and reading habits were not interested in problems of life, immortality, the meaning of things, the destiny of the universe, the future of mankind, the nature of mind and matter? Let an able, gifted, magnetic, successful lecturer deal with these questions at any time, in any place, and people will flock to hear him.

Balfour is an ex-premier, and this fact "helps" no doubt; for premiers and statesmen are not often

acute logicians and metaphysicians. Bergson is a thinker of rare charm of style and skill of presentation, and he has been widely acclaimed as the "re-discoverer of the soul." Such men never speak to glistening emptiness.

Thus the revival is apparent rather than real. The hungry interest is perpetual; the trouble is that philosophy is too often dry and forbidding, and that the men who write or talk about it have no originality, or depth, or power, or style. Philosophy and metaphysics merely need more Balfours, Jameses and Bergsons to "peopleize" them, to supply a demand which can never decline among the inhabitants of this spinning globe of ours.—*Chicago Record-Herald*, February 22, 1914.

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## The Staff

EDITED BY AUDENTIA ANDERSON.

### Chorister's Issue.

We are pleased this month to present to our readers the splendid appeal for music and its uplift, made by our general chorister at the Sunday School Convention. None will read it without feeling the force and power of its stirring message, and all who heard it will feel anew the spiritual strength and beauty which accompanied its delivery. Brother Hoxie's own consecration and devotion to the art of music and its place and power in our church, makes more forceful and convincing his appeal, and we can only wish, and pray, earnestly, that God will awaken our "sweet singers," and those who "make sweet music" with instruments, to a vision of what is possible for them to do, and give them determination and strength to step out, and realize that vision!

With the presentation of Brother Hoxie's speech, we are also favored with a cheery "spring" message from him and a few notes on Philadelphia progress and affairs musically, so that this issue becomes quite the choristers' own. And this is as it should be. The better we can get acquainted with Brother Hoxie the closer the understanding between him and the musicians of the church, the greater the assurance of success in his peculiar line of work, and the greater the confidence established—all of which will make for harmony and victory.

AUDENTIA ANDERSON.

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### Music and the Sunday School.

[Address of Albert N. Hoxie, general chorister of the church, delivered at the Sunday School Convention, April 5, 1914, Independence, Missouri.]

*Mr. President, Friends and Fellow Workers:* It is a great privilege to address what I believe to be the greatest campfire of Sunday school workers I have ever met face to face. I have been absorbing the feeling of good fellowship which is in our midst, and have been gladdened and strengthened in spirit as I again mingle with those with whom I have worked in former years, and learn of their increasing desire to serve one Master.

I have been asked to present for your consideration the subject of music and its relation to the Sunday school. We are obliged to recognize the fact that music is a compelling force, and one that appeals to the majority of the masses. The world leans upon its inspiration in times of sorrow and

need. It requires it as an outlet in times of great thankfulness as a means of expressing joy, and how often have we heard that its great stimulus on the field of battle has turned the tide of defeat into victory. We need it in the home as an uplifting power, we have it in the church for its inspirational work, and in the words of a hymn that I know, can not most of us say, "It soothes our sorrows, heals our wounds, and drives away our fears"?

To this land of Zion we gather from almost every clime, bringing with us the experiences of a year of real endeavor. It has been a year of victories. Our splendid, fearless working forces, using their great gifts of faith, knowledge and wisdom, have led into the waters of regeneration a little less than four thousand brave souls. Do you wonder that those who have the gift of song have a desire to sing? They can not help it, and we are constantly praying that the combined efforts of the singers of Israel in conference assembled will be one of the pleasantest as well as most uplifting experiences we have ever enjoyed. We have greater victories coming and we sense them with joy. As I look into your faces this morning I can sense a new interpretation of that battle hymn of ours: "God is marshaling his army for the rescue of his truth."

There is a very close relationship between music and the Sunday school. At a recent Sunday school convention in Philadelphia, representing forty-two churches of various denominations, where our choir rendered the musical program, the speaker of the evening turned to the choir and asked how many of the young people were workers in the Sunday school—ninety-five per cent of the hands went up. It is from the Sunday schools that we gather most of our workers to-day, and if that is the case, I say, why can we not feature the cause of music more in this department of the work? If the angelic hosts of heaven used song as a method of proclaiming the birth of the Christ child to the shepherds on the lonely fields of Bethlehem, why can not we, who are created but a little lower than the angels, as Scripture tells us, use the same means to proclaim the glad message of the restoration of the gospel? What we must have, and I believe it is on the way, too, is more music written by and for our people, music as well as words of inspiration. It should be taught in the Sunday schools, sung by all, old and young, and out of the whole there should step out the most talented who can give the message to the world.

There are four seasons of the year that can be celebrated in different manners—spring, with its thoughts concerning the resurrection; the beginning of summer, as a Children's Day—flowers and sunshine and music—ah, what a combination! then comes the fall, the rallying time, the harvests, the preparation for winter. It is only a short time from then until Christmas, when the spirit of giving can be accentuated—love, peace, joy to all mankind. Big themes, all of these, for our earnest consideration. Inasmuch as it takes from eight to ten weeks for each big endeavor, four times a year, it makes a busy, profitable year. I look back upon my work in Boston, creating these festivals, as the happiest of my experiences in the gospel work. And I remember, too, with much joy that some of these events were the means of some coming under the protection that the gospel plan affords. So the church as well as the Sunday school are profited by these festivals of song and thanksgiving.

This theme has awakened recollections of long ago, and I want you to forgive me if I use the personal reference too frequently, but I do wish to give you another side of the influence of music, and I am going to tell you the story of a boy whose greatest wish around a certain Christmastide was for a fiddle. It is said if you wish hard enough for any one thing your wish will come true. This boy's wish did come

to pass, and, as is generally the case, it took the combined forces of father, mother, teacher and moral suasion to teach that youngster to play that violin, and these hours of exactitude were always accompanied by chats in which the gospel theme was interwoven with the harmonies. The father, unapproachable before, through the medium of music was introduced to the gospel in a friendly way, and to-day he is teaching others repentance and the way to eternal life. But what of the lad? I see him again, as I sit in the back of the church, wending his way down the aisle, now a big lad, with his beloved fiddle. The boy of yesterday has become the man of service to-day, and silently—by way of the skies—I breathed a prayer of gratefulness that music can penetrate, when other means fail, the outer shell of indifference and mold the soul to a desire of good purpose.

Listen, friends of talent, and answer to yourself to-day, this question: Can not I devote one hour or more a week to some eager, ambitious little artistic soul, which every Sunday school inherits? Do you know what would happen? It does not take you very long to form an idea of the results. In a few years hundreds of young people would be coming down the aisles of our churches. We would see the lute and the harp, and hear the tinkle of the cymbal, and the commanding attention of the instruments of brass, and the whole would be mellowed and purified by the stringed instruments. We would have a symphony orchestra of young people. Our churches would be the gathering places of eager listeners to the message they conveyed. It would be a fitting background and a splendid aid to our men of big thought and ideas of inspiration. The desire of all would be stimulated for the better life. Music binds the human race together, and melts our differences into one common cause. We must create the love of it in the heart and mind of our youth. The Sunday school can encourage the effort, find a place for it and profit by its use.

We must have music that has a different ring to it than that which is found on every hand. I am reminded of a statement of the reporter who attended the performance of the "Holy City" at our district conference in Brooklyn, New York, rendered by eighty voices of our young people. Our friend, the reporter, wrote in his kindly criticisms that the startling effect obtained by the rendering of this wonderful oratorio was due to a spiritual as well as a musical knowledge of the work. This very effect is what we had hoped and prayed for, and we were glad that this generous, broad-minded man was big enough to sense it and realize it. It is the very thing that we are aiming for and realizing to-day—music by us, for us, and rendered by consecrated lives, whose thoughts are centered on the service of God. One of our boys wrote me not long since that in the preparation of his work for service with the chorus he had been endeavoring to live in a way that he might be worthy to sing the very words of the part he assumes in the work. Think of that! And he went on and said still further, "On the night I render that solo I will give my talent, my very voice to God, and let him use it as he will." We want such thoughts of consecration to be taught to the children of the Sunday school, that their work from the beginning of life's experiences may be a matter of consecration. I say, again, provide a place, an outlet, an occasional demonstration for our children to employ their talent.

The Children's Chorus of this Independence Stake is another worthy undertaking, an example good to follow. How I wish that some talented musician would spend a few hours each week making special study of music suitable for this character of work alone. This is a big field of worthy venture and suggestion. And then there is another opportunity for some other young enthusiast to come forward and make

a special study of the orchestra, and its possibility in Sunday school work. We need a man of discrimination and reverence for the house of God—a man to select music suitable for rendering in the Sunday school. The orchestra is an institution for much good, and you will find much work of this character done in every large and in some small schools throughout the country.

The average man whom we ask to suggest music for the orchestra which is suitable for church work hardly knows, to-day, what to suggest to us. If we have our orchestra engaged in the services they must play a class of music that is neither near nor distant relation to our famous ragtime.

When I visited Flint, Michigan, last summer, I followed the crowd to what I thought was to be a band concert. Imagine my feelings when I rounded the corner and found the scarlet flag of the Salvation Army waving over a brass band with a full complement of instruments, about fifty in number. I might mention in passing that this band at the time was about to start for a trip around the world. A vast crowd gathered about these enthusiasts, listening to the gospel songs, and the message that they have. Strong men wept and their hearts were touched as the band played, "Nearer, my God, to thee." Do you wonder that those boys in blue took back the multitudes to their barracks? I found myself there with the rest, and wondered why I chanced missing my train. But there you are again. It was the power of music. Couple with this power the power of the message we have and who can deny that it is the greatest combination in the world—the gospel of Christ first, and music, the kind that has been spiritualized by the same gospel, given freely to the world as a means of preparation for a bigger and better life—even a life eternal!

Some day, if my vision of the possibilities of music are realized, we will have these various organizations of band, orchestral and chorus work so perfected that we will have the pleasure of inviting you to listen to a rendition by these combined forces; and when that happy day is here the songs of Zion will have a new meaning. My message to you is not a new one; it is only an emphasis of the possibilities suggested by the inspired writing of 1887, found in the Doctrine and Covenants, given for our comfort and inspiration. It keeps us from being engulfed in the sea of materialism, which is ever ready to claim the busy business man. Let me read this passage to you.

"Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph."

And when you have cultivated the gifts, what then? Give them, employ them, consecrate them freely to the service of God, and you will find another expression of happiness entering not only into your own life, but you will see its effect upon the lives of others.

### The Chorister's Message.

Spring seems to have become the shortest of seasons these days, mostly due to the fact that the winters of late years trespass much on the time that the spring gladness is supposed to reign.

We retire of a night, and lo, and behold! a day of unusual warmth has been ushered in, and to our bewildered though fascinated gaze, the fruit trees have unfolded a sea of white, the birds seem to have a song of newness, and the cool, green ivy begins to hide the homeliness of the wall of red brick.

Then a mysterious voice calls to us—born creatures of

nature: "Come ye out of the hiding places of winter into the warmth of my sunshine. Absorb the feeling of gentle newness, rest your eyes upon the miles of greensward. I invite you to examine the mysteries of my handiwork, which can not be duplicated by mankind—you yourself are but another creation of mine. Look deep into the hearts of my flowers and see what I have done. The deeper you look the more shall you find, and to you will come the thoughts of angels."

But what relation has this to music? Ah, me! did you not know that the greatest of our musicians have walked down the path, have found music in the beauties of nature, and have transcribed the melodies that have haunted them as their sensitive natures absorbed the wonders about them? And do you know, too, that this same call of the spring urges many of our singers to seek the shady nook or enticing lake—and, as they wander through the fields or paddle lazily down the stream has there not come, too, a vision of the faithful remaining ones in the choir loft? Have you ever imagined the keen disappointment of the faithful leader who tirelessly plods on to fill the obligation imposed upon him? No? Then perhaps this will be part of your anguish when you are permitted to gaze upon the home up yonder that you are building for yourself. If you had learned to love music here and was denied the privilege of its enjoyment in the hereafter because of your failure to properly use the gift here, what think you? Would it hurt? We might feel refreshed by a day out-of-doors, but ask yourself this question, "In the course of a day of service, leading others to a state of higher appreciation for our heavenly Father, is it not all-sufficient—the feeling that comes as a reward? Is it not enough to lead us back each week to our places where we are expected, the places that have been prepared for us in which to labor?"

I wish that every choir member could stroll through the fields early these Sunday mornings, bring back with him the new song that he may hear, and give it to those who are always patiently waiting to hear the message that we have to offer. Let us be in our places this summer, and when we are tempted to forget our duties, I should say our privileges, let us just sing again that last song the conference choir sang together,—“Yes! the Lord can depend on me.”

A. N. HOXIE, JR.

### Musical Notes.

At the Church of Saint John the Divine, New York City, it was announced at the close of Easter service, Sunday morning, that Frederick G. Baume had given five hundred thousand dollars to the trustees of the Cathedral Choir School, founded some years ago by Bishop Potter, as an endowment fund for the maintenance of the school. This probably makes it the wealthiest school of its kind in the world, and should insure exceptional music for the cathedral through coming years.

At the exposition to be held in San Francisco next year it is planned to demonstrate the value of musical training in the public schools. Invitations are extended, through musicians of note, to as many children as can attend, to sing. This work will be featured at the Palace of Education, from February to December inclusive, so that everyone may know how music is taught in high and other grade schools. The general director at the exposition will be George W. Stewart, of Boston, Massachusetts. The large pipe organ at the exposition is to be built by the Austin Organ Company, of Hartford, Connecticut. It will be seventy-one feet high, forty feet wide, and twenty feet deep, and will have five keyboards, with one hundred and thirteen stops. A thirty-five horsepower electric motor will be required to operate it.

It is claimed that under a new contract Caruso will receive a salary very largely in excess of two thousand dollars per night. In a recent article on the subject of diet, he recommends abstaining from food for at least several hours before singing, in order to give more room for the diaphragm to expand. This, he claims, is a very vital principle, however simple it may seem. He also condemns the use of spirits, and of cigarettes, particularly for young singers.

The Music of the Bible, is the title of a new book recently issued by J. Stainer, and published at London. It seeks to trace the development of modern musical instruments from ancient types, and contains much of interest to students of this subject.

A. B. P.

### Philadelphia Interludes.

The Philadelphia Choir is attracting many singers outside our own ranks. Miss Leila Steele, contralto, has volunteered her services for many special occasions these last few months, and her beautiful voice has been a comfort and inspiration to all.

Miss Margaret Schwartz, a protegee of Henery Gordon Thunder, is another friend who has rendered a most unusual service for one who is not a member of the church. Not only has she attended all Sunday evening services for the past few months, but special occasions and choir rehearsals as well, and her influence and unusual voice make us happy indeed for the generosity and good will shown toward us. Both of these young ladies have church positions in our prominent churches. Other volunteers have assisted us, among whom are Mr. and Mrs. Wright, Doctor Albert Steele, Mr. Schwartz, and others.

The splendid attention and attendance at rehearsals lately is due to the announcement of the chorister,—“Work hard from now until July 1 and rehearsals during July and August will be discontinued.” During the warm weather a few minutes on Sunday after services will be used in preparation for the next service. Inasmuch as most of the congregation remain “to listen and get better acquainted” it is a feature that the people enjoy. Hence there is joy all around!

The Reverend Doctor Arthur Jamieson, pastor of the Park Avenue Church, New York, believing in the power of music to advance the work of his church, has engaged the services of Mr. Kriens, the Dutch composer and violinist, and a school of orchestral music is now a flourishing institution of the church. Last Wednesday this body, known as the Kriens Symphony Club, gave a very successful concert in Aeolian Hall. The work of Mr. Kriens embodies the ideal of our general chorister, who hopes to see the young people of our church study with the end in view of being capable of performing the symphony works of our great composers.

This coming summer a feature of the Philadelphia band concerts, which are given every night on City Hall Plaza, and in the past have provided enjoyment for so many people, will be “songs,” in which the audience is to be invited to join. The plan ought to meet with success. In many foreign cities, London, for example, and quite commonly in Germany, the idea of “community singing” has met with enthusiastic approval from the populace. Some of our own western cities are said to have experimented successfully with the plan. Philadelphia, with its large population of Germans and descendants of Germans, has always shown extraordinary interest, as a community, in Maennerchors, “song-fests,” and similar musical activities. That there would be a large number of people willing and glad to listen to the singing at City Hall, if not to join in, is altogether probable. Mr. Harry C. Lincoln, who has been selected to arrange and conduct this part of the concerts, is so thoroughly identified with this

type of work that his leadership is almost a guarantee of popular success. Mr. Lincoln has trained children's choruses for many large municipal and religious meetings; his management of large groups of children at the Convention Hall and the Academy of Music will be remembered by the majority of Philadelphians. Doubtless the music to be selected by Mr. Lincoln for these Philadelphia band concerts will be a distinctly popular and human sort—the more so the better. One can not imagine a better relaxation for the tired city dweller nor a surer device for keeping children who must be on the streets at night out of mischief than an hour of homely but uplifting song. There is a real social value in the idea.

Sister W. N. Robinson, our gifted soprano, was accorded an unusual demonstration at the farewell banquet of hotel men given in their honor at the Waldorf Astoria in New York prior to their sailing for Europe. When it was learned that Mrs. Robinson was present, she was invited to sing, and at the conclusion of her number she was accorded a wonderful demonstration in which the orchestra joined. Sister Robinson is a type of the truly great artist, and her vocal achievements have been the admiration of all whose privilege it has been to hear her. Never satisfied with her attainments, she makes it a point to find time to seek the paths of greater knowledge. Her world-famed teacher, Oscar Saenger, has stated that her voice is one of the greatest of the age. Sister Robinson does not seek fame, and finds her greatest enjoyment in the comradeship of home ties, which, after all is the sweetest joy in the world. All remember with pleasure her superb singing in the “Holy City” during conference. The sacrifice she made to assist us at the second performance was greatly appreciated.

## Mothers' Home Column

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 Young Woman's Department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department.

JUNE READING.—MONTESSORI APPARATUS AND GAMES.

#### THE GEOMETRIC INSETS.

One part of the Montessori apparatus is a series of thin, square tablets of wood with removable centers. These center pieces are cut in different shapes and each has a small knob or handle by which it may be lifted from or set in the place in which it fits exactly. These are called the geometric insets.

In all there are thirty-six different forms, among them the square, the triangle, the circle, the oval, the rectangle, the octagon. The child playing with these geometric insets, soon learns that he can find the shallow recess in which each fits. In order to get an accurate conception of form the child needs to have his sight reinforced by touch, and so, holding the inset by the knob in his left hand, he runs two fingers of the other hand around the edge of the inset and then around the edge of the space into which he would fit it.

In this the child is doing something more than learning to recognize form and size. The frequent tracing of a form, "like all frequently repeated actions, wears a channel in his brain which tends, whenever he begins the action, to make him complete it in the way he always has done it." Later, he traces the letters of the alphabet as he now traces the forms of the insets.

Another thing he learns from the use of the geometric insets is the mastery of the pencil. Placing the pattern upon paper he traces the form, moving the pencil from left to right as in writing. Later, when he knows the characters of the alphabet and their sounds, the muscular habit and mastery of the pencil resulting from oft repeated tracing enable him to write the words he has learned to frame by sound and with the sandpaper letters.

Those who may desire to read further on the use of the geometric insets and the teaching of reading and writing according to the Montessori method are referred to *The Montessori Manual*, by Dorothy Canfield Fisher. (The W. E. Richardson Company, Chicago.)

#### SIMPLE WORK WITH FORMS AND COLORS.

There are many mothers who will not be able to follow the instructions for the advanced work who might easily give to their children some of the simple work with form and color suggested by the Montessori Method of teaching. The gold band from the mother's finger may furnish a pattern for tracing a circle, the smallest of a set of circles. Spools of varying sizes, a napkin ring, a bottle, a cork, or other familiar objects may furnish the needed sizes for gradation. This idea of graduated sizes should be added only after work with one circle, one square, one triangle and so on. Later, after a row of circles increasing in size has been made, the largest circle may be traced first, then the next smaller pattern may be traced inside, and so on to the smallest in the center.

In all this work, after merely giving the idea, the Montessori Maxim should be observed: "Let the child do it himself."

The first color work may be done with a good sized circle (two or three inches in diameter) which the child has traced. It is to be filled in with parallel strokes of colored crayon, the marks not extending beyond the circular line. To start him let the mother make a few light, downward strokes to give him the correct idea. At first he will not be able to keep within the boundaries, but, later he will succeed in making an evenly colored disk. He should not be allowed at any time to fill it in with promiscuous scratching.

This same work may be done with the square and other geometric figures. For a variety of these consult any advanced work on mathematics.

Water colors may be used in place of crayons at a later time.

#### MATCHING OF COLORS.

At about the same stage of development when the geometric insets are first given to a child the mother may begin to teach him distinctions in color. The color box of the Montessori apparatus contains eight sets of flat spools, wound with silk of varying shades. There are eight main colors and eight shades of each color.

At first the child is shown two strongly contrasted colors,

red and blue, for instance. The name of each is pronounced clearly and distinctly, as the corresponding color is held up. The mother may then give to the child bits of ribbon or cloth in these two colors and leave him to fix them in his mind by sorting them, placing each color by itself and speaking its name as he adds each piece.

By spending a few moments in this way she will then be free to go about her own work for a time while he is absorbed with his task. Later, the mother may test the accuracy of the child's knowledge by saying, "Give me the red," or "Give me the blue." When she finds him able to make the proper response, she may test him still further by holding up a color and asking, "What is the color?" The answer will require him to name the color. When he can do this he will have learned not only to distinguish colors but to call the name of each.

After he knows the eight main colors the next step is to differentiate between light and dark shades of the same color, for instance, between dark red and light pink, navy blue and sky blue, deep green and pale green. Little by little, as the child's accuracy increases, he may be led to recognize the intervening shades. In the Montessori school the children grade each of the main colors from its deepest to its lightest shade. The eight main colors are violet, indigo, blue, green, yellow, orange and two kinds of red. Each of these is carried from dark to light in eight shades.

#### COLOR GAMES.

One of the simplest games is the matching of colors, which may be played by two children or by mother and child. One places a color on the table and the other matches it.

Another game is played by eight children. Each chooses the name of a color. The sixty-four spools lie in confusion on the table. They are to be dealt out as called for. One child asks for red and the dealer, selecting a spool of this color, gives it to him. This continues around the circle until each child has the eight shades of his chosen color. Should the dealer make a mistake, the right to deal goes to the child next to him.

When each child has his eight shades, all set to work to see who can soonest arrange them in the right chromatic order. The one who finishes first has won the game. He deals first in the next game.

As children become expert in the distinguishing of colors, a test in which they engage with great enjoyment is to "carry a color in the eye." That is, after looking at a spool of a certain shade, they go across the room to a pile of spools and pick out the shade that will match it.

Colors from paint cards may be made use of in such games.

Using paints or crayons, the child may color a series of circles in regular order of shading from light to dark.

This work may be varied with different forms and colors. A leaf may be traced and the child led to notice the natural color. He may then paint it green or in the autumn colors as the case may be.

"Too much importance can not be placed upon the developing of the chromatic sense in early childhood. If the child at an early age acquires a deep interest in shades and tints of colorings, he will not only be able to appreciate his environment much more, but this knowledge and appreciation of color will be of inestimable value to him in later years. . . . If the child is taught to see the beautiful and to appreciate it in his early years it must have a marked effect upon his later life. Psychologists tell us that we are the creatures of habit, and it is only reasonable to believe that if these very desirable habits can be formed in early childhood they must be very beneficial when the child reaches maturity." (Mrs. Fisher.)



## THE COUNTING BOXES.

Prepare two small, shallow boxes with five divisions or compartments in each. Leave the first compartment empty. In the second, place one smooth stick. In the third, place two sticks. In the fourth, three, and in the fifth, four. This exercise is for a very little child who has no idea of the sequence of numbers. The mother should arrange the sticks in the first box as described. This serves as a model for the child, who is given the other box and a supply of sticks and is invited to make his box exactly like the one his mother has arranged. She should not help in this process, because it does the child no good for her to correct his mistakes. If his brain is sufficiently developed, he will ultimately accomplish the task himself. If he has not yet arrived at the right age, his inability will be apparent and the boxes should be withheld until a later time.

As soon as he can complete the series up to four, the two empty boxes may be placed at his disposal and he can go on, one at a time, to complete the series up to nine. It should be remembered that the first compartment is to be left empty, so the nine sticks fill the last one.

Mrs. Fisher in the Montessori Manual tells of a child three and a half years of age who, having just mastered the sequence in the counting boxes, ran about the house, counting the windows, the drawers in the bureaus, the chairs in the rooms, the legs of the tables, deriving the most mysterious satisfaction from his new acquisition of power.

## THE SANDPAPER NUMBERS.

In connection with the use of the counting boxes, the characters that stand for the numbers may be introduced. The figures 0 to 9 inclusive, of rough sandpaper pasted on cards are placed in order in the compartments, each with the number of sticks which it represents. The mother guides the little forefinger over the sandpaper number, speaking the name slowly and distinctly and connecting the character with the number of sticks in the compartment. In this the child should not be hurried. Give him all the time he needs.

## NUMBER GAMES.

As this number work progresses the mother may apply that principle of teaching involved in the color game previously suggested in this reading. The mother first names the characters for the child. She then lays several on the table and says, "Please give me the 2," or "Please give me 5," when he has mastered this, she holds up different cards, asking him to name them. She may then hold up a card, asking him to give her that number of sticks.

This game may be varied, using any large figures, such as might be cut from an old calendar. The mother, holding up a number, asks a child to throw her "this many" kisses, and showing another number asks one to clasp his hands, "so many" times. Showing the zero she asks another to open the door this many times. When he remains in his place he gives evidence that the abstract idea of zero is becoming firmly settled in his mind.

In another game, a number of the counting sticks or other objects such as marbles, clothespins, spools or spoons are placed on a table. The mother holds a bag containing the numbers up to ten. Each child draws a number and, without showing it, returns to his seat. When all have their numbers, each child goes to the table and takes back with him the number of objects indicated by the number in his hand. The mother then goes to each and the child tells his number and enumerates the objects before him. By this means a mistake becomes apparent to him. If he should have the wrong number of objects, she simply smiles and passes to the

next, or she may say, "Right" for the correct number and "Wrong" for the mistake.

A child may be taught the significance of money by games played with coins. The coins should be made clean before being used in this way. The little child will at first simply sort the money into different piles, all the pennies together, the nickels, the dimes and the quarters each in its right place. He should be allowed to play in this way until he knows their names and sizes very well.

When he can count to ten with certainty he can learn the relative value of the different coins. Five pennies may be laid beside one nickel and ten pennies with one dime. Touching the pennies he may count the five and then, with his fingers on the nickel, count five. In the same way he may count ten for the ten pennies and the dime.

When he has grasped something of this relation the mother, holding up a nickel or a dime, may ask, "How many pennies do I want for this?" Later, two nickels for the dime and five nickels for the quarter may be explained to him. But a new combination must be given only when he has thoroughly mastered the preceding ones. In this way he will learn the valuable lesson of making change.

A simple game of "shopping" is always fascinating to a little child, especially if he may handle real money. Play money may be used, having the denominations marked on the pieces, but will hardly accomplish the same purpose. If coins are used the child should not be permitted to leave them lying around carelessly. It is important that he should be given a proper impression of the value of money.

Suggestions for the games are taken from The Montessori Mother and from the Manual.

CALLIE B. STEBBINS.

CHRISTIANA SALYARDS.

## Prayer Union.

## SUBJECTS FOR THE FOURTH THURSDAY IN MAY.

Prayer for our Sunday schools and Religio societies, for the Prayer Union, and for all the auxiliary departments of the church, that each may be blessed in its work for the general uplift.

Lesson, Isaiah 58: 8-12. Memory verse, Psalm 10: 17.

## REQUESTS FOR PRAYER.

The following comes to us from Glasgow, Montana. It is the request of a daughter in behalf of her mother. The letter in itself breathes the deep desire and filial affection of the daughter who suffers in spirit with the object of her love upon whom the affliction is resting. May the request find response in the prayers of Saints in behalf of the sufferer: "Will the Saints everywhere pray for my poor mother who has suffered so long, that, if it be God's will, she may be strengthened in body and mind and be freed from her suffering."—Lutie B. Davis.

There's never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleeter;  
And never a rosy cloud but helps  
To crown the sunset splendor;  
Nor robin but may thrill some heart,  
His dawn-like gladness voicing;  
God gives us all some small, sweet way  
To set the world rejoicing.—Selected.

Empty wagons make most noise.—Proverb.

## Letter Department

### Contend for the Flag Once Delivered to the Saints.

In consulting the calendar the other day I noticed the date, July 4, and it came to me with force that I was ten thousand miles away from home, in a foreign land, under a foreign flag.

Apparently there is as much liberty here in Australia as in the States. One is not made to feel the hand of political or religious oppression. The despot is not in evidence. This goodly land (nearly as large as the United States) seems to be a brilliant satellite of the "land of the free and the home of the brave"; but that magic "Fourth" made me "think thoughts" as Mark Twain would say.

To the "land shadowing with wings" the descendants of the Egyptian Joseph were divinely directed. By their industry great cities sprang up, colossal pyramids were erected, the deep valleys were spanned with bridges, the towering mountains were mastered. As they looked upon that unbounded land of the wide west, they felt the spirit of peace and heard the voice of freedom in the crystal mountain brooks; they sensed it in the sweet songs of the birds in the virgin forest; the blooming wild flowers soothed and aroused them; and as they looked heavenward for light they saw in "the forget-me-nots of the angels" the message of peace and freedom. They saw it in the flight of the eagle in the sky, and in the movements of the fish in the crystal sea; they felt it mightily welling up from the depths of their very souls as a gift from the living God. And when despotism sought to rob these pilgrim pioneers of their peace, their homes, and their freedom, a Godly warrior arose, and the spirit of freedom gave birth to and found expression in the first flag which ever floated over the land of America. On its waving folds were these inspiring words: "In memory of our God, our religion, and freedom and peace, our wives and our children."

It was entirely fitting that such a "title of liberty" should not be made of silk, but of homespun, as it did not represent a palatial palace, but a peaceful home. Its folds first enveloped a man of God; its spirit is slowly enveloping the whole earth. And Sunny Australia has imbibed deeply from the cup extended her across the peaceful Pacific. Soon the demand for freedom and peace shall become so insistent that the heavens will answer with the "Prince of Peace."

When the Pilgrims landed on these hospitable shores, they came under the spell of that spirit which had been invoked upon the land by the godly Moroni, who, when he waved, high in the air, that first flag of America, dedicated the country to God and freedom; and they determined to "close for ever, the schools of despotism, bondage and error, and to open the grand University of Liberty" and to keep it open for ever, so the millions of the oppressed of all lands could enter and take their degree.

Greed, cruel greed, placed three million black men in slavery, "the sum of all evil." But the spirit of freedom swept away those shackles and forged them into plowshares. Black slavery has been annihilated, white slavery must be abolished from the workshop and the harem.

This land has been dedicated to home and freedom, and when another despot in the West arrayed himself against Moroni and his message, and converted marriage into a sacrament of adultery, God then was arrayed against that system, for the Lord had thundered from the American Sinai—Kirtland's hills,—"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." So there is only room in this dedicated land for one kind of a home, the home Moroni fought for and God ordained; a harem home is a hell home, and it must go to its own place, and Moroni's glorious flag shall not wave over it.

Let the next Sunday School Convention order the manufacture of that first flag, with Moroni's inscription upon it, and let it wave in every Latter Day Saint Sabbath school in the land, and then we shall be contending for the flag once delivered to the saints! That flag, if followed, shall make our proud Republic prosperous, limitless, invincible! A republic on a hill whose light will not be hid, a land where an ensign has been lifted upon the mountains, a "land without a chain and a flag without a stain."

C. EDWARD MILLER.

SYDNEY, AUSTRALIA, 623 Darling Street, March 20, 1914.

CLITHERALL, MINNESOTA, March 22, 1914.

*Editors Herald:* It is with pleasure that we peruse your pages each week and observe the improvement of its columns. We especially note "The Staff." We hope the effort that is being put forth along musical lines may grow and develop until it reaches every district in the whole church. It has always been my belief that wherever this gospel is preached it should be accompanied with the very best of music. Did not the angels sing for joy long ago when the Savior came to this world? We know music has had its effect in bringing out many to hear the glad tidings.

Years ago when powers of darkness blinded my eyes and prejudice filled my heart there was a reunion held here. Those in charge announced that there would be special music before each evening service. Being very fond of music, I put forth an effort to attend. There was a young Brother Omans who accompanied the organist with his violin. This, combined with the sweet songs of Zion, drew me to that tent every night, and I soon became interested in the preaching, my prejudice grew less, the veil of darkness began to fall from my eyes, and the result was that at the close of the reunion I was ready for baptism. If it would affect a poor sinner like me, will it not affect others?

Oh, that our young men and maidens would remember the word of the Lord, to cultivate that gift of music and of song. The old, too, should not forget the gladness of their youth when making use of their talents in the Master's cause. We have not forgotten the special music by Brother and Sister Christy at our reunion two years ago; nor Brother Lambkin with the cornet.

Brother Lambkin has said if he remained in this district he was going to try to have an orchestra organized to furnish music for the conference and reunions. There is already an effort being put forth here to have an orchestra for our coming reunion, to be held here in June. Fred E. Mollison, a believer in the restored gospel, has promised to assist. His knowledge of instrumentation is extensive. He is at present leader of the band at Estelline, South Dakota. We hope our young people as well as all others who can will make a special effort to come to help make this one of the best reunions ever held here, that the gospel may be heralded through these parts, and that the good seed sown may bring forth fruit fit for the Master's use.

We do not forget the promise that was made us through the Spirit. This came as a precious morsel, especially to those who had been putting forth an effort here to have a more suitable place of worship, fasting and praying that our heavenly Father would reveal his will. Oh, how our hearts went out to him who had heard and answered our prayers.

Elder Lambkin, one of the committee, told us there would be a little extra funds needed for advertising and buying tracts to distribute during the reunion. There was a farmers' institute held here. The town gave us two dollars and a half and wanted our sewing circle to serve lunch on that day. We took in about fifteen dollars.

We decorated the building we used in red, white and blue,

for the Saints were all happy over the result of the election that was held here in the village the day before,—voting out the saloons with a large majority; only eight voted for retaining the evil that has cursed our village for the past sixteen years. It was quite a surprise to everybody when the votes were counted; but those who had been making this a subject of prayer that our kind Father would intercede at this time felt to give him the praise.

We hear of a good many in the district and also from North Dakota who are planning to attend the reunion. One of the brethren received a letter from Elder T. C. Kelley stating if he was sent back to the same mission field he would step off here and take in the reunion, and in that way would get to meet all the Saints. He will certainly be a welcome visitor, for the good work he did here years ago in this district is remembered.

Happy in the work and hopeful for a glorious victory for the truth, I am,

Your sister in the one faith,  
ELEANOR WHITING.

FLINT, MICHIGAN, March 25, 1914.

*Editors Herald:* Your pages of valuable thoughts are always welcome. The work is onward in Flint. Brother John Grice baptized one in the icy waters of Flint River when he was home for the holidays. Since then Brother Hupt baptized one in the font at the church and Brother McNamara two this evening at the church. Others are investigating our claims and we feel will accept. I heard one say they did not like to be too quick to jump at conclusions, but that they were forced to believe that there was more in our faith than in the one they were trying to follow. So we feel certain that more will unite with us. We rejoice to see them entering the kingdom, knowing the blessings that are theirs if faithful.

Sunday, March 15, was "everybody to church day" in Flint. *The Daily Journal* printed a photo of all the pastors of the city, including Elder McNamara. Our church was well filled in the morning, Elder Thomas McNamara being the speaker. In the evening Elder William Collins occupied the time, speaking to a crowded house of attentive listeners. We already often see the need of a larger church, also often see the need of one that could devote all his time to the work. We have a good local force in Flint, but all work for the bread that perisheth. We expect General Conference to take some of them for the field, and know several are very capable. Truly the harvest is ripe and the laborers few.

Ever praying for the success of the cause we love, I am,

Your sister in Christ,  
MRS. J. H. ALLSHOUSE.

SENTINEL BUTTE, NORTH DAKOTA, March 22, 1914.

*Editors Herald:* Until a year ago the Methodist Episcopalians of Beach, North Dakota, a place about eight miles west of here, held forth every two weeks at our schoolhouse, about four miles from the town of Sentinel Butte. They assessed the community one hundred and twenty-five dollars a year for such services; this without any voice of the community on the subject; and they came without invitation. We always attended their services and took part in their Sunday school, but paid no part of the salary. At first the community paid quite freely, but after a year or two the preacher began to experience a good deal of difficulty in getting his salary. A year ago he deserted the "flock" to the "wolves."

Brother D. S. Baughman, of Williams, North Dakota, about twenty-five miles south of there, thought it would be a good time for us to begin the promulgation of the latter-day message. So Brother Baughman drove the twenty-five miles

every other Sunday all summer and preached. When winter began to close in, at the request of the people, we secured Brethren Wildermuth and Leitch of Fargo for a series of sermons. Then Brother J. C. Page came again this winter. We have quite an interest stirred up.

Brother Page left here the 23d of February and went home, Culbertson, Montana, then to Taylor, North Dakota. Arriving there March 7 he began a series of meetings. Brother William Sparling, of Minot, North Dakota, with whom Brother Page is associated, had been at Taylor and gotten things stirred up so that the Lutheran minister had challenged him to debate. Propositions were signed up; the Lutheran minister wanted a little time to study up, which was granted. Brother Sparling moved on to another locality about twenty-five miles north. This was about the time Brother Page landed at Taylor. Brother Sparling held the fort at two places at the same time, preaching in the afternoon at one place and in the evening at another. Everybody turned out to hear him.

When Brother Page reached Taylor he opened up for eight nights. From appearances twenty or thirty will be baptized there soon. When Brother Sparling arrived at Taylor the Methodist Episcopalians had just finished a revival which had been quite successful. We have most of the converts won over to our message. Thus God uses his enemies to his honor and glory.

The debate was arranged to begin April 1. We are anxiously waiting to hear of its result. Greetings to friends and Saints at Moorhead, Little Sioux, Woodbine, and Gallands Grove.

In gospel bonds,

G. W. LINDSEY.

CULBERTSON, MONTANA, March 25, 1914.

*Editors Herald:* We met for the first time in new church building last Sunday. We were thankful indeed that our dreams have been so nearly realized. Brother J. A. Bronson preached the first sermon, which was appreciated, we believe, by all present. We are very glad to have Brother Bronson make his home here. Saints and friends both like to hear him as well as our other missionary, Brother J. C. Page.

This is the first church building to be erected in Eastern Montana. We hope it will not be the last.

Hopefully,  
MRS. C. B. FREEMAN.

HIBBING, MINNESOTA, March 31, 1914.

*Editors Herald:* I am one of the Saints who live apart from anyone of the true faith. I feel this is the true gospel as taught by our Lord and Savior, Jesus Christ.

I was baptized by Elder L. Houghton, near Lawton, North Dakota, in December, 1904, together with my niece, Rhoda F. Nash. I have not heard the true gospel preached since a few days after we were baptized. I left North Dakota January 7, 1905, settling in Hibbing, until January 26, 1907, when I came here, thirty miles from town, settling on a homestead five miles in the bush from anyone, except my husband. I have not seen a woman's face for over four months.

The Lord has been with me. I am not strong in body, being very sick a great deal of the time. Besides this I am lame, going part of the time with a crutch or cane. I ask the Saints to kindly pray for me, that I may be restored to health and strength again if it is the Lord's will.

I also ask the prayers of the Saints in behalf of my companion and daughter who know not the Lord, that they may be brought into light and liberty as they are in Christ

Jesus, into the true gospel of Christ. I feel his Holy Spirit guiding me, and keeping me that I do not fail altogether. At times I feel I am alone here, as I know of no other Saints who live near me. I have written to Brother Houghton and some others at Fargo, North Dakota, asking if it could not be arranged so that some brother could come here, if only for a visit, that I might hear some one speak of the love of Jesus, and to give my husband an opportunity to enter the fold of Christ.

There are no Christians of any denomination in the whole township. All are without Christ. Is it impossible for anyone to come into this part of the country to speak a word for Jesus? We are poor people, but any of God's people will be welcome to come to our place at any time. I am not able to get any of the Saints' books and papers. I have just now sent for a new edition of Doctrine and Covenants, the first I could secure. I am not able to subscribe for the *HERALD* or *Ensign*. I have a brother, Elder George Smith, in Port Huron, Michigan, who sometimes sends me the *HERALD* or some other kind of reading to help me along. I should like to help along with this true gospel, but I can not give even the widow's mite.

May God be with and bless all the Saints wherever they may be, is the prayer of your sister in Christ

MRS. J. J. DEAN.

WASHINGTON, OKLAHOMA, April 3, 1914.

*Editors Herald:* We wish the Saints to know that we are among the isolated ones who have the Sunday school home department work and are interested in the lessons.

Dear Saints, while I have reason to mourn, yet I have reason to rejoice because of added testimonies to this great latter-day work. Four weeks ago I received word to go for my mother, who lived in Eastern Texas. I left behind me great responsibilities and loved ones, asking the Lord to care for them and to protect me on my journey. Mother looked well and was anxious to accompany me home. One week later I started home with her. She stood the trip well, and her prayers were answered, as she wanted to meet me and the children once more. Her stay with us was short, just twelve days. She was eighty years old. She passed away March 30. She talked of the gospel and the change that she was looking for, and seemed willing to go.

Dear Saints, remember me in your prayers.

Your sister in gospel bonds,

FANNIE REED.

LUCEDALE, MISSISSIPPI, April 5, 1914.

*Editors Herald:* I am glad to say that I am a child of God, a soldier of the cross. I ask all to pray for me that I may be a brave warrior in the work of the Lord, and that I may do a work for him.

I am the only colored Saint here. I am trying to labor in the interests of the Master. I hope to hold out faithful to the end.

Your brother in Christ,

E. E. BOOKER.

HURON, SOUTH DAKOTA, April 5, 1914.

*Editors Herald:* I have been a reader of the *HERALD* since before I was baptized, five years ago last August.

As my husband and I, two isolated Saints, are trying to observe the fast day as set apart by the church, I feel that I would like to write a few lines to let those Saints whom we have met know that we are still in the faith. I trust that what I write will encourage some who are isolated as we are.

What a comforting thought it is that while we are not permitted to meet with the Saints for worship yet we can be one

with them in purpose. Our prayers are ever for the church and God's people. We hope it will not be long before we can move to Zion; our efforts are directed that way.

We have not had an elder with us since last November, when Brother Orman Salisbury spent Sunday here and administered the sacrament. We enjoyed a goodly degree of the divine Spirit, and enjoyed the brother's visit very much. We have always tried to keep some consecrated oil in the house, and before the children could talk they would lead me to the medicine closet where the oil is kept whenever they got a bump or hurt. So while we can not call in an elder to administer in time of trouble or sickness, we use the consecrated oil and the Lord comes to our aid.

There are plenty of churches here in this city of five thousand people, but we do not enjoy their services. We long to have the children, three and five years old, in Sunday school, but so far we have not felt inclined to take them. We teach them the gospel as they can grasp it, and by example and right living strive to mold their little lives in the right way.

We are anxiously awaiting the first edition of the daily *Ensign* with its good things from General Conference. Praying for much spirituality and unity at the conference, and the welfare of Zion, I am,

A sister in gospel bonds,

MRS. E. E. WILLARD.

OAKFIELD, NEW YORK, April 5, 1914.

*Editors Herald:* There is no branch here. As I am a stranger here I take this method of reaching any Saints who may live here or near here, as I should like to meet them. People here are not familiar with the name of our church, some have never heard the name, while others class us as "Mormons."

We have a baby boy four months old, whom I want to have blessed. If any elder should come this way, I would appreciate it if he would call.

Your sister in Christ,

MRS. FRY W. JACOBS.

SABANNO, TEXAS, April 7, 1914.

*Editors Herald:* We are isolated from church privileges. There are no other Saints here besides my husband and I.

We are very sad and lonely since the death angel has taken my dear father, Brother J. M. Crawford. It has been very hard to say, Thy will be done; but he suffered so much he was ready and only waiting for the call. On December 24, the Lord relieved him of his suffering.

He was baptized November 3, 1891, by S. W. Simmons, at Oscar, Oklahoma; ordained a priest in March, 1903.

Pray for us, dear Saints, that we may hold out faithful. If any of the elders come this way our latchstring hangs on the outside. We would like to hear from Sister S. Reed and Sister H. Duncan.

With love to all the Saints,

LEE CLEVINGER.

DOWAGIAC, MICHIGAN, May 4, 1914.

*Editors Herald:* I am writing to ask a favor of some one. I would like to see an elder. I have long wished to join your church, but have not had the chance. About eighteen months ago an elder came to see us and blessed my little brother and administered to me. He could only stay with us a little while in the afternoon. I enjoyed his talk very much. I live one and one fourth mile south of Glenwood, a small village, with only one church, Seventh Day Adventist. I formerly lived at Houghton Lake, Michigan.

We are very much in need of some one to come here and hold meetings. I believe that it would be a good field to work

in. I have talked to many about your church and they have expressed a desire for an elder to come here.

Oh, will not some elder come in answer to this! One would be welcome at our home. I can not put in words how much I desire one to come. I wish to thank all of the kind friends who cheered me when I was ill some three years ago, who wrote such kind letters and post cards to me. It brought to me much comfort. I pray that God may bless all for their kindness.

Praying that some elder will answer this appeal from one who wishes to be a sister, and who prays that God may bless all in the good work, I am,

ROUTE 3.

FLORENCE M. LEIBY.

## Miscellaneous Department

### Conference Minutes.

FLORIDA.—Met at Fairview church, near Pensacola, Florida, April 11, C. J. Clark presiding. Branches reporting: Fairview 28, Alafloa 172. Bishop's agent reported: Receipts, \$72.27; expenditures, \$127.02; balance due agent, \$54.75. Treasurer reported on hand, \$1.65. Expense bill of district president, \$2.60, was ordered paid. Next conference will be held at Fairview church, near Pensacola, Florida, 10 a. m., July 10. Preaching by John H. Johnson, C. J. Clark, James Cooper. E. N. McCall, secretary.

### The Bishopric.

#### APPOINTMENT OF AGENT.

*The Saints and Friends of the Eastern Colorado District:* Please take notice that upon the resignation and removal from the Eastern Colorado District of Brother Arthur H. Mills, former agent, Brother A. E. Tabor, of Wray, Colorado, has been duly appointed bishop's agent for said territory in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints.

Brother Tabor also has the recommendation of the former agent, Brother A. H. Mills, and Brother J. W. Rushton, missionary in charge. We commend him to the Saints and friends in this work.

The Bishopric extend special thanks to Brother A. H. Mills for the good work he has performed in the office the past year. We trust he may be prospered in his business.

We trust the Saints will be ready to help Brother Tabor as one of the Lord's ministers, and that the work placed in his hands may be promptly and fully carried out. May each one who thus labors for the Master's cause receive his special blessing.

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, May 12, 1914.

### Pastoral.

*To Those Interested in Mission Number Three, Comprising Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Maryland, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, and District of Columbia; Greeting:* The results accomplished by the united efforts of the ministry and membership last year were so encouraging that we may look forward to this year's activities as likely to produce a large ingathering of souls, an extension of all the departments of church work, and a closer approach to the ideals of the church.

Our message to the world is "Christ, and him crucified." Nothing should be allowed to come between that message and the world, in the nature of ambiguity of language, slothfulness, unattractive mannerisms, or philosophy that confuses. In the difficulties to be met, and sacrifices to be borne, may we support each other, and by God's assistance accomplish the important work assigned us.

We trust the following appointments of the ministry will be satisfactory to all:

New York and Philadelphia District: W. W. Smith, Philadelphia objective; J. A. Koehler, Philadelphia second church objective; E. B. Hull, Brooklyn, objective; George Morris; if assistance can be procured Brother Morris will operate the tent in season.

New York District: A. E. Stone; A. M. Chase, who will give such help to the Niagara Falls Branch as may be deemed necessary.

Elder A. D. Angus will labor as an evangelical minister in both the above-named districts.

Massachusetts District: A. B. Phillips; William Anderson. These brethren will perhaps find it of advantage to be associated for a time in tent work; after the tent season Brother Anderson may wend his way to Maine, where a good field awaits his labors. After consultation with the Presidency, R. W. Farrell has been assigned to Providence.

Eastern Maine District: F. J. Ebeling, who will give support to Jonesport and vicinity.

Western Maine District: J. F. Sheehy.

Elder H. O. Smith will labor as an evangelical minister in the New England States.

My mission address will be the same as last year, 343 Medford Street, Winter Hill, Massachusetts. Let all be assured I will be glad to learn of the triumphs and needs of the mission work. Times of reporting, July 1, October 1, January 1, and March 1. Let a note be made of the above address and times for reporting, so there will be no delay made in the reports reaching the Presidency.

May local workers unite their efforts, and thus honor their calling and make successful their work.

I will endeavor to give support in the fields where help especially is needed; and if the way is clear I may visit Nova Scotia before the close of the year.

May God's peace and blessings abide with his people everywhere.

PAUL M. HANSON,

*Minister in General Charge.*

*To the Saints and Brethren of the Southern Indiana District:* Having been chosen by the minister in charge to labor as his associate in charge of the work in this district, I sincerely call upon all the Saints and local forces to give us your very best aid in effecting new openings this year, that others who have not heard the gospel may be privileged to hear it and obey. Now, dear Saints, please write to me when you want an elder to come where work is needed. My field address is 315 North Thirty-second Street, Louisville, Kentucky. My home address is 813 West Kansas Street, Independence, Missouri.

I desire to keep in touch with the missionaries all the time, so we may be able to meet all emergencies.

Let me urge upon the Saints to see to it that their names are placed on the bishop's agent's books. In this way all may be coworkers in this great work of building up the kingdom of God.

Your brother and colaborer for Christ,

J. W. METCALF.

### Conference Notices.

Northeastern Nebraska will convene at Decatur, Nebraska, June 6. Prayer service at 9 a. m., business at 10. Anna Hicks, secretary, 2914 North Twenty-fifth Street, Omaha, Nebraska.

New York will convene June 13, at 2 p. m., corner Seventeenth Street and Willow Avenue, Niagara Falls, New York. A good attendance is desired. Send all reports to Anna Brothers, 36 Tremont Avenue, Buffalo, New York, before the 12th inst.; full reports are required. It is expected that Brother P. M. Hanson will be with us. Anna Brothers, secretary, A. E. Stone, president.

Far West will convene with Cameron Branch, June 13, 10 a. m. We expect our missionary in charge, Timmie T. Hinderks, president, Charles P. Paul, secretary.

Kewanee date has for reason been changed from June 6 and 7 to May 30 and 31, to meet at Peoria, Illinois, as announced. O. E. Sade, president.

Mobile will convene June 6 and 7 at Bluff Creek, Mississippi. Branch secretaries should report to Edna Cochran, Vancleave, Mississippi. Oscar Tillman, president, Bayou La Batre, Alabama.

Kentucky and Tennessee will convene with Farmington Branch, June 6 and 7, at 10.45 a. m. Let us have a full report from all branches and local officers. J. R. McClain, president.

Eastern Maine will convene at South Addison, June 27, at 2.30 p. m. We expect Paul M. Hanson and F. J. Ebeling. Newman M. Wilson, secretary, William E. Rogers, president.

Spring River will meet June 5 and 6, at Fairland, Oklahoma. Election of officers: Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Pennsylvania.

### Convention Notices.

Northeastern Illinois Sunday school will convene at 2.30 p. m., June 15, at Mission, Illinois. Please have reports and credentials in on time. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago.

Gallands Grove Sunday school and Religio will convene at Deloit, Iowa, June 11, at 8. p. m. continuing over the 12th. Floy Holcomb, secretary.

Nodaway Sunday school will convene at Guilford, Missouri, June 13, 1914, at 8 p. m. Frank Powell, secretary, Ravenwood, Missouri.

Northeastern Nebraska Sunday school and Religio will meet at Decatur, Nebraska, June 5. Mrs. M. A. Peterson, Sunday school secretary.

### Reunion Notices.

North Dakota reunion will convene at Logan, North Dakota, June 19 to 29. Tents may be rented at Fargo, North Dakota, 9½ by 12, \$2.50; 12 by 14, \$3.50. We pay freight, will be about 25 cents to 40 cents each way per tent. Send orders to me by June 5. Money should accompany orders. Thomas Leitch, Clifford, North Dakota, for committee.

Minnesota reunion will convene at Clitherall, Minnesota, June 12. Those who want board or room should write Orison Murdock, or Arthur Whiting, Clitherall, Minnesota. Write so that arrangements can be made for you. Rooms will vary in price, but none will be expensive. Board \$3.50 per week. Prospects were never better for a good reunion. B. S. Lambkin, for committee.

Eastern Michigan reunion will be held at Port Huron, Michigan, June 19 to 28 inclusive, in the grove at west end of Thomas Street, four blocks west of Pine Grove Depot. Tents for ten days as follows: 10 by 12, \$2.50; 12 by 14, \$2.75; 14 by 16, \$3.50; 14 by 21, six-foot wall, divided into five rooms, \$6. Springs, 25 cents; mattresses, 25 cents; straw for ticks, 25 cents. Send orders to Elder Arthur Allen, 1151 Fourth Avenue, Detroit, Michigan, before June 1. Meals at dining tent, 20 cents each, or six for \$1; children under eight, half price. J. F. Curtis, minister in charge, and F. A. Smith, presiding patriarch, will be the principal speakers. Other good speakers will be present. Good music by singers and orchestra. Sunday school and Religio will present interesting programs on different phases of their work Saturday afternoon, June 20, and Monday to Friday at 7.15 to 8.45 in the mornings; also Friday afternoon. Come and learn how up-to-date teachers and classes do things. Conference will convene Sunday the 27th at 10 a. m.

### Notice to Eastern Oklahoma Saints.

Inasmuch as Brother John Harp, who has been acting as district president in the immediate past, has been transferred by the appointing powers to another field, and inasmuch as Brother J. C. Chrestensen, who is a high priest, has been appointed to labor in Eastern Oklahoma, we, the undersigned, suggest the advisability of his being placed in charge of the district as president.

We therefore appoint him to fill the vacancy caused by the removal of Brother Harp, such appointment subject to ratification of the next district conference.

Respectfully submitted,

FREDERCK M. SMITH,  
For the First Presidency.  
W. M. AYLOR,  
Missionary in Charge.

INDEPENDENCE, MISSOURI, May 2, 1914.

### Notice of Appointment.

Brother R. T. Walters was appointed to labor in the Nodaway District for the conference year. This action was agreeable to the Quorum of Twelve in Council after the adjournment of conference.

JOHN W. RUSHTON.

### Quorum Notices.

NORTHERN ILLINOIS PRIESTS.

We will be in session some time during the conference held at Mission Branch, June 5 and 6. Would like to see and hear from all of the members of the quorum, and invite all visiting priests to meet with us. We desire reports from all mem-

bers. As none have reported in March, as the by-laws prescribe, do not neglect this duty.

Meet with us if possible, let us get in touch with each other and exchange views, that we all may be edified and strengthened, and be made better able to occupy and perform the work allotted us to do.

Your fellow servants in Christ Jesus,  
CHRIS B. HARTSHORN, *President.*  
FREDERICK E. BONE, *Secretary.*

NORTHERN CALIFORNIA PRIESTS.

At our last district conference F. M. Sheehy organized a temporary priest's quorum, Emery S. Parks being elected as temporary chairman, Mark Fonda, secretary pro tem. The seven priests present were: Harley V. Bates, Leroy Harris, Fred Lawn and Mark Fonda, of San Jose; Will Dawson, of Sacramento; Elmer Aylor of Stockton; and Emery S. Parks of San Francisco. Brother Sheehy instructed us to advertise in the HERALD and *Ensign* before reunion, which will be held at Irvington, California, where the permanent quorum will be organized. I would like the names and addresses of all the priests in the district so that application blanks can be sent to each, all may become charter members, and be informed of the benefits derived from quorum work.

A program is now being arranged.

In gospel bonds

EMERY S. PARKS.

SAN FRANCISCO, CALIFORNIA, 96 Caselli Avenue.

### Character Note Hymnal.

To the Saints of the South, and All Who Are Interested:  
Did you see the notice in HERALD, volume 61, number 17, page 414, concerning a character note hymnal?

I found a demand for something of this kind in the South. Now is your chance. Let everybody write the Herald Publishing House, Lamoni, Iowa, stating just how many copies you will pledge yourselves for.

A good plan would be for every branch to appoint some one to solicit pledges, and report to the publishing house the number secured. Now is the chance to get what you have wanted, if you will only work for it. I presume it would require at least 2,500 copies to justify this expense.

H. E. MOLER.

BUTLER, MISSOURI, May 9, 1914.

### For Conference Appointees.

We want you to have both *Exponent* and senior Sunday school *Quarterly*, gratis. The mailing list is revised every year in May. If you want these publications for next twelve months drop card at once to Herald Publishing House, Lamoni, Iowa, giving your new field address. Otherwise you will receive no more issues.

G. R. WELLS.

### Addresses.

Isaac M. Smith, McKenzie, Butler County, Alabama.  
E. J. Goodenough, 729 Thayer Street, Flint, Michigan.  
H. J. Davison, 40 Central Road, Somerville, Massachusetts.  
J. B. Wildermuth, 901 Tenth Street, Harlan, Iowa.

### Died.

MONAHAN.—Eliza J. Monahan was born in Ohio, March 22, 1838. She was baptized by H. J. Thurman, at Joplin, Missouri, about five years ago. She came to Pomona two years ago with her youngest daughter, Sister Mattie A. Leslie, who cared for her faithfully until the Master called her home, April 22, 1914. While she suffered affliction, yet she was patient and kind, and held the love and esteem of all who knew her. Her smiling face and silvery hair will long be remembered by Saints and friends as well as by her family of two sons, four daughters, several grandchildren. Sermon by R. F. Slye, of San Bernardino; interment in Pomona Cemetery.

PETERSEN.—Christen Petersen was born in Denmark, March 17, 1833; died at his home in western Iowa, April 28, 1914. He came to America with his family in 1880. United with the church soon afterwards, and remained a faithful member until death. He leaves wife, two daughters, three sons. Funeral from Methodist Episcopal church, Hazel Dell; sermon

by D. N. Chambers, assisted by J. A. Hansen; interment in Hazel Dell Cemetery. There was a large attendance.

**FAULK.**—Margaret Faulk was born April 19, 1832, in Conecuh County, Alabama; died April 22, 1914. She was baptized by G. R. Scogins, March 19, 1876, and lived in the faith until the end. Five children mourn her death; two others and her husband preceded her to the other side. Sermon by C. J. Clark.

**WEST.**—Frances E. West was born March 24, 1855, in Santa Rosa County, Florida; died April 19, 1914. She was baptized March 19, 1868, by T. H. Waddell, the first missionary of the Reorganization to visit this country. She has been a faithful Saint ever since. Her home has always been open to the elders. She was married to Brother L. F. West, May 19, 1870. Nine children were born to them, seven of whom, with her husband, are living. Two brothers, John and James McArthur, also mourn her death. Brief services were conducted at the grave by C. J. Clark.

**BAULDIN.**—Mable Alice Bauldin was born at Raymney, Morshire, England, February 9, 1897; died at Welland, Ontario, March 10, 1914. She was baptized at Hamilton, Ontario, 1912, by Charles Hannah. Father, mother, two brothers, and one sister survive her. She was an accomplished singer; loved the songs of Zion. Her lovely, sweet disposition made for her many true friends. Rich and elaborate were the floral offerings. As we looked upon her sweet, silent form a peace pervaded our soul, and we thought, if so beautiful in death, how much more beautiful would the resurrected body be. Sermon by G. C. Tomlinson.

**WILSON.**—Edna May Vredenburg Wilson, was born October 20, 1880, at Pisgah, Iowa; died at Elk Point, South Dakota, May 5, 1914, after prolonged illness, typhoid and pneumonia. She married Bert A. Wilson, July 1, 1905. Two sons were born to them, Charles E., deceased, and Leroy E. Sister Wilson was a daughter of Brother and Sister Charles Vredenburg, Pisgah, Iowa. She leaves husband, little son Leroy, father, mother, five brothers, four sisters, a host of relatives and friends. Funeral in Saints' church, Pisgah, Iowa, in charge of Joseph Lane; sermon by Alma Booker.

**WHITE.**—Mary A. White was born at Pocassell, Massachusetts, December 16, 1842; died at Independence, Missouri, April 24, 1914. She married James Byron Brown, June 7, 1864, four children being born to them, Lillian W.; Mary A.; Nettie A.; Byron W., the latter, with the husband, preceding her in death. December 2, 1877, she married Brother Valentine White, two children, Bertie L., and Alma D., being given them, the latter dying in infancy. Sister White was of a cheerful, active disposition, and aided acceptably in the church with her musical and other abilities. The husband, two daughters, Sisters Lillian W. Hammer, and Mary A. Closson, and the son, Bertie, were present at her demise, which was very peaceful. Funeral from the church, April 26; sermon by E. L. Kelley. Interment in Mound Grove Cemetery.

**OLSON.**—Flora May Olson born May 21, 1894, near Danway, Miller Township, LaSalle County, Illinois; died March 6, 1914, near Sheridan, Illinois, aged 19 years, 9 months, 15 days. She leaves father, mother, three brothers, Alvin, Lester and Roy. The first two brothers reside in Aurora, Illinois, the last in Miller, Illinois. One brother and one sister preceded her to the other and better world. Funeral by F. M. Cooper.

**HUDDLESTON.**—Amanda Jane, daughter of Samuel and Susan Brown, was born in Sumner County, Tennessee, December 24, 1852; died April 9, 1914; married James P. Huddleston, March 9, 1879; was baptized in 1889, and remained faithful to the end. She suffered long and patiently and was anxious to go. She was a loving wife and a kind and considerate neighbor. Services at the home by Reverend Walkup, interment in K. P. Cemetery, Deepwater, Missouri. She leaves husband, sister, Sister Harriet C. Sedoris, of Independence, Missouri, nieces and nephews.

**June Century.**

*The Century* will begin in June the publication of a series of stories by George Bronson-Howard, written around the French hero of historic romance, Francois Villon, who inspired Robert Louis Stevenson to write what good judges call his greatest piece of fiction. The romance and excitement of the commencement season is said to fill a story called "Digging up Sam" by Maria Thompson Daviss, author of "The melting of Molly," "The tinder box," and other love stories. What the Scandinavians have contributed to America will be described in a paper by the authority on immigration, Pro-

fessor Edward A. Ross, who, in *The Century*, has been taking up the various nationalities that make the American race. As Professor Ross is a member of the faculty of the University of Wisconsin, he is probably even more familiar with the Scandinavians, who preponderate in that part of the country, than with any other nationality.

**Book Reviews.**

**TEACHING SEX HYGIENE IN THE PUBLIC SCHOOLS.**—By Doctor A. B. Lowry, Forbes and Company, 443 South Dearborn Street, Chicago, price 50 cents. In this timely book the whole question of instructing children in personal purity is thoroughly discussed by the most noted writer on sex hygiene. The various opinions and present status of the problem of sex education are fully set forth. The author's views on the relation of the school and the home to the subject and the suggestions given for method of instruction make this an exceptionally helpful book for teachers, parents and all interested in child welfare. *The Journal of Education*, (Boston) says: "Dr. Lowry's books combine medical knowledge, simplicity, and purity in an unprecedented way. They are chaste and void of offense to the most delicate natures. The volumes are written with scientific accuracy and clearness. Every teacher should have a set."

**RELIGION AND LIFE.**—Such a discussion of religious matters as Doctor Elwood Worcester, of the Emmanuel Church, Boston, has given us in his book, *Religion and Life*, Harper and Brothers, Franklin Square, New York City, holds our attention because through its simplicity and straightforwardness it compels us to realize the truth that religion is a reality and a vital force in life. The same spirit that inspires, on the one hand, work for the improvement of the country churches and schools and, on the other, the writing of such a treatise as Professor's Royce's *The Problem of*

**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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regarded as decisive or final. Although it may be perfectly true that not all men are capable of what is called conversion or change of heart, we are not to conclude that no such thing exists. Religion and Life gives us a forward-looking viewpoint, inculcating a sane and hopeful faith which does not mean giving up of rational or scientific thought, but encourages the use of all means toward greater knowledge and the betterment of man's estate. After all, the most convincing agreement roots in personal experience. "I ask the reader to believe," writes Doctor Worcester, "that when I describe the effect of religious belief upon human life I am not speaking of that which I do not know. There is no peace so deep as the peace of God, and the normal effect of this costly possession is the heightening of all our physical and spiritual faculties, across to all that is deepest and most beautiful in human nature, and an eager desire to extend to others the benefits we have received."

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, MAY 27, 1914

NUMBER 21

## Editorial

### WHAT IS THE MARRIAGE SERVICE?

Our attention is again called to the somewhat anomalous peculiarity of some of the marriage services we hear have been used in the everyday fashionable world. For instance: The reverend gentleman who performed a marriage ceremony which is to pass into history, after using one of the popular church services, concluded something like this, allowing us the privilege of paraphrasing slightly: As a servant of the church, and acting by virtue of the authority of the people of the State and in the name of the church, I pronounce you *MAN* and *wife*.

A bystander or a reader of the published notice of such marriage may be pardoned if he stops a little in thought and makes inquiry of his knowledge of history and memory of things transpired heretofore around him, as to what the woman in the case has received from this ceremony. What is her status in society? what her position with the man so solemnly proclaimed as a *man* and her as a *wife*?

The fact that the character of this service comes to us as a relic of the old Church of England service does not remove the difficulty. All the bystanders, invited guests of such a ceremony, and all who read of such a ceremony being performed know that one party of the service was a man and the other was a woman. Was there anything hidden in the mysterious pronouncement of this minister that the individual presumed to be married was a man? Does it not come to us as a relic of days written of by Charles Reade in ironical and iconoclastic temper when he presented the at that time existing laws of England touching the marriage service which was of this anomalous character that the man marrying a wife in England could marry another in Scotland or elsewhere, and the wife of the latter marriage could not plead in the courts against him for violating the marriage covenant, as she obtained no standing as a wife by such ceremony? Or, if married to a woman in Scotland, he should wish to marry one in England the marriage in Scotland could not be pleaded in bar of his marriage in England.

In this particular we would recommend to the

readers of the HERALD, who may be curious, to read Shakespeare's play called, "The taming of the shrew," wherein is portrayed the character of a wife under the administration of the laws when Shakespeare wrote. Of course we give credit and respectability to the status of the woman after she has been publicly proclaimed a wife to some one who may have chosen her for the domestic position, and hail with pleasure the increasing respect for the woman as the equal with man before the laws and in the highest development of civilization; but it sometimes almost develops a shiver when we hear or read of that peculiar expression by the gentleman of the cloth, or some judge, or justice, or clerk of court at the close of the service, "I pronounce you *man* and *wife*."

The readers of the HERALD may congratulate themselves, as we congratulate them, that when the domestic relation was introduced into the church by revelation and the church placed upon record in 1835 before the world for all time that they were authorized to recognize the equality established by creation as recognized by the Apostle Paul, the man is not without a woman, and the woman is not without a man in the Lord, and hence the bond and obligation of marriage is mutual, and when the one becomes the *wife* the other becomes the *husband* and there is both sense and wisdom and strength in the man of God using the expression: In the name of Jesus Christ and by virtue of the authority of the people of the state, I pronounce you *HUSBAND* and *WIFE*. This pronouncement leaves no open door for the bringing in of the abuse of the marriage covenant to belittle the claims of the wife upon the society and the resources of her husband; but makes him a party in equal responsibility not to violate the bond and sacredness of the unity thus established. The words *husband* and *wife* mean something in this ceremony, and we should hope for the consistency which we should maintain as to our faith and confidence in God and in his revelation that the idea of the wife simply being a chattel or a piece of property, that has come down through the Dark Ages, should no longer find countenance among us; we

should give these words their full meaning and thus acknowledge with the Apostle Paul that the man is not without the woman, and the woman is not without the man in the Lord.

More than once since we began our ministry have we heard that very singular pronouncement, "I pronounce you *man* and wife," where the conditions seemed to warrant the intrusion of the thought that there was a striking injustice placed upon the woman's position in such pronouncement. To us it has seemed to be a travesty—almost a mockery—and we wonder that it has so long been held as a part of the ceremony.

We should gladly hail the day when there shall be a revision of these old-time Church of England rules and regulations and a newer code touching the proper relations of the parties be brought prominently before those who witness the ceremony.

The closing paragraph of section 111 of the Book of Doctrine and Covenants states that the parties standing together before the minister, the man on the right and the woman on the left, shall be addressed by the minister as he shall be led by the Spirit; and the question should be asked of the parties if they both mutually accept each the other as companions in wedlock, husband and wife, promising to keep the bond and legal obligation they have assumed, keeping themselves for each other and from all others during their natural lives together; and when they shall have answered yes, he shall say, "I pronounce you *husband and wife*," and shall add, May God bless you to keep your covenant inviolate as long as life shall last you both. This certainly regards the legal obligation as binding upon each alike, not one law for the man and another for the woman; he is pronounced the *husband* and she the *wife*.

Is it not time for us to call attention to the sacredness of this obligation, and point out the apparent fallacy of those formulas found in the prevailing books of discipline and canon prayer? We certainly think so.

---

## NOTES ON THE BOOK OF GENESIS---PART I

### CREATIVE POWER PRESENT AT THE BEGINNING

*Science positively affirms creative power.—Lord Kelvin.*

*In the beginning God created the heaven and the earth.—Genesis.*

The controversy regarding the origin of life and the cosmic order has been long and involved. Between the theory of intelligent creation by design and the theory of a "fortuitous concourse of atoms" (chance) there can be no compromise.

A great many men have assumed that science in some way has discredited the leading postulate of Genesis, i. e., that creative power was present at the beginning of things. Others have assumed that sci-

ence can neither affirm nor deny the presence of creative power.

So far from denying creation, leading scientists are inclined to affirm. They are not even content to remain neutral; but go as far as theology could reasonably ask them to go.

In an address before the Christian Association of University College, London, during 1902, Lord Kelvin, referred to by one writer as the "Prince of scientists," delivered the following remarkable utterances:

I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I can not admit that, with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. We can not escape from that conclusion, when we study the physics and dynamics of living and dead matter all around. Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces; and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object we are all agnostics. We only know God in his works, but we are absolutely forced by science to believe with perfect confidence in a directive power—in an influence other than physical, or dynamical, or electrical forces. Cicero, by some supposed to have been editor of Lucretius, denied that men and plants and animals could come into existence by a fortuitous concourse of atoms. There is nothing between absolute scientific belief in a creative power and the acceptance of the theory of a fortuitous concourse of atoms. Just think of a number of atoms falling together of their own accord, and making a crystal, a sprig of moss, a microbe, a living animal. Cicero's expression, "fortuitous concourse of atoms," is not wholly inappropriate for the growth of a crystal. But modern scientific men are wholly in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, "No; no more than I could believe that a book of botany describing them could grow by mere chemical forces." Every action of human free will is a miracle to physical and chemical and mathematical science.

I admire the healthy, breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being freethinkers. If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.—Christian Apologetics, pp, 25, 26.

Contrary to the belief of some, even evolution, at least as expounded by the great apostle of evolution, Darwin, affirms creative power at the beginning. It is true that Haeckel, who professed to interpret Darwin, wrote:

Darwin gave us the key to the monistic explanation of organism. . . . Mechanism alone can give us a true explanation of natural phenomena; for it traces them to their real

efficient causes—viz, to blind and unconscious agencies.—Riddle of the Universe, pp. 264, 265.

But Darwin himself attempted only to account for changing forms of life; the origin of life itself he did not presume to explain, but plainly and unequivocally attributed it to a great Creator, as the following will show:

The birth both of species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance.—Descent of Man, vol. 2, p. 396.

There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being, evolved.—Origin of Species, p. 429.

Like Lord Kelvin, Darwin rejected the thought of a "fortuitous concourse of atoms." He could not admit the possibility of life and cosmic order as the result of "blind and unconscious agencies."

Science, according to Darwin, admits an initial act of creation by a great Creator, resulting in one or more forms of life.

Evolution may in time make further concessions. Professor Frank Cavers, D. Sc., professor of biology at Hartley University, Southampton, says:

As to the alleged "conflict" between science and religion, I believe you will generally find that the science which is pressed into service by agnostics and atheists is many, many years behind the times, and that these writers and lecturers have only a second-hand smattering of the biology of forty or fifty years ago. Science forges ahead pretty rapidly nowadays, and in regard to evolution, for example, many of Darwin's theories have fallen to the ground. In fact, the whole question of evolution is in the melting pot now, and it is not easy to foresee what will come out as a result of current research on the difficult problems of variation, heredity, etc. The man who ventures to dogmatize on such subjects can not be, and is not, taken seriously in the world of scientific experts; while those who take upon themselves to deny the existence of an intelligent First Cause (or to negative any of the other teachings of Christianity) can not possibly claim that they do so in the name of science.—Religious Beliefs of Scientists, page 77.

Science, according to Lord Kelvin, positively affirms creative power. "If you think strongly enough you will be forced by science to a belief in God," he affirms.

So we may continue in our previous conviction that the leading Bible postulate, "In the beginning God created," is scientific, and is the true basis not only of religion but of science as well.

It is true that while science may recognize the presence of creative force, known to religion as God, concerning the nature of that creative force science is "agnostic," as Kelvin says (i. e., not knowing), excepting as knowledge may come from a study of nature. God is known to science only through his

works. Thus limited, a very imperfect knowledge is all that can be hoped for.

But it is impossible to hold any deep-rooted or lively belief in a great Creator who has brought such beings as men and women into existence without sooner or later coming to the conclusion that he would most likely both from choice and necessity communicate to them some direct knowledge of himself. Here begins the function of revelation. Those who accept the initial postulate, "In the beginning God created," will find in a further reading of the Scriptures a progressive revelation of God as a personal Creator.

ELBERT A. SMITH.

(To be continued.)

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**WIRELESS TELEPHONY.**—The London *Times* reports that on March 29 a tenor singing at Laeken, near Brussels, was heard by wireless telephony in Paris, a distance of two hundred and twenty-five miles. *The Public* announces that wireless telephone messages were on May 13 exchanged between New York and Philadelphia, ninety miles apart, said messages being at the same time heard by a wireless operator on a vessel fifty-five miles out at sea.

**WOULD DESTROY JERUSALEM WALL.**—As a feature of the modernization of Jerusalem, *Zion's Herald* (Boston) states that the ancient walls of Jerusalem "are now being offered for sale as building material." A storm of protest has arisen in many quarters, both secular and religious. While it may be necessary, as authorities state, to remove parts of the wall to permit modern improvements, leading periodicals like the *Outlook*, cry, "Why destroy all?" *The Churchman* (New York) expresses the hope that "the effort of some of the citizens to preserve portions of the wall will be a success." Voicing the sentiment of many, the *Outlook* says:

The walls are picturesque; they contain memorials of earlier times; they offer opportunity for further discoveries. Hence it is not surprising that the rumor of an offer by the authorities to sell the walls for building material should have called forth much adverse comment. This is specially noted in Jerusalem itself, where, so we are informed, a number of the foreign consuls have united in protest.

**CONDITIONS ATTENDING BALKAN WAR.**—The Carnegie Commission investigating causes of the Balkan War and conditions attending and following same have completed their work, and submit an extended report. As leading causes the commission found; Weakness and want of foresight on the part of Turkey; powerlessness of Europe to impose on a constitutional Turkey the reforms it had introduced into absolute Turkey; consciousness of increased strength which alliance brought to the Balkan States. The

commission reports barbarous acts and inhuman reprisals performed alike by all the contestants upon each other; and atrocities committed on noncombatants surpassing in many instances crimes of the Dark Ages. Everywhere the commission met desolation, wretchedness and social and moral disintegration. This report closes:

The consequences of the recent war, economic, moral and social, are dreadful enough to justify any honest effort by any person or by any nation to alleviate the really distressing situation.

**MEXICAN WAR.**—After a desperate stand and much fighting in the vicinity of Saltillo and against strong Constitutionalist forces under the direct command of General Villa, the Federalists have evacuated Saltillo, retreating southward toward San Luis Potosi. Fighting is reported near San Luis Potosi, with odds in favor of the Constitutionalist. The siege of Mazatlan on the western coast of Mexico continues, with the Federalists fast losing strength and likely to be taken. The return of Villa with his forces to Torreon makes uncertain his next move.

**UNITED STATES AND MEXICO.**—Conditions in Mexico continue unchanged. Following several preliminary meetings of mediators and representatives of Mexico and mediators and United States representatives, the first conference of mediators and representatives of both countries occurred on the 23d, at the request of the Mexicans. The Washington administration is reported as continuing efforts to persuade the Constitutionalist to send representatives to the conference. The mediators are said to have suggested the retirement of Huerta, and a provisional government of the commission form pending a constitutional election.

**COLORADO STRIKE.**—Thousands of firearms have in response to the order of the 2d been turned over to the military authorities. The Colorado legislature adjourned on the 16th, after authorizing a one million dollar bond issue to pay the expenses of the militia in the late difficulties. This legislature passed enactments to close the saloons during disorder, to regulate the carrying of firearms, and to submit a constitutional amendment allowing compulsory arbitration in industrial disputes. In a communication to Governor Ammons, President Wilson has expressed disappointment over what he considers inadequate action of the legislature. The President indicates that the federal troops are in Colorado only to maintain order until the State has time and opportunity to resume sovereignty and control, and suggests that beyond this the State of Colorado has no constitutional right to throw herself entirely upon the Federal Government when it is within the power of her legislature to take effective action.

## NOTES AND COMMENTS

**CHILDREN'S HOME.**—We call attention to an announcement by the executive committee of the trustees of the Children's Home appearing in the miscellaneous department of this issue. Our home for children was built by divine command. It is a worthy institution, and should have the support of the Saints.

**AN IMPOSING GATHERING.**—The *Jackson Examiner* for April 17, published at Independence, Missouri, where the late General Conference of the church was held, in commenting on the conference says:

This General Conference is composed of several hundred earnest, upstanding, thinking men and women. Its sessions are governed by strict parliamentary usages and business is disposed of promptly. Frederick M. Smith, who presides at most of the sessions, is one of the best parliamentarians and presiding officers to be found anywhere. He knows his business and is also informed as to every detail of the church management. . . . Altogether it is an imposing gathering, and those who have never witnessed the sessions of a great working body would be well repaid by attending some of these sessions.

**NEWSPAPER SPACE GRANTED.**—The *Onaway* (Michigan) *Outlook* recently granted space, first page, to an announcement of a series of ten sermons by Elder Alvin R. Ellis, subject, time, and place being given. Elsewhere in the same issue and over the signature of Elder Ellis appears a comprehensive statement of the faith and practices of the church, together with the differences between the Reorganized and Utah churches. Many newspaper men are willing to furnish space to those of our representatives who approach them in a business-like way, and present their announcement and manuscript in proper form. Such opportunities to place the faith of the church before the world should be and are being improved by our brethren.

**WESLEY'S IDEAL.**—John Wesley is reported as having said that a Methodist is:

One who loves God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His one desire, and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He can not lay up treasures on the earth; nor can he adorn himself with gold and costly apparel. He can not join in any diversion that has the least tendency to vice. He can not speak evil of his neighbor any more than he can tell a lie. He can not utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends and enemies.

## Original Articles

### THE ETERNITY AND UNIFORMITY OF LAW

The law of the Lord is perfect.—Psalm 19: 7.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 20.

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been, things which are; things which must shortly come to pass; things which are at home; things which are abroad.—Doctrine and Covenants 85: 21.

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.—Doctrine and Covenants 85: 9.

The subject under consideration is one we approach with extreme caution, for we know it is a theme of great magnitude, and should receive thorough study and deep research. To delineate such a question one needs to be a lawyer who understands the ethics of earthly law, and a scientist who knows his ground, as well as a theological student who is instructed in the proofs of Christianity.

The alluring principle of curiosity, or perchance it may be a strong desire for knowledge implanted in the finite mind, may be the incentive prompting the venture to go forward and make some observations of the royal domain. Man, it is said, is formed for action as well as mere contemplation, so it is hoped this initial effort may stimulate greater activity and the progress in this direction. In the mind of a critical judge it may be an evidence of ignorance on the part of the author—we hope not; but rather that of a prelude to nobler endeavor, breaking down some of the barriers that have annoyed many, transporting us to the perpetual approaches that lead to God.

The term *law* in its intrinsic sense has many complexities and subdivisions; it therefore has been generously defined. We define it under three existing headings: political or statutory; the natural law, commonly known as the law of nature; and God's revelation to mankind, represented in the true Christian religion.

#### STATUTORY LAW

This term has a wider range than that line of jurisprudence pertaining to courts. In a sense statutory law has become general, for it not only has a bearing on social conduct, but on international life in various phases. We know statutory law is based on experience that has become crystallized by

generations of understanding and usage. In this we have a field of great magnitude in character which hardly is circumscribed by latitude or longitude. Primarily, however, statutory law has to do with the written law of nations. It is the common will declared pertaining to social relationship. Such is the expressed written *rule* or *will* of municipality, state, or nation which is in harmony with the national character, and which thus becomes the fiat of combined national intelligence.

The ancient Cicero declared, "True laws are right reason conformable to nature,—universal, unchangeable, eternal; whose commands urge us to duties, and whose prohibitions restrain us from evil." The depth and broadness of this definition we can but appreciate, coming as it does from the greatest orator and rhetorician of Rome, as well as one of her illustrious statesmen.

The eminent Blackstone wrote regarding law, that it is "the rules of human action and conduct."

We gather then that this law appertaining to man truly represents the science of correct conduct, and pertains to the relationship of men to each other in society, that makes them good citizens of earth. It is therefore a standpoint by which man is advised, regulated, and governed. Such law is *not always compatible to the divine mind*, yet it seems God has decreed we shall obey the same, for we find this instruction:

Honor the king.—1 Peter 2: 17.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.—Romans 13: 7.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign.—Doctrine and Covenants 58: 5. (See also Doctrine and Covenants 42: 22; 95: 2.)

#### NATURAL LAW

I hold we have a very imperfect knowledge of the works of nature till we view them as the works of God; not only as works of mechanism, but works of intelligence; not only as under laws, but under a Lawgiver, wise and good.—James McCosh.

Nature's laws are unmistakably true and reliant. They are inflexible and inexorable. To some extent they are written in the hearts of men, for they are obeyed on volition.

This law speaks from the rocks and mountains, the murmuring brook, the seasons, the sunshine, the rain and its attendant fruitage. In myriads of forms we observe the application of universal law. This law must ever be considered of value and assigned its place in the judgment and conscience of man. It deals with those laws that are common to all and are as nearly as can be determined independent of restrictions of time and place. This kind of

law in common parlance is distinguished from statutory law.

When we deal with this subject we have before us a vast area of information to consider. The subject is so profound it is hardly possible to treat it exhaustively. The graduation is not one of a lifetime. In the generalizing, systematizing, as well as the verifying of the different phases of nature's law we have forged the concrete terms of *philosophy* and *science*. Philosophy is not altogether synonymous with science, yet both signify the pursuit of knowledge on scientific grounds. Natural philosophy is that science which sets before us for contemplation the nature, causes, and effects of the material works of God. Philosophy is to some extent speculative, while the sciences are more specific. Science is knowledge of the principles of nature and their use. It therefore is purely a matter of intellectual study, research, and observation. At most our understanding of the subject is very imperfect, and too often the premise is no more than conjecture.

#### REVEALED LAW

Law in theology, a term variously used, includes in its broadest sense all the revelation God has ever given to man, whether doctrinal or perceptive. By a more restricted meaning, however, it is made to apply differently. In conventional modification, and properly, too, we refer to the "Law of Moses," "the ceremonial law," "the law and the prophets," "the moral law," "the law of Christ," etc., each referring to its necessary part of the whole God has given. In toto revealed law appertains to the laws originating with God and transmitted to the finite comprehension of men through the medium of the Holy Spirit, for, as we know, "Holy men of God spake as they were moved by the Holy Ghost." Revealed law, therefore represents to us rules of action, precepts, and commandments coming from the authority of God Almighty, which, to reach certain results, we must obey. The method God employs to govern rational beings is therefore by law, and this is what we designate as his moral government among men. In the right consideration of this wondrous scheme, divinely instituted, we see surrounding it the glory of its truth and the sanctity of its holiness, fully justifying its claims, and by which there has radiated the true light of the world, theoretically, morally, temporally, and spiritually.

It is obvious that some of the great political principles contained in the Law of Moses are basic features of political law to-day, and it is from this source we glean a summary of moral obligation unsurpassed by recent legislation. For by its simple statements, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," etc., it has furnished a basis for some of our specific forms

of criminal jurisprudence. These abominations, condemned here, have disgraced ages and nations. No nation, even the foremost of ancient time—Babylon, Egypt, Phœnicia, Carthage, Greece, and Rome—but whose legislators have abetted and whose philosophers have defended these very crimes. True we have the illustration of the institutions of Lycurgus in ancient Sparta as pertaining to purity of manners, and the dissertations on the same subject by Plato in his ideal of a perfect republic, but these are the exception. These illustrations of early piety by these heathen characters are more than offset by the sensuality of the Epicureans; the immodesty of the Cynics; the suicidal servitude condoned by the Stoics; and the blood-thirsty fights of gladiators held in the arena at Rome and defended by high authority. The moral standpoint of the time was at a low ebb, and there was apparent demand of such law. The variation of moral life as erected by the weak and fluctuating authority of human opinion of those days has demonstrated to later generations the need of a clear exposition of law to impress the prohibitions contained in the ten commandments in the regulation of human conduct. We have evidence that such did have some consideration at least, of which the legislators and sages of the east gave evidence when they formed their laws and wrote the principles of their philosophy. Considering these important facts of the early superiority of this law we contend that a moral system so plain, so grand, so sublime, so far-reaching in its consequences, promulgated at so early a date, to such a people, and enforced so effectively in a manner no human power would undertake and with success gives evidence of God's almighty sovereignty.

In the gospel of Christ we see still greater evidences of a divine original. While the former covenant enjoined and sought to promote morality and virtue by the positive injunctions of the decalogue, in the gospel of Christ there was inculcated the two great principles on which depend all true and acceptable piety and virtue. On these two commandments—love to God, and love for man—hung the law and the prophets. Here we have illustrated the eternal and unalterable precept of uprightness that is of unceasing obligation to all men. The measuring of our love to God is thus ever determined by the love we hold for our fellow men.

A larger and more extended injunction of duty and service is commended in the gospel than in the Mosaic code, for therein all overt acts are correlated with motives of the heart. Not only moral renovation, but spiritual regeneration of the very soul by spirit force is contemplated in the gospel system. It demands that we pardon the offences of

others if we wish a pardon of our own. This law sets forth every relative and reciprocal duty of parents and children, husbands and wives, masters and servants, rulers and subjects, friends and enemies; and not only does it enjoin equity, justice, and honor, but inspires sublime and noble charity and a boundless effusion of tenderness and brotherhood for all men,—which feels the throb of their hunger and distress, and gives the actual succor needful to maintain life. This law is superior to all other religions, for no other is so consistent with itself, so congruous with science, and the common sense of humanity. We certainly affirm it is infinitely productive of more real contentment, peace, and good will than any other religion which has entered into the hearts of men. What could be more consistent than a conditional salvation? Really is there any principle of the Christian faith, (Hebrews 6: 1-2) that is unreasonable?

Some can not comprehend religion as a strength, guide, and comfort; but only as a source of intellectual combat in angry and heated argument. This law was calculated to bring peace, and whatever engenders hatred, persecution, and reviling, however correct at least in letter, is wrong in spirit, for "the letter killeth but the spirit giveth life." Let us also remember, "For what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

It is a pity that religion so worthy, so suited to the circumstances of our nature, so consonant to all the dictates of reason, so enticing to the dignity of rational beings, so laden with genuine comfort and felicity, should be rejected and despised by any of God's creation.

#### LAW IS ETERNAL

Law emanating from God, whether natural or revealed, must partake of the attribute of its author. The dignity of this subject appears when we grasp this truth. True, there are many things shrouded in mystery, but this does not destroy the facts of that which is known. How far science will go into the religious realm we do not know, but there will yet remain a region still to be explored by both. In the knowable of the respective kingdoms we find law is the governing factor. In fact a universe without law is inconceivable.

The infinite God is a law unto himself. It is said he could swear by no greater; he therefore swore by himself. On the face of creation is written the unmistakable evidences of order, system, and law. If a law governing such never changes, that law is eternal. The facts of the universe must be coexistent with the universe itself. Law is continuous with life. Laws in the natural world are not operators themselves, but the modes of operation

followed, directed and controlled by a higher power. Each kingdom of nature has its own set of laws. In fact law appears everywhere. We find it in the estate of beauty. It is law that restrains the wheat from ripening in the frozen snow, and forbids the robin's song in the leafless trees of white shrouded winter. The word *chance* plays no part in the domain of creation and continuity. Everything is so ordered it has definite principles, and never by chance. Rain and snow with us are commonplace, yet they have a long and interesting history. The miracle of the seed gives evidence of an enduring law. The fact of the rose is evidence of the law governing that brought it into existence. Man's existence now as primarily six thousand years previous is reason enough that the same law governing now was operative from the beginning. If matter in one form or another is eternal, by no analogy of reasoning can we separate the fact of the laws governing such, for the very process by which we endeavor to squelch law would destroy matter also.

#### UNIFORMITY OF LAW

This question we discuss with extreme diffidence. We are cautioned the road has been traveled oft before by able reasoners. In this quest for something reliable, the old question again comes up, Does the Bible agree with science? This question we can not evade, neither do we desire to do so, for therein are involved issues of deep significance to our faith and hope. We know the word *science* is a mystic word to some, and frightens others to silence when told the Bible narrative is wrong for it "clashes with science." We will try to use a little common sense as we move along this old beaten track.

We go to a definition of the word *science* to get some relief, and find that it is, "A name for such portions of human knowledge as have been more or less generalized, systematized, and verified." (Chambers.) The root is from the Latin *scientia*, which means knowledge, and from *scire* which means "to know." The term "more or less" in Chambers as above given indicates that the conclusions by far are not absolute. Herbert Spencer defines it, "Science is partially unified knowledge," and Sir Oliver Lodge said in Hibbert Journal, volume 1, "It may be that science only sees one half, because it is blind to the other half." We may properly infer, then, that what is popularized as science too often is nothing more than certain deductions and conclusions made in the following theories evolved by research and observation. It should be remembered that when scientific theories are urged against Christianity the foregoing definitions of Lodge and Spencer may leave the findings of science far from conclusive.

If we are to bring about a harmonious blending of revealed religion with the theories and conclusions worked out by some so-called scientists, we would have to answer negatively to the question, Does the Bible agree with science? This depends, of course, on what we call science.

To show that such so-called scientists occasionally make rank blunders in their profession in carrying out their deductions I cite the following: A number of years ago while boring in the delta of the Nile, a party found a piece of pottery at a considerable depth. Calculations were made as to the length of time it would take to accumulate such a deposit over this pottery, which was estimated at thirty thousand years. It was then calculated as a scientific fact that man had been on earth that period. This pottery was heralded and recognized everywhere, and was exhibited in the various cities in Europe as an evidence of the superiority of science over the Bible account of creation. It was finally taken to Rome, where it was found to be pottery of comparatively modern make. This find was recorded in the first edition of Lyell's *Antiquity of man*, but from recent editions it was expunged, and now it is nearly forgotten.

Flint implements were found near the Delaware River in a deposit of gravel said to have been left during the great ice age. This "evidence" with many was considered conclusive that man existed here for many thousands of years anterior to the account of Genesis. Recent conclusions, however, have altered that verdict, for these flint implements were not found in the undisturbed gravel beds of the ice age at all, but in a lot of loose debris where the Indians of modern times went to make arrow points, etc.

For years it was maintained by science that writing was not known by man at a period claimed by the Bible in the days of Moses. Now in the British museum can be seen the Tel-el-Amarna tablets, as well as the huge black stone containing written laws of King Hammurabi, and both antedate Moses.

Like the Dean of Westminster who declared in 1904, "Science was progressive; it was always ready to modify its conclusions in presence of new facts," so say we.

Professor Sayce says, "In fact, in Assyriology, as in all other branches of science, *there is no finality.*"

Many other retractions by scientists could be cited to show that the defect is not in that which God has revealed, but in man and his finite mind and imperfect knowledge of matters.

We do not wish to be too severe or drastic in our conclusions in this matter, for we know, that in science when rightly considered, we have a strong proof of the claims of Christianity. Some in the elucidation of science have failed to combine with

it just and legal views of religion, and attention to its practical acquirements. In the consideration of these great questions they have kept Deity carefully in the background, or banished entirely. We believe when science is properly considered in relation to its higher and ultimate ideals, it will be nothing more than a search into the power, wisdom, benevolence, and overseeing providence of God himself. To be blind to this fact is evidently to be adverse to the overtures of correct reasoning and true philosophy.

We hardly think it possible that the inquiring mind can contemplate the awe-inspiring and astonishing display of wonderment and munificence throughout all the wonderland of creation, and not be led into the exercise of greater love and reverential adoration to the Master mind over all. Such feelings help furnish a reliable basis for all true religion. Is there any clear-minded man that can walk down through this mighty pantomime of nature without feeling the emotion of adoration for the wise and just provisions proving the evidence of a Creator?

There is little doubt the setting aside of all evidences of God from some of the textbooks of science, and nature study has fostered a spirit of irreligion and infidelity. Surely this philosophy as well as religion itself requires that the prodigious displays of nature be traced to their *first cause*, or as we might express, "from nature up to nature's God." Why should religion alone be made accountable to science? Is not science equally accountable to religion? The revelations of nature and the revelations of God are akin, for they are linked inseparably, and when rightly understood there is beautiful harmony. We dread not the light of science—we hail it as a boon of material value. In fact when rightly comprehended it is a part of the constituency of the perfect order. United they stand, but divided they fall. The truth of revealed religion *must* harmonize with the system of nature. The glow of mutual light will ever shine towards each other, as the inherent qualities of God are unfolded. When our dimly-seeing eyes discern more clearly we will find all truth to be harmonious. The boundaries of knowledge have been too narrow. The single concept has been taken in either case, when both would have been strengthened by the other.

Much has been said and written on the "evolution" theory. This speculation as some scientists have taught it denies the account in the Bible of the creation of man, shutting out the fact of a Creator and a creation. This view is not concurred in by all scientists. The extremists say man has been "evolved" from a lower type, such as a monkey, a baboon, and then from something still lower—as a frog, for instance, and the frog from "marine animals resem-



bling the larvæ of existing Ascidiæ," (see Descent of Man, page 160), and this from some vegetable or organic matter, from some inorganic crystal, springing spontaneously from that which has no life, as other exponents of the theory have written. In order to justify the correctness of this conclusion from their viewpoint, I quote Sir Oliver Lodge, found in Ideals of Science and Faith: "Taught by science we learn there has been no fall of man; there has been a rise. Through an ape-like ancestry, back through a tadpole and fish-like ancestry, away to the early beginnings of life, the origin of man is being traced."

Doctor Ray Lankester, lecturing at Oxford, June 14, 1905, speaks of "the development of man from a lower animal ancestry—a not very powerful, semi-erect ape. . . . Animals were in their turn shown to have developed from simplest living matter, and this from less highly elaborated compounds of chemical elements differentiated at a still earlier stage of evolution."

And, too, we might include:

When you was a tadpole and I was a fish  
In the Paleozoic time,  
And side by side on the ebbing tide  
We sprawled through the ooze and slime,  
Or skitted with many a caudal flip  
Through the depths of the Cambrian fen,  
My heart was rife with the joys of life,  
For I loved you even then.—Anonymous.

While this theory has gained some credence with thinking men, with all due deference to them, we desire to stop here and remark: With all the high attainment in the arts of civilization, with the scientific lore gained by our scientists and medical practitioners, with the knowledge of chemistry and the medical laboratories at their command, they have been unable to make artificially from dead matter one little, tiny live germ cell. Upon this point we are forced to believe the fact of creative power. It is beyond the power of man, in fact it is contrary to the law of nature which God has ordained that living matter can be made from that which is dead. Their *ipse dixit* on this matter is of the hocus-pocus variety, pure and simple, for they can not demonstrate it, and their "spontaneous generation" theory partakes much of the nature of *maybe's*, and never can have a permanent footing in science.

Another fact we wish here to emphasize is that the earliest remains of man found at Gibraltar, Belgium, Clichy, France, as well as those of the mound builders, show man to be human—decidedly so—and possessed of superior brain power, intelligence, taste, skill, longevity of life, muscular power and fine physique. The facts are conclusive, man has *always been man*, for no evidence of the "missing link" has been found, fossilized or otherwise. True, there was taken from the gravel beds of southern England a

few years ago a peculiarly formed jawbone, supposed by scientists to represent man in his early antiquity or transition stage; but this is subject to doubt, for it may have been that of a well-formed gorilla, or even an imbecile man of early date. Even to-day we have freaks among our own kindred, and if some future generations would secure a skull or even a jawbone of such they might conclude we were all a generation of semihuman derelicts. To say the least, to build such a theory upon the hypothesis of the mere fraction of a jawbone of doubtful parentage should at least be received with a grain of salt.

J. D. Whitney's discovery of the Calaveras skull one hundred and thirty feet in the gravel underneath a bed of lava in California is used to prove great antiquity for man; but if it does it also proves the evolution theory a far-fetched proposition. To put that skull back to the Pleistocene epoch would be to give that period a degree of intelligence not supported by the evolution theory.

Bret Harte, in his poem entitled, "To the Pliocene Skull," fixes it up in his own mind satisfactorily anyway:

My name is Bowers and my crust was busted  
Falling down a shaft in Calaveras County.  
But I'd take it kindly if you'd send the pieces  
Home to old Missouri.

Such is not difficult of explanation to the students of the ancient Nephite record, that tells of the earthquakes and convulsions of nineteen hundred years ago in this country. (See Ancient America, pages 160 and 176; also Book of Nephi 4: 6-15.)

Strange, is it not, if the evolution theory is correct, man has had an ascending instead of a descending scale? Truly, as Professor Tyndall says, as quoted in Ideals of Science and Faith, "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data"; and as was stated in the *Literary Supplement* of June 9, 1905, which says, commenting on those who had given some editorials on evolution:

Never was seen such a melee. The humor of it is that they all claim to represent science. . . . Yet it would puzzle them to point to a theological battle field exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which they all agree. Battling for evolution, they have torn it to pieces; nothing is left—nothing at all, on their showing, save a few fragments strewn about the arena.

I certainly think that upon the score of the evidence we have, there should be no fears or doubts in resting our case.

We accept the definition of evolution which means to *evolve, unroll* or *unfold* as a flower from its bud. The evolution that calls for an advance from a condition of ignorance to that of education and refine-

ment; from savagery to civilization; from the intuition at adoption by baptism into the kingdom of God, to that of "going on to perfection" we wish to say is heartily sanctioned in the faith of Christianity. The progress from babyhood to manhood is one of evolution. The grandest evolution is that of changing this "vile body, that it may be fashioned like unto his glorious body," (Philippians 3:21) which is done by adding the Christian graces mentioned in 2 Peter 1:5-8. The partaking "of the divine nature" (2 Peter 1:4), the "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Corinthians 3:18) furnishes us with the keynote of this unfolding. We "evolve" by the cultivation of the mind and heart and finally we have the nature of God, for "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." (John 3:2.)

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Corinthians 13:12.

That which is governed by law, is also preserved by law, and perfected and sanctified by the same.—Doctrine and Covenants 85:8.

If there is any one thing in the Bible considered absolutely unscientific and out of harmony with true law it is the record of the long day of Joshua. (Joshua 10:12-14.) It should be borne in mind that this Bible account was never called in question by any contemporary writer *at the time* so far as we know, and they were the best capable of judging. We have corroborative testimony from other sources that it was a fact. Jasher the upright (Joshua 10:13) wrote a separate account of it. Josephus, although some centuries later, says of it, "Now that the day was lengthened at this time, and was longer than ordinary, is expressed in the books laid up in the temple." (Book 5, chapter 1, paragraph 17.) We have some evidence from other nations that the circumstance was true. The ancient nine volumes of Herodotus, the father of Grecian history, speak of it. The legends of Egypt contained a record of a long day. Chinese accounts tell us of such a day in the reign of the Emperor Yeo. In *Past and Future*, November, 1902, Rear Admiral Palmer tells of a traditionary record in ancient Mexico that gives account of this same circumstance. So to dispute the Bible on this point is to go against quite a formidable array of historical testimony, to say nothing of the evidence from an astronomical point of view, which suggests that something of the kind did occur, for a day has been inserted into the world's history.

We might spend considerable time in calling up other points quibbled over, such as Jonah and the whale, the immaculate conception, the miracles and

resurrection of Christ, and a number of others, but space will not admit. These points of attack are all strongly fortified with evidence. We have no fears if we can only get the evidence well in hand.

In giving scientific reasons as to just how miracles are done, together with the law that governs in such matters, we may be deficient; but it should be borne in mind there are many other questions that are rated commonplace that we can not explain. Can anyone explain why it is that from the inert apple seed grows the tree that produces the beautiful maiden blush on the apples that it yields? Can any of our scientist friends tell why from the pulseless radish seed there comes a wondrous change as a result of the wooing of the rain and the happy kiss of the sun? Had we perfect knowledge such divine alchemy might be explained as commonplace. The greatest fault now is our lack of knowledge, and not until we merge into that condition of perfection can we sit as critics on the profundities of the things of God and his creation.

All law is uniform, so far as God and nature are concerned, for the reason all law originated with God. There is no such thing as a plurality, such as truths, but it should always be known in the singular, such as truth; for one truth is only a part of another truth which goes to make up the canopy of all truth as it is resident with God.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the *midst of the power* of God. Unto what shall I liken these kingdoms, that ye may understand? *Behold all these are kingdoms, and any man who hath seen any of the least of these, hath seen God moving in his majesty and power.*—Doctrine and Covenants 85:12.

The sublimity of this truth we can only partially realize. Here we see eternity and uniformity of law so clearly demonstrated we need not comment.

#### CONCLUSION

The utility of law, then, is apparent to all who will consider. Of all avenues of knowledge to which the finite mind can be directed, none is of more vast importance to man as a moral agent, methods of deliverance and consequences of moral evil and his eternal destiny, than is the service and worship of this Creator who is the essence of all law. God's law has many virtues—in fact they are legion. Think of what it does for man! It divests mankind of a mean and unmanly spirit and brings dignity to the human character. Its ancient advocates who practiced its virtues were known for their constant fortitude and unparalleled interpidity. They expounded their cause before princes and rulers with profound dignity; they suffered the greatest persecutions readily; and even the most excruciating torments

they underwent rather than relinquish or betray their trust in that which they had espoused and were conscious was true. Paul, when he stood before the Roman governor, Felix by name, as a prisoner had the boldness to speak on "righteousness, temperance and judgment," thus rebuking him for his notorious conduct and the vices he practiced, until the profligate Felix "trembled." (See Acts 24: 25, and Chambers Encyclopedia, Article "Felix.")

The agencies for good which this law has produced are the greatest evidence of its divinity. It has struck a powerful blow, wherever received, to the absurd system of polytheism and pagan idolatry with all their demoralizing and obscene rites. It has brought a doctrine and practice, not only reasonable but pure and dignified. Its portals are open to the lowly of earth. An artisan or humble tiller of the soil instructed casually in its doctrines holds more just and perfect facts of God, his laws, his attributes, than the most thorough and finished philosopher of heathendom. This eternal law in its broad application seeks to blend humanity in a common brotherhood. This law is the greatest educator against evil and sinful bondage. It emancipates man from evil. It teaches purity, holiness, justice, honor, probity, and deep spirituality. It condemns ostentation, lust, pride, and all forms of evil. In the first ages of Christianity, as to-day, such virtues as rational piety, humility, moderation, self-denial, meekness, patience, brotherly kindness, active benevolence, and charity are eminently conspicuous. No law has held out so strongly the hope of immortality and given such correct information on what is man and his destiny. It points out the way by which pardon of sin can be obtained and teaches deliverance from moral evil of every description. The bulwark of defense by which it is surrounded no infidel phalanx can surmount by fair tactics and onslaught. No one who neglects to study these mighty revealments of divine law, whether formerly set forth "at sundry times and in divers manners," or reiterated by seers and sages of latter days, will ever be able fully to perceive and love the true excellence of that religion which heralds good will to all men who obey its holy mandates.

When this law shall be divested of its false drapery, with which its pretended supporters have sought to adorn it; when it becomes freed from the corruptions human folly has woven into its sacred institutions; when all Christendom who claim its privileges throw off petty bickerings and truly repent and honor its doctrines as formerly revealed and again resounded in the angel's message of latter days (Revelation 14: 6, 7); when Zion shall arise and shine and put on her beautiful garments, sanctified by the lives of her votaries; then, and *not until then*, shall all who experience such transitions and become

subject to the Prince of Peace be enabled to read their titles clear and understand fully this law and its divine Author, immortal, immaculate, and uniform.

May this incentive of a higher ideal take hold of us; may we indeed be transported to loftier altitudes, to a higher and more rarefied atmosphere of spiritual efflorescence. As the new-born babe bursts the womb of its confinement to enter a sphere of wondrous enchantments, so may those who obey his holy law sense the ineffable sublimity and grandeur of this cause,—the *restoration of latter days*.

May we move forth to all important transactions of character and life and duty as pageantry laboring in a royal nobleman's cause, that shows superiority of him that served God and his law, in contrast with him that served him not.

S. S. SMITH.

## Of General Interest

### PROTESTANT ACTIVITIES IN 1913

[The following with reference to leading Protestant activities for 1913 is quoted from "The Religious Rambler," in *The North American* (Philadelphia).—EDITORS.]

The epochal events range all the way from the smashing of the ecclesiastical machine in the general assembly of the Northern Presbyterian Church and the radical reorganization of the Congregational denomination to several extraordinary missionary occasions, of which the chief is the actual union of all the home and foreign mission boards of North America for an "every-member canvass" next March.

Aside from an array of definite actions of this sort, the year just closed has been remarkable as a period of readjustment, of a feeling around on the part of the churches for a more efficient service, and for a new front toward the new times. The idea of social service has made steady progress. The spirit of cooperation on the part of all religious and charitable agencies has grown apace. Even the colleges and the country churches have been getting together for a common ministry to the people.

#### THE RELIGIOUS SPIRIT

In discussing present tendencies in religious life and work with leaders and specialists in many parts of the land, I have found them in agreement upon the rather startling proposition that two strong and distinctive currents flow through the life of to-day. One of these is the markedly religious spirit in the whole body of the people.

Politics, social service, and literature all show a notable seriousness, and even a real spirituality. The best-selling novel of the year has been *The Inside of the Cup*, which is really an essay on contemporary Christianity. Of the output of general religious volumes, there has been a surprising array. Beyond

question, the mood of to-day is fundamentally religious.

#### DECLINE OF ATTENDANCE

In contradistinction, there is apparent an equally clear popular current away from the church. Church attendance is on the decline. This is a nation-wide phenomenon. It affects rural churches and those in the great cities. It is not uncommon for edifices capable of seating one thousand or one thousand five hundred persons to have less than one hundred worshipers at a regular Sunday service.

This is alarming to real leaders, who perceive that the welfare of every individual church is bound up with the welfare of all. Some lesser men, individualists, are resorting to sensational methods to get audiences for themselves, after drawing their crowds from other churches, and heedless of the general decline in church attendance so long as they can report large congregations.

During the last few months there has sprung into wide favor the idea of a "go-to-church Sunday." This is really an adjunct of the church advertising plan, which aims to keep people going to church every Sunday. The avidity with which this method has been seized shows that pastors realize that church attendance is basic to the life of the organization. If you can not get people to church, you simply can not do anything else with them. Church attendance underlies all benevolent projects.

#### NEW PUBLICITY IDEALS

The last year has also made a permanent place for itself in religious history by the widespread introduction of the new ideas of publicity, especially in the form of paid display advertising by the united churches of a community. This goes hard with many congregations. They have been so long used to sitting as beggars at the back gate of the newspapers that the idea of walking upright and self-respectingly into the front office, like any other big business concern, is strange to them.

All unconsciously, many churches have demanded the special consideration that is given to weaklings. They are slow to realize that in this new era they have got to get out and make good in the world of affairs. Henceforth the churches will increasingly have to justify their immense expenditure for plant and preacher by making an adequate return upon their investment.

The "cost expert" is abroad in the land, and his searching investigations are showing that the most expensive thing about a church is an empty pew. The signs are that the new publicity, with its "go-to-church" objective, will receive even more attention in 1914 than the every-member canvass.

#### SOME NOTABLE CONVENTIONS

Several notable conventions marked the year 1913. All were conspicuous for their new breadth of view and quickened interest in social problems. . . .

It (the Congregational Church) virtually reorganized itself. It parted company for ever with the old conception of individual congregational independence, and tightened up its loose denominational ties. For the first time in its history it adopted a creed. The benevolent boards were put under denominational control. A general secretary was elected whose functions are virtually those of a bishop.

The Northern Presbyterians made their part of the historic three-assembly, Pan-Presbyterian meeting in Atlanta famous by wrecking the venerable ecclesiastical "machine" discrediting the ecclesiastical politicians, and manifesting a spirit of democracy and insurgency that will be felt for long years to come.

The triennial general convention of the Protestant Episcopal Church was marked by a refusal to consider a change of name for the church; by a vigorous interest in missions, and by increasing democracy in methods of representation and legislation.

#### CENTENNIALS AND MISSIONS

After counting up the many millions of pieces of special literature, from big books to picture post cards, sold and distributed upon the occasion of the one hundredth anniversary of the birth of David Livingstone last March, the missionary leaders ventured the assertion that no centennial of any human being's birth was ever so widely observed as this.

Two other notable missionary centennials were kept during 1913, that of Henry Martyn, the brilliant young missionary to India and Persia, and the recognition of one hundred years of missions in India. This occasion is being kept in both America and India.

Most notable of all the missionary developments of the year (not forgetting the momentous events in China) was the organization of the united missionary campaign. This finally brought together all the different home and foreign mission boards of the United States and Canada.

So the new year opens with a spirit of self-examination, a spirit of social responsibility, a spirit of unity, and a new sense of alertness on the part of the churches. There is abroad a widespread expectancy—1914 should be a greater year than its potent predecessor.

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Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. . . . Give us a house furnished with books rather than furniture.—Henry Ward Beecher.

### ILLITERACY AND DRINK IN RUSSIA

The political reaction in Russia is largely accounted for by the material and moral condition of her people. The masses are still illiterate or all but illiterate, and the drink evil is growing in a way that fills even conservative men with alarm. The Czar himself in a recent rescript issued apropos of the retirement of the semiliberal premier, who is also finance minister, referred in grave terms to the ravages of alcoholism and the necessity of immediate measures against the curse. Progress is hardly possible under such conditions. There is no national sentiment back of it, and the forces of liberalism are too weak to make headway.

With regard to illiteracy and elementary education in Russia a recent dispatch gave the following information:

According to the latest annual report of the minister of public instruction, there are only ten universities, 733 professors and 36,147 students in the Czar's empire, with a population of 160,000,000. The United States, with 90,000,000 inhabitants, has 493 universities and colleges, 12,278 professors and 130,000 students.

With regard to elementary education, there are 76,454 schools, 160,627 teachers, of whom 46,400 are priests, and 5,035,387 pupils in Russia. In the United States there are 16,000,000 pupils in the elementary schools. According to the United States standard, there should be 32,000,000 pupils in the elementary schools of Russia instead of the existing 5,000,000. These figures explain the illiteracy of the masses of the Russian people.

It should be added that perhaps two fifths of the teachers in the elementary schools are themselves practically illiterate. Therefore of the so-called graduates of these schools a very considerable proportion must be classed with the illiterate, or, at any rate, the ignorant and politically uneducated.

To the curse of illiteracy that of drink is directly and closely related. The government has monopolized the liquor trade, and originally this was a temperance measure. It was supposed that government saloons and wine rooms would tend to discourage excessive consumption of intoxicants. The facts, alas, have proved that bureaucrats in need of money—as well as of graft for personal use—will stimulate drink and sacrifice health and morals for the sake of revenue. Local officials, with the support of the central bureaucracy, have encouraged intemperance and fought the effort of the friends of order and thrift. Temperance societies have been harassed in every way.

At last the Duma and the Council of the empire have taken a hand in the controversy. Count Witte, one of the original advocates of state liquor monopoly, made an earnest plea in the latter body for vigorous action to check alcoholism. A bill restricting sales of liquor, abolishing saloons in various public places, and aiding temperance work is pending in Parliament. Its passage is expected in spite of

the apparent gains of reaction in the cabinet. The fundamental trouble lies, however, in the whole attitude of the bureaucracy and the ultra-conservative elements. To these drink is preferable to agitation and unrest, and popular education is to them another name for revolutionary propaganda. A truly progressive cabinet with a majority in the Duma back of it could do much, but Russia at present has neither. And matters are growing worse in this respect rather than better.—*The Chautauquan, March 21, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### What Can the Elder Do?

About two months before the assembling of the last General Conference, the president of the Woman's Auxiliary society received a letter from a member of the presidency of a certain quorum of elders. The letter invited her to be present with them in one of their quorum meetings in the approaching conference, and to read to them an article prepared for the occasion which might enlighten them on the subject of the relationship of the Woman's Auxiliary for social service and the elder.

The letter said: "We wish you to answer two questions in your communication: First, How may we as a quorum assist or cooperate with your department of God's work? Second, How may we increase a closer feeling between us?"

### The Response

Responding to this courteous invitation, Mrs. B. C. Smith, accompanied by several sisters, met at an appointed time with the elders, whose quorum had issued the invitation, and read the following paper:

"*Dear Brethren:* Having been requested to address you on 'The relation of the Woman's Auxiliary for Social Service and the elder,' I must first explain the position assumed by the auxiliary.

"This society was first organized under the name of the Daughters of Zion, because it was felt that there was a work to be done for the church, a work that belongs to woman, and that she must do it. If it is done well, the church prospers; if not, the church languishes; for, as "the nation can rise no higher than its homes," neither can the church rise higher than its homes; and the home is where this work is to be done. Our homes should reflect all the teachings of the gospel of Christ, but, in very many instances, they do not, neither can they, unless they are established upon right principles; and it is the purpose of this society to help the sisters to qualify themselves to be better home makers.

"It was soon discovered that the work of the home maker is not limited to the individual home; but, to make the best success, it must reach out to the neighborhood and to the community, for the conditions there contribute largely either to the injury or the welfare of the home.

"To provide for the operations of the broader view of the work before it, the society decided to change its name and constitution to cover all features of woman's work, classifying it under departmental heads to be presided over by superintendents especially qualified for their individual work, all working under the supervision of an Advisory Board, the

executive body of the society. The name chosen is the Woman's Auxiliary for Social Service, of the Latter Day Saints; and the six departments are Home and Child Welfare, Literary and Educational, Sewing and Aid, Domestic Science, Young Woman's and Eugenics. Also, at this time an appeal was made to all societies of women working in the interests of the church to unite under the new name, that we might all work together in harmony, helping each other as we can in the united effort to assist in building up the kingdom of God.

"This society does not presume to claim any privileges not justly belonging to the sisters. It simply assumed the part of a helper. It recognizes the church as the head, and the priesthood as its spiritual advisors. To them it looks for encouragement, sympathy, counsel, and advice—in a word, for support. Since women are a part of the body, and such an important factor in the development either for good or for evil of the rising generation, have they not a right to expect it? Does not the interest of the church demand that they receive it? The different quorums of the priesthood recognize the advantage of council meetings and meetings for research. If the sowers of the seed derive benefit from such meetings, surely those who nourish and cultivate its growth have equal need of exchange of thought and ideas, and should be encouraged along these lines.

"For a number of years the conference has voted to sustain this organization, and, in so doing, has recognized it as a branch of church work. The society has appreciated this recognition. It has given us a measure of confidence in the performance of our work. But this is not all that is needed; so we embrace with gladness this opportunity of suggesting to your honorable body how we may labor together for the advancement of God's work.

"First, we suggest that your members make themselves acquainted with our work by an examination of our constitution and leaflets of instruction, that you may know our purpose and plan of work. Then, as far as possible, read what we present to the body in our departments in the church papers. When an opportunity presents itself to visit the meetings of the sisters, do so. We do not think you should always wait to be invited to do so, especially if you are an officer of a branch. It should be your privilege to know just what is being done in all lines of work where you preside.

"Do not go with the purpose of criticizing and finding fault, but with kind suggestions and helpful counsel and a word of encouragement where possible. Thus will a feeling of confidence be established between the priesthood and the sisters, and a desire be created to cooperate for the best interests of the church.

"The society has always recommended that the sisters counsel with the presiding officer of the branch before organizing a local, thus giving the officer an opportunity of advising or suggesting any precautions he might think necessary.

"The opinion of the elders has great weight with the sisters in most instances, and a word from them has influence either to encourage or to discourage the work of the auxiliary. It may surprise most of you to learn that in some instances the work of the auxiliary has been greatly hampered by the attitude of elders toward it. We ask you to use your influence to help the society, and, inasmuch as the auxiliary is trying to unite the women's societies under one general management, we ask that you will kindly give this movement your support.

"That we may each fully sense our mutual dependence one upon the other and learn to work together in harmony with God's law, to help bring about his righteous purposes, is the wish of your sister in the conflict,  
"MRS. B. C. SMITH."

### The Conference with the Elders

Following the reading of the paper given above was an hour or more of animated conference, the elders speaking of conditions met by them in their fields of labor and asking questions concerning what should be the procedure under given circumstances, and the sisters giving such information as they could concerning the auxiliary work, its aims and methods of working.

Of all the great variety of meetings which go to make up General Conference, none which we were privileged to attend was more profitably spent. Earnestness, courtesy, spirituality, prudence were all manifest. The theme was the work of women in the church, especially in the home. Not a moment was lost in the meeting. Many were eager to speak, to ask perplexing questions, or to give testimony. The end of a very interesting meeting came all too soon.

We do not know what the elders said among themselves as they disbanded, but the little group of auxiliary workers said as they separated that much good might result if other quorums of the representatives of the church would follow the course of the one that had invited the sisters to confer with them on the important subjects that pertain to women's work in the church. For the Woman's Auxiliary is different from other organizations of the church in this respect, in that their conventions are held at the time when General Conference is in session and many who are deeply interested in their work have not opportunity to be present, being engrossed in other important work which they can not leave.

When the mountain could not, or would not, at least did not go to Mohammed, the latter went to the mountain; so, the elders not being able to attend the conferences of the Woman's Auxiliary, the next best thing was for representatives of the society to go to the elders. This was what was done upon the occasion of which we have written.

As stated, it was by request of the elders. The reception was most courteous and kind, and the meeting was mutually pleasant and profitable.

### As the Elders View It

One of the most interesting, and we believe most profitable meetings held by the quorums of elders in joint session was the one participated in by the officers of the Woman's Auxiliary for Social Service. Woman's place in the work of the church is being recognized, and the work of the auxiliary needs but to be better understood to be more fully appreciated. We feel satisfied that the influence of the elders present at this meeting will be used in many fields to the furtherance of the work of the Woman's Auxiliary.

C. I. CARPENTER, *Chairman elders' meeting.*

### What There's Time For

Lots of time for lots of things,  
Though it's said that time has wings.  
There is always time to find  
Ways of being sweet and kind.  
There is always time to share  
Smiles and goodness everywhere;  
Time to send the frowns away,  
Time a gentle word to say,  
Time for helpfulness, and time  
To assist the weak to climb;  
Time to give a little flower,  
Time for friendship any hour;  
But there is no time to spare  
For unkindness anywhere.—*Jewels.*

## Letter Department

### The Art of Teaching

There has long been an impression abroad in the land that the calling of the preacher is peculiar, and above that of the teacher. That is the impression we get from the average Sunday sermon.

As a rule, preaching is labored, having been prepared with the aid of books written by learned theologians, rather than a heart to heart talk with the people. Sermons thus prepared are secondhand at very best; and in spite of the efforts of those who preach them, the secondhand stamp is noticeable. Those who listen may not have read the thoughts in books, yet somehow such preaching fails to go to the heart as do sermons that come from the heart. No man can transmit to others the learning of men greater than himself as effectively as he can that which he has so thoroughly mastered that it has become a part of himself.

The great commission was to go and teach all nations. That did not mean to go and preach once or twice a week; it meant to teach the people according to their ability to understand. The Christian world seems to be satisfied with preaching, while the Master commanded that the people be taught. It is one thing to preach and quite another thing to teach.

The church is no longer a school in which the people are taught how to live, how to act one toward another, and what society ought to be. The result is that the people have come to regard religion as a thing apart from their lives, and not of them. There are Sunday Christians in plenty and to spare, but of everyday Christians there is a dearth. Is not this due in part to so much Sunday preaching and so little every day teaching?

The most effective preachers who have ever lived were those who addressed the people from the heart out. They told them what they wanted to know, and told it in such manner that they could understand. The Master taught the ignorant fishermen, and they understood and were edified. To what extent would those Galileans have been benefited by the average Sunday sermons of to-day? A sermon that does not come within one's easy comprehension does not interest him, at least it does not appeal to him with such force as to cause him to mend his ways, as to give him different views of his relations to the social world. It is the ability to impress the people with what is expected and required of them in their dealings with each other that leads men to action.

It is the widespread impression that religion is a thing of life apart, and not an essential part of profitable life that is at the bottom of all our social troubles. Were the people taught, not merely preached to on Sundays, but taught from infancy to mature age that to deal justly, to be kind and generous, and to revere the powers above, social affairs would soon assume or approximate the conditions contemplated by the Master.

EMMA PERRIE.

FAYETTE CITY, PENNSYLVANIA.

ROTAN, TEXAS, April 8, 1914.

*Editors Herald:* Western Texas is a hard field of much opposition. My difficulty has been in securing a place in which to preach. When meetings were announced sometimes a few would come out and sometimes not anyone. I have in past endeavors tried to introduce the restored gospel by giving out tracts, etc. I have not done any public preaching since last conference. My health does not permit of very active services in this great cause.

Pray for me that I may be able to do my duty in the work of our heavenly Father, and lead many into the fold of

Christ. I desire to be true and efficient in the hands of God in the upbuilding of the kingdom.

Anyone having tracts for free distribution may help by sending me an assortment. Your brother,  
Box 66. E. BATES.

SWIFT CURRENT, SASKATCHEWAN, April 8, 1914.

*Editors Herald:* We are living in Swift Current, Saskatchewan. There is only one family of Saints here, and one other sister. We suppose some of the elders travel over this line sometimes, as it is the main line from the Atlantic to the Pacific coasts. When any of them pass through we would be very glad to have them stop off and stay with us, and inquire into what could be done in this place in the way of preaching.

We are going to start the home class Sunday school work here next Sunday. I have tried to get in touch with the home department Religio work, but have not heard from those I wrote to concerning the same. We would like to get the Religio work started also.

I think some good might be done here in the way of preaching, as I think there are some who are honest enough to embrace the gospel if they heard it preached.

We miss the church very much, indeed, and the association of the Saints. If an elder could conveniently drop us a line before coming we would be glad to meet him. Brother Schrank lives at 122 Fifth Avenue East, and would be glad to show you where we live, as we are further out and our house is not numbered. We expect to get the daily *Ensign* to-day with the conference news. Your sister in the true gospel,  
P. O. DRAWER 905. MRS. T. M. IRVINE.

EROS, LOUISIANA, April 8, 1914.

*Editors Herald:* I am trying as a teacher of this Eros Branch to do my duty to see that the Saints do their duty. The band of Saints here is in very good working condition. We are trying by the help of God to hold out faithful, and to endure to the end.

I know by experience that the latter-day work is the true way whereby man must be saved. Dear Saints, let us be up and doing at all times, trying to live this grand and glorious work. Our blessed Master has promised to bless and save us all if we live up to his laws and commands. I am trying to do right. I desire the Saints to pray for me in my work that I may not fall short, but that I may press on and be a light to guide the young in my declining years.

Some of the Saints here seem slothful, while others are doing all they can to build up the work. May we all continue until Christ comes to make up his gems. Oh, may we all be able to stand with the redeemed.

May all be united in the bonds of love, is the humble prayer of,  
Your brother in Christ,

W. L. WILLIAMS.

EROS, LOUISIANA, April 9, 1914.

*Editors Herald:* The HERALD is a welcome visitor at our home. We are always glad for each number because of the interesting letters of our beloved brothers and sisters.

It gives us great encouragement, dear Saints, when we compare the early days of persecution to the advantages of the Saints of to-day. We certainly should be thankful to our God and always be alive to our duties, pay our tithing, deal fairly with our fellow man, tell the truth, use economy in all things, pay our just and honest debts, be useful in all things.

I am very poor, and it seems that it is all I can do to make an honest living for my family. But God said, Seek ye first to build up the kingdom of God, and all these things shall be

added; so I am trying to do my duty as well as I know how.

The Saints here have revived to a great extent. Brother W. H. Fuller has preached some very fine sermons here of late. We had a good prayer meeting last Sunday. We were blessed with the good Spirit.

Satan has tried in various ways to overthrow me in the past five years. Certain ones have done all in their power to get me to leave the church, but I thank the Lord I am yet a Latter Day Saint. The older I grow the more I love the work.

Realizing that God has sent his holy angels to this sinful world and reestablished this grand and glorious latter-day work, may we become more perfect. God is our friend, and if God be for us, who can be against us? May we be patient and endure all things. Away with vain weeping. Let us sing songs of hope and cheer, that we may encourage others to grow strong of heart.

Dear Saints, remember me in your prayers.

Your brother in the faith,

J. L. GRyder.

LEEDS, ENGLAND, April 9, 1914.

*Editors Herald:* When I of myself tried to live right I found myself very weak. I struggled along as best I could, leaving all my companions, and after a hard struggle, my last and most faithful chum. I would not go near the city after I had finished my work there, but went for walks in the country. I took others with me and we used to enjoy singing hymns, etc.

There came a time when I took to studying to prepare myself for an examination which would better me in my work and enable me to rise higher in the matter of education. I had let learning and everything else slip in the search for pleasure, so I found I had to start at the very bottom in order to grasp the least sense from the books which I read. About this time my grandfather was injured by the prick of a nail in the foot, and because of the wound not being properly attended to or because of his advanced age, gangrene set in and he was confined to his bed. He was seventy-three years old. He had always tried to live a righteous life. So I thought I would go and read to him from the Bible, which I delighted in doing now and then.

I was persuaded about this time to go to a mission. I had often refused, saying I would not be a hypocrite. I had determined that when I did go I would read the Scriptures and learn what was contained therein. I went to this mission fearing lest some one who knew me might see me enter. Knowing what I had been and the life I had lead, I was self-convicted and knew I was not worthy to assemble and be classed with those worshipping there.

I commenced to read the Scriptures and asked God that I might be able to understand the teachings contained therein. I sought him as a little child, desiring to use the light received to his honor and glory. I read to understand, and when not comprehending made it a matter of prayer and study until I did understand. In this way I progressed, giving up my previous studies and keeping my mind on the teaching, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. I read some passages many times, and when not remembering what I had read I would reread.

In this way I read the Scriptures, and so secured a general knowledge of the Bible, in so much that when the men at my work tormented me because of my having turned over a new leaf, and asked me what they thought to be certain difficult scriptural questions, I was able to answer and show them their error. I believe that this was God's way of teaching

me, that I might be more and more confirmed in the knowledge of the truth. It seems that I was being led continually, as a father leads a child, teaching and reproofing it. Even at the present time whatever happens seems to be for my instruction. So I make the best of it and try to learn the lesson or be reproofed thereby.

One point of difference between myself and the men with whom I worked was as to the personality of God. I contended that God was a personality, and not everywhere. Having been in the church in my youth, I was able to recall my former teachings and explain this matter to them. As I quoted from the Scriptures to prove what I said to be true, telling them at the same time to prove all things, holding fast that which is good, they were not able to deny my interpretations.

All this time I was receiving instructions in one way and another, and finally there came a time when it appeared to me as though I received only an outline of Christianity at the mission. I asked God for further understanding, because although I had gone almost through the whole Scriptures, yet I had no understanding regarding heaven. I asked God regarding the matter and something seemed to tell me to go back to the church. I did so, and one morning I received such light and understanding that it seemed to bring me to a knowledge of the truth and the way. I attended more and more, each time receiving more light. I still receive learning and understanding from constant communication with the Saints, and the word of God.

I finally thought about reading the Book of Mormon, and it opened my understanding to such a degree that I knew it was God's revealed word to his people, containing light, understanding, and life. I then read the Doctrine and Covenants. I was deeply confirmed in the teaching of the church, telling my father and mother and all with whom I came in contact of the glorious work of latter days.

About this time the Sunday school superintendent and his assistant left, and I was asked if I would take the place of the assistant superintendent, which I did. This was after I had renewed my covenant and had declared unto the church my righteous intentions, and received a remission of my sins. I became a new creature in Christ Jesus, and my desires were to help others and to build up the church, and the Saints.

The superintendent of the Sunday school was Brother Walton who had come to us from Birmingham and had secured work in Leeds, which unfortunately only lasted a short time. At the end of a period of unemployment he secured work again in Birmingham, which, of course, deprived us of his services. I was asked to take charge of the Sunday school and consented, and am at present occupying in that position, working with might and main. Before taking charge of the Sunday school I was called to the priesthood, which calling I am filling to the best of my ability. Though young in years, I can truthfully speak of God's guidance.

I have just been reading the HERALD for March 25, which contains an article on "How may a pastor hold the interest of his people and keep them in good spiritual condition." My experience as a priest and missionary has taught me that we must speak and preach as we are led by the Holy Ghost, in accordance with the needs of those who assemble to hear God's will regarding things of this life as well as of the life to come. It is not by our wisdom or understanding that we speak, but as God recognizes the needs of his people.

May the Lord add his blessing to the efforts of all, in my prayer and desire in his holy name.

HERBERT STOCKDALE.



CARPENTER, ALABAMA, April 9, 1914.

*Editors Herald:* I have just finished reading the magazine number of the HERALD, and the *Autumn Leaves*, and I think them just fine. I would that everybody could read them and enjoy them as I do. It causes me to want to do something or say something that would be encouraging to some one, but I realize my weakness and inability.

I love the gospel. While it might be truthfully said that I have not done anything to prove this love, yet I have done the best I could under the circumstances, or it seems so to me. I do not wish to excuse myself in any way, yet I know that none of us live as good as we ought. I feel that I have made many mistakes in my past life. And I have suffered a great deal (spiritually) for these mistakes. I hope and pray that the Lord will forgive me and yet grant the blessings that I have so long prayed for.

I being the only one of my family that belonged to the church until last summer, when my oldest daughter joined, it has been a hard struggle for me, especially as my dear companion has been and is yet such a bitter enemy to the church. I have spent much time in prayer for her, and still hope and pray that she may yet see the light of the gospel and accept and obey it. I hope and pray and ask an interest in the prayers of all the Saints that I may be permitted to see my companion and children come into the church. This has been my desire and prayer for a long time. I long to see the time when we as a family can all bow around our family altar and worship God together, and all enjoy the blessings that the Lord has in store for his people. I know that if we live for them we will receive them.

I become very much discouraged sometimes, as everything looks so dark to me. But I read in the church papers what others are doing and of the good meetings they are having and am encouraged and try to hold out faithful.

I am deprived of any church privileges at present, as my occupation is so confining that I can not get off to go to church or Sunday school. I am truly thankful to the Lord for his loving kindness and the many blessings that I have received. He has blessed us with a good portion of health and strength.

Dear brothers and sisters, I have had many testimonies that this is the true church of God. I have no doubt as to its divinity. I only doubt myself, whether I will be able to hold out faithful or not. My whole desire is to live right. The more I read and study, the more I love the work.

I think the work is gaining ground in this part of the country. Brother Hale W. Smith has been preaching some at Bay Minette the last week or two, but I did not get to hear him, as I could not be there. I hope to be able to attend the reunion at Pleasant Hill this summer.

I ask an interest in the prayers of all God's people for myself and family, that we may yet be able to enjoy the blessings so long prayed for.

Your brother in Christ,  
J. E. WIGGINS.

SPERRY, OKLAHOMA, April 10, 1914.

*Editors Herald:* When last I wrote to the HERALD, over two years since, we were living at Wilburton, Oklahoma. One year ago last November we came to Sperry. During the three years we lived at Wilburton we had the privilege of attending the meetings often. It seems very lonely here.

We have Saints here, and some years ago had a good branch, but for various reasons the interest waned. Yet the gospel seed had been sown in their hearts, so that when Brother Bootman came last August and held a series of meetings, some interest was manifested. The February conference was set for this place, and Brother E. D. Bailey, with

some help from others, moved our little church, which was at Rock Creek, about three miles in the country, to town, and fixed it up for the conference, all complete, lighted with natural gas and ready for the business of the conference.

We had some grand preaching. Among the ministry was Brother W. M. Aylor, who we believe is spending his whole strength of heart and mind for the cause of the Lord. He preached every night and twice on Sunday for about two weeks to a crowded house. The people seemed so interested he wrote Brother James E. Yates to come and continue the meetings. He closed on Tuesday night and Brother Yates reached us and began on Sunday night following.

Brother Yates filled the place of Brother Aylor ably, continued the meetings three weeks longer, and baptized nine, some of whom I think will be good workers for the Lord. One of these was Brother Fred Burshears, one whom I have longed to see come into the church. I have prayed many times that he might see the light. I believe he will be a good worker, especially in the Sunday school and in the singing.

We are holding Sunday school every Sunday, with prayer meeting in the afternoon. When no one comes out from Tulsa to preach at night we have singing. The Saints here seem to have resolved to live more for the cause of the Lord, and do better in the future than heretofore. We need some good elder who could preside over the branch. Brother Bailey's home is here, but his business calls him away so he can not be with us every Sunday.

I am not able to attend church often, yet it does my heart good to live in the branch. I am an invalid from rheumatism. I have been on crutches for over two years. Still I try to bear my afflictions and trials with patience, realizing that the greater our trials in this life the brighter the crown in the next.

I ask the prayers of all the earnest Saints that I may continue faithful to the end. I trust that when the Savior comes we will all continue faithful, so as to receive the reward of the faithful.

Your brother in Christ,  
JAMES H. BUSSELL.

HOLDEN, MISSOURI, May 1, 1914.

*Editors Herald:* I suppose some are looking for the fulfillment of my promise to write up my trip to conference.

It seemed at first thought to be quite an undertaking—to break up housekeeping and come from California to Independence to Conference, but it was not, though I did settle down with a sense of relief and restfulness after boarding the cars in Santa Ana, knowing that the preparations were ended, and I was really started on my journey.

I was met at Los Angeles by my brother, H. J. Davison, who conducted me to the station. We had not been long in the waiting room till daughters Dora and Addie and granddaughter Hazel and baby came to visit with us while we waited for the overland train. We took the Southern Pacific Rock Island route.

At Colton there was a halt of about twenty minutes that was pleasantly spent in the company of Sister Hendrickson and daughters, who came for a few minutes of friendly chat, and to add some dainties to our already well-filled lunch boxes, supplied by the Santa Ana sisters. We also had the pleasure of meeting Brother Crumley and others.

The whole trip was one of keen enjoyment, though there was little to greet the eye except the great stretch of desert, sometimes rough, and sometimes smooth. Fortunately there was no wind to stir up the dust. The air was quite cool. My brother was a pleasant traveling companion. A few hours before reaching El Paso we passed the awe-inspiring brown canvas city where the United States Army was encamped on

the plains, ready for a call to action. We hope that call will never be given.

It was refreshing to the eye, after passing out of those barren regions, to see the great stretches of farming lands of Kansas, so clean and green, where the plow had not been. It looked artistic, too, to see many broad fields fenced with osage orange hedges. Farm land was far more plentiful than woodland. Trees were not seen except in little clumps in the immediate vicinity of the dwelling places.

We arrived in Kansas City at 10.30 p. m. Lightning was flashing and thunder rolling, and as we boarded the electric car for Independence the rain came down freely. Passengers were alighting in the rain all the way along; but when it was our turn the storm had ceased. Brother Holmes thought it best to go to the Order of Enoch House, as it was then near midnight, and no lights in the city. We had no sooner reached the porch than the wind and rain commenced again. This Order of Enoch House is a fine accommodation for wayfarers.

We were very kindly greeted, and provided for for the night, and breakfast, albeit I did not take mine till near 9 a. m. The stillness of the house in contrast to the shaking of the cars was so soothing that neither the breakfast bell nor rapping on the door disturbed me in the least. Brother and Sister Gurwell are most excellent Saints, the right ones for that right place. Brother Holmes soon came in and assisted me in taking my suit case and other encumbrances to the hospitable home of Brother and Sister Horace Brown, where I stayed till conventions commenced, then at my neice's, Sister Addie Kentey, who lived near the church.

And now of the conventions and conference, what shall I say? They were good, very good, but to a looker on, the conventions, especially the Religio, did not manifest that push and animation that characterized them some years ago. But there is a good reason for that, in that they have attained to about everything in the way of organization and helps that the mind can conceive of, and yet, in both, there were advance moves adopted, so also in the conference, which tells unmistakably that the work is onward, is attaining to the things that make ready for the greater spiritual growth.

The aged prophet sat in his place back of the stand. He spoke several times feelingly and to the point. He seemed to grow stronger each day. It was beautiful to witness the deferential regard bestowed upon him by his son, who is to be his successor. It was beautiful, too, to look upon that vast assembly, to witness the perfect order, the interest and the prompt action. The revelation called forth some touching instances. The choir was a point of interest. The music rendered by it is said to have been beautiful.

I would like to make a pen picture of what to my mind stands out in bold relief among the beautiful things witnessed at conference. It was at the opening of one of the business sessions, consequently the choir was not in place. The singing was led by the prophet's daughter, not a young girl, but one in the glory-years of womanhood. She, like many others in the congregation, was without hat or wraps, her attire light and gracefully fitting. She stood on an elevation a step higher than those on the rostrum, just back of where the First Presidency sat. These, only, remained sitting during the singing. The hymn was her father's favorite, "Redeemer of Israel," in which the whole congregation joined to swell the soul-stirring music. Her time beating was not rigid or formal; with her gilt-tipped, glittering baton in one hand, and leaning slightly forward with outstretched arms, plump and bare just below the elbow to the wrist, she swayed them artistically to the rythm of the music. All self-consciousness seemed to be lost in the inspiration of the occasion. To my riveted gaze the picture thus presented was that of a hover-

ing cherub, above the heads of the chosen servants of God; while her voice, together with those of the assembled hundreds, rang out with the soul inspiring words,

"Fear not and be just; for the kingdom is ours,  
And the hour of redemption is near."

Yes, without the hearing of the ear, just the things that my eyes beheld, together with the many kindly greetings of Saints, some of whom I had known and very many of whom I had not known, were well worth the money expended to take me to conference. Then there were the enjoyable prayer and testimony meetings. But on account of the great number who wanted to speak, the time allotted to each speaker was so very brief one could not say much.

I thought many times if the people would adopt one of the customs of the natives of the islands, it would save much time and friction, at such times as when two commence to speak at once and one has to sit down again. The natives often do not wait till one sits down, but, if eager to speak, they stand up before the first speaker closes, quietly waiting their time. I have seen three on the floor in the same manner, and each speaks in his order without disturbing the other. More anon. EMMA BURTON.

COPENHAGEN, DENMARK, April 10, 1914.

*Editors Herald:* In a letter from Brother P. Muceus published in the HERALD for March 18 is found a statement that is liable to lead to a misunderstanding. The brother in expressing his gratitude to all who have contributed means for our mission paper, *Sandhedens Banner*, mentions among others: "and to the Western Iowa and Eastern Nebraska reunion for their collection, about seventy-five dollars." The collection of said reunion was one hundred dollars in all.

Of this amount twenty-five dollars was turned over to pay off an indebtedness incurred by getting out some Swedish songbooks, as will appear in the report of the bishop's agent for that country. Brother Muceus is right in so far as having received from that collection seventy-five dollars for the *Banner*, but the entire amount obtained was one hundred dollars.

As the money was intrusted to my care, I desire to make this explanation. H. N. HANSEN.

DÁTTO, ARKANSAS, April 2, 1914.

*Editors Herald:* I am alone in the true faith here. The people here are Methodists and Missionary Baptists. I was baptized September 11, 1894, near Poplar Bluff, Missouri.

I have had many troubles and trials to pass through since then. The gospel has been a great help to me. I am thankful that I heard and obeyed the same. Brother C. O. Duncan was the first one I ever heard proclaim the angel's message. It has been nearly two years since I have heard a true sermon.

I ask an interest in the prayers of all.

SARAH GLASENER.

GRAHAMDALE, MANITOBA, April 19, 1914.

*Editors Herald:* By a letter in the HERALD last September I reached one dear Saint and one sinner. I love this glorious gospel. I loan what books and papers I have, and do what I can to interest people in the gospel.

Only to-day a noble lady and her daughter, of culture, reared in the Roman Catholic Church, tell me that they have been watching me during the whole winter, and that they have become interested in our church. They are going to Winnipeg shortly, and expect to be baptized. Still another, a highly respected young man, has been studiously investigating this glorious gospel. He has plied the writer with some very

searching inquiries. He goes to Winnipeg on the morrow. I gave him the directions to the Saints' chapel at Saint James.

Dear Saints of the Winnipeg Branch, we would like to have an elder come here in the near future.

Sister Payne, of Beloit, Wisconsin, is enroute to her new home here, which her noble husband has just established within a quarter of a mile of the railroad. We are considerable distance from the post office, but are promised a new town with a post-office to be located a mile from the Pyne home at an early date.

I hope to be worthy of recognition, and ask an interest in the prayers of the Saints. May sweet peace be unto each.

W. M. YOUNG.

SPERRY, OKLAHOMA, April 20, 1914.

*Editors Herald:* During Brother Yates' stay here the latter part of February and the first two weeks in March I was in very poor health. I prayed every night for about a week, asking the Lord to let me know if I should have Brother Yates administer to me. My eyes are very weak with ulcers, and at times I can hardly go out in the sunlight.

One morning I was told to go to prayer meeting at 2.30 and have Brother Yates administer to me. He administered and all the pain left me before I left the church. I was well for about a month, and then I began to feel bad again, and had to go to the doctor. I am feeling some better now.

I am trying to do all I can in the church work, but my eyes are so bad I can not do much. My desire is to do all I can as long as I can for the upbuilding of my dear Father's kingdom here on earth. I humbly ask the prayers of the Saints of the Prayer Union that I may receive that which I lack in doing right.

With love to all,

MRS. WILLIAM ABLES.

BLAIR, NEBRASKA, April 23, 1914.

*Editors Herald:* After weeks and months of great sorrow and loss and in the seclusion of home, perhaps I owe something to friends that are living.

Some of my people have gone into the Utah Church. Others are anxious about me, and think I may be changing my belief. I am very generous to the Utah people. They seem near to me. They fill a place in the creation of things that I do not understand, and it leaves grave doubts in my mind as to the relation that they bear to God. God alone is able to enlighten me and them.

These Utah people are very bitter against us. Elders of the Utah faith are very boastful. They claim to have cared for all the records and kept the church together, taking all the Saints to a safe place, so that Satan could not prevail against them. They usually end with, If we had not, what would have become of the church? You people did not do anything to save it.

I am not disturbed by their boasting. My vows made to God in the waters of baptism are sacred to me and time makes them more so. I know the Brighamites took everything they could get their hands on, even while the church was in its mourning, and they never gave anything back. They did not stop to mourn at all. They mutilated the blessed records, changed the ordinances, and obtained revelations supposed to be from the Lord, but in direct opposition to other divine revelations already given to the church of Christ. I do not think I will trade a certain thing for a very uncertain thing, however great the uncertain thing may be to look at.

Let us hold fast the faith our fathers have cherished. If any have lost the way, let them turn themselves about and ask

for the old, old path, not the broad, beaten track of the world, easy to see and easy to travel; but the straight and narrow way that leadeth to life. The Spirit and the bride say, Come and drink of the water of life freely. Along this narrow path we may find some thorns and some pebbles, but all is not hardships. There are very bright and happy hours along the way. We must, however, drink of the same cup with the Savior to be counted worthy to live with him.

The gospel remains unchanged. Religion, pure and undefiled, may yet be found upon the earth. The pure gospel must be preached. New perils threaten us, but under the enlightenment of the Spirit let us move along in our sacred work. A mansion awaits the faithful, and the pure in heart will inherit the earth. There is no reason why we each of us can not be both. Though a widow with two children, I wish to do my part. My home is 310 State Street. Saints are welcome.

Your sister,

MARY A. CARTER.

LANSING, MICHIGAN, May 15, 1914.

*Editors Herald:* As one of the missionaries appointed to labor in Southern Michigan and Northern Indiana, I wish to say that the missionaries appreciate very much having the Saints in the field where they labor, especially the isolated ones, cooperate with them in making new openings, and in preaching where there are old ones, when it is thought advisable.

If the Saints know of places anywhere in this district where missionary work is needed, please write the undersigned at 1227 West Lenawee Street, Lansing, Michigan. We will do the best we can to respond to all calls made upon us.

Fraternally yours,

J. D. STEAD.

FAIRVIEW, MONTANA.

*Editors Herald:* Having been appointed by General Conference to labor in Eastern Montana, I take this means of asking all the Saints who wish any preaching in their locality to address me at Fairview, Montana.

In my travels I often find Saints who would like to have the elders come, but they think their accommodations are not good enough. Now, dear Saints, do not let this hinder you.

This gospel must be preached in all the world for a witness, so the more we labor to this end the sooner our dear Lord will be with us.

Yours in the gospel,

R. NEWBY.

BESWICK, MANCHESTER, ENGLAND.

*Editors Herald:* In our district on Wednesday, April 15, we had a farewell meeting to say good-bye to our Brother Weate who has left England for America. Our brother has been a member of the church for over twenty years. He is an elder and has just vacated the offices of district president, district superintendent of Sunday school, and district president of Religio, of which he was first president in our country. He goes to his wife, three sons and one daughter, and leaves one daughter, Sister Schofield, wife of Brother James Schofield.

We had a pleasant evening together, during which words of consolation were spoken by several of the brethren, including our mission president, W. H. Greenwood, district president, J. W. Taylor, superintendent of Sunday school, W. R. Armstrong, president of Religio, E. Maloney, and Brother J. Bailey. In the course of the evening, Brother J. W. Taylor on behalf of the district presented him with a gold mounted

fountain pen as a token of our esteem, love and remembrance. Brethren W. R. Armstrong and E. Maloney presented him on behalf of the district Sunday school and Religio societies with a traveling rug.

Our brother will be sadly missed by the younger portion of the church among whom he has labored mostly. We all wish him Godspeed, and pray that our eternal Father will guide him and watch over him on his long journey. As we sorrow because of our loss, there are those who will rejoice at meeting again with one they love. The prayer of the entire district is for our brother's safe arrival on the other side of the water.

Your brother,

4 PARCEL STREET.

H. BARRINGTON.

YEOMANS, SASKATCHEWAN, May 1, 1914.

*Editors Herald:* We have held services all winter at Radville. We have had very interesting normal class, Religio, Sunday school and preaching, in all of which we felt the good Spirit with us. Much good has resulted, as is always the case when two or three meet in the name of the Lord. We hope to hold services at Greatwest Schoolhouse this summer.

We pray that the Lord may be with his children. Some have moved from the branch. We pray God's Spirit will be with us to such an extent that those who remain may accomplish much good.

Sometimes we think we have discouragements, but we must know God works in a mysterious way his wonders to perform. We thank God for leading us to this country. I saw in a dream this land before I beheld it with my natural eye. When we came here there were no Saints nearer than fifty miles. We soon called Brother Alvin Knisley. He was the first. He was here last summer to visit old camping grounds. We now have several branches and a district.

Most if not all are contemplating removing to Zion when God sees fit to grant opportunity. We all firmly believe this to be near the hastening time.

May God grant us the Spirit to abide the celestial law, that we may abide his celestial glory, is my prayer.

FLORENCE TOOVEY.

## News from Missions

### Society Islands

We are pleased to again write a few lines in regard to the work of the Master in the South Sea Islands. Prior to our trip to the island of Kaukura, two hundred miles from Tahiti, where our conference convened this year, we printed one thousand Sunday school books for adults and five hundred for children, also bound about two hundred volumes of our monthly mission paper into year books for the year 1913.

On March 20, Brother Savage and the writer together with seventy-three natives left Papeete upon a small French steamer called *Saint Francis*, bound for Kaukura. We stopped at two islands on our way. At Makatea about thirty-three Saints boarded the steamer for Kaukura, and at Rairoa about thirty more came aboard, and when we reached Kaukura the steamer landed over one hundred and thirty Saints for the annual mission conference. We arrived in Kaukura on March 23. Between that time and April 1, representatives from most of the branches of the mission arrived.

Beyond question this was the largest gathering of the Saints the writer has been privileged to witness since his arrival here, and was said by the natives to have been the largest conference in this mission since before the great tidal waves and storms of 1903 and 1906. The Sunday school and the Religio conventions preceded the conference.

One of the impressive features during one of the Sunday school and Religio programs was a song composed and sung by the Saints of the island of Amanu, concerning the death of Brother Lake, which manifested their great respect for him who now lies under the waiting cocoanut palms on that lonely island. As a token of their respect of our brother, several of the natives have expressed a desire to build a monument in memory of him upon the hill of Tiona in Tahiti.

On April 4, the new chapel in Kaubura was dedicated. The committee in charge of the dedicational services reported that there were one thousand and fifty-seven people there at the time of the dedication. These services passed off smoothly, and unity seemed to prevail among all. The new chapel is a well-built structure, very neat, and a credit to the island of Kaukura as well as to our church in this mission.

Immediately following these services a great feast was observed. Fifty or more hogs had been roasted in the native ovens and were laid out upon the ground in front of the native assembly house. These were distributed among representatives of the various branches, several hundred loaves of bread, together with other food. It was a great sight to see so many hogs baked whole, and spread out upon the ground. A special table was prepared in the center of the native assembly house at which the governor of the Tuamotuan Islands, a Frenchman, highly respected by the natives, also other Frenchmen were seated with Brother Savage and the writer.

During our stay there the governor expressed his great pleasure in the fact that no trouble of any kind had arisen, and that he had seen no one intoxicated. He commented upon this as a record for such a large gathering of natives.

The conference began on Monday, April 6. Short prayer meetings were held every morning before business sessions, which began at eight o'clock. The writer and Brother Savage were selected to preside over the conference. Brother Savage was also chosen as foreign secretary. In his report will be found all of the important minutes of the conference. Unity because of the fact that our brethren who had lately been rebaptized into the church were there, and their voices were again heard in conference, which made our hearts rejoice beyond expression. There were two sides to many of the questions considered by the conference; when put to a vote, however, said questions were unanimously settled.

We trust that the Lord will greatly bless this mission and that the activity in church work the present year may equal that of last year. I was informed by the Utah Church officials here that they baptized from twenty to thirty members during the past year, with from ten to thirteen American missionaries in the field, while the Reorganized Church with only two foreign missionaries in the field during the whole year, baptized over two hundred and twenty into the church. We were assisted, however, during the past year by Brethren Pitt, Griffiths, and Miller, who spent about two months here.

That Zion's interests may be advanced in all nations is the prayer of your brother and Christ's servant,

PAPEETE, TAHITI, May 2, 1914.

J. CHAS. MAY.

[The letter of Brother H. W. Savage, referred to in the above letter of Brother May, will appear in the HERALD of next week.—EDITORS.]

I can not always see the way that leads to heights above;  
I sometimes quite forget he leads me on with hands of love,  
But yet I know the path must lead me to Immanuel's land,  
And when I reach life's summit I shall know and understand.

—O. P. Wiles.

## Miscellaneous Department

### Pastoral

To the Saints and Friends in Mission Number 1, Comprising Iowa, Nebraska, Minnesota, North and South Dakota, Saskatchewan, Manitoba, and Alberta; Greeting: It has pleased the powers appointing to return me to your mission for the conference year. I am thankful to my heavenly Father for his power and love so wonderfully manifested throughout the mission during the year that has just passed.

There have doubtless been times in the experience of many, when discouragements have met us in the way and threatened our peace; but notwithstanding these experiences, it is indeed gratifying to know that under these conditions when we have taken God unreservedly into our confidence the needed strength has been supplied, and good has resulted therefrom. These assurances should comfort and cause us to know that God is with Israel and his cause will ultimately triumph.

In harmony with conference appointments the following will be observed:

Lamoni Stake: J. R. Lambert of the patriarchate will minister to the Saints as far as his health will permit. Eli Hayer will labor as he has in the past. M. M. Turpen will be placed in Appanoose County, with Centerville as an objective point, with the suggestion that he be chosen president of the branch. J. F. Mintun will labor as missionary in the stake, particularly the eastern part; while Columbus Scott does similar work in the western part and the counties in Missouri.

Fremont: Patriarch C. E. Butterworth after July 1 will arrange to minister in his office and calling both in Fremont and Southern Nebraska districts. Edward Rannie in Fremont District, with whom will be associated H. N. Pierce, the latter to do work in Southern Nebraska District when advisable.

Pottawattamie: Joshua Carlile and E. F. Robertson will labor here, with the understanding that Brother Robertson shall devote the greater part of his time in Council Bluffs and the immediate vicinity, and that Brother Carlile, when expedient to protect the interests in the eastern part of the district, will arrange for Adair and Cass counties the best we can with our present force.

Little Sioux: Alma Booker to labor in Sioux City and vicinity, William E. Haden in Harrison and Monona counties.

Des Moines: J. M. Baker, the city of Des Moines. J. L. Parker and David J. Williams will work together during the summer months northeast of Des Moines, while E. E. Long gives attention to Polk, Boone, and counties north. In connection with the above instruction will suggest that those appointed to labor in Des Moines District confer with president of district, O. Salisbury. I deem this wise because of his extended acquaintance with the district and its needs.

Gallands Grove: C. J. Hunt will labor as he feels directed. J. B. Wildermuth and David R. Chambers will do missionary work as the interest may develop. Will advise more particularly later.

Eastern Iowa: Albert Welch will be associated with L. G. Holloway in the early part of the season. Daniel T. Williams will also labor in this district; and will ask that he keep in touch with minister in charge.

Nauvoo: Gomer R. Wells in Burlington and vicinity. C. E. Harpe, E. B. Morgan and James McKiernan are familiar with the needs of the district, and will therefore labor accordingly. More particular instructions will be given after I reach the district.

Southern Nebraska: W. M. Self will receive assistance from H. N. Pierce.

Northeastern Nebraska: Paul N. Craig in the city of Omaha, and to render such service as the branch requires, likewise to provide for new openings and missions in the city. William Shakespeare and Alvin Knisley will labor separately throughout the district. Will suggest that Brother Shakespeare confer with Brother M. A. Peterson, president of district.

Central Nebraska and South Dakota: Levi Gamet, J. F. Grimes, O. R. Miller and J. W. Smith; J. W. Smith to labor more particularly in South Dakota and to receive assistance from J. F. Grimes and O. R. Miller when thought advisable.

Western Nebraska and Black Hills: R. Etzenhouser to continue as in the past. O. B. Thomas and C. W. Prettyman to associate in tent work as possible.

North Dakota: The missionaries will continue as in the past, as they are familiar with the needs. Brother J. W. Peterson will confer with William Sparling.

Minnesota: Brother B. S. Lambkin will continue as in the past. L. E. Hills who has been appointed to Minnesota will

labor in Minneapolis until the reunion in June, where more specific instructions will be issued.

Saskatchewan: J. J. Cornish to labor as in the past. Birch Whiting may continue as before. Those who are just entering the active service, J. A. Beckman, Elwyn R. Davis, and Horace Darby, will confer with Thomas J. Jordan, president of district.

J. A. Dowker will be associated with Nelson Wilson in Winnipeg and vicinity.

Alberta: I deem it wise that Daniel Macgregor give as much time as possible to Edmonton and Calgary and the near-by branches, William Osler to proceed as in the past. Brother Fred Gregory may labor as heretofore, giving his attention more particularly to that part of Alberta adjoining Saskatchewan.

In connection with the foregoing I have to say that I will be pleased to receive information from time to time relative to the needs of the field, so that we may cooperate in our procedure, that good may result and the design of our Master be accomplished.

Do not forget to report promptly at the appointed dates—July 1, October 1, January 1, March 1. I will be glad at any time to give such help and encouragement as may be necessary for the onward course of the great work of Christ. Trusting that we may work together in the Spirit of our Master, I am,

Yours in bonds,

JAMES A. GILLEN,  
Minister in General Charge.

### Conference Notices

Eastern Iowa will convene June 13 and 14, at Davenport, Iowa, in Saints' church, corner Oxford and Grand avenues. Take Oakdale car to corner Grand Avenue and Henry Street, walk two blocks north. Election of officers. Melvin Gray, secretary.

Spokane will convene June 27, at 10 a. m., in Saints chapel, Spokane, corner Smith Street and Third Avenue. Reports should reach secretary not later than May 22. Time set for conference has been changed in order to have Apostle Peter Anderson with us. Missionaries will also be in attendance. Sunday school convention meets evening previous: W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

North Dakota will meet at Logan, North Dakota, June 24. This will be in the middle of the reunion and will give every one a chance to attend. J. W. Darling, secretary, Thorne, North Dakota.

Alabama will convene with Flat Rock Branch, June 13. G. W. Miniard, secretary.

Eastern Michigan will convene at Port Huron, Michigan, at 10 a. m., June 27. Local brethren send reports by June 20. William M. Grice, president.

Little Sioux will meet at Magnolia, June 6 and 7. James D. Stuart.

### Convention Notices

Des Moines Sunday school will meet at Runnells, Iowa, June 5. Pearl Shannon, secretary.

New York Sunday school will convene at 10 a. m., June 13, just prior to district conference. Mary Lewis Mesle, secretary.

Mobile Sunday school and Religio will convene at Vancleave, Mississippi, June 5, at 9 a. m. A. E. Warr, superintendent.

Nauvoo Sunday school will meet at Ottumwa, Iowa, June 5, at 10 a. m. Mrs. Clara Laubscher, secretary, 1336 Garnet Street, Burlington, Iowa.

Kewanee Sunday school and Religio will meet in joint session, May 29, at 2 p. m., Peoria, Illinois. Marjorie B. Holmes, secretary.

Northeastern Illinois Sunday school to convene at Mission, June 5, 2.30 p. m., will be for development and education; subjects: The normal, The art of questioning, The mission of teaching, etc. Round table. C. B. Hartshorn.

### Reunion Notices

Northern Wisconsin will convene June 26 to July 6, at Saints' reunion park, Chetek, Wisconsin. Definite arrangements for speakers have not been completed. We shall have a patriarch with us. Bring songbooks, bedding and ticks; straw will be furnished free. Tents: 10 by 12, \$1.75; 12 by 14, \$2.25; solid floor for tents 50 cents extra. Order tents early and state if floors are wanted, as we have only a limited number on hand and may have to make more. Those

coming for a few days only and wishing not to bring luggage will be provided tent and bed for 25 cents per day. Meals 15 cents, children under twelve years, half price. Leroy Colbert, secretary.

North Dakota reunion will be held at Logan, North Dakota, beginning June 19, holding over two Sundays. Logan is nine miles south of Minot, on the Soo Railroad. Those coming over the Great Northern change at Minot. Arrangements will be made for serving meals. There is a fine grove for camping. All bring tents who can. James A. Gillen will attend. We are expecting J. W. Wight, or some other of the patriarchs, with the state missionary force. J. W. Darling, for committee, Thorne, North Dakota.

### Needs of Children's Home

#### STATEMENT AND NEEDS.

"And the storehouse shall be kept by the consecrations of the church that widows and orphans shall be provided for, as also the poor."—Doctrine and Covenants 82: 2.

We are desirous that the financial policy of the Children's Home may be in harmony with that of the church. Consecrations of the church are made to the bishops of the church who are the ones to care for such consecrations and disburse properties and means according to needs.

The trustees for the Children's Home have selected as their treasurer a bishop who is duly authorized under the law to receipt for contributions made the home. It is further the business of the bishop who has this specific work in hand to inquire into the needs of the home and supply from the funds which come into his hands for the benefit of the home. We make these statements to indicate to the Saints the disposition of the management of the home to keep in line with the spirit, as well as the letter of the law, governing the temporalities of the church.

The treasurer informs us that there is not sufficient funds at his disposal to supply the needs of the home without running it in debt. *The home must not be run in debt*, and to keep out and at the same time permit the home to continue its mission requires that the friends of the home make special offerings and consecrations to the institution. This should be a continuous effort each month. The necessity exists for a greater response along the line of special donation of offerings to the home. The question to you individually is, What can I do now? Send your donations to the home of Bishop Joseph Roberts, Lamoni, Iowa, and you will be duly receipted.

HEMAN C. SMITH, *President.*  
OSCAR ANDERSON, *Secretary.*  
JOSEPH ROBERTS, *Treasurer.*  
*Executive Committee.*

### Mistake in Address

In a late HERALD, in pastoral of Brother Sheehy, a mistake was made in giving my address, which instead of 5618 should have been 3632 Evanston Avenue, Seattle, Washington. William Johnson.

### Notice of Appointment

Notice is hereby given of the appointment of G. W. Talley to labor in the Southern Michigan and Northern Indiana District, self-sustaining, for four months, ending September 15, 1914.

FREDERICK M. SMITH, *Secretary Presidency.*  
J. F. CURTIS, *Missionary in Charge.*

INDEPENDENCE, MISSOURI, May 14, 1914.

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### Died

BABER.—Mary M. Hammond was born July 3, 1855, at Blanchardville, Wisconsin; died April 24, 1914, at Dow City, Iowa. She married Richard T. Baber, October 24, 1871. To them were born ten children, four having preceded her to the other side. She leaves husband, six children, one brother, two sisters. She was baptized April 21, 1872, and remained faithful during life. Her summons came quickly, but she was ready.

GREEN.—John H. Green was born at Nortonville, California, August 13, 1876; died at his home in Sacramento, California, March 31, 1914. He married Elizabeth Boyle, June 18, 1909. To them were born a daughter and son. He did not belong to the church, but was an honest, upright man, beloved by all who knew him. The Masonic Lodge took charge of funeral; interment in East Lawn Cemetery. Beside wife and children, he leaves mother, two brothers, W. A. of Sacramento, and J. C. of Portland, Oregon, two sisters living in Sacramento, Sisters M. A. Hook and S. C. Dawson.

GLORE.—At Kansas City, Missouri, May 15, 1914, Sister Sarah Alice Glore, eldest daughter of Brother and Sister George W. Roach, aged 29 years lacking 4 days. She was born in Delphi, Carroll County, Indiana, May 19, 1885; was baptized in Independence, Missouri, May 10, 1903, by H. O. Smith, November 21, 1910; she married Mr. John R. Glore, of Kansas City, in which city she has since resided. She is survived by husband, parents, one sister, Alta Burniece, now Mrs. Ralph Barnard. She was of a retiring, industrious disposition, and her early demise is regretted by all who knew her. Funeral from Saints' church, Independence, May 17, sermon by W. H. Garrett, interment in Mount Washington Cemetery.

THOMPSON.—At Independence, Missouri, May 8, 1914, Dorothy Alberta, second daughter of Brother George F. and Sister Samantha Thompson, aged 7 years 1 month, 8 days. She leaves parents, two sisters, three brothers, with other relatives. Funeral from Stone Church, May 10; sermon by W. H. Garrett, interment in Mound Grove Cemetery.

### THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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### Book Reviews

**THE STORY OF MORMONISM.**—This is the title of a book recently published by the *Deseret News*, Salt Lake City, Utah. The author is Doctor James E. Talmage, B. Sc., F. R. S. The book is divided into two parts, the first being devoted to the story of Mormonism, and the second to the philosophy of Mormonism. Several pages in the first part are devoted to celestial marriage and the inception of plural marriage. The book of course is written from the standpoint of the Utah Mormon Church.

**UNIVERSITY SERMONS.**—This volume contains a series of sermons by Henry Sloane Coffin, minister in Madison Avenue Presbyterian Church, and associate professor in Union Theo-

logical Seminary, New York City. Published by Yale University Press, New Haven, Connecticut, price \$1.50. The subjects taken up include, Three stages in religious experience; the finality of Jesus; the claims of the church upon Christians; the religious finality; a Christian thought of God; the reality of God; religion, a load or a lift. These discourses were delivered in the chapels of Yale, Harvard, Princeton, Columbia, Brown, New York and Chicago universities; also Williams, Dartmouth, Wellesley, Vassar, and Mount Holyoke colleges. They contain some very excellent thought and will be of interest to those who care to get in touch with contemporary religious thought in theological circles of the institutions of higher learning.

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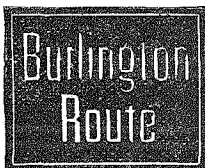
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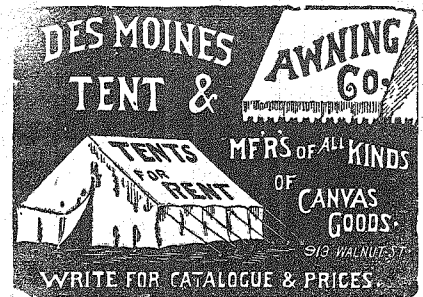
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Entered as second-class matter at Lamoni, Iowa, post office.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JUNE 3, 1914

NUMBER 22

## Editorial

### NOTES ON THE BOOK OF GENESIS---PART II MAN'S PLACE IN THE WORLD

In the preceding number we developed the fact that the book of Genesis is supported by science in its declaration affirming the presence of creative power in the beginning.

The next great proposition noted is the place assigned to man in the physical universe.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—Genesis 1:28.

It was given to man to multiply and replenish the earth, to subdue and have dominion. Though inferior in size and strength to many of the animals, and poorly endowed by physical equipment to meet them in combat, man has fought his way upward to supremacy and dominion in a physical sense; though it is too true in many instances that it is a dominion based on fear.

Most animals have their natural habitat, more or less restricted in area; but man makes his home in arctic and tropic regions alike, and fills the whole earth with his commerce and activity.

When we consider the comparatively primitive condition of man at the time when these words were written, so long ago, in the age of the hand pruning hook and the threshing floor, we realize that their greatest fulfillment has come since then. They were in a large measure prophetic even at the time when written by Moses, and of course much more so when first uttered. Since then man has subdued oceans and made them the highways of his commerce; he has overrun continents and made them his gardens; he has not only extended his dominion over animal and plant life, but over the forces of nature as well; he has chained steam and electricity and gasoline; and now on great wings threads the upper realms of ethereal air. He kills the tiger in battle; flies higher and faster than the eagle; outruns the antelope upon the plains; sports with leviathan in the great deep.

Yes, he even weighs and analyzes the planets and maps the course of the wandering stars.

His preeminent dominion in mundane affairs is evident alike to those who hold to the ancient traditions and to the modern school that holds to the idea that man came up to his present state through "hap and hazard," as is set forth in William Watson's poem:

In cave and bosky dene  
Of old there crept and ran  
The gibbering form obscene  
That was and was not man.  
The desert beasts went by  
In fairer covering clad;  
More speculative eye  
The couchant lion had,  
And goodlier speech the birds, than we when we began.  
A soul so long deferred  
In his blind brain he bore,  
It might have slept unstirred  
Ten million noontides more.  
Yea, round him darkness might  
Till now her folds have drawn,  
O'er that enormous night  
So casual came the dawn,  
Such hues of hap and hazard Man's Emergence wore!

### MAN'S MORAL STATUS

But alas, though man has obtained dominion to a large extent over the animal world and over the forces of nature, he has never yet obtained complete dominion over his own moral nature (excepting of course in individual cases which are the exceptions that most dramatically prove and demonstrate the rule).

And yet his happiness and ultimate success depend upon such conquest of self. And right here appears the next great proposition of Genesis. Man was given many privileges, blessings, and opportunities, but there was one thing that he was told that he must not do on penalty of death. The narrative of the garden and the tree of the knowledge of good and evil from which he was not to eat is considered historical by some, by others it is regarded as allegorical, while still others suggest that it may be both historical and allegorical.

The lesson is the thing we must not overlook. The prohibition was there; though probably the injunction was more in the nature of a warning than pro-

hibitive or negative legislation. Man was morally bound to rule his own spirit and obey, or suffer the consequences. He chose to violate the moral obligation or law, and suffered the penalty.

He still finds many blessings and privileges to be freely enjoyed, with certain laws also in force requiring him to be abstinent, temperate, and moral. He still chooses to violate the natural and divine restrictive laws and as a result the curse comes upon him and his garden of Eden is ruined. He can not redeem himself.

The logic of Genesis is repeated every day. On this point we quote from a sermon by the Dean of Canterbury, Reverend Henry Wace:

From this statement of man's worldly destiny, observe how the sacred writer or compiler passes at once with unerring instinct to the one point on which the fulfillment of that destiny depends—I mean to man's moral position. He describes man as placed in a world full of all manner of trees, pleasant to the sight and good for food, the tree of life also in the midst of the garden. Men are bidden to use them all, subject to one condition—a moral obligation laid upon them by their Creator to abstain from certain enjoyments which are allegorically described as the knowledge of good and evil. So it is this day. Every child starts in the world amidst a paradise of things pleasant and good; but the first thing it has to learn is that it is under a moral obligation to abstain from some of those pleasures; and if a man indulges in them his higher life, his real life, will be destroyed. He will find a curse attaching itself to all his work and all the results of his labors. The first great lesson, in short, that a man has to learn is that his material happiness entirely depends on his recognition of his moral obligations, and his obedience to that voice of his conscience which is the voice of God. A great nation and a great city like this may have in it all things that are pleasant to the sight and good for food, mental and physical, but history bears witness in the loudest tones that they will all turn to dust in our mouth—"vanity of vanities"—unless they are used under that sense of moral restraint which the divine voice has impressed upon them.—Christian Apologetics, pp. 33, 34.

#### THE FALL

The question of the fall of man occupies a prominent place in Christian theology. That fall necessitated the advent of Jesus Christ and his life, death and labor among men to redeem them from sin and death.

The idea that man actually fell is challenged by many liberal thinkers. It has no place in their theology or philosophy; consequently they see no need for redemption or regeneration. Reasoning from their viewpoint the mission of Christ is shorn of its glory and robbed of its meaning.

Yet to us the fall of man is a self-evident fact. We have but to keep our eyes open to see evidences of it every day and all around. The possibilities of human nature are revealed in the good and the great,—Jesus Christ, Abraham Lincoln, Gladstone, and thousands of others strong and good and upright.

Humanity in the mass and as individuals is living far below the level of human possibilities as shown

by those characters. But there is another and more startling comparison. To say that man has in many instances fallen to the level of the beasts would be bad enough; as Swinburne said, "Light loves make beasts of men"; but alas we can not stop there, for individuals, cities, nations have fallen below the level of beasts.

We quote from James Foster Scott, B. A. (Yale), M. D., C. M. (Edinburgh University), in *The Sexual Instinct, its Uses and Dangers as Affecting Heredity and Morals*:

By sinking to a depth of infamy far below the level of any examples to be found among the brutes, the unchaste members of the human family have transmitted the filthy venereal diseases through the ages, while the lower animals are exempt.—P. 83.

Lascivious gratification of sensual desire, which transgresses natural laws and actually aims to violate them, is a marked perversion which places those who indulge in it in a class by themselves below the level of the brutes.—P. 138.

The brutes are far purer in their desires and cleaner in their methods than the lewder part of humanity.—P. 79.

Thus if we grant that man was created in the image of God and only a little lower than the angels and crowned with glory and honor, we are filled with horror at the depth to which he has degraded himself. While if we admit that he came into existence through the animals by processes of evolution and started on a level with them, still there is evidence of his moral fall. For passing by all other moral issues and mentioning this one only, that of sexual morality, one vital and fundamental in importance, we observe to our shame and sorrow that man has descended to depths of debauchery, filth, and venery never dreamed of by the brutes, and as a result whole communities and nations have perished from the face of the earth and the very existence of the race itself is threatened.

In this connection we think of Sodom, Pompeii, Cairo, and cities of the orient, but we need not go so far afield or so far back in history; the evil is here and now, in the occident, and in the twentieth century.

The fall of man is a self-evident *fact*. The redemption of man is a self-evident *necessity*. Civilization and education are not sufficient to redeem man (unless we include, under the term education, gospel education). These evils flourish and attain their worst forms in advanced civilizations, and affect school and college centers and the circles of the wealthy, educated, and so-called refined and cultured.

The mission of Christ to earth with a plan of redemption, reconciliation, and regeneration was based on an actually existing necessity. That necessity is yet evident, and should be as clearly discerned by philosophy and science as it is by theology.

ELBERT A. SMITH.

(To be concluded.)

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## THE INDIAN AND LIQUOR

Commissioner Cato Sells recently issued a letter to each of the six thousand employees of the United States in the Indian service, in which he discussed the evil effects of alcohol among the Indians. He said in part:

I believe that the greatest present menace to the American Indian is whisky. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined.

If I say nothing more to you that leaves an impression, let it be this one thought: Let us save the American Indian from the curse of whisky.

We have a force of men engaged in the suppression of the liquor traffic. That is their special business. But it is my business and it is your business to do everything we can, without injecting ourselves offensively into the work of others or assuming a duty that is not properly ours, to create an atmosphere and suggest conditions that will be helpful in this respect, and, above all, to be a personal object-lesson inviting the Indian to banish liquor, rather than to be guilty of anything that may cause him to look upon one of us as a justification for doing that which leads him to the destruction caused by the use of whisky.

Commenting on this letter, the *Des Moines (Iowa) Capital*, for March 27, says:

The foulest blots upon civilization are those which tell of the manner in which so-called Christian nations have permitted the sale of liquor and opium to races and tribes of people which had no knowledge concerning its proper use.

England doping the orientals with opium and America saturating the aboriginal occidentals with whisky are two spectacles of the manner in which commercialism has been permitted to keep genuine moral sentiment in the background.

The Indians of America are the wards of this Nation. They are deserving of the best treatment and care of which modern enlightenment is capable. The Indian has enough handicaps to overcome in the way of racial and other prejudicial obstacles to his advancement, without being exploited in the interest of commercial greed.

It is fitting that there should arise among the men in the administration of the Nation those who seek to recall the Government from the laxness of the past in the matter of allowing the Indian to be debauched with liquor furnished out of the greed of the white man for gain. It is well that the press rally to the support of such men. It is to be hoped that the Government and its employees will make amends for what has been allowed in the past, wherever and whenever such is possible.

Latter Day Saints can unreservedly lend influence to the wholesome sentiment expressed by Commissioner Sells and the *Des Moines Capital*, since the constitutional teaching of the church is that liquors, in any form, are not good for man, be he red or white, civilized or uncivilized, wards of a superior people, or those unto whom the well-being of an inferior race has been committed.

J. F. GARVER.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**IRISH HOME RULE.**—For the third time in as many sessions of the English Parliament, the House of Commons has passed the Irish Home Rule Bill, and the same becomes law independently of any action by the Lords. This bill was finally passed on May 25, by a vote of three hundred and fifty-one to two hundred and seventy-four. Certain amendments, the nature of which were not announced, have been prepared by the victors, and the submission of which to the House of Commons is promised. It is hoped that these amendments will be acceptable to the opposition, and helpful in maintaining order and peace in Ulster.

**SINGER IN SUIT.**—Homer Rodeheaver, choir director for "Billy" Sunday, is made defendant in a fifty-thousand-dollar breach of promise suit brought by Miss Georgia W. Jay, of Chicago, who represented that in breaking off their engagement of three years, Rodeheaver gave as the reason that his career in winning souls was more worthy than their betrothal and marriage.

**FOR UNIFORM DIVORCE.**—The general assembly of the Presbyterian Church of America on May 28 in session at Chicago passed a resolution favoring action leading to uniform divorce laws in the various States.

**UNITED STATES AND MEXICO.**—It is stated by the press that the mediation parley at Niagara Falls has developed the following plan for settlement of the Mexican difficulty: A provisional government to conform to the Mexican constitution, consisting of a provisional president and four cabinet members, all appointive. General Huerta would, if the plan were carried into effect, resign, and the Secretary of State under the constitution would automatically succeed him. The provisional government would then put electoral reform measures into force and arrange for the election of a permanent president. Under this arrangement the United States would be expected to back up the new government with moral and active support and formal recognition. Vera Cruz would be evacuated, at which time salutes would be exchanged. So much for the United States and Huerta. But the Constitutionists are to be reckoned with in any event of mediation. Latest reports state that General Carranza has requested that Constitutionalist representatives be allowed to participate in the deliberations at Niagara Falls. All parties express themselves as hopeful of the final outcome.

**SAD DISASTER.**—On the morning of May 30, shortly before the break of day, and within fifteen minutes after being struck by the Danish collier, *Storstad*, heavily loaded and bound for Quebec, the *Empress*

of Ireland, en route from Quebec to Liverpool, went down in the Saint Lawrence River in the vicinity of Father Point, nine hundred and sixty-four of the one thousand three hundred and sixty-seven passengers, and two hundred and two of the crew of four hundred and thirteen being lost. The collision occurred in a heavy fog as the *Empress* lay with engine quiet and her officers taking every precaution to avoid a collision with the *Storstad*, the vessels having shortly before the fog sighted and signalled each other. Rescue crafts reached the scene soon after the call for help from the *Empress* wireless operator, and with the *Storstad* joined in the work of recovering survivors from the icy water. The sinking of the *Empress* followed so soon after the collision that boats could not be lowered, nor could passengers have entered them if lowered. This disaster saddens the entire world.

**KIDNAP CLERGYMAN.**—Reverend Louis R. Patmont, a prohibition advocate, kidnaped at Westville, Illinois, on March 31, was found in an abandoned house near Columbia, Illinois, May 23, bound, and rescued by laborers only after chewing a gag in pieces and calling for help. Reverend Patmont says that on returning from a "dry" meeting at Westville he was overpowered, tied and gagged, and taken to a cellar some miles away, where he was confined until two days before being taken to the building where found. He adds that his kidnapers on leaving him at the house where found threatened to return and burn the place. Reverend Patmont states that he can identify his captors. He charges that they were in league with saloon and liquor men, for whom they acted. An investigation is pending.

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### NOTES AND COMMENTS

**ADVANTAGEOUS ARTICLE.**—At the request of an editor of the *London (Canada) Advertiser*, Brother Owen W. Cambridge of that city some time ago prepared an article for the *Advertiser* setting forth the rise of the latter-day work, the coming forth of the Book of Mormon, the persecution and martyrdom, the departure of Utah, the work of the Reorganization, etc., together with a brief epitome of the faith. A comprehensive history of the London Branch is given, and a cut of the London church accompanies the article. This writeup has a prominent place in the *Advertiser*, and should be advantageous to the work.

**PITTSBURG SAINTS AND ANTI-MORMONISM.**—The Saints of Pittsburg, Pennsylvania, have shown alertness and most excellent management in the way in which they have brought about cooperation between representatives of the anti-"Mormon" crusade and themselves. Doctor James S. Martin, general super-

intendent of the National Reform Association, and general director of the crusade against the evils of the Utah Church, was announced to lecture in the Saints' church, Realty and Tonapah avenues, Beechview, May 17, on the subject, "The menace of the Utah Mormon Church." This effort was extensively advertised by handbills distributed in the residence districts, posters on poles, in display windows, and on street cars, announcements in the papers, etc. The handbills distributed by our people included the following:

Our Christian neighbors are invited to hear this able speaker, assisted by other prominent men, and to cooperate with us in the adoption of a resolution protesting against the abominable doctrine of polygamy, and to urge national legislation against its practice in the United States. The Beechview congregation is not connected in any way whatever with the Utah Mormon Church. We have consistently opposed their pernicious doctrines for over fifty-three years with all our might, mind and strength, and since the year 1861 have sustained in the State of Utah and elsewhere an aggressive missionary campaign against the evil doctrines of that church. We stand for social purity in the home and a righteous church.

**MISREPRESENTATION TURNED TO GOOD.**—In willingness to correct misleading statements and misrepresentations previously appearing in both, the *Haverhill Evening Gazette*, March 13, and the *Haverhill Herald*, March 14, Haverhill, Massachusetts, published articles by Elder William Anderson, at that time laboring in the city. These papers had in reporting the meetings of Brother Anderson referred to our people as of the Utah Church. Brother Anderson in his article gives a brief history of the latter-day movement, including the Utah apostasy. Attention is called to our work at Haverhill, and altogether the incident, as reported by Sister Susie Hayer Jordan has worked to the good of our cause.

**ONLY SAFE COURSE.**—In an address to the graduates of the naval academy, Secretary of the Navy Daniels is reported as having said:

The day was when grog was served to sailors as a part of their daily ration, but it would be impossible in our generation of better ideals and more temperate lives. The day has not yet come, however, sad to say, when excessive drinking does not now and then mar a noble character. . . . Let me say to you, my young friends, that while there are many good and true men who drink temperately, there is only one safe course for the young man who would be master of his soul, and that is to abstain from the use of intoxicating drinks. I hope I may be pardoned for saying that the saddest day in my official life was the one when I had to deny a diploma to a young man who had put to his lips that which steals away our brains.

Men are coming more and more to the wisdom of the words of the revelation to Joseph Smith, received and published in a day when alcoholics were thought to be wholesome, in which words are set forth the fact that strong drink is not good for man.

## Hymns and Poems

### Selected and Original

#### Did You?

Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue  
And the smile would have helped him battle it through.

Did you give him your hand? He was slipping down hill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road,  
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?  
Do you know what it means—just the clasp of a hand  
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?  
Why the half-suppressed sob, and the scalding tear's drip?  
Were you a brother of his when the time came of need?  
Did you offer to help him, or didn't you heed?

—*Kansas City Post.*

#### Help for the Weary

Bear ye the burden of others,  
Help them along the way,  
Where the Savior is leading  
From day to day.

Tell them the wonderful blessings  
Jesus is waiting to give;  
If we will love one another  
Soon with his love we shall live.

Be ready to lift up the fallen  
By some kind word we may speak,  
Or lending a helping hand  
To those by trials made weak.

If our trials sometimes seem greater  
Than others have to bear,  
Then let us gather the sunshine  
Of God's love by faith and prayer.

Then soon the day will be dawning,  
And many with him will be blest,  
Safe on that bright glorious morning  
In the heavenly mansion of rest.

MRS. FRED PEASLEY.

#### A Little Nearer Day by Day

Through all vicissitudes of life,  
'Mid evening's calm, or noonday strife;  
'Midst raging torrents' turbid stream,  
Or by yon mild pellucid beam,  
Grant, Lord, my wand'ring feet may stray,  
Nearer to thee, my God, this day.

Surrounded by earth's chiefest good,  
Or in the desert solitude;  
When loved ones gather from afar;  
Or, when like yon dim polar star,  
Lonely I track my silent way,  
Grant me the boon yet while I pray—  
A little nearer day by day!

I can not draw the falchion now,  
Nor speed the archer's swift-winged bow;  
Yet I may soothe some aching breast,  
Or hush some trembling child to rest;  
Thus by such silent deeds to be  
Daily a little nearer Thee!

I can not scale yon mountain height  
Nor dare the eagle's lofty flight;  
I dare not lift thy banner high,  
As those that march to victory;  
Yet I may ease the weary load  
Of some poor straggler on the road,  
Or point some lingering feet the way  
That leads to everlasting day!

And when at last, thou King supreme,  
There dawneth that last awful scene  
When stands on high the great white throne,  
Before it all mankind bowed down,  
I may not dare to draw me nigh  
That scene of august mystery,  
Yet, loving Savior grant, I pray,  
That I may see thy face that day.

No more my earth born soul aspires  
The martial camp or kindling fires,  
Where warriors armed and watchful stand,  
A noble, valiant sentry band;  
Yet I may lead some foot to stray  
Nearer, my God, to thee this day.

Lightnings and fury thunders scare  
My trembling heart, nor can I dare  
The ocean's great tempestuous deep,  
Where thousand, thousand loved ones sleep.  
Yet let my wand'ring spirit stray  
Nearer the Sheltering Rock this day.

F. R. TUBB.

#### Now I Lay Me Down To Sleep

The fire upon the hearth is low,  
And there is stillness everywhere,  
While winged spirits here and there,  
The firelight shadows muttering go,  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from the further room  
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,  
And that sweet treble in my ears,  
My thoughts go back to distant years,  
And linger with the loved ones there;  
And as I hear my child's "Amen,"  
My mother's faith comes back to me.  
Crouched at her side I seem to be,  
And mother holds my hand again.

Oh, for an hour in that dear place!  
Or, for the peace of that dear time!  
Oh, for the childish trust sublime!  
Oh, for a glimpse of mother's face!  
Yet, as the shadows round me creep,  
I do not seem to be alone—  
Magic sweet, of that treble tone,  
And "Now I lay me down to sleep."

—Eugene Field.

## Original Articles

### INSPIRATION

Webster defines *inspire* thus: To blow into or upon. To breathe into. To infuse by breathing. To infuse into the mind; as to inspire with new life. To infuse or suggest ideas or monitions supernaturally, to communicate divine instructions to the mind; as, the prophets were inspired.

We gather from these first definitions that a person may be inspired by or with various influences and substances. But this paper is to be devoted to divine inspiration and the strange mixtures and complications connected therewith; the prime object being to help draw a more correct line between the inspiration of God and the inspiration of devils who may appear as angels of light.

### PURPOSE OF DIVINE INSPIRATION

There is a spirit in man; and the inspiration of the Almighty giveth them understanding.—Elihu.

And all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—Paul.

Intellectual development is, therefore, the aim of divine inspiration.

### DO WE NEED DIVINE INSPIRATION?

A very religious man, with failing eyesight, whose wife had been a helpless invalid for many years, was supporting his family by making rails for fifty cents per hundred. He was attending meetings near Boston Mountains, where one night I discussed the subject of divine inspiration from many viewpoints. The next day this man said to me, "I don't see that we need any of these things in this enlightened age of the world." Such cases as this puzzle me.

This question actually sounds stupid when we realize how exceedingly little we know, compared with the boundless universe of things that we do not know, and without divine inspiration can never know.

A mere glimpse at the rude ignorance of the Dark Ages should convince all that divine inspiration is essential to man's development: the ghastly tortures of the inquisition; no chance to get a knowledge of the truth; no perfect pattern after which to fashion their manners; no infallible standard to be measured by or to aspire to; no guide to escort them through the bewildering maze of their own ignorance; no guard to protect their uncertain lives; no divine finger board to point the way; no Bible that they were permitted to read.

Buried beneath their everlasting confusion and uncertainty, deplorable indeed was their miserable condition! Compare the stolid condition of those dark ages with the advancement the world has made

in art, in science, in invention, and in universal knowledge since 1829, only eighty-five years since the restoration of the gospel with its gifts of inspiration, and we see at once that divine inspiration is accomplishing much for the uplift of humanity.

### MECHANISM OR WORKING PRINCIPLES

The mechanism or working principles of divine inspiration are clearly set forth in the signs that shall follow the believers, such spiritual gifts as wisdom, knowledge, faith, discernment, prophecy, casting out devils, angelic ministration, miracles, tongues and their interpretation, the gift of healing, and that most excellent of all gifts, charity, which is perfect love. In this we readily discover that divine inspiration is only another term used to convey the idea of revelations from God. In still other words these gifts are

### VARIOUS LINES OF COMMUNICATION

between God and his creatures. Men have sought out and partially developed certain methods of corresponding with each other: such as messenger boys, mail service, telegraphy, telephone, and wireless system. But these are all crude constructions compared with the inventions of heaven.

What human messenger would think of competing with angels? "Are they not all ministering spirits, sent forth to administer for them who shall be heirs of salvation?" Yes, indeed! Wireless telegraphy, with its powerful transmission of electric waves and its corresponding induction coils at various stations, is said to be the most wonderful discovery of the human family. But God had the material, the laws, and the principles in existence before they were discovered. And God is the creator of inventors, who are much superior to their inventions. The wireless, at best, is only a clumsy illustration of the divine transmission of thought waves that have always been in operation in heaven; and God has made of every normal man and woman a first-class individual receiving station; but he has made the attuning process an individual work; and just in that degree that individuals put away selfishness and develop love of truth, love of humanity, in just that proportion do they vibrate with thought waves from the great heavenly transmitter.

The mind of the inventor should at least be as receptive of thought waves as any induction coil that he can invent is of electric waves. When we, (the church as a body), make a personal application of the gospel, and develop its graces, we should not only receive the vibrations of love, or thought waves of congenial companions, but should be made conscious at all times of the transactions of the interior department of heaven, through being made one with Christ as he is one with the Father. Thus:

The earth shall be full of the knowledge of the Lord, as the waters cover the sea. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

For man will have regained his lost dominion.

Every sanctified child of God will be an individual receiver of thought waves of perfect love from all parts of the universe. All the sons and daughters of God will again have occasion to "shout for joy," because we will all see eye to eye and know even as also we are known.

Such, dear reader, are some of the blessed conditions to be brought about only through entering into partnership with Jesus in the gospel of divine inspiration: the message of peace and plenty.

#### STRANGE MIXTURES AND CONFLICTS

that so often bewilder and frighten us are all due to our faulty, degenerate, or undeveloped natures. They are not to be attributed to any weak point in the divine plan; but rather to our lack of faith in Jesus Christ as the only faultless representative of the Father's will. We have not yet developed that degree of faith that moves us into his ways. We can not reach perfection in a single step, but must grow in grace and in the knowledge of God.

And during this period of growth, this transition from our low estate to the finished product, it is our common lot to be deceived and to make mistakes. We may illustrate a few of these mistakes as follows:

First. It is possible that at times God words the message given; but in nearly all cases he simply inspires his servants with the ideas only; he makes known to them certain truths, and they are left to express them in their own clumsy language; it becomes their duty to clothe the ideas in their own imperfect, awkward, human vocabulary. And as a perfect message can not be expressed in an imperfect language, we have one key to numerous complex conditions that arise.

Second. Our traditions are sometimes stubborn things; they become very tenacious. We have been schooled from infancy in certain errors that become a part of our very natures, and we may give expression to these errors many times, not discerning that they are out of harmony with the truths made known to us by inspiration.

When Peter preached to the multitude on Pentecost he told them by the gift of inspiration that the promises of the gospel were "unto all that are afar off"; but his tradition (that the Gentiles were not to be saved) stuck so closely to him that eight years later it required a vision thrice repeated, plus a direct command by the Spirit, to convince him that he should go down to Cesarea in response to the call of Cornelius.

He knew full well that God had no respect for

Jewish ceremonies and traditions, but it was so hard for him to wean himself from them that twenty years later it became needful that Paul should withstand him to the face and preach to him a great sermon.

The higher lights of the church, as well as the membership, both in ancient and modern times have found themselves not immune to error; they lay no claim to infallibility. While it is the office work of the Spirit to guide into all truth, yet God's people in all ages have been from time to time left to their own judgment and have made mistakes.

This is said to be the only difference between the divine and the human: the former is not subject to error, while the latter is. No one realizes so keenly the constant need of the Comforter as those in the closest touch with him.

Third. There is much similarity in the methods of inspiration from various sources, so that honest, truth-loving, prayerful people have been mistaken in the source of messages received, as the following will illustrate.

A father and son were separated by many hundreds of miles when a mental message reached the father that the son was in deep trouble, and the nature of the difficulty was clearly made known. He at once wrote to the son, giving encouragement, counsel, and advice. A return letter proved that no mistake had been made. Years have passed, and the father does not yet know how the message came, whether it reached him direct from the troubled soul of his son by transmission of thought, or if indirectly through the agency of angels or other divine means.

We know that intelligent messages are received from God, as also from congenial companions. And we also know that the unanimity that Jesus required, "one with me as I am one with the Father" is necessary in order to make this possible; but we do not always know just how the message travels. The principle of life, like electricity, can not be analyzed by man.

Infinite propositions are only vaguely grasped by the finite mind.

Fourth. To-day, I was reading Griesback's translation of Acts 9:7, and I discovered the probable cause of this age old contradiction of Acts 22:9. The word for word translation reads as follows: "The and men those traveling with him, stood dumb, hearing indeed the voice, no one but seeing." Now if the last comma had been set two steps ahead, that is after the word *one*, instead of after the word *voice*, the passage would sound better, and no contradiction would have occurred. Who may know how numerous and how damaging the intricacies that have arisen from faulty punctuation of otherwise divinely inspired sentences? As an illustration

of what improper punctuation will do for a sentence, I quote by memory the following from an old grammar: Lord Palmason entered upon his head, a white hat upon his feet, a pair of white top boots in his hand, a cane upon his brow, a withering frown saying nothing. The reader may easily correct the punctuation and secure good sense.

Fifth. At times we are beset by obstacles that appear insurmountable, confronted by obstructions that are mountain high; we can see no way over or around them. The most natural thing we can do at such times is to humbly ask God for light and help; and just at the supreme moment, when the storm is sweeping us down upon its filthy torrent, and black despair settles upon us like a pall, a bright thought occurs to us, and like a drowning man catching at straws, we grasp the thought and use it vigorously, by which the crisis is met and we succeed.

How natural it is for us to believe that thought came to us by divine inspiration! Recreant indeed the one who would not give God the glory; for we know our prayer has been answered. But we do not know from what source, nor by what means; for this very thing has occurred many times with those who were not in the right. And they have been quick to use it as evidence that God was with them. Therefore, not until we know what thought is, and how thoughts originate, not until we know who is the father and transmitter of thoughts that are breathed into us, and by which we are inspired, can we hope to mount above making mistakes.

We see only a few of the less important, inanimate things of nature; but the more important, such as cohesion, attraction, ether, electricity, life, intelligence, and that still more mysterious quantity that seems to associate with intelligence and give action to life, that something that we call thought, the animate and mightier forces of nature we may not look upon. Will the good Lord help us to become better acquainted with the things we most use? Oh, how we yearn for the time when we may know also as we are known!

So we plod along, diligently applying the only principles that give us an intelligent hope of the knowledge we so much need.

Sixth. The contradiction of ages, which places all others aside, and productive of more evil than all others combined, is

#### COUNTERFEIT REVELATIONS

Not, however, being received at the present time; oh, no; for any of the quorums of the church in their order, if called to pass on those revelations would readily detect the prints of the cloven hoof. But what wonderful enchantment time doth lend! I refer to those bloodcurdling commands accepted by ancient Israel after their idolatry, polygamy, and

ravenings for blood had separated them from God. "Therefore he took Moses out of their midst and the holy priesthood also."

We refer to those revelations which ordered the massacre of thousands of innocent little children, of whom Jesus said, "Of such is the kingdom of heaven," those revelations that commanded the indiscriminate slaughter of helpless mothers, of non-combatants, the aged, and crippled, "of all that breathed." These documents were compiled into the nation's history by the scribes; they were said to have been given by the Lord God of Israel.

These historical records were preserved and during the Dark Ages they were canonized by Catholic priests and pontiffs; thus they became a part of our Bible. We think this act was as it should be, was right; but when this same authority fostered the doctrine of plenary inspiration into the minds of the Christian world, they did wrong; for God should not be held responsible for the works and words of devils and wicked men. But this doctrine has a bulldog grip upon all forms and types of the Christian religion to-day; so that without a single exception some of the ministers of every church still hold up to the world those blood-hungry heroes of apostate Israel as God's favorites; they praise the frightful deeds of "brave Joshua," and in the same discourses glibly tell of the peace message of the lowly Nazarene. This double standard is hardly noticed by people with strongly developed religious inclinations, but it becomes a serious matter with natural critics, and thinking students; they are puzzled and become disgusted with such impossible teachings. This is rightly said to be "an age of questioning." "The Bible is to-day literally the storm center of hungry questioning."

And no perplexing question of the age has a stronger tendency to drive the masses from the religion of Jesus, into Spiritualism, Agnosticism, or Christian Science than this brazen contradiction so warmly cherished by the churches. The fourth dimension theory of Waldemar Kaempffer is no more inconsistent, nor half so hideous.

Can we as a church longer afford to drag along in this old, muddy rut? Can we afford to still hang on to the statements and opinions of the scribes as of equal value with the testimony of Christ, since no intelligence on earth nor in heaven can harmonize them? As an individual I can not afford it. And all revelations purporting to come from God that uphold a rank violation of the testimony of Jesus Christ are at once branded as counterfeit revelations. Thus we are able to give a rational reason for the hope we have to friend or foe, to Agnostic or Atheist, to barbarian or critic.

We may err in judgment; we may make serious mistakes; we may be deceived, and start astray; but



the frequent cycles of the gospel, with its safeguards, will soon straighten us up if we are humble and prayerful and temperate; and our experiences may be turned to good account. D. R. BALDWIN.

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### AN INFALLIBLE REMEDY

Is it true that there is a way out of bondage for every penitent soul? Is it true that every drunkard can be cured; every sensualist healed; every wayward one reclaimed; every criminal transformed; every degenerate regenerated; every bad habit broken; every vice stopped; every evil propensity controlled; every weakness overcome?

Is there an unerring remedy for these ills, and a sure means of release from the bondage of sin? Inasmuch as these are averse to the Christlife, and destructive to the peace and tranquility of the home, destructive to the unity of the church of Christ, and enslaving in their nature, and knowing that to a very great extent the entire human family is enthralled in the forces of these adverse conditions, weak, sick, and faint, crying out in the depths of their souls for deliverance, the question again arises, clothed in the earnestness of deepest anxiety, Is there such an infallible remedy?

### A STAR OF HOPE

If you have lost your way, my brother; if you have been caught in the jungles of desire; if the serpents of lust or intemperance have coiled their slimy forms, around you; if the demons of habit have chained you to the rock of despair; if the darkness and remorse of sin have fallen upon your soul, don't lose sight of the fact that though all the world forsake you and despise you, God loves you.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world.—John 2: 1, 2.

This faithful Defender, this unerring Conciliator, is the offspring of God's love to the human race, for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This is tantamount to saying that every one willing to meet the conditions can be transformed, realize the higher life, and enjoy its freedom, peace, and power.

### NEED OF WILL POWER

Then first of all we must stop the willful violation of law. One man said, "You might as well try to get free from pain with your hand in the fire as to try to get freedom from the effects of sin while continuing in sin." We recognize the fact that

the moral degenerate finds himself materially handicapped in the fact that the forces of will power are all but gone; and as I was preaching upon the streets of the city of Winnipeg, and had before me the living pictures, the real evidences of the weakening and degenerating forces of vice, my heart was called out in pity, and lost its power to censure, when I realized how weak and erring I had been in my past life, though not reaching the depths of despair represented in the brother before me who had not been so fortunate as I, in that he had not found some congenial soul who had been touched by the power of the love of God to help him into the pool, and who was yet struggling in the sea of despondency, grappling for freedom.

One of these unfortunates called me to one side after hearing a plea for the assertion of the will power and the forces of manhood in the effort to make a new man out of himself and said, "Brother, I am one of these moral degenerates who has lost the power to control. In the name of God, can you tell me how to get hold of myself? I married a bright, kind, and accomplished girl, started a happy, pleasant home, but drink has robbed it of its sunshine; the happy wife is now the crushed mother of a ragged, half-fed child; the love light has gone out of her eyes, all because I tampered with the demon of drink, until I lost the power of control and sank to the depths of helpless despair. Can you help me out?"

The *Globe* said: "A man who is worth saving will save himself." Not too fast, my brother. We are willing to admit that, generally speaking, the man who really wishes to escape the booze route may do so by keeping on the other side of the street and letting rum alone. The trick after all is to have the desire to escape. The minute a man really sees that to take a drug to make him feel light-headed and silly is an asinine proceeding, that minute he will leave it off, if he is of much good. But that does not change the fact that some poor unfortunates have reached a condition of bondage where the ebb of moral force is so low that they are all but helpless.

Are we not, as professed followers of the Christ, just a little like Jeremiah, who in his prayer confessed, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps," and then asked: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." And after asking that his corrections be made in judgment, (and judgment is justice) not in anger, recognizing that if in anger his works might be brought to naught, in the weakness of his human soul he asked God to "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

## THE NEED OF CHARACTER

Realizing how hard it has been for us to overcome our besetting sin, and how as yet some are manifestly weak and largely in bondage to this day, do we not sense the fact that the crying need of the day is more men of character?

That Christ within is the only specific for hereditary degeneracy, evil tendencies, and perverted desires. And that this is not a power which is infused by the magic, incomprehensible force of an unseen power, but the result of the real, active, life-giving forces of the law of Christ.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.—1 John 2: 4, 5.

Does this not sound like knowledge, and fairly shine with the light of the possibility of becoming perfected under the force of the commandments or law of Christ? What the world needs to-day most of all is the gospel of Jesus Christ, "the law of the spirit of life in Christ Jesus," that produces real freedom from the sins and vices of the world to which the flesh is heir. And the crying need of the times is more consecrated men and women, who have drawn from the force of this perfect law the strength of character, who are willing to make sacrifice, of time, talents, and possessions to the end that the knowledge of the gospel of Christ may be spread in the earth. The "Modern Thought" method has proven inadequate to the emergency; one writer said:

I used to think men could save themselves. I know better now. For years I tried the "new thought" method of, "I will be what I will to be" on myself and others and found it very helpful in correcting and in improving the natural man. I can not commend it too highly, but it won't take the place of regeneration.

"That which is born of the flesh is flesh," and you can not change its *nature* by force of will, autosuggestion, or ethical culture; but "that which is born of the Spirit is spirit," and to the spiritual man goodness is natural and virtue spontaneous. The world is groping in darkness, looking for light. May God help all to find the "straight and narrow way" that leadeth to life and liberty.

We have in the world several types of men. The first, according to evolution, was the man of brute force and physical strength. The second, lineal descendant of the first, was the man of noble birth who boasted of his ancestral superiority. The third was the man of possession who estimated all men by their bank accounts and business sagacity. The fourth was the man of ideas; he said:

Though I could reach from pole to pole,  
And grasp creation in my span,

I must be measured by my soul,  
The mind's the standard of the man.

## THE INFALLIBLE REMEDY

But what we need most is a successful combining of all these to make of us and for us the new man after the type presented in the great example, the Son of God. Nineteen hundred years ago, God gave to the world an unerring teacher, a perfect example, a faultless leader, whose first annunciation to a dying world was, "I am the light of the world," and revealed to the world a new type of manhood, the man of character. Character must be built. Character requires the efforts of years. It is the result of inherent tendencies, force of environment, habits, thought and volition.

Jesus Christ gave to the world the only infallible remedy, the gospel of righteousness, the one correct rule, the best and only true law of life and salvation. No wonder Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." In it is found salvation for every man. It presents the one perfect rule for the government of an ideal home, and the ordering of a perfect life; it represents to us in detail the specific law of regeneration, and promises the powers of spiritual illumination and revealed wisdom, the force of character so necessary to the leavening of the degenerate lump.

## APPLYING THE REMEDY

The query arises at once, how I can get the sin sick soul to apply the remedy? How can I create faith within the individual, in the efficacy and power of the gospel as the unerring remedy? Doctor Arnold said: "As there can be no goodness of life without goodness of principle, so neither can there be any goodness of principle, that deserves the name, without its being shown in goodness of life." This is the world's attitude toward every known science, the science of religion being no exception.

Does this not reveal to us the fact, there is more in being than in doing? It is my judgment that the crying need of the times is more preachers; men to take in hand the active work of the field. But most of all, we need to make of every member of the body of Christ, every professed believer in the efficacy and power of the principles of the gospel of Christ, as the unerring remedy for the ills of the world, a living, moving, daily demonstration of the goodness of the principles we advocate. Certainly, in our own little sphere, it is not the most active people to whom we owe the most; among the common people whom we know, it is not necessarily those who are busiest, not those who meteor-like are ever on the rush after some visible charge and work.

It is the lives, like the stars, which pour down on

us the calm light of their bright and faithful being, toward which we look, and out of which we gather the deepest calm and courage.

It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow men. But still it is good to know that we can *be* something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

We recognize that eternal vigilance should be the slogan of every member of the church; energy and consecration is an eternal force, absolutely essential to the progress of the great latter-day work, yet the first and foremost duty of every believer in the efficiency of the restored gospel to cleanse and save the world from its present bondage is to see that in the place that we occupy we need no reformation.

Life's pathway is strewn with opportunities of service for every man and woman, and God will not hold us guiltless for neglected opportunities, and especially will he hold us responsible for not "being." It is within the reach of possibility for every man and woman to be a *star*, whose beams of power are truth, virtue, temperance, charity, meekness, patience, endurance, faithfulness, outward demonstrations of the Christ within.

There are thousands of drunkards to be cured; let them see there are curative properties in the message of life. There are millions of sensualists to be healed; demonstrate there is healing in the fountain. A world of wayward ones surround you waiting to be reclaimed; demonstrate the power of the word of reconciliation. Hundreds of criminals are seeking transformation; demonstrate the transforming power of the word of life. Ten thousand times ten thousand men, boys, women, and girls are under the curse and bondage of acquired habits; they need a living example of the power of the gospel to save and conquer the filthy, distasteful habits. Let the forces of cleanliness shine out of your life as an attractive power that entices to a better standard. It is cowardly men or women who bedim their light by indulging in filthy habits; it is a disgraceful act to set an example before the youth of the age, that would encourage them in acquiring habits distasteful and degenerating, which tend to moral decay, and weakened manhood. Demonstrate to the world that every vice can be stopped by stopping your own; show to the world that every evil propensity can be controlled, by controlling yourself.

And in the words of Knox Little, "Always the important question is, and ultimately we must realize

that it is not what we do or what we know, but what we are. Blessed, most blessed they, who waken wide-eyed and early to the fact."

WARD L. CHRISTY.

## Of General Interest

### TEACHERS' STRIKE IN ENGLAND

In the last few years Great Britain has seen and endured many grave strikes, but a teachers' strike in a whole county is an unpleasant novelty even there and now. Herefordshire has been the scene of this conflict. The teachers closed seventy schools in one day by "walking out" and easily enlisted the support of their pupils, who were doubtless glad to suspend their studies and indulge in mild disorders; processions, noise, mischief, excitement were not an unwelcome "relief."

The teachers demanded five hundred dollars per annum, or an increase of fifty dollars. That so slight an issue could not have been settled by conference and discussion seems strange at this distance. But the educational authorities adopted a "No surrender" policy, while the national teachers' union encouraged the strikers by promises of funds and moral support.

What has particularly disturbed the average citizen of the county is that the teachers promptly adopted the most modern methods of bitter industrial warfare. They placed pickets on duty; they saw to it that the headmasters did not take their posts; they resorted to coercion.

What's society coming to? respectable men and women are asking each other. Perhaps the real answer is that society is too slowly coming to common sense ways of avoiding strife or ending it. Strikes of public servants are particularly objectionable, but in France and elsewhere ways of preventing them have been found. Legislation and proper machinery are necessary, but, above all common sense and justice on both sides.—*Chicago Record-Herald, February 15, 1914.*

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### ILLITERACY IN THE UNITED STATES

Discussing illiteracy in the United States *The Chautauquan* for March 7 says:

Here are the actual census figures which at once indicate our problem and the by no means unsatisfactory progress we are making towards its solution:

	ILLITERATES OVER TEN YEARS OF AGE			
	1900		1910	
Whites .....	3,200,746	6.2	3,184,954	5.0
Negroes .....	2,853,794	44.5	2,228,087	30.4

The reduction in negro illiteracy in the decade covered by the figures is distinctly encouraging. And, clearly, that is the direction in which the greatest effort must be put forth. White illiteracy is almost entirely confined to recent alien

arrivals and to remote and isolated mountain regions. The immigrant is anxious to educate his children, but his own illiteracy is often incurable. With our heavy "new" immigration it is hardly to be wondered at that there should be considerable white illiteracy. As to the isolated regions, a great deal can be done by the county and municipal authorities. One capable and energetic woman has eradicated illiteracy in a Kentucky county in a very short time. The way to do it is to work hard and to be sympathetic and persistent about it.

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### BULLETIN OF CHURCH STATISTICS

The Federal Council of Churches of Christ in America furnishes statistics for the churches of the United States of America, gathered and arranged by H. K. Carroll, LL. D., in charge of the Government Census of Churches in 1890. In explanation of these statistics Mr. Carroll says:

#### NOTES OF EXPLANATION

The territory covered is that of the United States only. Many denominations have ministers, churches, and communicants in foreign countries. These are not included in these tables.

Denominational official reports are used where there are such. Where there are no published reports, the best denominational sources are sought for information and where exact returns are not to be had approximate figures are furnished. In the few cases in which information is refused or can not be obtained, the census figures for 1906 are inserted.

Estimates are given in a very few cases for the increase of the year, where denominational returns are not available until two or three months after the beginning of the year.

Most of the numerous Mennonite branches do not attempt to gather any statistics. Therefore the census returns of 1906 were used, except for the Mennonite Brethren in Christ. Now, the results of a thorough canvass of all branches made in 1911 by a cooperative effort of representatives of seven branches are available, and the figures are all for 1911, except the Mennonite Brethren in Christ, which are for 1913.

A word of explanation concerning the figures for the Roman Catholic Church in the column of communicants should be given. The "Official Catholic Directory" gives only "population," which includes with communicants the unconfirmed baptized; that is, children who have not been admitted to their first communion. The rule adopted in the census in 1890, and followed in 1906, deducts fifteen per cent from Catholic population and sets down the remaining eighty-five per cent as communicants. It should also be said that the figures for "population" are for a large number of the dioceses' and archdioceses' estimates, given in round numbers, as, for example, Baltimore, 260,000; Boston, 900,000; Cincinnati, 200,000; but every year sees an increase in the dioceses giving more exact returns, as Santa Fe, 140,573; New York, 1,219,920; Albany, 201,246. The editor of the Catholic Directory believes that the total "population" is understated by nearly two millions.

The figures for Jewish members are misleading. The denomination furnishes no statistics. Nothing later than the census of 1906 is to be had. Even so, it is obvious that there must be more than 143,000 (the census figures are less than these) adults connected with Jewish congregations. But, technically, only the heads of families are counted as members. The "Jewish Communal Directory for Greater New York for 1912" gives a list of 274 congregations in the greater city. Of these only 109 gave figures for members. Temple Emanuel has a membership of 150, with seating capacity of

2,300. Temple Israel of Harlem reports 550 members and 1,468 seating capacity. The Jewish population of Greater New York carefully estimated by several methods, is set down by Doctor Joseph Jacobs at about 900,000. The Jewish population of the country is estimated by other authorities at about 2,000,000. The adults who are practically members of congregations should therefore be four or five times greater than 143,000.

No response has been received to repeated requests for information for 1913 from the Christian Science Church or Christian Catholic Church (Dowie). The figures of the former for ministers and churches are for 1912; those for members are for 1907.

The statistics of the Church of the Latter-day Saints are those of 1912, as furnished from the office of the Presiding Bishopric in Salt Lake City. No returns have been received for 1913. Some explanations given officially are presented herewith:

"1. The number of churches or congregations is the same as the number of wards. Each ward is a complete unit of the church or congregation. . . . There are now 713 wards, and this is practically the number of congregations of Latter-day Saints residing in what we term the Rocky Mountain District, which includes the State of Utah, Idaho, Arizona, a small part of New Mexico, Colorado, Nevada, Oregon, and Wyoming."

There are, in addition to the above, seven missions in the United States for which satisfactory information could not be given.

"2. Of the 335,191 members of the Church (1911) . . . residing in these wards (Rocky Mountain District) 83,126 are children under eight years of age. Latter-day Saints have their children baptized when eight years of age. They then become regular members of the church."

The total membership, including children, September 30, 1912, was 382,000. Deducting 86,000 for children under eight years of age, estimated, there remain 296,000 as the number of regular members.

"3. Our church organization is such that it is very difficult for us to give you the number of ministers. There are no regular ordained ministers of the church in the ordinary sense of the term. Those who hold presiding offices in the wards and stakes, which are the church communities of the Rocky Mountain region, and those who are preaching the gospel as missionaries in the United States number about 1,960. . . . The greater portion of the male members of the church hold the priesthood and are subject to call at any time to assist in conducting affairs of the church locally and to preach at the regular meetings of the church."

In the Rocky Mountain District there were in 1912: High priests, 9,409; holding office of the seventy, 9,028; elders, 23,161; total, 41,588.

4. There are 62 stakes in the Rocky Mountain District. A stake is an ecclesiastical division, generally corresponding to county lines. Stakes are divided into wards, or churches.

#### THE SHOWING FOR 1913

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, besides the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns.

Six new churches, on the average, for every working day of the year can not be interpreted as discouraging.

The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824.

The net gain is, on the average, one and eight tenths per cent, which is a fair increase. If only those denominations which report increase be included in the reckoning, the only

fair method, the percentage would be considerably larger—approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000.

Mr. Carroll gives the number of ministers, churches, and communicants together with loss or gain for the year 1913 of each of the churches and factions in the United States. It is impracticable for us to give these figures here. In the following "Table II" we have the summary of the items appearing in the first table, just referred to.

TABLE II

Denominations	Summary for 1913			Net Gains for 1913		
	Min- isters	Churches	Communi- cants	Min- isters	Churches	Communi- cants
Adventists (6 bodies) .....	1,179	2,547	98,822	7	25	3,014
Baptists (15 bodies) .....	42,808	57,364	5,924,662	858	388	64,608
Brethren (Dunkard, 4 bodies) .....	3,446	1,291	119,460	d38	52	d184
Brethren (Plymouth, 4 bodies) .....		403	10,566			
Brethren (River, 3 bodies) .....	224	105	4,903			
Buddhist (2 bodies) .....	15	74	3,165			
Catholic Apostolic (2 bodies) .....	33	24	4,927			
Catholics (Eastern Orthodox, 7 bodies) .....	291	331	438,500	28	57	4,500
Catholics (Western, 2 bodies) .....	18,377	14,717	13,099,534	404	381	213,027
Christadelphians .....		70	1,412			
Christians .....	1,129	1,182	102,902			
Christian Catholic (Dowie) .....	35	17	5,865			
Christian Scientists .....	2,460	1,230	85,096			
Christian Union .....	308	272	14,807	13	35	902
Churches of God (Winebrennarian) .....	509	595	41,475			
Churches of the Living God (Colored, 3 bodies) .....	101	68	4,286			
Churches of the New Jerusalem (2 bodies) .....	137	157	9,601	9	14	47
Communitistic Societies (2 bodies) .....		22	2,272			
Congregationalists .....	6,150	6,100	748,340	25	36	5,314
Disciples of Christ (2 bodies) .....	7,692	11,725	1,519,369	d362	d742	21,824
Evangelical (2 bodies) .....	1,539	2,600	187,045	16	d27	2,179
Faith Associations (9 bodies) .....	241	146	9,572			
Free Christian Zion Church .....	20	15	1,835			
Friends (4 bodies) .....	1,476	1,167	124,216			
Friends of the Temple .....	3	3	376			
German Evangelical Protestant .....	59	66	34,704			
German Evangelical Synod .....	1,051	1,345	261,488	13	19	2,577
Jewish Congregations .....	1,084	1,769	143,000			
Latter Day Saints (2 bodies) .....	3,560	1,520	356,000	200	100	3,500
Lutherans (21 bodies) .....	9,194	16,010	2,388,722	165	1,455	36,120
Scandinavian Evangelical (3 bodies) .....	629	857	72,900	18	9	2,400
Mennonites (12 bodies) .....	1,413	736	57,337			
Methodists (16 bodies) .....	41,529	61,523	7,125,069	454	496	219,974
Moravian (2 bodies) .....	146	143	20,463	d3		493
Nonsectarian Bible Faith Churches .....	50	204	6,396			
Pentecostal (2 bodies) .....	725	648	23,937	2	42	680
Presbyterians (12 bodies) .....	13,740	16,286	2,027,598	164	d490	45,649
Protestant Episcopal (2 bodies) .....	5,527	7,899	997,407	11	95	16,556
Reformed (4 bodies) .....	2,168	2,763	463,686	55	110	4,580
Reformed Catholic .....	7	6	3,250			
Salvationists (2 bodies) .....	2,790	889	27,474	d204	17	129
Schwenkfelders .....	6	6	1,000		d2	59
Social Brethren .....	15	17	1,262			
Society for Ethical Culture .....	7	6	2,450			
Spiritualists .....		2,000	200,000			
Theosophical Society .....		145	4,189		11	821
Unitarians .....	531	477	70,542	4	1	
United Brethren (2 bodies) .....	2,264	4,166	328,099	2	d50	7,139
Universalists .....	702	709	51,716			
Independent congregations .....	267	879	48,673			
Grand total for 1913 .....	175,637	223,294	37,280,370	1,841	2,032	655,908
Grand total for 1912 .....	173,796	221,262	36,624,462	1,901	1,102	528,777

The following shows the increase in membership of the churches named for periods since 1890.

TABLE III  
INCREASE IN COMMUNICANTS BY PERIODS  
Denominations of One Hundred Thousand or More

Denominations	Total in 1913	Increase Since 1910	Increase Since 1900	Increase Since 1890
Roman Catholic .....	13,083,534	657,587	5,050,683	6,852,117
Methodist Episcopal .....	3,415,768	228,906	505,837	1,175,414
Southern Baptist .....	2,471,389	188,323	832,404	1,191,323
Methodist Episcopal, South .....	1,996,877	145,728	528,487	786,901
Baptist (Colored) .....	1,946,444	156,279	351,880	597,475
Presbyterian (Northern) .....	1,402,533	73,819	419,100	614,309
Disciples of Christ .....	1,362,711	54,595	212,729	721,660
Baptists (North) .....	1,176,615	d*34,098	176,958	376,165
Protestant Episcopal .....	986,607	57,827	276,251	454,553
Lutheran Synodical Conference .....	831,120	64,839	250,091	473,967
Congregationalists .....	748,340	12,940	116,980	235,569
African Methodist .....	620,000	120,000	d55,462	167,275
African Methodist Episcopal Zion .....	568,608	21,392	32,337	218,820
Lutheran General Council .....	471,072	11,848	114,671	146,226
Lutheran General Synod .....	329,699	27,259	130,110	165,059
United Brethren .....	308,587	24,905	68,948	106,113
Reformed (German) .....	306,337	9,221	63,506	102,319
Southern Presbyterian .....	300,771	18,851	74,881	121,050
Latter Day Saints, Utah .....	296,000	d*64,000	d14,000	141,648
German Evangelical Synod .....	261,488	24,873	57,914	74,056
Colored Methodist Episcopal .....	236,077	1,356	31,105	106,694
Spiritualists .....	200,000	50,000	154,070	154,070
Methodist Protestant .....	180,382	d8,055	d3,332	38,393
Greek Orthodox .....	175,000	50,000	170,000	174,900
Lutheran United Norwegian .....	165,906	3,942	35,906	45,934
Churches of Christ (Disciples) .....	*156,658	.....	.....	.....
Jewish Congregations .....	‡143,000	.....	.....	12,504
United Presbyterian .....	142,081	7,071	26,180	47,679
Lutheran Synod of Ohio .....	133,403	5,973	56,041	63,898
Cumberland Presbyterian .....	122,000	7,000	d58,192	d42,940
Reformed (Dutch) .....	121,640	4,825	14,046	28,670
Lutheran Synod of Iowa .....	114,912	8,319	4,854	.....
Evangelical Association .....	117,702	3,036	15,357	.....
Christians .....	102,902	15,424	.....	.....
Primitive Baptist .....	102,311	.....	.....	.....
Orthodox Friends .....	100,658	496	8,100	19,913

d Decrease.

\* Estimates; returns for 1913 not yet ready.

‡ See explanatory note.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Take Care of the Buds

In the quiet nursery stood a little white crib, the tiny occupant of which was the object of the young mother's thoughts as she walked slowly down the garden path; for the baby is the center of its mother's thoughts for a long time both before and after its advent to earth.

In the garden where this particular mother walked, a man was at work, spraying the trees. When asked why he was doing this work so early, when the buds scarcely had a start and the time of fruit was still far distant, the man replied, "Ah, this is the time! The bud is the most important part of it all. If you want the fruit perfect, you must take care of the bud."

And the mother-heart took in the lesson, applying it instinctively to the tiny bud of humanity whose care was her sweet labor. The gardener had remarked that it seemed there were enemies continually against which he had to fight to save the fruit; and as the mother thought the lesson over she realized that the tender human buds, like that within her keeping, are threatened by many conditions that will mar their perfection, except they be guarded with care.

"If you want the fruit perfect, you must take care of the bud."

### Take Care of the Mother

Margaret Soundstrom writes in the *Mother's Magazine*: "If the mother is to pilot safely the young life intrusted to her care, she must keep herself in perfect condition, physically as well as mentally. Who has not seen an infant twitch and jerk its little body while nursing, stopping now and then to give vent to a nervous little cry? It is invariable that we find the mother of such a child a tired, nervous woman, whose condition is reflected in the sensitive nerves of her little one. . . . The child's birth has left the mother's nerves in a very weakened condition, and time and rest alone can restore them to their natural state. . . . Complete restoration and health can be considerably hastened through sleep. The mother should have ample time for sleep; she should retire early, and lie down for a short nap at least twice a day. It is surprising with what ease a well-rested mother can train her child into regular habits of sleeping and eating. An overtired, exhausted mother has just the opposite effect upon her child; her little one is restless during the day and wakeful at night."

In the light of these facts, it is the duty of the household,

of which the father is head, to see that the mother is not overworked. Many deplorable conditions that assail the young arise from the fact that many mothers are too hard worked to do their best in their most important mission, the care of their children.

If you want the fruit perfect, you must take care not only of the bud, but also of the tree. In the best interests of the children, mothers must have opportunity to be at their best.

In cases where the father alone can not surround his wife with the favorable conditions she and the children need, the responsibility is shared by others. Here the church, the state, the nation have duties to perform. These can not afford to permit life, in its initial stages, to be dwarfed or blighted by leaving mothers and children under conditions unfavorable to proper development.

#### WHAT A LITTLE PLAY TIME DID

The *Golden Now* tells a story of a mother whose work was driving her on one of the hurried days that come into the homes of us all. This mother was tired and consequently irritable, and when she entered the living room and found the children quarreling and their playthings scattered about in confusion, she involuntarily commanded them, "Stop this minute, and put the playthings in the box!"

As they began to obey, still crying, a better thought came to her and she said, "Wait a moment, children. Let us all lie down and rest. Come, and mother will play with you a little."

For half an hour she lay upon the couch with the little ones cuddled close. They sang little songs, said childish rhymes, told little stories, laughed and had a good time. Then they all rose from the couch, the children gathered up the scattered toys and the mother went back to her work.

It paid to rest a little and play with the children.

#### FIRST IMPRESSIONS OF GOD

In one of our modern revelations of the will of God, we are admonished to teach our children at an early age to pray.

Have you ever heard children warned that, if they were not good God would punish them? Have you heard the Lord represented as a stern, strict judge who will surely mete out punishment to evildoers?

The first conception of God that should be instilled into a child's mind is that of goodness and love. It is God's love for us, his kindness to us that lead us to love him. Instead of trying to frighten children into obedience to God, we should lead them to love to do what our kind heavenly Father directs us to do.

We should talk to them of the goodness of the Lord to us. We should point out to them the manifestations of his loving care over us and of his great power. If we are genuinely devout in our hearts, it will be manifest to the children, and our faith will beget faith in their hearts. There may be exceptions to this, but it is the general rule that children are affected by the example of their parents.

If we would have our children pray and walk uprightly before the Lord, they should witness devotion and uprightness in us in their impressionable years, and that which they witness should be of the genuine sort and not in form only.

#### HASTY JUDGMENT

In common with us older people, children are often the victims of hasty judgment. They are often regarded as untruthful when the fault is not in their intentions but in their inaccurate information or power of expression.

The story is told of a little girl of four years who was at a Sunday school picnic and was enjoying the treat of an automobile ride. The gentleman who was giving the children

the treat asked her if she had such a ride before, and the child answered that she had not but that she had had a ride in a balloon.

Being sure that she had never had the latter experience, the gentleman reproved her, but the little girl insisted that she had ridden in a balloon. Afterwards, when her grandmother, with whom she lived, heard what the child had said, she added her reproof for what seemed to be an intentional untruth. Finally, when the child described the circumstances attendant upon her balloon ride, it proved that she meant a ride in an elevator.

We should not be hasty in condemning little children. A calm investigation of their stories often will reveal a misunderstanding either on their part or on our own.

#### What to Feed the Baby

A short time since, in a little circle of the child welfare department, a young mother inquired anxiously, "Will you tell me what is the right food for a baby like that?" and she pointed to a toddler running about the room.

Walter Peet, M. D. in the *Mother's Magazine* for April has an article in which he gives advice on this subject. From it we glean a few suggestions concerning the food of children of the age indicated above.

Prefacing his directions, this professional man asserts that there are more children in the United States who are undernourished as the result of ignorance than there are as a result of poverty. He says the average parent has one idea with regard to the feeding of their children, and that is that they should have enough to eat. They do not sufficiently consider whether the food is of the right kind to be nourishing and whether it be given at the right times.

Doctor Peet says milk should constitute an important part of the child's diet up to tenth year, that there are few children who can not take and digest milk. He says: "No food which we have has so high a nutritive value as milk, and it is easily digested and assimilated. Great care should be taken to have it clear and fresh. The mistake is often made of supplying children milk that is too rich. It is a decided error to get for any children the rich milk of a Jersey herd and give it as though it were of ordinary quality. For children who have difficulty in digesting milk, it should be diluted with one part of water to four parts of milk. The average normal child should have from one and one half pints to one quart of milk per day, but the allowance should not go above this.

About the tenth month the glands which supply substances that digest farinaceous foods become active. At this time, without delay, farinaceous food should be added to the milk. At this juncture, bottle-fed children are often actually starved even though they have plenty of milk, because the milk does not contain all the elements needed in the child's system.

Oatmeal is rich in the constituents needed at this time. It is a body builder and promotes growth, but the woody fiber in it is indigestible in the system of a young child, and the meal should therefore be cooked carefully and be strained before being given to the child. Strained, it is one of the best foods known. A tablespoonful of oatmeal jelly should be added to every second bottle of milk at first, then to every bottle, and later it should be increased to two ounces to every bottle.

"Mothers should not begin with farinaceous foods in summer, as they may cause fermentation and diarrhoea. Milk, supplemented by cereal gruels, should be the child's food until the end of the first year. At the commencement of the second year, begin to give the child soft-boiled egg mixed with crumbs of stale bread. Begin with a small part of one egg

twice a week, gradually increasing until you give the entire soft boiled egg at a feeding. Later, give this three times a week.

"As soon as the child has teeth enough, give it a dry crust of stale bread to chew on, being careful, however, to see that it does not choke. Stale bread is very digestible, and the chewing develops the mouth and jawbone. Also give stale bread broken in milk as a variety. Bread is one of the most nutritious foods. Three fifths of it consists of solid nutrient.

"At the end of fifteen months, you should be giving the child pure milk, oatmeal, soft-boiled egg three times a week, a crust of stale bread twice a day and a little bread and milk. You should give little or no sugar, which, although a most valuable food, interferes with digestion and causes constipation at this period of the child's life. You may now begin to give fruit, in the form of orange juice and pulp of prunes, an hour before a meal. They may even be given in infancy, if there is much tendency to constipation.

"No raw vegetables or salads should be given to young children. All cereals should be most thoroughly cooked in order that they may be easily digested. Oatmeal is the best, but rice, hominy and wheat grits are good, as are preparations of corn starch, arrowroot, barley flour, etc. They should be cooked and served with a liberal supply of salt and milk.

"Fresh bread, hot bread and rolls, griddle cakes and fresh sweet cakes should be withheld from children under seven."

### Prayer Union

SUBJECT FOR THE SECOND THURSDAY IN JUNE

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred; and that we all may have a greater growth in spirituality, and a greater sense of our responsibility, that the homes of Saints may be model Christian homes.

Lesson, Galatians 4: 1-7; memory verse, Galatians 3: 26.

### REQUESTS FOR PRAYERS

In our last issue, the subject for the first Thursday in June was not given. The omission was caused by the illness of Sister Kearney who contributes them to the column. We should remember this faithful sister who so interestedly supplies these subjects and readings. May her efforts be productive of great good.

Sister Nellie W. Hardy writes from Rockland, Maine, requesting prayers. She expected to undergo an operation for cancer, in the first stages. She desires to be spared for the sake of her family. She should be remembered.

## Letter Department

KANSAS CITY, MISSOURI, April 27, 1914.

*Editors Herald:* Last conference year I labored six months or more in Kansas and Colorado. Most of that time I was associated with our congenial Brother S. Twombly. We got along fine, and had some splendid meetings. I wish that we could work together again this year.

There is a fine family near Penoka, Lincoln County, Kansas, by the name of Adfield, who are ready to obey, at least Mrs. Adfield is; she so wrote me. That place should be looked after.

In February I held a series of meetings in the Third Saint Joseph Branch, running over three Sundays. There was a fine attendance, with good interest. The last few days I was there I took a severe cold. A fever developed. My pulse was

very weak, temperature 104. If it had not been for the splendid care given me by that good mother, Sister A. A. Richardson, and family, and the mercy of God, it is doubtful whether I would be here now. I wish to remember my old friend Doctor Herbert, who is a fine man. He visited me three or four times without being called, charging me nothing. He did all he could for my benefit.

After our splendid General Conference closed the Fourth Kansas City Branch requested me to hold a series of meetings in their church. I am still here; have fine attendance and splendid attention. Will continue over three Sundays. It seems that they intend to keep me in Kansas City this summer, for three other branches want me to hold meetings when I close here. I have promised to visit the Des Moines and Eastern Iowa districts this summer, and will do so as soon as I can.

May God bless all his people and speed the day when troubles will be ended, and trials be no more.

In bonds

J. S. ROTH.

WEATHERBY, MISSOURI, home address.

UTE, IOWA, April 28, 1914.

*Editors Herald:* It will soon be four years since any of us here have had the sacrament. We wish that some missionary might come with a tent and hold meetings. We are few in number, some of us weak in faith, all of us poor in this world's goods, yet if an elder could come we would do our best to make him comfortable while with us and would bear his expenses. If a tent meeting could not be arranged, we would try to secure a building. I believe if meetings were held here prejudice could be removed. I am sure it would benefit the few of us who are already in the fold, and hungering for spiritual food.

The majority of the people here are Catholics. There are some Christians, Methodists, and Baptists. There is much sin and evil here. Towns near us have saloons and many go to these places for drink, and leave their homes miserable and destitute. Poverty and sickness are on every hand.

When last I wrote my health was very poor. I am much better now, and able to do my housework and care for my children. I have put in a nice garden, which I hope to be able to tend. All praise to God for his blessings. I wish to thank the dear Saints who have held me up to the throne of grace. I feel that my improvement is in answer to the prayer of faith. One dear sister inclosed two dollars in her kind letter to me. She did not sign her name, and I have not been able to thank her. May God bless you, dear sister. Please write me again. We are in much better circumstances than when I wrote before. My husband has work.

The time is rapidly approaching when one without the mark of the beast can neither buy, sell, nor obtain work. With wars and rumors of wars, earthquakes in divers places, labor and capital in conflict, surely this must be the beginning of the time of great trouble when the wicked are to rise up against the wicked and slay each other from the face of the earth. How can the righteous escape unless they have faith in God and comply with his commandments? How can we who do not wish to take up the sword escape except we flee to Zion for safety? And how are the poor to flee to Zion if there is no place in Zion for them? We must have work to support our families. None of us wish to be supported without work.

The call will not go out for the Saints to gather to Zion until all is made ready. Let us put on the whole armor of God and move forward in the good work, each one doing his part. God will then add his blessing and Zion will become Zion indeed.

Yours in the cause we all love,

MRS. SADIE BURCH.



CULBERTSON, MONTANA.

*Editors Herald:* I am one of the weak ones. I love this great latter-day work, and I want to do all I can to advance it. I have not made the progress I should. I ask the Saints to pray for me that I may overcome the things that hinder me from doing the will of my heavenly Father. My prayer is for the onward march of this great work.

JOHN I. WARD.

EVANSVILLE, INDIANA, May 4, 1914.

*Editors Herald:* All our lives we have been among the isolated Saints, so now, since we have sold our home at Tell City, Indiana, our great desire is to move where we can have regular church privileges. We would like to correspond with Saints at different points in Missouri as to prices of land, taxes, etc. Would also be glad to hear from Saints in the South. Thanking all in advance who do me the favor of writing, I am,  
Your sister in Christ,  
211 East Delaware Street. MARY E. ROWLEY.

SAN ANTONIO, TEXAS, May 5, 1914.

*Editors Herald:* Our branch, the Second San Antonio Branch, is still alive. We have Sunday school at 10 a. m., preaching at 11, prayer and testimony service at 3 p. m., and preaching at 8, prayer service Wednesday at 8 p. m., sacrament, prayer and testimony service the first Sunday of each month. We hold our Religio on Friday at 8 p. m.

None of the missionaries have visited us since the last General Conference. Our district president, Brother Glaud R. Kuykendall, was sent away from us to Eastern Texas. Our vice president and Bishop's agent, Brother D. S. Palmer, was sent to Texas.

I notice in the HERALD of April 29, 1914, a report of a debate held March 2 to 13 at Sparta, Michigan, between Brother J. F. Curtis and Elder William Ellmore of the nonprogressive wing of the Church of Christ. The report says Mr. Ellmore tried hard to show that there was no total apostasy by dwelling on "Let the wheat and the tares grow together till the harvest." (Matthew 13:30.) Now I think it would not have been a difficult matter for Brother Curtis to have shown that the wheat and the tares were not to grow together in the church, but that they were to grow together in the kingdom of God after it was set up and until the harvest.

Your brother,

653 Leal Street, Station A.

W. H. DAVENPORT.

MILLET, ALBERTA, May 5, 1914.

*Editors Herald:* In this part of God's vineyard, Western Canada, there has been some grand work accomplished for the Master.

It has occurred to me that a club might be started or organized so that our people could get in touch one with the other, that those who desire to do so might correspond with each other. This can be done it seems to me through our church papers. Such correspondence would be a comfort and a help to many, especially to Sunday school and Religio workers, as they could express their troubles and joys in a private letter better than in any letter to be read by all. I know of many who have passed pleasant hours reading and writing letters from and to others whom they may never meet in this life. In this way Saints sometimes become acquainted with those living in the same city or within a few miles, whom otherwise they would not have known.

Since obeying the gospel I have had much to be thankful for. Although many times I have not lived as close as I should to Christ, yet I have been blessed. There is nothing that will give the joy and pleasure or cause the world to

respect one in the same way as when one obeys and lives up to God's law as preached in latter days. I have found nothing in other churches which would give this comfort and bring this respect. I was reared in other churches, having spoken many times in the Methodist pulpit, and having attended and taken an active part in other churches and other church work.

Seeing much to cause me to doubt, I suppose that the doctrine of the Saints also was of like character. I found myself in Winnipeg without money and in poor health. I went to the immigration office to inquire for work and was told that unless I went out ninety miles they had nothing to offer me. I pawned my watch and went where directed, in which place I met Latter Day Saints. I fought against the truth for two years, even so much so that the man I worked with considered me headstrong and stubborn. But God, who led me to this place, led me to obey in due time. Since then I have seen the Winnipeg Branch grow, and the Edmunton Branch spring up in two years' time where formerly only a few members were living. This was made possible because the Saints pressed onward and upward.

I have been helped many times in hours of temptation by God's great mercy and the prayers of the Saints. We all need comfort and the prayers of each other. Let us work together and press onward to help build up God's kingdom.

Your brother in gospel bonds,

GEORGE W. WINN.

CLAY LANE, CLAY CROSS, DERBYSHIRE, ENGLAND,

May 8, 1914.

*Editors Herald:* I enjoy reading the letters of the many brethren and sisters in different parts of the world. The different experiences of the Saints in this great and marvelous work are encouraging. How thankful we should be that we live in the day and age when the gospel is again upon earth with all its privileges. When living up to its light we know we can offer up our prayers to our father, who is willing to listen to the pleadings of his children.

The work is alive in this part, although it seems to be moving slowly. We have just added eight to our number, six of our Sunday-school scholars and two adults, who will make fine people if they live up to the gospel privileges. When we look at the world and see how they are seeking after the pleasures of this life, picture shows, theaters, the dance and other amusements, we appreciate the work of the Lord the more.

We will soon be out upon the streets preaching the gospel. In this country we have better privileges in this matter than some do in other countries. We can go on the streets without being ordered away by the authorities. We have a good Sunday school and have started a meeting on Monday nights for the young. We call this movement the Sunshine Band. We enjoy pleasant occasions together. Last Monday night several papers were read, written by different scholars, which were good, one being written by a nonmember of the church. This person attends regularly and I think will soon join the church.

If D. Edmunds of Bevier, Missouri, reads this, would he kindly write me.

Your brother in gospel bonds,

H. HOLMES.

GLOUCESTER, ENGLAND, May 7, 1914.

*Editors Herald:* It is with the greatest pleasure that I give an account of how I became acquainted with the church. At Gloucester last January I met an atheist. I went to his meetings. Some of his sayings seemed true, but I could not

reconcile myself to the thought of there being no God. I became uneasy, but I went again, and while there I was spoken to by Brother Meadows, who bore testimony of the love of God to him. Like many others, however, I thought the age of miracles was past, but thank God it is not so. A friend accompanied me. I said to him, Lets give the whole thing up [religion]. "No," said he, "let's go on our way."

Brother Meadows knew my friend and asked him to one of the meetings. He went. On Monday he told me what it was like. He said, "There is a God after all, and the Saints claim to have the gifts of the gospel like the Saints had when Christ was on earth." I thought this too good to be true. My friend said the Saints were nice people, and for me to come and see for myself. So I went, and went again. I prayed to God as Brother Trapp asked me to do. This brother said that God would give me the assurance that this was his church. Time went on, and for about a month I tended each meeting. Finally the desire to be baptized became so great that I told Brother E. J. Trapp I was ready. I was baptized at Cheltenham, Gloucester, by Elder Thomas Jones, and was confirmed by Elders Thomas Jones and E. J. Trapp. I was told by the Spirit through Elder Jones that if I were faithful I should speak in tongues and prophesy.

Before coming into the church I had always been in ill health. I was told that if I would serve God faithfully he would bless me. It is now four months since I became a member, and I can honestly say that I have not enjoyed such good health before. It may be of interest to some to know that I was reared in the Catholic Church.

Yours for truth,  
WILLIAM MARK STOKES.

17 Stroud Road.

OWEN SOUND, ONTARIO, May 9, 1914.

*Editors Herald:* I enjoy and appreciate the many letters, articles, and editorials of the HERALD, which have brought to me both sorrow and joy in the Spirit of God. I sorrow with those who sorrow and rejoice with those who rejoice. My heart goes out to those who are afflicted and suffer, and I pray that the day may be hastened when there will be no more sorrow or sickness.

We continue fighting for the Master in this part of the vineyard. We endeavor to keep in the straight and narrow way. Satan is ever alert, so it behooves us to watch as well as pray. I am trying to keep my light burning and to refrain from anything that would harm the work of God, which I prize more than all else in this world. The time seems to be at hand when as people of the Most High we must flee to Zion or take up the sword against our neighbor. May God help us day by day to remain free from the evils of this world.

I thank all for the good I have received from their efforts in the HERALD, and pray that God may bless all my brothers and sisters.

Your brother in Christ,  
W. G. ELLIOT.

LAPPEARL, ALBERTA, May 10, 1914.

*Editors Herald:* I consider the HERALD the best religious paper I have ever seen. I agree with the Editorial policy of the HERALD. According to my understanding there is positively no hope outside of the church of an economic system that will be for the building up of God's people. False creeds and appeals to the selfishness of humanity will not in any way bring equality, because equality can only come when humanity throws away selfishness and learns to love each man his brother as himself.

I read not long ago in a book of sermons issued by the Gospel Trumpet Company a statement by one of their min-

isters to the effect that there were thousands of people in hell who would if now on earth jump over the benches and get saved immediately. Their idea of hell seems to be that it is a place of fire, where men die not but live on in torment so that God can avenge himself on their persons for evermore. They also teach that a person may enter heaven no matter what he has done if he has only one minute in which to repent.

One of their members told me of a certain man who had been murdered, whom he thought probably went to hell. The murderer had time left to repent, and, consequently, according to this man's idea, is worthy of the same reward as those who have lived uprightly all their lives. Such a creed I consider to stand in the way of character building. In the first place the idea of hell-fire drives out love both for God and mankind, while the doctrine of deathbed repentance gives the individual license to commit any crimes in the catalog, and when death stares him in the face he tries to be sorry for his sins and consequently expects to escape that imaginary awful place he believes to be hell.

If people were taught that they must answer for their sins they would be more inclined to walk uprightly. Jesus in speaking of forms of religion said, "By their fruits ye shall know them." I know that many who believe in hell-fire and deathbed repentance do not grow in godliness. There is a work for all before the kingdoms of this world become the kingdoms of our Lord and his Christ. This work must start in the church and under God's jurisdiction. The gospel of Jesus Christ appears to me as the most reasonable thing and the only safeguard. It builds character in those who follow its precepts and are willing to be led by the Spirit.

I can truthfully say that I have enjoyed the Spirit during the last two or three years more than ever before. Although I have met with some trials and severe disappointments, yet I am still trusting the heavenly Father to lead me ever on in this great latter-day work. I am isolated from church privileges this summer. The HERALD is ever with me, and is always read. This church has been the means of making me what I am, although there is room for much growth.

I expect to attend our conference this summer. Some of the Saints in the branches about here seem to be alive to the work, while others seem spiritually dead, some of whom do harm to the cause.

I love this gospel whether I can attend church or not. I hope in the future to be where I can meet with the Saints every Sunday if at all possible. I love the people of God. I hope that the church may grow stronger year by year, and that it shall fulfill its entire mission.

Wishing the HERALD and its editors every success, as I wish for all the Saints,

Your brother in Christ,  
J. E. DORSETT.

SPERRY, OKLAHOMA.

*Editors Herald:* I am a new member of the church, having not heard the teachings of the Saints until last February. Brother Aylor came to our little town bringing to us the glad tidings of great joy. After remaining a short time he sent for Brother Yates, and through his preaching I received the light and was not disobedient to the voice of God but accepted the true gospel. I thank and praise God for the true church for which my soul had longed. I had been a member of several churches and had become disgusted and did not fellowship with any, knowing they were not keeping the commandments of our blessed Lord.

I wandered in the wilderness forty odd years. My only sorrow is that I did not find the true way earlier. I trusted God in all things and had trusted him for twenty years in the hope that he would heal my body. When there was sick-

ness in my family we could not call for the elders for we did not know of any, but I many times sought the Lord, remembering the words in Mark 16, "They shall lay hands on the sick, and they shall recover."

In obeying the precious gospel I have found the blessed church, as fair as the sun, as clear as the moon, as strong as an army with banners. I feel the responsibility resting on the Saints. I desire to walk uprightly and build permanently in love, as Christ also has labored and given his life for us. When I remember that our lives are to be hid with Christ in God, rooted and grounded in the love of the Father, that we may there abide and comprehend the breadth and depth and height of the love of God, bearing in our bodies the dying of the Lord Jesus, that the life also of Christ might be made manifest in us, my heart burns within me in the hope of the beautiful gospel of latter days. We are called upon to walk worthy of the vocation whereunto we are called, with all lowliness, meekness, long-suffering, forbearing each other in love, and endeavoring to keep the unity of the Spirit in the bonds of peace.

For many years my heart has gone out for the welfare of God's children. I have realized that the time had come when men would not endure sound doctrine, and that also because of iniquity the love of many had waxed cold. Let us pray as never before, for the coming of the Savior is nigh and eternity is looming in sight. I hail the day of the blessed Mediator, and long to quit the walks of men to enjoy the presence of our Savior. Let us add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in us and abound they make us that we are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but if we lack these we are blind and have forgotten that we were purged from our former sins.

I wish to thank the dear ones who brought the light of the gospel to me. We esteem them highly for their work's sake. I wish to bring my tithes to the storehouse that the Lord may fulfill his promise to pour out a blessing. I ask the Saints to pray for my family that they may obey the gospel. I am alone in the faith.

While the missionaries' wives find it hard to give their husbands up to the work of the ministry, they should rejoice that their husbands are willing to go, and that they are permitted to make such a sacrifice for Jesus. If their husbands were not in the kingdom it would be much harder.

Let us live our profession and be partakers of the fruit of the Spirit so that we may bear it to others. May the Lord bless his children, is my prayer.

Your sister in the faith,

MRS. S. M. BLACK.

### Extracts from Letters

H. J. Davison, 40 Central Road, Somerville, Massachusetts: "I have been assigned to local work, and will probably be in this place for the ensuing year should health permit. Kind regards to the Staff."

Orman Beverage, Vinal Haven, Maine: "Many are apt to judge from outside appearances. Jesus said (John 7:24), 'Judge not according to the appearance, but judge righteous judgment.' If we were more careful to study each other's failings, and would try by kindness to help overcome them, it would be much better for all. If we walk in the footsteps of the Savior, we are in a better position to judge righteously. Oh, how I long to see the time when we shall all be united as one. We need always to pray for one another, as there is strength in unity."

## News from Missions

### Society Islands

Our mission conference is over. About seven hundred and fifty people, from various islands, gathered on Kaukura Island to take part in this conference and the auxiliary convention; some to gain money by selling goods, baking bread, etc., etc. One Frenchman had a moving picture outfit, which venture failed, and he went home about \$200 poorer, though a much wiser man. With the visitors and the people of the island, we had a total of ten hundred and fifty-seven people here.

The Sunday school and Religio conventions were held April 1 and 2, with a review of both on the 3d. The French Administrator visited us April 3, and was formally received in our large assembly hall by the whole population.

A new church, twenty-four by sixty feet, was dedicated on Saturday, the 4th, at 8 a. m. This ceremony was begun by hoisting a French flag to the top of a tall mast which had been planted for the occasion. The flag was saluted by eight guns, while a native anthem was sung. This was followed by prayer, then a hymn, and then the native chief of the island turned the key in the door and the writer opened the door; the people followed in and the ceremony of dedicating the church was conducted in the usual manner. Brother May preached.

Having received a suggestion from the administrator of the Tuamotus to the effect that insomuch as this country is infested with many contagious diseases, and insomuch as our common cup in the sacrament is talked about in official circles here, as a vehicle of disease, that it would be better for us to do away with the common cup ourselves than to wait for the law, since it surely will be forbidden if we do not stop it ourselves. We called a mass meeting of the priesthood on Saturday afternoon, April 4, and explained this matter to the brethren, and asked if they were willing to accept the suggestion from the administrator. The brethren agreed that it did not make any difference which way the sacrament was served just so the priest gave it to each member; so it was agreed that we try a new way on the morrow, the above suggestion having been received by a unanimous vote of the priesthood.

These brethren requested all of the members of the church who wished to partake of the sacrament on the following day to bring his or her own cup, bowl or glass. The cocoanut water, which is used here in place of wine, was put on the table in pitchers and bottles, and when it had been blessed the elders in charge poured out the portion for each priest acting. The priests in turn received the pitchers from the hands of the elders and poured from the same into the cups of the elders in charge, and served the congregation likewise. The sacrament was received by all with apparent satisfaction. Many expressed their pleasure, and not one complained. It was agreed by the priesthood meeting, that if all went well and satisfactory, they would go home and use the individual cup in the sacrament meeting in their own islands. We are pleased, and satisfied that this plan is better for the people here and everywhere else. May the light come more abundantly and make us one indeed, even as these were blessed in that sacrament meeting.

The mission was in conference from Monday, the 6th, till Thursday, the 9th, holding two sessions per day without meetings in between. We had a prayer meeting of one half hour duration each morning. We had about the best representation this year that we have had in conference in this mission for years. While some subjects were discussed longer than necessary, it may well be said there was no harm done, and much good. The spirit of unity prevailed all through.

We have reports from sixteen branches; two did not report. Reports by the native brethren are more or less guesswork, and we are unable to get anything like an accurate report of what has been done. We know there were two hundred and twenty-five people baptized this year in this mission. Seventy of these are people who were expelled from the church because of certain troubles which arose in 1905 and 1906. That leaves us about one hundred and fifty new members. There are eighty-two elders in this mission. Have thus far failed to learn how many members there are.

It was decided in conference that we build a new church in Papeete, Tahiti, this year; also an assembly hall to accommodate large congregations. The church will be thirty by forty feet and the assembly hall will be about sixty-six by sixty-six feet, octagonal, built on the back of the church with folding doors between so that both buildings may be turned into one to accommodate more people. Brother J. C. May, the writer, Tetaku and Pori were elected as a building committee. All the branches in the mission are expected to help build these buildings, as this is the headquarters of the mission, and we have very few people in this branch, but many visitors from the other islands coming and going all the time.

We have \$700 cash on hand, so the foundation will be laid as soon as possible, and if operations come up to calculations we hope to be able to finish the work in a year. A committee was appointed to invite Brother F. M. Smith to come and dedicate the new chapel next June if it is finished at that time.

A letter from Sister Lake was read, requesting the conference to remove the body of Brother Charles H. Lake from Amanu to Tahiti. Some little discussion followed. A motion to leave the body of Brother Lake where it is till the Lord shall come and raise it up was carried by ninety-four to eleven. The native brethren have great respect for the name of Brother Lake, but they seem to think it is not just right to open a grave and move a body.

It was resolved, That the conference sessions, quorum meetings, etc., shall be listed and posted in the assembly building for the information of all concerned.

Bishop's agent Tetaku reported total receipts for the year, \$996.35; total expenditures, \$519.80; balance on hand, \$476.55, includes a part of the Tarona chapel fund, etc. This is French money, valued at ninety-six per cent of the value of American money.

There were eighteen bishop's agents, and twenty-three missionaries sent out from this conference. The committee on ways and means for the district reported the consumption of thirty-one barrels of flour, thirteen hundred and thirty-four pounds of sugar, and sixty-six hogs, which food was distributed among the branches.

The little French gunboat *Zelee* arrived at Kaukura, April 6, with a government inspector reviewing the Tuamotus. The commander of the *Zelee*, the administrator of the Tuamotus and the inspector came up by request of the brethren and met the congregation. The regular order of business was dispensed with to allow speeches of formal greetings to be exchanged with the French officials. The inspector complimented the church very highly for forbidding the use of intoxicating liquors, commenting on the absence of indications of drunkenness among our people.

Altogether we had a very nice conference gathering. And we are glad that the French officials have had an opportunity to see for themselves that we try to make good citizens and to keep the people sober and clean.

Respectfully submitted,

H. W. SAVAGE.

PAPEETE, TAHITI, May 2, 1914.

## News from Branches

### Independence, Missouri

The attendance at Sunday school on May 10 was nine hundred and thirty-nine, with ninety visitors and one hundred and six teachers. The afternoon prayer meeting was full of inspiring and profitable service rendered by many. Sister Leobold gave a very interesting testimony of her great joy experienced in leaving the dogmas of the Catholic Church and creeds of men for the work of God. Brother Winegar, a young, to be often called upon to supply public speakers at the hands of J. F. Curtis and J. W. Rushton.

A rabbi of the Baptist persuasion, who is investigating the true doctrine of Christ as taught by us, addressed the Sunday school on May 17. He is a Russian Jew, and of a teachable, progressive spirit. In the evening the Saints had the pleasure of listening to a most instructive and comprehensive sermon on "The kingdom of God," by our young missionary, Alvah Christensen. He bids the Saints farewell, soon to start for his new field of labor in the Society Islands. May God be with him "till we meet again."

It seems to be the happy lot of our people, both old and young, to be often called upon to supply public speakers as well as singers. So at the local option meeting recently, quite a few of the brethren were in evidence on our side of the liquor question. To mention some of the visiting orators to the center place, we had the pleasure of hearing yesterday one of the eloquent delegates to the general assembly of the Presbyterians, Doctor Douglass, of South Carolina. The Chautauqua will be here later on, so one may see that we here are a very literary class, and we generally catch everything of the progressive sort that is going on, possibly brought about by such efficient and faithful boosters as our Brother James L. Gray and Brethren Garrett, Harrington, et al. There certainly are many attractions held out to the Saints. Besides those mentioned, the church here contemplates engaging in every forward step possible toward the betterment of both old and young.

We already have six mission churches within four miles of Independence, together with excellent ministerial service from several of the local brethren.

Dear Saints, remember us in your prayers, ye who have been baptized "as in days of old, into one Shepherd, and one fold."

ABBIE A. HORTON.

### Chicago (Central) Illinois

It is with great pleasure that the writer announces spiritual interest and progress in this branch. We are glad our Brother David E. Dowker is here to continue his labor in this field. We feel that he has done a great work among the Saints here, and that his influence is for good. We aim to support our brother in his undertakings, as they are all for our best good and to our interest.

Sunday, May 24, we were favored by the presence of Brother F. G. Pitt and companion, Brother Pitt being the speaker at the morning service. The sermon was directed by the Spirit. Brother D. E. Dowker occupied the pulpit in the evening.

We are sorry to state that Brother Philemon Pement has been hindered from taking up the work in the mission appointed him, Quebec, by an accident which happened on Wednesday, May 20, in which he sustained a broken limb. Under the administration of the elders our brother has been wonderfully blessed. We ask that the Saints remember him in their prayers, that the Lord will continue to bless him.

6309 South Honore Street.

MRS. S. L. WAINWRIGHT.

## Miscellaneous Department

### Conference Minutes

SOUTHERN INDIANA.—Met May 16 and 17, Louisville, Kentucky, J. W. Metcalf and Charles H. Fish presiding. Branches reported net gain of 16. Next conference was ordered to meet at Wirt, Indiana, at 10 a. m., October 17, and reunion at Derby, Indiana, some time in August, time and date left to district president, secretary, and missionary in charge, same officers being authorized to appoint a committee on arrangements from Derby Branch. Officers elected: President, Fred A. Rowe; vice president, Charles H. Fish; secretary, Edwin Perry. Address Brother Rowes at 315 North Thirty-second Street, Louisville, Kentucky, until further notice. The presence of the Spirit was very evident in all the prayers and testimonies of those participating in the sacramental service. Edwin Perry.

### Pastoral

*To the Saints and Friends of Arkansas and Louisiana; Greeting:* As the appointing powers have seen fit to again appoint me to this field, and as I have also been appointed assistant minister in charge of Arkansas and Louisiana, I take this method of reaching those who have an interest in the spread of the gospel. I would be glad to hear from you. If you want any preaching in your part of the field, just drop us a few lines and we will do all we can to reach you as soon as possible.

Brethren John Harp, E. A. Erwin, J. W. Dubose and the writer are the only ones appointed to these two large States, so we have a large field. Therefore, we need all the help we can get. The local ministry throughout the field are specially invited to give us all the help they can in the way of preaching. Let those who hold the priesthood magnify their calling, that all may be workers together with God in carrying out the great work of building up his church and spreading the angel's message.

The Master has said he gave some apostles, some prophets, some evangelists, some pastors, some teachers, some deacons, etc., for the work of the ministry, and for the perfecting of the Saints. All are called to labor, not called to sit down and wait for the other fellow to do the work. If some one else does our work he will get the crown. We should remember that the Lord has said, See that no man take thy crown (Revelation 3:11). So let us all be up and doing, that we may be worthy of the crown when the crowning day shall come. I trust that we may all labor to make this the most successful year that this part of the great field has ever had.

Let me say further that I am acting as bishop's agent, under the appointment of Bishop Ellis Short. I would be glad to receipt you for any amount of tithing, consecration or free-will offering that you may want to give for the aid of the church and the spread of the gospel. Now who will be the first to call for a receipt?

May the Spirit of the Master be with you all.

Your brother in gospel bonds,

PITTSBURG, KANSAS, 109 West Adams. J. T. RILEY.

Being requested by minister in charge J. F. Curtis to act as his assistant in charge of Southern Wisconsin, we would like to hear from you wherever there is a need and demand for services and help of the missionary force. Would be especially glad to hear from the isolated Saints and friends so as to be able to open up the work in new places and to spread the good news of the angel's message as we may have opportunity.

The appointing powers have allotted us four missionaries, Elders F. M. Cooper, J. W. McNight, A. E. Gratz, and the writer who will be glad to meet the calls for labor so far as possible, with the help of the Master.

We want to hear from you any time in regard to your needs and the opportunities in your locality.

PLANO, ILLINOIS, Box 400. LESTER O. WILDERMUTH.

*To the Saints of the Virginia and West Virginia Districts:* Having been appointed assistant minister in charge of your districts, I take this means of getting in touch with you. As God has said, we are colaborers with him, so let us all work together for the Master.

If any know of places to hold meetings write me at Clarksburg, West Virginia, 404 Stealey Avenue, then you will have done your part. We will try and furnish the preaching, which will be our part. We may leave the rest with God, and

feel assured that he will do his part. Let us not be slothful in business, especially God's business.

Yours for the building up the kingdom of God,  
LEON BURDICK.

*To the Ministry and Saints of the Rocky Mountain Mission; Greeting:* My colaborers of the general ministry will labor this year in the following districts and States:

Robert Newby and A. R. Ritter in Eastern Montana; A. J. Moore and G. W. Thorburn in Western Montana; J. A. Bronson in Spokane District; S. H. Gray in the city of Spokane; G. W. Winegar in Western Idaho; J. T. Davis in Central Idaho; T. C. Kelley in Eastern Idaho; A. V. Closson and B. L. McKim in Northern Utah and that part of Idaho belonging to the Utah District; W. H. Kelley in Central Utah, south of Salt Lake County; J. M. Stubbart and A. J. Layland in Wyoming; J. D. Curtis and A. T. Higdon in Western Colorado; J. R. Sutton, F. A. Russell and J. F. Petre in Eastern Colorado; J. B. Barrett in Denver and vicinity for the present.

Please remember, brethren, that the quarterly reports are due July 1, October 1, January 1, and the annual report March 1. It would be well for each to secure blanks at once from the Herald Office. My home address is 1420 West Walnut, Independence, Missouri; field address, 336 South Fourth East Street, Salt Lake City, Utah. I hope soon to be in the field, and the quarterly reports may be sent to my field address.

We shall be glad to have the cooperation of the local ministry in services, making new openings, etc. Let us labor together in the Spirit of the Lord, and for the sole purpose of building up his kingdom.

I feel sure that the Saints of this mission will give the efforts of the ministry their moral and financial support, as they have done in the past, and remember the financial side of our work by contributing to the general fund of the church, according as the Lord may bless them.

I shall be glad to hear from any of the Saints as to the opportunities for labor in your localities and shall do my best to supply the needs, hoping for a successful year in the Master's service, I am your fellow worker,

PETER ANDERSON.

### Conference Notices

Gallands Grove will convene at Deloit, Iowa, June 13 and 14. As there will be business to transact, we hope there will be a good attendance. L. C. Hatch, secretary.

Northern Michigan will meet at Sault Sainte Marie, June 27 and 28. Committees will meet all trains. Meals at ten cents, as usual. Forward branch reports by June 15 to the writer. Let all attend who can, and make the first upper peninsula conference a great success. Charles N. Burtch, secretary, East Jordan, Michigan.

Spring River conference date is changed from June 5 to June 20 by order of district president. Mollie Davis, secretary.

### Convention Notices

Eastern Michigan Religio will meet in special convention at Port Huron, June 26, for election of president, and such other business as may come up. Select delegates and send credentials to secretary by June 22, Saint Clair, Michigan. Cora Anderson, secretary; William F. Sage, president.

Eastern Iowa Sunday school will convene at Davenport, August 12, at 1.30 p. m. Papers will be read and discussed. C. G. Dykes, superintendent, Muscatine, Iowa; Anna Lowe, secretary, Baldwin, Iowa.

Southern Michigan and Northern Indiana Religio will meet at Grand Rapids, Michigan, June 11. Elsie Lockerby, secretary.

North Dakota Sunday school will meet with reunion at Logan, North Dakota, June 23. Election of officers. May each school be represented. Emilie McLeod, secretary.

Northern Michigan Sunday school and Religio will meet at Sault Sainte Marie, June 26, Religio occupying forenoon, Sunday school at 1.30 p. m. Locals please appoint delegates and forward credentials promptly. Joint entertainment in evening. A. E. Starks, president of Religio; C. N. Burtch, superintendent Sunday school.

New York Religio will meet June 12, at 2.30 p. m., at Niagara Falls, New York. Ethel A. Hageman, secretary.

### Reunion Notices

Southern California reunion will be held at Convention Park, Hermosa Beach, July 31 to August 9 inclusive. Fare and one third on certificate plan granted on railroad, tickets to be bought to Redondo Beach, California, baggage checked to same point. After train leaves Los Angeles, hand baggage checks to conductor and ask to have baggage put off at Convention Park, two blocks south of Rowley Siding, Hermosa Beach. Tents will be set up and ready for occupancy on 30th. Cost will be: 10 by 12, \$2.50; 12 by 14, \$3; 12 by 16, \$3.50; single cot and mattress, \$2; double, \$3; tables, each 50 cents; chairs, each, 15 cents. It is imperative that orders for tents, cots and mattresses be in hands of committee as early as possible, as order must be filed in Los Angeles by July 10. Address orders to R. T. Cooper, 420-421 Marsh-Strong Building, Los Angeles, California. Cafeteria same as last year. Good attendance of general conference appointees expected, including F. M. Sheehy, James E. Kelley, Vinton M. Goodrich, Roy F. Slye and probably others. Conference at 10 a. m., August 3. Sunday school will probably have the 5th, Religio the 7th, subject to approval of reunion presidency. Tents, cots, mattresses, cafeteria accommodations supplied general conference appointees and families without expense, all of whom are cordially invited. Bring general conference anthem books. For information address R. T. Cooper, 420-421 Marsh-Strong Building, Los Angeles, California. R. T. Cooper, secretary.

Kirtland, Ohio, Pittsburg, and West Virginia reunion will be held at Tuscora Park, New Philadelphia, Ohio, July 25 to August 9. Apply for tents to J. A. Becker, route 1, Wiloughby, Ohio. Full instruction later via circular to each branch. James E. Bishop, secretary, 226 Edgar Avenue, Steubenville, Ohio.

Eastern Iowa, Kewanee and Nauvoo reunion will convene at Nauvoo, August 14 to 23. Elders Elbert A. Smith, Heman C. Smith, F. A. Smith, minister in charge and missionaries are expected. Tents: 7 by 9, \$1.50; 10 by 12, \$1.75; 12 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$2.75; cots, wire, 36 and 28 inches wide, 50 and 40 cents, respectively; mattresses, 36 and 28 inches wide, 50 and 40 cents, respectively; chairs 10 cents; comforts, 35 cents; pillows, 15 cents. Freight charges will be added. Meals in dining hall. Send all orders to C. G. Dykes, Muscatine, Iowa, box 420, by July 15. Sister Etzenhouser will have charge of Sunday school and Religio work. C. G. Dykes, president; O. E. Sade, secretary, Joy, Illinois; G. P. Lambert, treasurer, Ferris, Illinois.

Massachusetts reunion will be held at camp grounds, Onset, Massachusetts, July 25 to August 9. As a special feature we are endeavoring to prepare the athletic grounds. We have on hand a full equipment of sporting paraphernalia, so that the young may be able to enjoy the afternoons, which are given over to athletic sports. We hope everybody interested will make provision to attend and spend their vacation at the Onset camp ground. Committee will furnish notification of prices, etc., later. W. A. Sinclair, secretary.

Alabama reunion will convene with Pleasant Hill Branch, two and one half miles from McKenzie, four miles from Garland, Alabama, July 31 to August 9. All wanting information write committee, G. O. Sellers, A. A. Weaver, H. H. Wiggins.

Idaho reunion will be held at Hagerman, Idaho, June 13 to 22. Idaho conference on the 20th. Mail reports to Mrs. Lulu Jackson, 1719 North Seventh Street, Boise, Idaho. Those expecting to attend write William Glauner, Bliss, Idaho, and arrangements will be made to meet trains and provide entertainment. We expect Peter Anderson, T. C. Kelley, James T. Davis and others. G. W. Winegar, district president, Hagerman, Idaho.

### Addresses

G. R. Wells, 1206 South Twelfth Street, Burlington, Iowa.

### Free Quarterlies to Missionaries

The Senior *Religio Quarterly* will be sent free to all General Conference appointees and general church officers who desire it sufficiently to make request of President J. A. Gunsolley, Lamoni, Iowa, giving field address or permanent post office. Request must be renewed each conference year. J. A. Gunsolley, president of Zion's Religio-Literary Society.

### Correcting Pastoral

Through oversight no reference was made in my pastoral to the assignment of Elder H. J. Davison to the Eastern Mission. The Boston Branch recently selected him for its president, which action meets with my approval.

PAUL M. HANSON, *Minister in Charge.*

### Died

TOTLY.—James C. Totly was born February 27, 1846, in Hickman County, Tennessee, died at Los Angeles, California, May 5, 1914. Funeral at the home of his daughters, sermon by W. A. McDowell, assisted by V. M. Goodrich.

WILSON.—Elder Henry Wilson, for years partially paralyzed, died at Heavitree, Exeter, England, April 26, 1914. His home was at the disposal of all. He was ordained soon after joining the church, and practically held the position of branch president till a few months since. For years he walked by the aid of two sticks, and on occasions of baptisms has walked several miles to witness increase in Christ's flock, often the result of his own labor. His life was upright. The gospel was his beloved topic. His memory is cherished. He was of bright and cheerful disposition. His death is keenly felt by his widow and children.

SUTHERLAND.—Charles W. Sutherland was born September 22, 1869, at Galesburg, Missouri; baptized by Morris T. Short, May 11, 1879. Deceased was well known and respected for his interest in church work, particularly among children and young. With his brother he organized the first Sunday school of the church in Webb City. During the last few years he was very ill; his once bright mind became deranged. When release came, May 20, the angel of death was the bright messenger who led the captive soul out of darkness and bondage into the light of liberty. Service conducted by J. W. Rushton, whose remarks were listened to by a very large gathering of mourners and sympathizers.

MATHEWSON.—At the hospital for the insane at Anoka, Minnesota, May 16, 1914, Sister Mary Eliza Mathewson, aged 53 years, 7 months, 8 days, immediate cause of death being pernicious anemia. Deceased was born at Stillwater, Minnesota. When about fifteen she came with her parents to Cormorant, Minnesota, where, December, 1881, she married Lloyd Mathewson. To this union were born six children, four boys, two girls; all living. Funeral services at Cormorant, attended by many relatives and friends. Sermon by Penn Martin. Sister Mathewson has been mentally deranged for many years, and death came as a sweet relief. Loving memories of former days touched all hearts, and tears filled nearly every eye.

MCGOWAN.—Menervey McGowan was born November 18, 1834, died at Fanshaw, Oklahoma, May 4, 1914. She was baptized October, 1904, by J. D. Erwin, from which time she lived a good and noble Christian life. Services by E. A. Erwin, assisted by J. M. Smith.

### Book Reviews

The McMillan Company, New York, offers a new work in United States history, by John Spencer Bassett, Ph. D., professor of American History, Smith College, with maps, 8 vo., \$2.50. While Mr. Bassett has given a prominent place to political institutions, regarding them as "the most conscious expression of the national will and determining the form of the story," he has laid the chief emphasis in his narrative (following McMaster in this respect) upon the habits and social progress of the people, thus imparting to it the stamp of modernity and bringing it into line with those historical works which concern themselves as much with economic affairs and public interests as with battles and heroes. The volume opens with an interesting account of physical environment, which, though neglected by many writers, has largely influenced the trend of history. Climatic conditions, rivers, and harbors, minerals, forestry, and crops receive careful treatment in the opening pages. Then follows an account of the Indian—his origins, customs, intimate life, religious ideas, and culture—an illuminating chapter full of interest for the general reader. The oft-told story of the colonies, the war of the Revolution and of 1812, and the Mexican and Civil wars are described with more detail than is usual in a compendium of history. A notable and valuable feature of the volume is the bibliographical list (Continued on page 536.)

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

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

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appended to each chapter, which is intended to guide the reader who wishes to make further researches. Some idea of the comprehensive character of the book may be had from the fact that its final pages treat of what we have recently read in the newspapers. The last third of the work presents a thoughtful study of what has taken place within the memory of those who have reached middle life. It is a useful and interesting record of our own times.

SOCIALISM AND MOTHERHOOD.—John Spargo, the noted socialist author, has written a book entitled, *Socialism and Motherhood*, which is an enlargement of his lecture on the same subject, published by B. W. Huebsch, 225 Fifth Avenue, New York; price 60 cents. Those who wish to obtain from Socialist sources a statement of the attitude of Socialism toward marriage, motherhood, and the home, will be pleased to get in touch with this book. It is written in Spargo's usual clear and pleasing style. The frontispiece is taken from Stephen Sinding's work of art, entitled, "The captive mother."

SELECTED SHORT STORIES.—This is one of the series entitled, *Merrill's English Texts*, published by Charles E. Merrill Company, New York City. This particular textbook is edited by Claud M. Fuess, Ph. D., instructor in English, Phillips Academy, Andover, Massachusetts. The aim of the book is to present specimens of the short story at its best. Especial effort has been made to include the work of English, French, and American masters of the short story in such a way as to illustrate different methods of construction and style. The selections are arranged in approximately chronological order, so that the evolution of the literary type may be traced from the time of Scott to that of Kipling. The list of authors includes Sir Walter Scott, Washington Irving, Nathaniel Hawthorne, Charles Dickens, Robert Louis Stevenson, Francois Coppee, O. Henry, James Matthew Barrie, and Rudyard Kipling.

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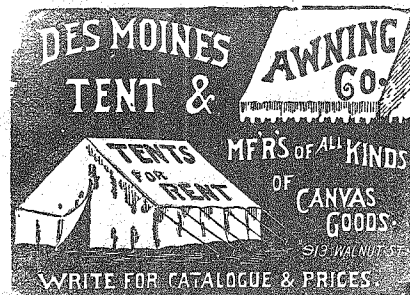


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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JUNE 10, 1914

NUMBER 23

## Editorial

### NOTES ON THE BOOK OF GENESIS--PART III

#### THE COVENANTS

Saint Mark introduces his testimony with these words: "The beginning of the gospel of Jesus Christ"; but the beginning of the *revelation* of the gospel of Jesus Christ is in Genesis.

The first great postulate of Genesis is that God was present in the beginning as a creative force. Lord Kelvin, as we have seen, declares that "Science positively affirms creative power." And he says further, "If you think strongly enough you will be forced by science to a belief in God, which is the foundation of all religion." Thus far science and religion are in accord.

He says further, however, that while the existence of God is recognized, he is to science an unknown quantity, and that scientists are in that regard atheists (not knowing), as they can only know him in his work.

But it is impossible to believe in God for any length of time or with any degree of sincerity and fervor without beginning to believe in him as a being concerned in the moral welfare of humanity and capable of self revelation to man. Here begins the function of religion. As another has written: "Belief in a *personal* God involves belief in a written revelation."

The book of Genesis opens with an affirmation of the creative power and activity of God. He is more than a mere force or principle; he is a personal God. And very shortly he is presented as a God of revelation and one who enters into covenant relations with men. The importance of that idea thus early presented in Scripture can hardly be overestimated.

He made covenant with Noah and later with Abraham. And the Inspired Version gives us the information quite explicitly that following the fall and the expulsion from the garden of Eden he revealed himself to Adam, and also entered into very intimate relationship with Enoch; Enoch and his people reaching a degree of perfection that could only be obtained under gospel economy.

This is sustained in a striking manner by a state-

ment made by Sir Robert Anderson, K. C. B., LL. D., before the Christian Association of University College, London:

But believing, as I do—and Professor Fairbairn, of Oxford, has stated it with great definiteness—that belief in a personal God involves belief in a written revelation, it is incredible that thousands of years should have passed before the days of Abraham without God having given a revelation to his people. If criticism has led us to discover that the Book of Genesis is a divinely accredited record of earlier revelations, this, instead of impairing its authority, seems to me only to confirm that authority.—Christian Apologetics, p. 43.

God entered into covenant relationship with Abraham and chose him to be the father of the faithful, and his children to be the chosen people. This however was not an evidence of partiality or favoritism, it was the beginning of a world movement; and Abraham was not chosen to be the recipient of personal favors alone, but to be the instrument through whom others might be blessed. "In thy seed shall *all* the nations of the earth be blessed. . . . In thee shall *all* families of the earth be blessed."

Here was laid the foundation for the final great commission, "Go ye into *all* the world and preach the gospel to *every* creature." The descendants of Abraham at times became narrow, bigoted, ignorant, and intolerant, and forgot the terms of the covenant and its responsibilities; but under the flooding light of the gospel dispensation the world-wide significance of it came home to the apostles, and Peter cried:

Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God spake unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).

On this subject we quote again from Reverend Henry Wace, Dean of Canterbury:

Is it not the most potent fact in history, that its whole course has been determined by the influence and the action of the Jewish race, culminating in the life and death of the Son of David? Is not the key to all history to be found in the opening verse of Saint Matthew's Gospel: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham"? Have not our Savior's life and death and resurrection, and the church which he founded, been the central influence of history? and does not the course of history at this moment depend more upon the action and the influence

of the Christian nations than upon any other factor? Can we, as Christians, fail to recognize that we see before our eyes the realization of the promise preserved in this ancient record: "In thy seed shall all nations of the earth be blessed"? But if this be so, who told that ancient writer that profound historic variety? Who revealed to him beforehand the fact that this lonely patriarch was the beginning of an influence which would permeate the world, which would transform its laws and mold its civilization; that forty centuries after that time Abraham would be the very type of religious faith; that the psalms of his descendant David, and of the other sweet singers of Israel, would mold the religious life and thought of the leading races of mankind; and that his greatest descendant would be known by the name of the Savior of the world? . . .

That point is not merely that there is but one God, but that that God has definitely and distinctly entered into moral relations with men; that in the persons, first of Noah, and then of Abraham and Abraham's seed, he has established between himself and man the most sacred of all relations—the relation of a covenant. It is by covenants, and the mutual faith which they involve, that civilization is mainly characterized. It is by covenants that marriages and families and armies and states are created; and God himself entered as a living personal force into human life, when he chose out, first one man, and then one nation, and then one church, to be bound in covenant with him, to enter into mutual pledges, confirmed by definite signs—by circumcision and the passover, by baptism and the Lord's supper; so that every Jew carries the mark in his flesh of his personal relation to God, and every Christian bears on his forehead, and receives in the symbols of bread and wine a perpetual witness, not merely of his belief in one God—not merely of his devotion to his Savior—but of the personal relation in which that God stands toward him, and of his being as directly in covenant with his God and his Savior as he is with his wife or with his earthly sovereign; with the sole difference that the bond is infinitely more vital, more penetrating, more permanent, or rather, that it is eternal. There is nothing more precious in the Book of Genesis than that it reveals this system of covenants as the basis of God's dealings with mankind, and as the central influence by which he disciplines and guides them. The roots of the gospel, as Saint Paul clearly asserts, were thus laid in the history of Abraham; and the rest of the Bible, both the Old Testament and the New, is but a history of the manner in which that method has been applied, maintained, and continuously developed. God's character and God's ways began to be revealed in these patriarchal histories. They are an essential part of the whole revelation, because they are its starting point and its germ; and we can no more dispense with these narratives, if we would understand God's will and God's ways, than we can neglect the roots of a tree if we would understand its growth.—Christian Apologetics, pp. 36-39.

How significant the presentation of God as a self-revealing, covenant making, personal Deity. How splendidly did he fulfill his promise to bless the nations of the earth in the seed of Abraham. Review the long roll of prophets, poets, seers, and kings that came through this lineage; and the profound influence that the literature of his descendants has had and still has upon the history of the world and the lives of men.

Finally, greatest of all came Jesus Christ, who

has ministered to and blessed all nations, of whom Isaiah wrote:

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

In his remarkable book, *In the Mind Maze*, Edgar Lucien Larkin, Director of the Lowe Observatory, Mount Lowe, California, and member of the American Association for the Advancement of Science, says:

I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in the sidereal universe—a Dominating Mind.

This dominating mind is God. Science detects and affirms evidences of his existence. Religion gives a revelation not only of his existence but also of his nature and his will. Such a revelation is found in the Scriptures, beginning with Genesis. A higher revelation was given in the life, character, and teachings of Jesus Christ. It is not alone sufficient to believe that he is. There is a true philosophy in this statement:

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

ELBERT A. SMITH.

(Concluded.)

#### MORE ABOUT THE KIRTLAND BANK

Many slanderous stories have been circulated regarding the unfortunate failure of the so-called Kirtland Bank. Once in a while, however, one writes on the subject who is disposed to give the promoters due credit for honesty of intention in the conduct of this business venture. The *May Numismatist*, the official organ of the American Numismatic Association, Brooklyn, New York, contains a very interesting article from Waldo C. Moore, entitled, "The Kirtland bank bills." The following extracts are taken from this article:

By the articles it will be discovered that instead of being a banking company, it was named, "Kirtland Safety Society Anti-Banking Company." Under this name the business was transacted. The articles show an honest effort to benefit their temporal condition. That there were men of large means engaged in the enterprise can not be gainsaid. By reference to the sixteenth article, it will be seen that the fourteenth article was to always remain in force.<sup>1</sup>

The enterprise was launched at a time when such ventures were very risky. A spirit of speculation ran rampant throughout the land, which brought about widespread ruin, in which many well-established institutions went down; and this society could not hope to survive under so long a period of national paralysis.

<sup>1</sup>Article 14 provided that "We, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes."—HERALD EDITORS.

Those who were in the best position to know about the society's affairs have determined that these men were making an honest effort in the enterprise. . . .

When this unchartered institution failed in August, 1837, the members found themselves unable to redeem their pledges. This condition gave rise for criticism and suspicion in regard to their honesty of intention. But, unlike stockholders in numerous other companies, they later, without legal process to compel them, adjusted their business to the satisfaction of their creditors, redeeming practically the entire outstanding circulation. The following excerpts from a letter dated October 27, 1838, addressed to the public and signed by John W. Hawden of Painesville, Ohio, are copied from the *Milennial Star*:

"To whom it may concern: This may certify that during the year of eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, jr., and Sidney Rigdon, together with other members of the society, to the amount of three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. . . . And I would further state that the closing up of my business with said society has been with their agent, Colonel Granger, appointed for that purpose; and I consider it highly due Colonel Granger for me here to state that he acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. . . . And with good management he has accomplished and effected a close of a large amount of business for said society."

Mention of the Kirtland bills is made in Scott's Paper Money Catalogue under the title of Uncurrent Bank Bills, wherein are listed the \$1, \$3, \$5, and \$10 notes, the \$2, \$20, \$50, and \$100 notes not being mentioned. Another mention of this historical issue occurs in Mr. Coover's "List of Ohio Bills," published in the *Numismatist* for June, 1906, and here likewise the \$2, \$20, \$50, and \$100 bank notes are missing.

Upon careful investigation the Kirtland notes are found to be extremely rare—in fact, they are almost, if not altogether, unprocurable in any condition, and at any sacrifice. This condition, of course, was brought about because of the fact that every bill presented for redemption in 1838 was cared for; therefore the scarcity. So far as can be ascertained no complete set exists in the cabinets of any one collector or museum. It seems at this date impossible to locate any \$20 or \$50 specimen. The \$100 note seems to be unique, the only specimen known is in the cabinets of the Western Reserve Historical Society, Cleveland, Ohio.

While preparing his article Mr. Moore interviewed members of the church as well as prominent non-members resident in Ohio, and elsewhere, the latter including members of the staff of the Western Reserve Historical Society, and prominent business men, consequently he was in a position to write fairly and impartially, as well as intelligently.

It will be noted that he concluded: First, that members of the church who promoted the Kirtland Bank did so with honest intent; second, that the venture was undertaken at an inopportune time and failed during the widespread financial ruin that soon followed; third, that the society afterward made an honest and successful effort to settle up its affairs in Ohio; fourth, that the scarcity of Kirtland Bank bills is due to the fact that those presented at the time of settlement were redeemed. E. A. S.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**PRESBYTERIANISM AND SOCIAL EVIL.**—The report of a special committee appointed to investigate the disappearance of young girls and made May 28 to the General Assembly of the Presbyterian Church of America in session at Chicago, contained the following:

The whole condition of social impurity is involved. It seems entirely safe to assert that at least one hundred thousand persons are devoting their time wholly to this unthinkable iniquity in the United States. Some features of our modern life which contribute to the increase of the social evil are just now assuming alarming proportions. One of these appears in the vulgar tendency of modern fashion. Our standards expressly forbid all "immodest apparel." Many of our women are going to such extremes of dress as to shock even the least prudish. Another factor is the increasing craze for excitable and unchaste amusements. The dance has become the subject of indescribably vulgar jokes, and the moving picture shows are calculated to inflame the thoughts and emotions of the young.

**PROHIBITION POSTPONEMENT.**—It was recently stated in these columns that according to report, antisaloon leaders had agreed to a postponement until the December session of consideration by Congress of the bill to provide for national prohibition of the manufacture, transportation or sale in the United States of alcoholics for beverage purposes. Antisaloon authorities deny these reports and say that they have been circulated by liquor interests to discourage petitions and correspondence encouraging immediate action. The Anti-Saloon League did oppose making the bill a party measure by caucus action, but has not ceased to urge and work for its passage at the earliest possible date.

**UNITED STATES AND MEXICO.**—The Constitution-ists have been informed by the mediators that they will be admitted to the mediation conference on the following terms: They must suspend hostilities, and accept the measures already agreed to by the American and Mexican delegates. General Huerta is said to have accepted in principle the pacification terms announced in our issue of last week. Huerta, to prevent the delivery of a vessel load of arms and ammunition en route for the Constitutionalists from New York City to Tampico, proposed to blockade the port of Tampico. Report says that the Washington administration has announced that this blockade will not be permitted, Rear Admiral Badger being instructed to prevent the same. The administration has informed the mediators that this action is not considered in violation of the agreement to suspend hostilities. It is urged that it is desirable to prevent Tampico from being indefinitely closed, and the oil fields in the vicinity from being subjected to the danger of destruction by continuous military operations; and that a blockade might create serious international complications.

**MEXICAN WAR.**—Supplies have repeatedly been cut off from Mazatlan, the Constitutionals having prevented their landing, they being in control of the surrounding territory, and bombarding vessels in the harbor. Minor Constitutionalist victories are reported in the vicinity of San Luis Potosi. Colima, a strategic point in southwestern Mexico, is reported taken by the Constitutionals. The only thing preventing the immediate advance against Mexico City is said to be the destruction of the railroads by the Federalists.

**EMPRESS-STORSTAD INCIDENT.**—Complications have arisen in the matter of the collision of the *Empress of Ireland* and the *Storstad*, the crews of each in the coroner's inquest holding the other to be at fault and responsible for the collision. The *Storstad* crew deny the statement of Captain Kendel of the *Empress*, and say that the latter was in motion at the time she was struck. The Canadian Pacific Railway, owners of the *Empress* have brought action against the Actieslakabet Maritime, owners of the *Storstad*, to recover damages in the amount of two million dollars. The *Storstad* owners have filed a counter claim for fifty thousand dollars damages. An official inquiry to fix the responsibility for the disaster is announced to convene the 9th.

#### NOTES AND COMMENTS

**PURITY LITERATURE.**—We call attention to an announcement in the advertising department of this issue of the HERALD offering literature recommended by the Social Purity Board of the church and to be distributed by the Herald Publishing House. The proper instruction of the child in matters of sex is necessary if he shall conserve his physical powers and cultivate the highest moral force and spiritual capacity. The literature suggested by the Social Purity Board is helpful to parents along these lines.

**ABLE REPRESENTATION.**—Brother W. H. Mannering some weeks ago took advantage of certain developments, and in announcing regular and special meetings to be held in Phoenix included facts with reference to true succession in the presidency of the church and in the matter of church succession as established by the courts. The statement of Senator Burroughs, as made before the Senate and appearing in the Congressional Record, referring to the Reorganized Church as the true successor to the original church and the worthy citizenship and Christian integrity of the Reorganized Saints, is included in the announcement and article by Brother Mannering. This article is brief, clear, and definite—just such matter as is desired by newspaper men. Save for a few typographical errors on the part of the paper, it ably represents our position.

**THE CHURCH OF HUMANITY.**—We are in receipt of a number of copies of *The Truth about God and Life*, published by the Church of Humanity, and edited by its president, W. H. Kerr. These papers unblushingly state that Mr. Kerr has "discovered" the following, included in an affidavit by him before a notary public:

I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real God, that man contains no soul, and that life, mind and consciousness ceases for ever in each person at death, and I never shall voluntarily deny nor repudiate these truths.

This wonderful discovery of nothing suggests the following motto for homes, schools, and offices:

There is no real God;  
Man has no soul;  
Life ends for ever at death.

We note in passing that this periodical appears as a monthly. In the issue for March, 1914, volume 7, number 10, from which we have quoted, it is stated that the Church of Humanity has an enrolled membership in the United States of over three hundred. Mr. Kerr's discovery seems not to have found a responsive chord in the bosom of mankind, undoubtedly for the same reason that his motto is not decorating the walls of the offices, schools, and homes of America.

**LIQUOR MAN'S SOPHISTRY.**—A lecturer of Chicago, working in the interests of license and the saloon, is reported as saying: "There are three places in which prohibition has been a success, Turkey, the penitentiary, and hell—in each of which man is a failure." Authorities state that legal prohibition does not exist in Turkey, that the Mohammedans refrain from spirituous liquors from religious motives. Men in the penitentiary and in hell are there because of failure before incarceration, the downfall of many of whom is directly traceable to the licensed saloon. Like other sophistries intended to favor liquor and the saloon, this statement is without fact and impotent.

**CLERGYMAN ANSWERED.**—In the *Daily Journal* of Meadville, West Virginia, for April 11, appears a reply by our Brother A. J. Terry to a sermon on "Mormonism" in which the clergyman mentioned seems to have spoken in a way prejudicial to our cause. Brother Terry sets forth clearly the differences between us and the Utah people. He emphasizes the fact that no member of the family of Joseph Smith followed the Utah leadership, but that they all, in the Reorganization, have been foremost in opposing the teachings and practices of the West. Attention is called to the General Conference then in session at Independence, and the statement is made that there is no longer excuse in the light of our activities, court decisions, etc., for those who would mold public opinion to class us with the people of Utah.

## Hymns and Poems

### In Remembrance

Again the evening star of life we see,  
And as it fades,  
"Not yet, O Lord, not yet," our anxious plea  
E'en as its last faint, glimmering rays dissolve  
In night's dark shades.

And now alone once more we stand and wait  
The scenes before;  
Oh, why will not these weaker fears abate,  
Since that we loved, yes, loved so long, so well,  
Is ours no more!

Our life, our loved ones, nay, we can but see  
They're his alone,  
At whose command the worlds were caused to be;  
And we shall know his blessing when we say,  
"Thy will be done."

JOPLIN, MISSOURI.

VIDA CATO.

### The Highest Ideal

Suggested by reading the late Sam Walter Foss's poem entitled, "The house by the side of the road."

Should we live, as you say, by the side of the road,  
And be but a friend to man,  
We hardly should follow the worthiest line,  
Or live by the noblest plan;  
For to tread in the paths of the sweetest of lives  
That ever this old world trod,  
We rather should choose, than the plaudits of man,  
To merit the plaudits of God!

And to live by the side of the road alone,  
And be but a friend to man,  
Is too dull and slow in this work-a-day world  
To honor the loftiest plan;  
For ofttimes the one who would do the most good,  
And bless and brighten the race,  
Receives but the hatred and scorn of the world,  
Not honor or treasure or place!

My friend, the hist'ry and lives of the past,  
From Jesus to humble John Brown,  
Will show when the world takes a higher plan,  
Some martyr has laid his life down;  
It has taken the toil, the sweat and the blood  
That the best of our kind may give  
To lift from the mire this stubborn race,  
That the Christ-life within may live!

The picture you paint is too easy by far  
To show forth the noblest in men;  
'Tis a struggle and battle and sacrifice, too,  
Not to "smile" at the door of your "den";  
Truth's suffering army of brave pioneers  
Have marched down the steps of the past;  
They have conquered disease and cannibal lust,  
Discovered new lands so vast;  
But they had more to do in the ages' swirl,  
Than to live at their ease and plan.  
How the days should go by in "the house by the road,"  
While being "a friend to man."

—Douglas Dobbins.

### Husks

She looked at her neighbor's house in the light of the waning day—  
A shower of rice on the steps, and the shreds of a bride's bouquet.  
And then she drew the shade, to shut out the growing gloom,  
But she shut it into her heart instead. (Was that a voice in the room?)

"My neighbor is sad," she sighed, "like the mother bird who sees  
The last of her brood fly out of the nest to make its home in the trees"—  
And then, in a passion of tears: "But, oh, to be sad like her;  
Sad for a joy that has come and gone!" (Did some one speak, or stir?)

She looked at her faded hands, all burdened with costly rings;  
She looked on her widowed home, all burdened with priceless things.  
She thought of the dead years gone, of the empty years ahead—  
(Yes, something stirred and something spake, and this was what it said:)

"The voice of the Might Have Been speaks here through the lonely dusk;  
Life offered the fruits of love; you gathered only the husk.  
There are jewels ablaze on your breast where never a child has slept."  
She covered her face with her ringed old hands, and wept and wept and wept.—Ella Wheeler Wilcox.

### Kathleen Mavourneen

Kathleen Mavourneen, the gray dawn is breaking,  
The horn of the hunter is heard on the hill,  
The lark from her light wing the night dew is shaking,  
Kathleen Mavourneen, what, slumbering still?

Oh, hast thou forgotten how soon we must sever?  
Oh, hast thou forgotten this day we must part?  
It may be for years, and it may be for ever!  
Oh, why art thou silent, thou voice of my heart?

Kathleen Mavourneen, awake from thy slumbers;  
The blue mountains glow in the sun's golden light.  
Ah, where is the spell that once hung on thy numbers?  
Arise in thy beauty, thou star of my night.

Mavourneen, Mavourneen, my sad tears are falling,  
To think that from Erin and thee I must part!  
It may be for years, and it may be for ever!  
Then why art thou silent, thou voice of my heart?

—Crouch.

### A Prayer

Dear Lord, to thee may we faithful be,  
And thy goodness daily may we see;  
Give us grace and wisdom too,  
With loving hearts thy will to do.

May we have patience day by day  
To help us o'er life's rugged way;  
May thy sweet Spirit be our guide,  
While we in the narrow path abide.

May we pay our tithes and offerings, too,  
And the necessary duties may we do  
Vanish vain pride from out our mind  
And ever to the poor be kind.

Thanks for the gospel and thy love  
And thy rich blessings from above,  
Which give us peace and comfort here—  
Thy obedient children need not fear.

Oh, how sweet to be thy child,  
Ever true and pure and mild,  
Clinging to the gospel plan,  
Helping others all we can.

Dear Lord, help us thus to do  
And be faithful unto you.  
May our lives before thee shine,  
Blessed with love from thee divine.

DETROIT, MICHIGAN.

IDA M. BROWN.

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## Original Articles

### AND YET THERE IS ROOM

(Sermon delivered by Elder L. F. P. Curry, at Lamoni, Iowa, Sunday evening, February 15, 1914. Reported by Elizabeth France.)

Let me read from the fourteenth chapter of Luke, beginning with the twelfth verse:

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

We always like to take privileges to ourselves, and so we will take one here—not to interpret this which has been read as the theologian would, but after a manner that we wish to ourselves. The theologian would tell you, perhaps, that this referred to the kingdom of God, and that in that kingdom there is an abundance of room for every man. He would tell you, doubtless, that the Lord in his own time in-

tended to compel men, the maimed, the halt, the poor and blind to come into his church and be saved.

#### ROOM IN THE HARBOR

There is a friend of mine to whom I am indebted for this story, who is a man rather given to spending his summers abroad and in various sections of this country. This man who excused himself because he had married a wife is in much the same condition as my friend, who had married a rich wife—and that makes possible many things; probably, among others the spending of his summers abroad and on the seacoasts of our country.

This man had a yacht, and as he sailed from a point near the northern line of North Carolina going southward, a terrible storm came up and he said to the master, "Is it not possible for us to run in somewhere and get out of this storm?" The captain of the yacht said, "No, there is not a harbor anywhere until we get forty miles down the coast." But, despite the storm, they made the harbor.

The next morning as my friend went down to look over the ships which had gathered in over night he found vessels of every kind, bark, sloop, schooner, and steamer, which had made their way in during that blow, while out in the harbor mouth there were a number which had failed to make the entrance; they were wrecked there and were being broken and battered to pieces on the shore. As he looked about the harbor he saw there was room yet for more ships which might have come in; those which had been wrecked outside might have entered—there was room for them.

#### THE CHURCH A UNIVERSAL REFUGE

When the suggestion was made that I might speak here to-night the president of the stake also mentioned, or hinted rather, at the possibility of there being many young people present. He said the evening is the time when the young gather in. I wish to look at this question of there being room from the standpoint of the young person. (I admit I could not look at it from an older man's point of view, because I am not an old man. I must necessarily adhere to those things I know.)

If I am to announce a theme for what I have to say I might put it in these words: The church is a universal refuge. Is there room in the church for men and women troubled and tempest driven by the storm of world affairs?

Just a few days before I came West I was called into a house where there was a case of scarlet fever developing and which promised to be severe. The people who were interested in this young lad, who was being stricken with the malady, were worried and troubled. As I reached my home one evening,

after ten o'clock, I found the call there that I should go at once to them. On reaching the place at a late hour I was invested with a long robe to protect me against the fever germs. The Spirit of God was present as I administered to the boy, and as I went away I thought, What a refuge it is that these people here can place their trust in God and go to him and find in him a harbor of safety. The guardians of the lad themselves, on a later evening, were also administered to, and because of that administration I feel assured the fever did not attack them at all, while to-day the whole family is in sound health.

#### ROOM FOR THE DOUBT-DISTRESSED MAN

A friend of mine, a good fellow, but one who thinks deeply about spiritual matters and who is not satisfied with common explanations—and I love him for it—raises all manner of doubts and harrows himself from morning to night, sometimes, over questions occurring to him about our work. Sometimes these questions get the best of him, and then he spends weeks and weeks in darkness. On one of these occasions it seemed that the Spirit of God had left him for ever, and in the agony of his soul he cried out, "O my God, hast thou forsaken me?" Some of his friends in the branch were praying for him. On the very day when it seemed he had reached the crisis in this state of darkness and doubt, by reason of their prayers, because they upheld him to God, his friends gained for him a spiritual blessing,—one that dissipated all those clouds of doubt. The man to-day is firm and strong in the work; all his questions have been answered; they have been solved; he is firmly secured and anchored in the refuge of the church—his harbor of safety.

And yet, I may say, after I have mentioned these two classes of people, and yet there is room.

We often find the man who is seeking earnestly for spiritual light, a man who is a Christian, who has accepted the cross and who is doing his best according to his light to lead a just and upright life. I know a man, two men like that, who are now members of our church. When they were young—in their twenties—there came into their neighborhood a Latter Day Saint preacher, an old man with a long beard. (The king's English to him was something to be toyed with and broken up.) Because these two youths liked fair play they saw to it that that old man was not persecuted beyond that which he could stand. They procured a place for him to preach, and dressed up a soap box for a pulpit. On that improvised stand the venerable elder spread his Bible and preached to them out of the word of God. The two were convinced. Because of the preaching of that old gentleman, whom, out of a desire for

fair play they defended, they found the harbor of refuge. And yet there is room.

#### OUT OF DARKNESS INTO LIGHT

Once, when I was of tender years—you may question just when that was, and it was not so very long since, of course—it seemed to me that religion was a thing to be laughed at, to be scorned. It seemed to me that the men and women who went to church were fools. It seemed to me that my own father and mother—however much I may have loved them—were sadly mistaken. And so in my wisdom I endeavored to show *them* the way.

There came a time when it seemed that the light of God was not for me; when the religious truths of God were never to be accepted by me; I was on the highroad to infidelity. As I pondered over spiritual matters, as I listened to the stories which were told of the church, marveling and wondering that people could accept them, it seemed to me that the angel faces would never smile, that for me the morning would never come—if the acceptance of these things was the morning I would never see it. For me there seemed to be no room in the kingdom of God, because that kingdom was made up of a mass of apparent contradictions and statements I could not accept—all of which the people who accepted them called truths, but which, in my enlightenment and wisdom, I felt must surely be error.

But, because of the love of God, because of his mercy, that state changed, and the angel faces did indeed smile; they allowed the light to come into my darkened mind. Instead of there being doubt, instead of there being denial, instead of there being infidelity, I reached that harbor of safety, and I found in the church that there was room for me.

A young man whom I know very well, in his school days took to reading Tyndall, Huxley and Darwin. (I promised I would not mention those names to-night, but I have.) It was not long until he was out of the church—gone completely, every shadow of faith he had ever had was shattered. That fellow became a thoroughgoing atheist. To him nature was God, not the expression of God, but God himself. Now he has turned a new leaf, if I may call it such; he has come to the light; the atheism has disappeared; all his doubts, all his denials have vanished; his questions have been answered, and to-day he, too, has found room in the kingdom of God.

#### SPIRITUAL POWER PLUS EDUCATION

During last spring I became a crank on the subject of education. Everywhere I went I talked about education. If called on for informal and impromptu

speeches, I talked about education. I was always ready; it did not matter how long they gave me to talk, I talked up to the very last minute on education.

One good brother, on a certain occasion, said to me, "What we want is not education, it is spiritual power. That is the thing that is necessary. It is all very well for you, Brother Curry, to say we need education; it is quite true; but we need spiritual power worse and we must have it. Then, if the Lord wishes to give us education, we will take it."

Now, that man was emphasizing a point which the Lord wishes to have emphasized in the church. If I had gone on harping steadily about education at every opportunity the consequence would have been that the people of the branch or the other branches in which I spoke would have come to believe that education was everything to me; that education represented the ideal of the church; that education minus spirituality was what we were standing for.

I was not telling all I knew about my theme, even if I did talk a long time, but what I did come to say after this, related to both education and spirituality. That man simply made me emphasize the point with his contention that we should have spiritual power above all things. We need spiritual power, vigor, force, energy, which will aid us to use our education in converting the souls of men, leading them to truth and building them up in that truth. If I had continued emphasizing the idea of education, the chances are that the people would have come to think that that was the object of the church's existence. But, because that man and I made our sermons and our talks about the things on which we were each cranks, both were bringing out things the Lord wished to have emphasized. Education plus spirituality,—that, to me, is ideal.

#### ROOM FOR THE WORKERS

Now, there is room in the church for both classes of men: those who insist on the one point of view, and those who strongly emphasize the other. We need the men who do that very thing, who speak from their individual viewpoint; we need those men who go out and preach on the street corners, laying stress on the first principles of the gospel.

To my mind, the time has come when we must show the world that this gospel we have so vigorously proclaimed will solve its questions, its social problems and will change conditions. When we feel it is necessary to preach the ideas pointed out, we are not making prominent things we should not, but are bringing out points that should be dwelt upon. These men on the street corners, in the halls and public places here and there, speaking about the first principles, the elemental things of the gospel, and

those higher truths which bring us to perfection—these men are necessary. Each is preaching according to his point of view; each is working according to his gift and his calling. And yet there is room.

If we leave those who are brought into the church without other training, other education, they will be lost. So we must have the primary teacher; the teacher of intermediates; the man who devotes his life to the young men; the woman who devotes her life to the young women. There is room for all these. But after we have brought them all in and have set them at work we must say, "And yet there is room."

#### SOCIAL PROBLEMS

The religious and social problems we are facing were perhaps never so pressing as now. In the city where I came from, one morning there was a little boy who was seen by a friend of mine getting something out of the garbage cans at the market houses that he might have his breakfast. There is an Episcopalian church, also, in my home town, which conducts a parochial school. Every morning except Saturday and Sunday, those in charge send out in the "Hill District" a carriage which gathers up the children. On reaching the parish house the first thing is to wash them, and verily some need it. The next thing is to have a germicide sprinkled over them—and, believe me, some need that too—and, lastly, to clothe them. Morning after morning a few of those who were clothed came back in rags. What did it mean? Simply that some home, some squalid household up in the "Hill District" was so poor that the clothes from those children's backs had to be taken and sold in exchange for food. Some little fellow would have to go about with wornout shoes, with torn stockings, with a coat and trousers in an almost unrecognizable state, that his family might have food.

These incidents represent social problems which the world must meet. And if this church is coming to the point where she will urge her solution on the world she must have men and women who understand conditions, who are thoroughly conversant with them that they may labor intelligently. There is room, I tell you, for such people, and the church is crying out that they may come.

Last week we were permitted to hear a couple of rather rare treats. One was a lecture on biology, which was rather convincing, but not very amusing. More recently, we heard a kind of refutation of that lecture on biology, which was rather amusing, but not very convincing. These typify the apparent clash between science and religion.



## RELIGIOUS PROBLEMS

The religious problems which the world is facing to-day are serious indeed to Christian men and women. Is it an accident that we have men denying the immaculate conception of Jesus Christ? Is it an accident that we have men saying there never was an Eden, there never was a fall of man? Is it an accident when they say that the shedding of the blood of Jesus Christ was not necessary, that his crucifixion, his terrible suffering there on the cross of Golgotha, was beside the point? Is it an accident that the beliefs which these denials imply are being widely accepted? Are they not the outgrowth of that which has been seething in the minds of men, and has now found expression in all of these denials of the truths the churches have looked upon as fundamental?

If these questions are to be answered, and answered in a thorough manner, there is nothing which can do it save this church of ours. Are we too narrow, or too dogmatic in saying that our church, alone, can meet these questions and answer them in a way that will convince? \*We think we are not.

Strange as it may seem, the places where those questions are being asked are the churches whose ministers are themselves affirming their truth. And if we, having greater light, having a more intense development of religious truth, can interpret that truth, can convince men that it is truth, can show to them that these things which they have feared were insurmountable obstacles to its acceptance are not real obstacles, but are only spots that fleck the glass, obscuring the view for a little time, but soon to be wiped away—if we can do this then our church surely will take its place among the religious institutions of all time, preaching the gospel of Jesus Christ in its purity. These problems will then be set aside. Men, honest in heart, everywhere will come into the church and will be built up in that truth which she offers. And yet there is room.

## THE WORLD IS WONDROUS LARGE

"This world is wondrous large: seven seas from marge to marge, and it holds a vast of various kinds of men. The wildest dreams of Kew, are the facts of Khotmandhu, and the crimes of Clapham Chaste in Martaban."

That is the way we must view it. The world is wondrous large; and our church is meant to be a world church. It is meant to be a universal refuge; a universal harbor, where ships of every kind may come in from the high seas where the storms rage, where the winds blow, and where destruction is threatened,—may come in and anchor in safety. And yet there is room.

When we pass from that harbor, when we drift

to and fro without compass, without chart, even without a pilot who knows the ways and currents of the coast, what pain there must be in the heart of God! What grief there must be in his mind when he sees these, his sons and daughters, sailing away from that place which might be their refuge, that place which contains room for them! What pain and grief! Yet, he will turn, and in mercy, in pity, in love will say, "And yet there is room." There is room for us.

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## RELATIONSHIP OF PATRIARCHS TO OTHER OFFICERS

[Read by Presiding Patriarch F. A. Smith before the Quorum of High Priests during the late General Conference.]

When the request was made by the Quorum of High Priests for two articles from the patriarch, I requested Brother H. O. Smith to write one along the line of the spiritual influences attending this office. I wrote to others of the Order of Evangelists who were older members of the order, asking them to write on the question of the relationship of patriarchs to other officers, but they did not feel disposed to write the article. I then decided to write this paper myself. Hence you will have the views of two of the new members of the Order. I frankly state in the outset that I appreciate keenly my inexperience along this line of work.

Our position in the church is a peculiar one, and upon careful investigation we are made conscious that it is made more so by virtue of the fact that there is a little difference made between the presiding patriarch and the other patriarchs. I call attention to the thought that the presiding patriarch becomes a general officer, and that his duties are extended, or rather, the limitations of his labors are extended to the whole church; while the other evangelical officers, besides the presiding patriarch, are restricted to districts where they are appointed. Although the relationship to other officers would unquestionably be the same within the restricted limits.

In Doctrine and Covenants 125:3 the patriarch is declared to be an evangelical minister, which would indicate that he holds what may be termed a double office, or that the word patriarch and evangelical minister would necessarily have to be held as referring to the same office. In outlining the duties we have the following: He is to preach, to teach, to expound, to exhort, to be a revivalist, to visit the branches and districts as wisdom may direct, and invitation, request, or the Spirit of God may determine and require. He is to comfort the Saints, to be a father to the church, to give counsel

and advice to individuals who may seek for such. To lay on hands for the conferring of spiritual blessings, and if so led, to point out the lineage of the one he is blessing.

We note a line of work here that must fit in between the missionary force and the local force, necessarily requiring a very considerate, thoughtful, and careful recognition of the rights of both the missionary arm and the local force. The relationship becomes all the more peculiar in view of the further explanation that the patriarch is not subject to the control or direction of the missionary in charge, only so far as the teaching of false doctrine or being in transgression is concerned. He shall labor in connection with the branch and district officers. He is not to meddle with branch or district affairs, nor listen to complaints of individuals, nor enter into trouble unless it is forced upon him, in which case he must recognize the branch officers, securing the information necessary, with witnesses, etc., and turning it over to the branch, district or other officers. Nor is he to take charge of branch or district.

He may be called upon by quorums for counsel or advice, which would indicate clearly that he would occupy the unique position of counselor. He would stand as a spiritual adviser to the church, and in his capacity as a father to the church would have the right to exercise these functions, as a father, by giving advice and counsel if needed.

As a preacher and teacher, he should exhort the Saints and revive them. Not having the burden and care of branch work, he would be in a position to give spiritual advice and direction better and evidently more acceptably to the membership, as a whole, than those who would occupy in positions as branch officers, who by reason of executing the law necessarily antagonize some of the membership.

This relationship as a counselor, by reason of his experience and spiritual standing, would make his relationship with either arm of the church exceedingly close. As a revivalist it would be his business to comfort and strengthen and build up the cause of Christ, working in perfect harmony with the local officers, whether branch or district or both. There would be no need for any friction between him and the missionary force, as he would be the one who would follow up the work of the missionary and seek to care for and build up and to more fully establish what the missionary has done. He would be free to enter into the spiritual realm, and to seek to bring light and spiritual instruction to the membership; to answer questions, advising and counseling, both in private and in public, also instructing and counseling the officers. The work if understood must become a source of comfort and strength to the

church, and in this way the patriarch must supplement, strengthen, and uphold the work of the missionary and local officers in the church.

Few understand the need of this order in the church and what it is intended for. As a minister in charge for several years, we have been made conscious more and more of the need of a spiritual officer who can visit the branches and work with them and strengthen and advise, counsel and instruct, educate and supplement, and hold what has been gained by the effort that has been put forth by the missionary force in the field. It has been quite evident to some of those who are laboring in the field as missionaries that some of their efforts are lost because of the lack of some one to follow up after the branch has been organized and while it is still young and weak, that it may be instructed and held together and strengthened, which the missionary force could not do and at the same time push the work into new fields. In doing this work the patriarch is supplementing the missionary force and is a help and a strength to the local force. He can not help but be appreciated when occupying in his proper place, and when the benefits of his work begin to make themselves apparent to the church. Hence the relationship between this order and other officers of the church must be close and mutual. As a father, there must be an intense interest on the part of the evangelist along every line of work in the church.

There has been in the past very severe criticisms that have hindered and have injured, in some cases, the influence that should have been wielded by those occupying in the office of evangelical minister or patriarch, largely, we believe, because of failure to understand or comprehend the import of the true position as occupied by the officers in this order. In some instances it seems that there has been the thought that all one had to do was to give blessings. On the other hand, there has been, upon the part of others, a disposition to make light of the blessings and ridicule them, which has a tendency to destroy the usefulness and purpose for which God gave them. While there may be those once in a while who will abuse their privilege and not use the wisdom that should be used, for this the whole order should not be depreciated and their influence weakened because of the failure of one now and then to do his duty, and to prove himself equal to the requirements made upon him. Were we to use the same method with other officers of the church we would soon discover that it would be detrimental and injurious to the whole body and injure the work that God has established.

I am conscious that the full duties of the order have not been fully understood and that we have before us, to a large extent, the work of education

necessary to bring the church to realize the true duties of the patriarch; and I may say to you brethren now, as president of this order, and general evangelist to the whole church, I shall place the duties first that have been outlined by the Master himself, viz: that of preaching, teaching, expounding, being a revivalist, visiting the branches and districts, comforting the Saints, being a father to the church, and giving counsel and advice to individuals who may seek for such, counseling with quorums, and the giving of patriarchal blessings as one of the last named in the duties. I have held for years and still hold that the first and primary work of the patriarchs is that of reviving and preaching and building up the branches, comforting the Saints, counseling, advising in the interest of development of character in the individual and the church as a whole. He should also promote the spirituality of the membership in a particular manner.

Hence the relationship to other officers would be that of a spiritual counselor, and adviser, one to whom the officers may go for counsel and advice, who by virtue of his calling should not be partisan, and not having to execute the law could give the counsel sought without bias.

In conclusion, I believe the time is come for a more hearty cooperation and coordination between ministers in the church, that there may come to the whole church a greater confidence as a result of greater unity among the officers, as promised in Doctrine and Covenants 122:8.

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## Of General Interest

### THE INDIAN

[The following extracts are from *The Vanishing Race*, a book written by Doctor Joseph K. Dixon.<sup>o</sup> Doctor Dixon was head of the Rodman Wanamaker Expedition of Citizenship to the American Indian, visited every existing North American tribe, and talked with all living chiefs of note.]

The life of the Indian is one vast and glittering mosaic of rite and ritual. His warfare, his dress, his medicine, his ceremonies, his wooing, and his dying are all of them expressive of a dominant idea that pervades his life and controls his purpose. He lives constantly and absorbingly in a mystic land. He is beckoned by unseen hands and is lured into the realms of mystery by the challenge of voices silent to all other ears. His dress is studded with resplendent colors significant of the green earth, the blue sky, and the cry of his soul is for a place in the great beyond. Like the high priest of old, he wears on his breast the fiery filaments of his faith.

The Indian sits in the tabernacle of the mighty forest or on the heights of some deserted and wind-swept mesa, beats his tom-tom or drones song upon song, prays to the Great Mystery, pleads with the fires of the sun to give him strength and life and health, and calls the sun his father. The whispering winds tell his tale to the clouds. He peers into the depths of the stars, watches the aurora as the death dance of the spirits, answers the high call of the thunder as the voice of the Great Mystery, utters the cry of his soul to the lightnings—the arrows of taowity—communes with the rivers and the lakes, the moon, and the legion of wild beasts, and all of it with a pitiful longing that his days of fasting and his vicarious devotion may bring upon his life and his tribe the favor of the gods.

These primitive men hold time and money and ambition as nothing. But a dream, or a cloud in the sky, or a bird flying across the trail from the wrong direction, or a change of the wind will challenge their deepest thoughts. To the Indian mind all signs are symbolic. Their ceremonies are as complicated as any of ancient Hebrew or Greek tradition. The Indian aspires to be a great hunter, he seeks fame as a noble warrior; he struggles for the eagle feathers of distinction, but his greatest longing is to become a medicine man and know the Great Mystery. All medicine people of the tribes carry on their necks, or in a pouch at the belt, some sacred thing used in their magic practices—the claw of a bear, the rattle of a snake, a bird's wing, the tooth of an elk, a bit of tobacco. Every Indian carries his individual medicine, and his medicine is good or bad according to his success. If he finds a feather at a wrong angle in his path, his medicine is bad for that day. The Indian fasts and dances and chants, using his mind, his spirit, and his body as pliable instruments in the making of his prayer. He finds in the veritable exhaustion of his body the spirit path made clear for his dreams, until the very stars seem as the eyes of the gods, and the sighing of the pines comes to him as the rustle of eagle wings to bear his spirit to loftier realms. Instead of the common acceptance that the Indian has no religion whatever, every single act of his life carries with it some ceremonial function, and his whole being is surrounded by a shining host of ceremonial spirits. The Indian goes with prayer thoughts to the water. His bath is a sacrament.—Pages 10-13.

The door of the Indian's yesterdays opens to a new world—a world unpeopled with red men, but whose population fills the sky, the plains, with sad and specter-like memories—with the flutter of unseen eagle pinions. A land without the tall and somber figure worshiping the Great Mystery; without suns and snows and storms—without the scars

<sup>o</sup>Doubleday, Page and Company, New York.

of battle, swinging war club, and flashing arrow—a strange, weird world, holding an unconquered race, vanquished before the ruthless tread of superior forces—we call them the agents of civilization. Forces that have in cruel fashion borne down upon the Indian until he had to give up all that was his and all that was dear to him—to make himself over or die. He would not yield. He died. He would not receive his salvation by surrender; rather would he choose oblivion, unknown darkness—the melting fires of extermination. It is hard to think this virile, untamed creation has been swept like hurrying leaves by angry autumn gusts across the sunlit plains into a night without a star.—Page 4.

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### ANCIENT FORMS OF GOVERNMENT AMONG INDIANS

#### NOTHING BUT DEMOCRACIES IN NORTH AMERICA WHEN DISCOVERED

Thus we see that both in societies with no very distinct organization and in societies where female control and descent prevail there is not that lawlessness and unchecked violence which we might assume. In fact, there might easily be found governments inferior to those of many of our Indian tribes. The Iroquois confederacy was a marvel. It consisted, ultimately, of six distinct nations, or tribes, each of which was represented in the great council of the confederacy. Each of these tribes had a local government for local interests; each had a council, the membership in which was elective. Representation was by gentes, each gens selecting its own members. The council of the confederacy was patterned after the council of the tribes and consisted of members elected from each tribe. In the council meeting all matters of importance to the Confederacy were discussed and the representative of every tribe had the power of negating the action voted by all the others. After a matter had been fully presented to the council the representatives from each tribe withdrew and discussed the matter from the point of view of their own tribe. If here a single member objected to the action planned, it necessitated a negative vote from the full representation of the tribe to which he belonged; but a negative vote from one tribe settled the matter adversely, no matter if the other five believed it advisable. It can easily be seen that a man would think long before allowing his personal interests and personal opposition to block decisions of importance.

We are in the habit of thinking of democracies as being necessarily the crowning, final form of government. As a matter of fact, there was nothing but democracies in North America when it was dis-

covered by the white man; and also, as a matter of fact, a democratic government is a simpler, less developed form in some ways than a monarchy.

The statement that only democracies existed in North America at the time of the discovery may surprise some readers. All of us have heard much of the mighty Aztec empire and of the Mexican Montezuma—its ruler. But Montezuma was only the head war chief of a confederacy of three Indian tribes. What has been said of the Iroquois confederacy will assist us to understand this structure.

The whole governmental organization was based on kin. Mexico City was a great pueblo not unlike—not totally unlike—the Pueblos in Mexico to-day. When this pueblo began, the little tribe of the Aztecs, much reduced in numbers, consisted of but four gentes. Thus the new town was subdivided into four quarters, on a Gentile basis. As the tribe thrived it grew; gens after gens became unwieldy and divided into new gentes until at last there were about twenty of these, still grouped into the four quarters, which might now be called, properly enough, phratries. Each of the four quarters of the city had considerable independence in local affairs; each had its own god, religious house or temple, and governmental house; each had its council with executive officers. The council was based on kin and each gens had representation. The four quarters together made up the town or tribe. The affairs of the tribe were decided and controlled by the council of the tribe which represented all the quarters and their subdivisions. It did not interfere with the affairs of individual gentes, but decided matters in dispute between gentes and dealt with outside affairs. In functions it was at once directive, arbitral, and judicial. Its presiding officers were the *Foreman in Council* ("the wise old man") and the *War Chief* ("big warrior"). So far we have pure tribal government.

Now, when the Aztecs gained in strength and power they united with such neighbors as they could not crush into a confederacy which finally extended its sway over a wide region. The two tribes with which they united were the Aculhaus of Tezcoco and the Tecpanecas of Tlacopan. The union was chiefly for conquest. Matters of confederate interest were considered and decided by a council of the confederacy; this was representative, comprising members from Mexico, Tezcoco, and Tlacopan. The "*Chief of Men*" was the elected executive officer of the confederacy. He represented it in all foreign affairs and possessed great though delegated power. He could be deposed for cowardice or other good cause. It was this Chief of Men who is commonly called the Emperor of the Aztecs; it was he who as Montezuma II met Cortes. He is best called the great

war chief of the confederacy. There was a second great dignitary in the city of Mexico, the *cihua-coatl*, or "snake woman." Elected by the council for life, or during good behavior, he was the supreme judge, voicing the decisions of the council. When the Chief of Men led the confederate forces, the snake woman was at the head of the Aztecs; he was the *tribal* war chief. The terms of the confederacy required that its great war chief should always be an Aztec. Either of the three tribes might wage independent warfare, and all of them enjoyed independence in local government. Gains secured by confederate action were divided according to set rules of partition—two fifths to Mexico, two fifths to Tezcoco, and one fifth to Tlacopan. This curious confederacy, a masterpiece of barbarous politics, deserves careful study; it shows what firm concentration of power and consolidation may be secured even in purely tribal society. Morgan and Bandelier have shattered romantic ideas of the "Empire of the Montezumas," but have brought clearly to view something far more interesting.—Some First Steps in Human Progress, by Professor Frederick Starr, of the University of Chicago, pages 235-238.



#### LESSONS FROM EUROPE AS TO THE SOCIAL EVIL

The new conscience, in dealing with the ancient evil—to use the words of Miss Jane Addams—has had no greater obstacle to overcome than vague but strong feeling that the Old World, and Europe in particular, has tried everything and found segregation of fallen women, with police regulation, examination and medical inspection, to be the least objectionable or least dangerous solution of the problem. Those in this country who urged suppression instead of segregation—which is a euphemism for the toleration of plague-spots in the hearts of our cities and towns—were told that they were advising futile and impossible policies that were prompted by good sentiment and complete ignorance.

Abraham Flexner, a well-known student and writer, was commissioned by the Bureau of Social Hygiene to make an investigation of the social evil in Europe and to report on its status and its treatment by governments and public sentiment. Mr. Flexner spent a year in Europe, visited eleven countries, made careful inquiries and personal investigations, and has given his results in a bulky volume. John D. Rockefeller, jr., writes an introduction to the volume.

There is much in the report that is encouraging and reassuring. Its conclusions, briefly summarized are these—that segregation of vice is every-

where a total and acknowledged failure, that it is being abandoned in favor of a policy of elimination; that police regulation regulates nothing, while corrupting the police; that stringent legislation has stamped out the white slave traffic, as an organized affair; that new ideas and sentiments, similar to those now working with us, are making their way in Europe, not only among men in authority, legal or moral, but among students and young men. The volume is full of quotable material, but space can be found for some short extracts only. First with regard to the new sentiments just alluded to. Mr. Flexner writes:

Though no quantitative evidence of improving morality can be given, various movements supply proof that opinion is undergoing a change which must in the end affect conduct. Custom once practically constrained the French student in the Latin quarter to swim with the current; now it has become possible to lead a blameless life without incurring contempt for his idiosyncrasy; an impassioned literature appealing to the German student has made its appearance. The woman's movement will unquestionably destroy the passivity of German women in respect to masculine irregularities. The task of developing continence in nations habituated to indulgence is one of inexpressible difficulty; but it may be fairly said that now, for the first time, it has been deliberately faced on the Continent by a small but earnest band of men and women bent upon the purification of life.

Dealing with the discredited policy of regulating vice, the author says:

This, then, is the final and weightiest objection to regulation for our sins: and not for ours only, but for the sins of as espionage, not that it is unnecessary as a political measure, but that it obstructs and confounds the proper attitude of society towards all social evils.

The statement in the report that the traffic in women has been destroyed is taken by some to mean that no such organized traffic has ever existed. The two statements are of course far from being identical. Exaggerations were perhaps indulged in as regards the extent of the traffic, but they did no harm. Even now there are procurers and white slavers, and in every city of importance the social evil has strong commercial and political backing. The movement for suppression of the social evil, and especially of the centers of filth and poison known as the segregated districts, is not receiving the support it ought to have from the great organs of publicity. If the Flexner report stimulates their zeal and interest in the matter, and leads to a more general attack on the short-sighted and ignorant policy of segregation, which is still supposed to be "European," the gain to morals, decency and health will be great indeed. Meantime progressive civic bodies and medical associations will find valuable ammunition in the report in their campaign for legislation and honest administration.—*The Chau-tauquan*, February 14, 1914.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### "To Every Man His Work"

We will admit that the man who would be a farmer should study agriculture, perhaps not in college but on the farm itself.

We all know the doctor should study medicine, the lawyer, law, and the schoolmaster, pedagogy.

Have we stopped to think that child-study is as important to parents as the study of agriculture is to farmers?

There are many books on the development of children the reading of which is helpful, but nothing will quite take the place of "observing" the children and learning at first hand the manner of their development.

Most of us hurry along, our minds intent on pressing work, and we fail to give sufficient observant thought to the manner of our children's growth and development.

"To every man his work." There is no more important work than the care of children. It should have due attention.

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### Where Are We Giving Our Best?

It is asserted by many students of social conditions, and with good ground, that the average American husband nowadays is compelled by the fierce competition in business to give the best that is in him to his down-town work, and the question is asked, If his wife does not offset this by making that which is not material her special work, how can the family be directed to higher planes of living?

Where and to what are we giving our best thought and attention? The highest development of our whole being is taxed when we do for the generation that is to follow us that which will prepare them for their future tasks.

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### Working Women

According to statistics, there are six million working women in the United States; that is, there is that number of women who help their husband and father to bear the family expense. The average wage of these women is six dollars per week.

It is because the father's toil is so poorly paid that the mother also must leave her home and add her exertions outside of the home to provide for the family the necessities of existence. When she must go, the home can not escape the results of the neglect of a mother's duty to her children.

Perhaps she does not go out of the home, but brings work into it to be done by herself and the children, as is the case in multitudes of instances in the great cities. This may be slightly better than going out and leaving the children, but it is not the best condition, or one with which our civilization should be content.

And those overworked women who toil at tasks aside from those of their own family are not the only ones whose condition is to be commiserated. There are millions of "working women" not numbered as wage earners, whose time is so fully occupied with pressing toil in the home that they have little time for recreation, or meditation, or even the rest prescribed by those who teach scientifically that a woman's time should be divided into periods of work, rest, recreation, reading, etc.

These latter are just average mothers in our average homes, who are shut out from their opportunities by the present inequalities between capital and labor. The average earnings of the fathers of families are so inadequate to the needs of the household as to prevent the development of the inner and better life.

Poverty is not conducive to spiritual development, even as its opposite, wealth, is not. "Give me neither poverty nor riches," was the prayer of the wiseman. Our divine Master had need to warn the poor of Galilee that the good seed of the word of truth is in danger of being crowded out of human hearts by the thorns of "the care of this world and the deceitfulness of riches."

When we give the greater part of our time in thinking of physical needs or of physical pleasures, we rob our better selves of that share of attention which is needful to lift us up into higher life.

When a large part of the people are compelled by material conditions to neglect this higher aspect of life, those conditions call for remedy. The temporal law of the church suggests the manner in which the remedy is to come.

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### "The Women of Leisure"

Josiah Strong, in his *Studies in Social Christianity*, commenting on the story of Mary and Martha in the gospel of Luke, says the Master's praise of Mary certainly was not due to the fact that, for the time being, she was a woman of leisure, but because, in her time of leisure, she sat at the feet of a divine teacher and learned of him; and the reproof administered to Martha was not because she was accustomed to giving service, but because she was "cumbered about much serving."

Leisure is not in itself an evil, nor in itself a good. It is good or evil according to the use made of it. Upon this point, Doctor Strong says: "There can be no question that, whether leisure be good or bad, society should not be divided into a leisured class and a working class. If leisure be good, all should have some of it. If leisure be evil, it is certainly a misfortune that there is a class called the leisured class."

"In studying the problem, however, we must recognize the fact that there is a leisure class and must know who they are. Generally speaking, they are the wives, daughters, and dependents of the wealthy, sometimes including the wives and daughters of the better-paid professional class. This is in itself disastrous. That this class has large opportunities is perfectly true, and that some of them make noble use of their leisure is also true, but it nevertheless remains a fact that no life should be made up of leisure, and that no class should be set apart as a leisured class."

The writer quoted specifies as besetting sins of the leisured class artificiality and affectation and a temptation to self-indulgence, a life of display and mere butterfly existence. He says, "Most examples of fast society and of living for dress and fashion alone belong to the class of wealthy leisured women. They are setting a pace which hard-working women strive to copy, misleading many a young girl to folly and often to ultimate undoing. A further danger to woman's being in a separate class of leisure is that she does not come into acquaintance with real life. Hers is to some extent a parasitic life, and it develops, therefore, the dangers of a parasite. She often sees the good money does, but does not know how money is made. She sees the evils of poverty, but does not understand its causes."

"The possibilities of the leisured class are admittedly great. Leisure gives opportunity to study and learn, and to break away from any false lead. Many leisured women are doing this. They are entering settlement work, charity work, social-reform work, and in all these are learning the real problems of life and of their wise solution. Out of this knowledge is coming and should come that wise action which their leisure makes possible.

"In this line lies the great opportunity of the woman of leisure. Leisure should mean opportunity for action, *no-blesse oblige*; and leisure means new duty. What American social life will be depends to a very large extent upon the leisured class."

### "It Ought Not to Be So with You"

Those conditions of marked contrast between poverty and opulence which Doctor Strong deprecates in the world should have no counterpart in the church. There should not be among us a leisured class of wealth and an overburdened class of poor. The whole tenor of the teaching of Christ is opposed to such conditions.

We read of that church which was established among the Nephites: "There were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

The poor of the church can not rise to what they wish to be, and their children have not proper opportunity to develop as they might, while conditions of poverty press too heavily upon them.

"Give us neither poverty nor riches"; but give to each of us opportunity to be free to develop God-given powers.

### Prayer Union

#### SUBJECTS FOR THE THIRD THURSDAY IN JUNE

Prayer for our missions and missionaries in all places, especially remembering the Lamanites; also remembering our missionaries at Jerusalem and on the islands of the sea, that the Lord will sustain those he sends to those difficult missions.

Lesson, Book of Nephi 13: 38; memory verse, Book of Nephi 9: 83.

## Letter Department

VINAL HAVEN, MAINE, May 17, 1914.

*Editors Herald:* I have received much help in reading the HERALD and other church papers. Five of these papers come to my home. I look for them regularly, as there is always something in them to cheer us on and to encourage us in that there are others fighting to spread the good news.

It is three years this month since I became one of the body of Christ. These seem the shortest years of my life, and I must say that they have been the best. I heard the gospel first from Bishop R. C. Evans in the Majestic Theater, Toronto, Canada. I went many times to hear him sound forth the angel's message. I did not realize when I first heard him that some day I would be preaching the same good news. I was ordained a priest one year after I was baptized, at Stonington, Maine, and have been preaching every week since.

We are looking forward to the coming of some of the elders this summer to help us. We have many friends for the elders when they come. There are a few members on the island. We hold sacrament the first Sunday of each month

and meeting at night. The schoolhouse is beginning to fill up again. When the good weather comes we will have Sunday school and Religio. I started another meeting in another schoolhouse Wednesday night. The schoolhouse was almost full. We have three schoolhouses that we can use whenever we want them, and have prospects of securing a hall in town when one of the elders comes. We are determined to let the people know what we believe if we have the opportunity.

I have found in the short time I have been in this work that it is sometimes necessary to introduce the subject of religion. It is well to become acquainted with the different rituals and creeds and thus be in a position to contrast the teachings of others with those of the Bible as we understand them. We need not fear to work in the cause of Christ; the harder we work the brighter the way becomes. I know that this is God's work, and that if we are willing to move out he will always be with us and that to bless.

Your brother in Christ,

ARCHIBALD BEGG.

LITTLES, INDIANA, May 18, 1914.

*Editors Herald:* After enjoying a feast of good things at the General Conference I returned to my field of labor on April 23, with Elder F. A. Rowe. Our first stop was Princeton, Indiana, where we made our home with Thomas Oxley. We held a few meetings in the Marsh Creek Schoolhouse, near Brother Oxley's, but did not have much of an interest. We went to Littles on the 27th, where we held a week's meetings and had fair interest. Elder F. A. Rowe then left for Birdseye, Indiana, the writer going to Rumbletown, where he held a week's meetings with good interest, then returned to Littles on May 11, where he continued the meetings up to last night.

As it is a busy time the crowds were small through the week. We had a large crowd on Sunday, when the writer spoke three times with good liberty. On this date we had the privilege of leading two precious souls into the waters of baptism. There are some good Saints in this place who know how to make the elders feel at home, and who are willing to help all they can in this great work. God bless them for their kindness in remembering the elders.

The writer enjoyed his labors with Elder Rowe the short time he was with him. Brother Rowe is an earnest worker, and the writer believes he will do a good work in the district.

God grant that we may all be earnest workers, do our part, and let our light shine so as to lead some into the right way.

As ever in gospel bonds,

JACOB G. HALB.

AUSTRALIA.

*Editors Herald:* In reading the letters in the HERALD and other church papers I receive great enlightenment, strength, and comfort from the testimonies and advice given. I have often wished I might do more for the Master so that others might receive like blessings through my ministrations.

Without the help of papers, pamphlets, books, etc., how could the world advance? And how could we prosecute the work in which we are engaged, even the spreading of the glorious gospel for the salvation of men? By this means we may let our voices be heard in far-off lands as well as at home, in reciting what God has done for us. Our message may be as seed sown that brings forth fruit which we ourselves may not see until the triumph of the kingdom of God, and the day of rewards. If our efforts have been the means

of saving souls and bringing them to Christ we shall have starry crowns.

The first I ever knew of this church was by picking up a tract on the road. In reading it I could see truth, and with me truth has first place. Shortly after this I heard an elder preach a few sermons. I was satisfied that he presented the truth. My work at the time took me into various communities. I did not hear any more preaching for over a year. I happened to be in the same territory again, and as the same elder was preaching in the house of a friend with whom I was staying I heard once more the gospel news. At the close of the meeting I was led to ask the elder to baptize me.

Since yielding obedience to the gospel I have had other experiences which have confirmed me in the conviction that this is the work of God. Before joining the church I had lived a hard life, not knowing the love of father or mother or true friendship. I was cast out into the world at six years of age to make my living as best I could. I had very little teaching of any kind until after joining the church. I have had many trials to contend with.

As there was no branch near I could not hear the faith of the church for which I ever longed. Time went on; work brought me near a branch for about three months. I attended the services as often as I could. At that time I was struggling for a living without a friend. On returning home after the last meeting I attended in this place I was alone and surrounded with darkness. In tears I raised my eyes to heaven and asked God to be my friend. Since then I have learned what it means to trust God. I was finally stricken with sickness. After three weeks I sent for an elder who came and administered to me. This was the means of bringing me into the company of Saints who were living near whom I had not known. A brother who was a teacher at the time on being told about me came with his wife to visit me. These people have remained friends to this day, although we are separated, they being now in America.

I have received blessings untold, and many trials have proven blessings in disguise which have been the means of great help to me. God has stood by me and guided me so that I should not fall. In two instances I have witnessed the sick almost instantly healed. Under the gifts of the gospel I have been able to warn a brother of trials that would come to him, and to promise that he should preach the gospel in other lands. This has all come to pass.

Jesus said (John 7:16), My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine. These words are true and faithful. Brothers and sisters, if you are struggling under trials which cause you to doubt or become careless, go to God in prayer and ask his help and trust him. He will help you even as he has helped me.

Yours in the one faith,

T. JAMIESON.

OMAHA, NEBRASKA, May 23, 1914.

*Editors Herald:* I have been appointed to labor in Central Nebraska, and fully expected to arrive there for action early. But I am held up, and from present knowledge I may say that I can not be there for service for at least two or three months yet, unless our heavenly Father intervenes.

I have been lame for more than a year, and it is so painful any more for me to stand on my feet that I am forced to lay by for repairs. I have been told by competent physicians that I must stay off my feet for three months if I wish to get well and avoid a serious and dangerous operation. I was

to go on the operating table recently, but have been advised to move slowly along that line.

Having on hand so much surplus energy and health in every other part of my body, it is quite trying to have to wait for a "member" which I can not very well leave behind. I ask the dear Saints everywhere to pray for my speedy recovery.

Hopefully,

O. R. MILLER.

OMAHA, NEBRASKA, 2312 South Twenty-fourth Street.

ECHO, OREGON, May 23, 1914.

*Editors Herald:* I am not a subscriber to the HERALD, but will be soon. I have lived in the Willamette Valley, in Oregon, for two years. There is a small branch at Portland. I am on my way back to Des Moines. Iowa is my home State.

I got three HERALDS of Brother Rosedell of Salem, Oregon, and read the article, "When will peace come to the earth?" It caused me to think much. I also read the encouraging letters.

Dear Saints, it will not be long till I am back with some of you at Des Moines, and Independence, Missouri, and can feel at home again. I became weak in faith about three years ago and drifted away somewhat from church duties. But I have repented, and come in humble prayer and asked God to forgive me and pardon all my sins. I am trying now to live right in the sight of God and man. I hope and pray night and day that I may be faithful until the end.

Dear Saints, I am bothered with the tobacco habit. I know it is contrary to God's will for me to use this filthy weed. I ask every Saint who reads this to pray for me that I may lay this habit aside and never touch tobacco again. I know God is striving with me, and I sincerely believe he has a greater work for me to do. I am

Yours in the gospel,

OTIS E. BOATWRIGHT.

YATES CENTER, KANSAS, May 24, 1914.

*Editors Herald:* We are a family of Saints living apart from any of the true preaching. We wish to know if there are any of the same faith living near us. If so we should be glad to hear from them. We live seven miles west and one north of Yates Center.

We moved here from Oklahoma the first of the year. We left a nice branch of the church, with Sunday school every Sunday, and preaching occasionally. Since moving here we have heard none of the true gospel. We would be glad to have some of the missionaries come and preach for us. There are several different churches here and they have preaching every Sunday, but after one has heard the preaching of the true gospel other preaching is not satisfying.

There are nine of our family, and all except the baby have been baptized by Elder Hubert Case. We are striving to live up to the gospel plan, but the temptations are many, and the flesh is weak. We need the help of preaching and the companionship of Saints, but we realize that the church is doing its best with the amount of funds it has. Since, however, the Bible says the gospel shall be preached to every creature, we hope that it may be preached here soon. And may those who hear the gospel see the need of it in their lives and embrace it.

Since we left Oklahoma, Brethren Case and Arber have been doing some good work there. We are glad to see our



friends come to the truth, and hope they may be earnest and true workers for Christ. Hoping that if there are any Saints near Yates Center they will see this, we are

Yours in the faith,  
J. L. VAN VALKENBURG AND FAMILY.

GROVE, OKLAHOMA, May 14, 1914.

*Editors Herald:* In starting out on my ministerial work I arrived at the Lamanite branch, at Elder J. D. Kelley's, near Grove, Oklahoma, finding them all well, and sound in the faith.

Together with Brother Kelley, we held a nine-day meeting at the Buzzard Schoolhouse, having good crowds and good interest. While here I baptized a fine young man by the name of R. Walter Bradley. I find the Saints here anxious for gospel service, giving their assistance freely, with strong desires for better results in the future. I was made glad in my efforts in preaching the gospel to this people.

Closing our meetings on the thirteenth, together with Brother Kelley, we are now going to Brother Harnie's, near Wyandotte, Oklahoma, to hold a series of meetings, to continue as long as interest will permit.

Brother Kelley wishes to offer a part of his time in the gospel service. Together, we desire to build up the work and tell the angel's message to the world. We will continue our labor in these parts until the district conference at Fairland, June 5.

Yours in the love of the gospel,  
A. T. GRAY.

SALT LAKE CITY, UTAH, May 16, 1914.

*Editors Herald:* We are preparing to take our leave from here in order to reach our new field of labor at the earliest possible date. The universal expression is, "We don't see why you couldn't have been left with us another year;" and again, "We don't see why you had to be taken away." Amid this sentiment we are obliged to bid farewell to those who have become endeared to us by reason of the service we have tried to render them. The chief reason I believe for the Saints deploring our departure and appreciating our labor is that we have not made ourself a mere iconoclast, but have continuously done work intended to be constructive in nature, endeavoring always to build and reveal the beauties of a Christlike life and character; what it means for us, for the church, and for our fellows; that the mission of Christ is to save and not to destroy; and so our association has been appreciated.

Personally, we can see no value in simply destroying the idols of another if we give them nothing in return; and we are persuaded that if we give them the necessary spiritual food they will forsake their own idols. To us this is the better way. One of the main reasons for this is that like must always attract like. Therefore, if we show too much of the aggressive spirit, we can expect to have the combative spirit returned, and our would-be Christlike service is precipitated into a mere strife of words with no profit; but if the spirit of kindness and love actuates our lives and service, the spirit of love and gentleness on the other hand can be appealed to, and we can then lead the better nature of those who differ from us into better things.

What virtue is there in precept unless the life of the teacher confirms it? What good can come from the preaching of Christ unless the life, the character, and the deportment of the preacher bespeaks a oneness with him? If we reflect his

life and breathe the spirit that actuated him we will be gentle and charitable with the erring; and in place of trying to completely destroy them, we will gently lead them on, and through the spirit of kindness, of love, and of truth, teach them the way of life, that they may walk therein and find rest to their souls.

The thing peculiar to man is that you can lead him, but never drive him; you can draw him out, can never pour into him the thing that he is not willing to receive. And so we believe that by proper methods our work would bring far greater results than it often does; for if in the Christ spirit we appeal to our fellows we will draw out the better nature within them, and thus be able to lead them to better things. But if we try to force them to receive by trying to pour it into them they will rebel, the spirit of fight will be aroused, and as a result the evil nature within them will be appealed to, and in place of lifting them up to God we will have driven them further away. We take the position, therefore, that we should be very tolerant, and in all things exercise the spirit of love, kindness and good will in dealing with our fellow men.

Our address hereafter will be 127 South Fuller Avenue,  
Independence, Missouri.

Hopefully,  
J. E. VANDERWOOD.

WEST JONESPORT, MAINE.

*Editors Herald:* This writing is done from the engine room where my noon hour is spent. The spirit of quiet and solemnity comes over the plant after closing down for lunch, and reigns supreme. Often I am refreshed by the spell, and especially if the duty of the day is hard from causes common to the life and responsibilities of an engineer.

The unexpected is always happening, and while the attendant may be competent in every respect as yet known by the profession of his choice, the lack of knowledge in the unknown is the spirit of unrest. And the unknown is always happening, as one of the strong evidences that man has not yet learned to perfect or apply a perpetual working in the great system of law of which he is an important part. Broken laws have broken results, and no respect of person.

I have been sorry many times in the discharge of my duty, as it makes me a servant directly or indirectly to all whom it may concern, that my knowledge was not equal to the unexpected which many times brings out all the efforts of man to overcome. And why? Because of the interest in the company or man who has hired our services; because of our duty to the entire crew who can not work unless the mill runs its power; because we are held responsible to discharge the duties of an engineer, it being our calling in life.

The folly of discontent has prompted me many times to leave my job. By looking at other positions from my standpoint I have thought it a pleasure to discharge duties which seem to be but pastime, but which have later been demonstrated to be a drag. I fully believe that all men are appointed to special duties and callings in life. The importance of a wise choice will largely shape the course of success or failure.

All duties, whether of mental or physical nature, exhaust no small degree of force to accomplish normal results in production. All value is indestructible, and in the changing of substance from mind to matter each mind produces its best value. Therefore I thought it a mistake to leave my position for another in which I might have (as I have sometimes thought) an easy job. I have learned from experience

that the production of man is determined by the plane upon which he lives, and is returned to him over visible and invisible course, directly or indirectly.

Though weary in body, I am happy in writing to-day. Hopes of the future are so well-established by past and present facts that faith has the assurance of substance hoped for, or evidence of things unseen by natural forces. I delight in the gospel law and am made unspeakably happy at times.

I now write from my room. The day is beautiful. My dear old mother has been dead one year. Words fail in speaking of her great kindness to me. As in life I loved her, in death she is not separated from me. She was a dear good mother and ever constant friend. She was first a member of the church under the leadership of G. J. Adams, known as the church of the Messiah. She was rebaptized by President Joseph a long time ago, and passed to the beyond with the hope of glory and Zion's redemption, and that in due time she would come again with the Saints. I know of her love and kindness, especially to the poor. I have reason to believe and know that from her bosom came the light of love. Perhaps her greatest sorrow was the wayward steps of the world, due to the peculiar compound in will and self, and self-love and selfishness, which she had taken into consideration. She has been dear to me in counsel and by the unseen value of prayer. While I had become very successful in the discharging of my duties and calling in the industrial world, she called me many times to her side that I might take heed to counsel.

I am sitting at my desk to-day only a stone's throw from the very pier where the good ship *Nellie Chapin* cast off her fastenings to the whistle of the tug *Delta* and towed to sea, spreading her canvas to the breezes, bound for a land perhaps more earnestly sought than any other upon the earth. Only a few hundred were seeking, compared with the great multitude of the past and present, the land of promise.

There is an interesting tale in regard to this colony and its experience. I was but a small lad at the sailing, and can remember well especially those who returned, who were much lower in purse, though wiser in experience. The disastrous failure of this people perhaps is better realized by the participants than can be here described. However, my mother never seemed to be sorry that she had listened to the preaching of Mr. Adams in regard to many of the principles of truth, and with the writer fully believed that the honest in heart, no matter how blinded by seducing spirits, will eventually find favor with the true and living God whom they seek.

Later as time rolled on, came the missionaries of the genuine original Latter Day Saints. Among the first, if not the first, was Josiah Ells, in his straight English boots. He was the guest of my mother and father. Memory of him has not gone out from those who met him. His funds were short or low, and he did much walking from town to town. God only knows what a man he was. How well he realized that it was God whom he served.

Many others came, among whom was one Elder Frank M. Sheehy, wearing two left shoes because they could be had at a reduced price. But the goods that he had for the people had not been reduced in price nor value. He was a legal, authorized agent for clean linen, pure and white. He has been advertising these goods since that date, with the same guarantee. Many have been finely dressed from that great department of beauty, and are standing ready with a new song on their lips and a golden harp in hand. I can not begin to tell you of the past, present and future of that delightful story coming to this people, a part of whom are located on the north shore of the Moosabec, under the shade of the fir and cedar, and facing the sun at noon.

I am tired to-day; stranded but not broken, wrecked but not lost. What can I do to find rest? If I rest at all it will be in the daydream of the ideal, and the hope of Zion's beauty let me see. For the earth shall be for the inhabitants thereof. Zion and Jerusalem, as the cities of his people, arise, put on strength, for the dust is laid low by the latter rains, and Zion by love and confidence may put on her clean linen. But remember, it is bought with a price, pure golden eagle goes with works, the value of production coming in from the industrial world, where the God of the laboring man prospers those of toil who will give unto Zion her rightful substance. And when she is made strong, then shall there be no poor nor hungry of her numbers. Who is it that loves God and is content to see his brother in grave distress and need? Take, oh take the labor of my hands as an evidence of love, of faith, as a testimony and a witness together with the expression of my lips and with my heart which can truly say they love Zion.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. And if I be lifted up, says Jesus, I will draw all men unto me, and he that is of the light will come to the light. But who is able to be baptized with baptism of the just? Carnal men they are who say that they love God and do not the things contained in the law. Remember with the doctrine of eternal judgment is thy salvation. Who then shall stand within the gates, or sit without waiting? I am pleased to know, but oh, how sad to rely upon the doctrine of eternal judgment. Herein is God's great love expressed for his first love, in that he has called and has held out his hand. Who is he that considers the law of self-love that he may have self-preservation? Or who is he that considers the law of selfishness, as herein is man's destruction?

Do Saints really speak the truth when they say they know the Christ, and do not walk in the light and love of the law? The system of Christ becomes perfect to us by works only, not by lip service alone, but by law.

Though not well in body, in spirit I am exceedingly happy, and my testimony is proved. Jesus lives. May God bless all, is my prayer.

Sincerely yours,  
F. L. NORTON.

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## News from Missions

### Hawaii

In consulting those in charge, a trip around the Island of Hawaii was thought advisable. This was new territory, with only five Saints living on the island. Brother Waller wrote and told us to go, nothing doubting, as our wants would be provided. So Brother McConley and I left Hilo March 25, to walk around Hawaii, a distance of two hundred and thirty-seven miles. We took with us a change of linen, our books, gospel charts, consisting of, The organization of the church, the gospel ladder, the apostasy and restoration, the gospel dispensations as recorded in Matthew 20: 1-15 and Luke 20: 9-16, a Book of Mormon map, and a large map of the United States, showing the land of Zion, etc. We also had two large Japanese umbrellas, as the rainfall in Hawaii is very heavy at times. Twenty-four inches of rainfall have been recorded in as many hours. So we went prepared for it.

Our charts and maps we explained to all who would give us an audience. Sometimes it would be to a single workman in the field, and sometimes to a crowd of fishermen by the sea. We had been advised not to go to Keauhou, a little fishing

village on the seashore, two or three miles off the main road, but when we came to the path that led down the mountain side to the village, we felt directed to go there. We found the men and women mending their nets. We took out our books and charts, and they left their work and sat down on the stone wall beneath a large tree and we told them of the restored gospel. While lifting my voice to God in prayer I thought of the many times our Savior had in like manner told the gospel story to the fishermen of Galilee, and I felt thankful to be engaged in the work of Christ. The Spirit was present in power, and many were glad that we came. They gave us a nice lunch, showed us the place where Kamehameha III was born, and wanted us to visit them again soon.

We were privileged to visit many places of historic note including "The Hale O Keawi," a city of refuge used by the ancient Hawaiians as a place to obtain justice when in trouble. These people practiced circumcision. Many other laws of the Hawaiians were similar to the laws of Moses. This is evidence to me that the Hawaiians are of the house of Israel, and that the Book of Mormon is a record of their forefathers. We also visited Captain Cook's Monument near Kealakekua Bay. Mr. Kamaouha, a native, rowed us across the bay to the monument. We had a very pleasant time.

We were well cared for during our trip, and were made to realize that God will provide for those who are engaged in his work, if they trust him. We opened up the work in many new places where much good may be done in the future. May the work of God prosper, is my prayer.

In gospel bonds,

HONOLULU, HAWAII, May 18, 1914.

J. B. BARRETT.

### Australia

It has been some months since I wrote last. I have been traveling around in the mission, getting acquainted with the Saints and the condition of the work. I have very favorable impressions of the people and the country. Of course there are some things existing here which I do not think are to the interests of the country. There are too many strikes, in the first place. In the second place, there are too many holidays. The country is large and the population is small, about five million for a land nearly as large as the United States.

Judging from the newspapers and the speeches of the powers that be, Australia to an Australian is the greatest country on earth. Of course, I consider it the same as when I hear some little men talk—it seems to be a sort of protection of nature for them.

Another source of weakness to the country as a whole is that each state seems to be working against every other one. The country is divided off into five separate states, namely, New South Wales, Victoria, Queensland, South Australia, West Australia. And the same spirit seems to predominate in the cities, toward each other. However, this land is a great country, and there are great possibilities ahead. I like the free, independent spirit which the Australians possess. They copy more after America than England, and they manifest a manly spirit toward America.

We surely appreciate the fine, saintly spirit extended towards us as missionaries. The people seem anxious to be taught and apparently appreciate our efforts in that direction, so this is very encouraging to us. They seem to be imbued with the spirit that all are one in Christ Jesus, no Jew or Gentile. All nationalities are accepted and appreciated if they do what is right, and this an omen of future success and prosperity.

I have been among the various principal branches, with the exception of the extreme points of Adelaide, Brisbane, Freemantle, and have been heartily received by officers and Saints, and the Lord has abundantly blessed our efforts to regulate and set the work in order, also in preaching the word. We are greatly enthused and elated over the bright future that seems to be before the church in the fact that the Lord is raising up many young men and women who are intensely interested in the work of the Lord, and who seem desirous of taking an active part in building up the kingdom of God. Some of these young men will make their mark, and be the means in the hands of God of doing a good work. If it were not for these young people, we would not have much hope for the future. It is wonderful how the Lord has been working with these young people and preparing them for future labor. All they need is proper instruction and encouragement, and we intend, with the help of the Lord, to keep them to the front, and later you may look for good results.

Brethren Miller, Haworth, John Jones, J. H. N. Jones, Bishop Lewis, Gammidge, Longfield, Robinson, and Patterson, are the ministerial force at work in their respective fields. Brother W. J. Haworth, editor of the *Gospel Standard*, the Australian missionary paper, has been in poor health for some time. We request an interest in the prayers of the Saints for him. It would be a great loss to this mission if Brother Haworth is permanently disabled from serving in the missionary work, as he is one of our most able ministers.

Brother Miller has been very successful since laboring here, and is making his influence felt for good. He is small of stature, but blessed with a big mind and voice, and is getting to be one of our big preachers. The Lord surely knew what he wanted in this mission when he sent him along with me. I wish we had about five hundred such men in this mission. My, wouldn't we make things hum! Bishop Lewis is laboring in West Australia, and accomplishing much good there. He is a jovial, kind-hearted man, and has the faculty of making friends for himself and the cause wherever he goes. Brother John Jones, president of the New South Wales District, is another fine spirited man, and a worker from the word *go*. J. H. N. Jones, operating in Newcastle District, is one of our refined preachers, and wields a good influence. We are proud to be associated with such able, and good ministers. W. H. Gammidge is now laboring in Adelaide. He is an expert worker among the young, excelling in Sunday school and Religio work, and is also blessed with the gift of song. Good reports have come to me from his labors there.

Brethren Corbett and Stewart, presidents respectively of Balmain and Leichardt branches, in Sydney, gave us hearty support, and are the right men in right places. Brother Williams, a young man, is president of the Hamilton Branch at Newcastle, and is a growing man. He is ably assisted by other young men there. Old Brother Haworth is at the head of the Wallsend Branch; his associate officers are Ollie Jones, Roberts and Hopkins, all three recently ordained and possessed of the spirit of their office and calling.

The conference held here in Melbourne on April 10, 11, and 12, was a great success, with large attendance and spiritual meetings. I visited Phillip Island recently, baptized some there and organized a branch of twenty-one members, and the prospects are bright for gathering in more souls there. We ordained three of Brother John Graydon's sons to the offices of elder, priest, and teacher. He has two other sons who are equally interested with their brothers in the work. The parents surely should be proud of such sons. These young men are lovely singers, and will make a record for themselves in the Lord's work, if they are humble and prayerful.

On the way going and returning, I stopped at Hastings, the oldest branch in this district. The work there is at a very low ebb, at present, only six or seven attending the services. Brother Kippe, president of the branch, is one of our most faithful members, and is true to his calling. A number of the Saints who were once active have moved away, others are spiritually dead. Brother Wooley, an elder, is a member of this branch, but lives about five miles down the bay. He heard the gospel during the days of Glaud Rodger.

We heard many expressions of praise for the work done by Brother Rodger from those who were acquainted with him. T. W. Smith and wife, Brother Burton and wife, and James W. Gillen all did good service here. And in recent years, J. W. Wight, C. A. Butterworth, Paul M. Hanson, Gomer R. Wells, A. C. Barmore, John Kaler, E. F. Robertson, J. W. Davis, Brother Pitt and wife are had in remembrance by the people. Brother Pitt did a good work here and left a good influence behind him, as an evangelical minister. Our prayer is that the Lord will continue to bless our brother in his important work. The Saints often speak of Brother and Sister Pitt, and often laugh over Sister Pitt and her rocking chair and the American pork and beans.

We are pleased to hear reports of those who have preceded us, which is evidence to us that the labors of the missionaries are not forgotten, and that, in turn, if we are faithful, our efforts will also count.

You can be sure we are anxiously waiting to hear what was done at General Conference, and hope the sessions were peaceful and directed by the spirit of wisdom. Ever praying for the redemption of Zion and the prosperity of the cause of Christ, I remain,

Your brother in gospel bonds,  
GOMER T. GRIFFITHS.

SYDNEY, AUSTRALIA, 623 Darling Street.

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## News from Branches

### Lamoni, Iowa

Lamoni presents a rather untidy appearance to the visitor nowadays. Our streets are torn up with the work of the excavators in the installation of our modern sewer system. With the successfully operated, municipally owned water system already in operation we shall appreciate this new move toward improvement.

Our fine new school building is nearing completion and will be ready for occupancy by the beginning of the school year. When finished, this will be one of the finest and best equipped school buildings in this part of the State. It is the present plan to house the high school and a part of the grades in the new building, the rest in the brick building on the west side.

Baccalaureate sermons, recitals, commencement exercises and other interesting school happenings have received much attention of late. The high school graduated a class of nineteen, then more recently Graceland College presented a class of twenty-five, mostly from the commercial department.

Elbert A. Smith delivered the baccalaureate sermons for both the high school and the college to large and appreciative audiences. Daniel F. Lambert, of Lamoni, was the speaker at the Graceland commencement exercises.

On May 23 and 24 a successful two-day meeting was held at Oland, Missouri, Branch. Elders F. A. Smith and J. W. Wight were in charge. Elders J. F. Garver and C. B. Woodstock represented the social purity work.

A cement platform has been erected in the church park and the usual evening services will be held outdoors as has been the custom in the past. This makes a very pleasant place for the meetings.

E. D. MOORE.

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### Flint, Michigan

The work in Flint is going steadily onward and upward. We are having good interest among the outsiders. We have regular meetings at our little church on the hill.

Our Wednesday night prayer services are well attended and a splendid interest is shown by the young. At one of the services mentioned a lady rose to her feet and said that she had been a member of a certain church for thirty-four years, and had never heard the gospel of Jesus Christ until she heard it at the Saints' church. The next week she was baptized, and at the confirmation the power of the Spirit of God was made manifest in the gift of prophecy, the meeting being a very spiritual one from beginning to end.

On Sunday the 31st Elder William Dowker of Lamoni, Iowa, was with us and preached both morning and evening. Services were marked by attention of both the Saints and friends, in spite of the heat and pest of insects.

We have a good Religio and good attendance and teachers, good music and programs. The young men of Flint Branch have taken up a line of work that is calculated to make them better able to defend the work, of which the HERALD will hear more as it progresses.

Wishing the Saints everywhere success in God's blessed work.

623 Newall Street.

L. GLENN SAGER.

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### Brooklyn, New York

We expect to have a few special events this month at the Brooklyn church. June 4 our Sunday school participates in the Sunday school Anniversary Parade. This is the big yearly Sunday school city day. June 14 Children's Day will be celebrated, with services and exercises for the children the entire day. June 28 we hold a local Sunday school-Religio institute. This will be of especial interest to members of these two departments of the work. Local talent will be a distinctive feature, but speakers from other places will be on hand to help enliven the occasion.

Our choir is doing excellent work these days, under the leadership of Sister Ephraim Squire. Our general chorister, A. N. Hoxie, jr., gives us a visit every week, which stimulates the choir to greater diligence. His sacrifices in our behalf are greatly appreciated by all concerned.

E. B. HULL.

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Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of the day,  
With a patient hand removing  
All the briers from the way.

—Mrs. Albert Smith.

---

"How many go forth in the morning  
That never come home at night;  
And hearts have broken of harsh words spoken,  
That sorrow can never make right."

## Miscellaneous Department

### Pastoral

*To the Saints of Eastern Oklahoma District; Greeting:* Having been chosen by the missionary in charge and First Presidency to labor in and preside over your district (subject to ratification of the next district conference, of course) I beg leave to report that I am now in the field for active labor.

This field is very large, (fifty or more counties) and the laborers few, hence I shall ask for the hearty cooperation of the local ministry and branch officers in filling appointments, old and new. I also desire to keep in close touch with the missionary force, that we may be able to meet all emergencies. Come, let us get acquainted, that we may work hand in hand for the uplift of mankind and the salvation of souls in and out of the ark of safety.

Please write me of your wants and needs. My home address is Tigris, Missouri, field address Wilburton, Oklahoma, until further notice, having made that my headquarters. Branch presidents will please report to me later.

Your colaborer in gospel bonds,

J. C. CHESTENSEN.

### Quorum Notice

MICHIGAN ELDERS.

Michigan Quorum of Elders will meet at Port Huron, Michigan, June 27 and 28, during the reunion. We would like to see a large gathering of elders from all over the State, and especially invite those not enrolled with us to send in application. We wish the permanent address of the following: Alexander Emery, E. D. Tribley, Charles E. Grant. Anyone knowing the address of any of these please notify.

W. L. BENNET.

DETROIT, MICHIGAN, 71 Antoinette Avenue.

### Conference Notices

Alberta will meet with Michigan Branch, July 4 and 5, convening at 9 a. m., the 4th. Those coming on Grand Trunk Pacific will get off at Chauvin, Alberta; those on the Canadian Pacific at Macklin, Saskatchewan, where they will be met. Branch clerks send or bring statistical reports. Clyde C. Walrath, secretary, Edgerton, Alberta.

Northern Wisconsin will convene July 4 and 5 at Chetek, Wisconsin, last two days of reunion. Branch presidents should supply priesthood in the branches with blanks for reporting. Let us have a full report. Statistical reports should be properly filled out and in the hands of the secretary before conference convenes. B. C. Flint, president, Evansville, Wisconsin; Leroy Colbert, secretary, Chetek, Wisconsin.

Saskatchewan will meet with Iowa Branch, July 11 and 12. Buy single fare tickets and get at the same time a standard certificate. All trains will be met at Duro on the Grand Trunk Railway and at Haultain on the Canadian Northern Railway. The branch sends a cordial invitation to everyone to come. Sleeping rooms and meals will be provided. Grace Beckman, district secretary.

Northeastern Missouri will convene at Higbee, Missouri, June 27, at 10 a. m. Brother Rushton will be with us, and will hold special meetings for the priesthood. Send all reports to William C. Chapman, Higbee, Missouri. William C. Chapman, secretary.

### Convention Notices

Northern Wisconsin Religio will convene during reunion at Chetek, Wisconsin, possibly the forenoon of July 3, if arrangements can be so made. All interested in Religio work come prepared to get busy. Locals should try to be represented. Report early. B. C. Flint, Evansville, Wisconsin, president; Mrs. Mildred Zerbel, 1017 Franklin Street, Appleton, Wisconsin, secretary.

At Port Huron reunion the Sunday school and Religio will engage in this general outline of institute work: June 20, 2 p. m., training for service, succeeded by following departmental conferences: Program committee, social committee,

lookout committee, relief committee, library work, good literature work, music. Each morning at 7.15 the following lines will be the special subjects under discussion: Good talks, papers, and debates. Live wires both of the district and other parts of the vineyard, have been provided for all these meetings. General discussion in which you can take part will be had at each service. Monday, music and cradle roll; Tuesday, teaching and the teacher; Wednesday, library and home department; Thursday, sociality: what, why, when, where; Friday, teachers, officers, workers' meetings: why? V. D. Schaar, 1119 Fourth Avenue, Detroit, Michigan, William F. Sage, 1303 Third Avenue, Detroit, Michigan.

North Dakota Religio will meet at Logan, North Dakota, Tuesday afternoon, June 23. Bertha Graham, secretary.

Minnesota Sunday school will convene at Clitherall, June 12. Local secretaries please take notice, and have reports in promptly. Alta Kimber, secretary.

Alberta Religio will meet with Michigan Branch, July 3, 9 a. m., to elect officers and transact business. Let all locals be well represented. Ruth A. Walrath, secretary, Edgerton, Alberta.

### Reunion Notices

Western Oklahoma reunion will be held at Eagle City, Oklahoma, in the Wakefield Grove, one half mile west of the depot, July 31 to August 9. We are trying to cut down the expense, and desire all who can to bring tents; those who can not should send orders to Lemuel Dyke, Eagle City, Oklahoma, by July 1. Cooperative boarding tent will be run by the Woman's Auxiliary, and we wish the cooperation of all who come. We are not to have hired cooks, thus saving that expense, and the Saints have agreed to donate all the vegetables they can, also milk, etc. We believe the meals will cost less than ten cents. Plenty of pasture. Eagle City is on the Frisco Railroad, near the center of the district. T. P. Powell, district president, Hubert Case, minister in charge.

Toronto reunion will be held in the beautiful reunion grove at Low Banks, Ontario, July 4 to 20. The success of last year warrants us in enlarging the new dining hall and new kitchen. The grove has been improved greatly. Meals: adult tickets, 21 meals, \$3; children, 6 to 15 years, 21 meals, \$1.50; under six, if accompanied by parents, free. Tents 10 by 12, 5-foot walls, sold in Toronto at \$30, may be purchased from us for \$17 cash, if ordered by June 15. Straw tick, 25 cents. We sell combination bedstead and springs for \$2.35. Tents may be rented at \$5 for the entire reunion. We have invited the missionary in charge, president of district and other speakers. Sunday school and Religio work will be conducted. Missionaries coming will please notify Bishop R. C. Evans, 35 Huron Street, Toronto, not later than June 15, so that tents may be provided. Those wishing tents or other reunion articles will please notify Brother Evans by that date.

Eastern Oklahoma reunion will convene with Shawnee Branch, Avery, Texas, July 24, continuing ten days. We are expecting good speakers of the missionary force. We have secured a nice grove in east Avery. Tents: 10 by 12, \$3; 12 by 14, \$3.50; 14 by 16, \$4. Order not later than July 10. Avery is located fifty miles west of Texarkana, on the Texas and Pacific Railway. B. F. Pollard, for committee.

### Two-day Meetings

Two-day meetings will be held at the places and on the dates indicated: Coleman, Michigan, June 27 and 28; Whittemore, Michigan, July 4 and 5; Houghton Lake, Michigan, July 11 and 12. Everyone invited. George W. Burt, district president.

Two-day meetings will be held at Wheeling, West Virginia, June 20 and 21, first service Saturday at 2.30 p. m. Apostle R. C. Russell is to be with us. We invite all to attend. Samuel Martin, branch clerk.

### Autumn Leaves Wanted

I would appreciate it if anyone having the following numbers of *Autumn Leaves* would drop me a card stating the number or numbers they could furnish me: August, 1901; January, 1902; June, 1903; March, 1909. Myrtle Holsworth, Pittsburg, Kansas.

### Notice of Appointment

By concurrence of the Presidency, missionary in charge, and Presiding Bishop, Elder R. J. Parker has been appointed to Northern California, Oakland objective point. Those concerned please take notice.

FREDERICK M. SMITH, *Secretary First Presidency.*

### Independence Summer Vacation Bible School

Independence Branch has decided to hold another Daily Vacation Bible School, to begin June 29, and hold for five weeks. G. E. Harrington was selected as manager, Sister Emma Criley as director of the school. We have decided to hold an institute for three days, Wednesday, Thursday, and Friday, June 17, 18, and 19, from 10 a. m. to 4 p. m. All throughout the stake interested in the summer school work are invited to attend, and get such information as will enable them to begin the work elsewhere. This work should be begun in some of the large branches of the stake, and if there are those who have a desire to engage in it they may write the undersigned for such information as we can give concerning the same.

G. E. HARRINGTON.

EDITORIAL:

### Died

**HARRIS.**—At Andover, Missouri, May 19, 1914, after an illness of three months, Mrs. Nancy Ellen Harris, aged 40 years, 3 months, 24 days. Her maiden name was Barth. She married Brother Aoma Harris in 1896. Of eight children seven are living, some of them quite young. There are also four brothers and five sisters living. She was not a member of any church. Funeral services in Saints' chapel at Andover, in charge of August Johnson, sermon by H. A. Stebbins.

**STROUP.**—At Iroquois, Kingsbury County, South Dakota, May 23, 1914, Mrs. Myrtle Alice Stroup, wife of Mr. Harley E. Stroup, and daughter of Mr. and Sister Tallman of Lamoni, Iowa, aged 33 years, 8 months, 26 days. She was a sufferer many years. Husband and parents mourn her departure, also two brothers and three sisters. Her body was brought to Lamoni, and buried in Rose Hill, H. A. Stebbins preaching the sermon, John Smith assisting.

**WILLETS.**—At Lamoni, Iowa, May 15, 1914, Sister Salena Willets, aged 82 years, 7 months, 18 days. Her husband, Brother Edward Willets, survives her, also nine children, fifty-two grandchildren, forty-six great-grandchildren, one great-great-grandchild, in all one hundred and eight descendants. She was born in Dudley, England, 1831, married in 1851, came to America in 1864. With her husband she obeyed the gospel July 23, 1897, baptized by H. A. Stebbins. Sister Charles May of the Tahiti Mission is one of the grandchildren. Funeral in charge of John Smith, sermon by H. A. Stebbins.

**OLSON.**—Martha Olson was born at Risor, Norway, September 14, 1828, died May 10, 1914, after a lingering illness of three and one half months. She was baptized December 9, 1874, at Kamas City, Utah. She leaves to mourn, J. Oscar Olson, of Cameron, Missouri, and Marie Therese Larson of Saint Joseph, Missouri, where she made her home, two stepdaughters, three grandchildren. Services at Stewartville, Missouri, by D. E. Powell, and T. J. Hinderks, burial at Dekalb Cemetery.

**SHEARER.**—Simon Shearer was born in Monroe County, Missouri, December 5, 1842, died at his home in Hannibal, Missouri, May 10, 1914. He married Sarah Taylor in 1874. To them were born four sons, one preceding him. He leaves wife and three sons. He was baptized in 1880, and shortly afterwards was ordained a priest. He remained true to his covenant till the end. Services were from the family residence before a large gathering of neighbors and friends, by F. T. Mussell.

**DAVIS.**—Margaret Reis was born October 11, 1839, at Penbrookeshire, South Wales, died May 17, 1914 at Bevier, Missouri, where the family have resided for nearly half a century. She suffered a paralytic stroke fourteen years ago, and has been an invalid since. She married James Davis, October 24, 1857. Ten children blessed their union, husband and seven children preceding her in death. She was baptized September 13, 1871. She is survived by three daughters. Funeral services conducted at Saints' chapel, Bevier, Missouri, May 22, 1914, by W. B. Richards and F. T. Mussell.

### June (Travel) Century

Not only a goodly number of travel articles, but seven stories, and a great many pictures, including full color reproductions of paintings and Century color-tones, go to fill the 168 pages of the June (Travel) number of *The Century*, the cover of which is a landscape by George Inness, jr., printed in full colors. Arnold Bennett gives a narrative of personal adventure under the title "From the log of the *Velsa*." It seems that his holidays are spent in a small auxiliary sloop in the North Sea and in the waters of Holland. The illustrations are painted by his traveling companion, E. A. Rickard. The biographer of Mark Twain, Albert Bigelow Paine, in "The car that went abroad," tells of the successful carrying out of a plan to take the whole Paine family on a European trip in a small automobile at a very low cost. "A painted city of the Spanish main" is a bit of colorful description by Julius Muller. E. F. Benson, author of *Dodo's Daughter*, described "The Dewan-i-Khas, or hall of private audience," at Delhi. Fiction of the number begins with a graduation-time love story by Maria Thompson Daviess called "Digging up Sam." There follow "The old soldier," by Eden Phillpotts, the scene of which is laid in Dartmoor; a story of sentiment, "The old road," by Marion Pugh Reed; "Sweet pea," the tale of a polo pony, by Rodman Gilder; a story of which a negro is the chief character, called "The Ishmaelite," by Elsie Singmaster; a story with a thrill, "The seventh glass," by Frederick Arnold Kummer. There are pages gathered from the great sculptor's diary under the title of "Rodin's notebook," "Reminiscences of Tolstoy" by his son, Count Ilya Tolstoy; a paper on the

## Social Purity Literature

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**A Pure Life**—By C. B. Woodstock, paper, 5 cents each, 50 cents per dozen. An interesting presentation of the purity problem.

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**Spooning**—By T. W. Shannon, paper, 15 cents. A vital social problem intelligently solved. Should be read by all young people.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assis-  
 tant Editor.

Published every Wednesday. Subscription price \$1.50 per year in  
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For advertising rates apply to the business department.

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Subscription received for *Zion's Ensign*, also orders for all *Ensign*  
 publications.

"Scandinavians in America," by Professor Edward A. Ross;  
 an open letter by Herman Bernstein entitled "What about  
 Russia?"; "The tariff out of politics," by James Davenport  
 Whelpley, and a number of poems. Eleven authors and  
 artists contribute to the comic section, "In Lighter Vein,"  
 which continues to be an important feature of the magazine.

Book Reviews

POEMS AND BALLADS.—By Hermann Hagedorn, The Mac-  
 millan Company, New York City, 66 Fifth Avenue; \$1. This  
 little book of poems contains considerable verse of more than  
 ordinary interest and power. For instance note the following  
 verse from the poem entitled, "Death and the Lord":

"Poor Jesus Christ! A gift to me  
 They snared him, scourged him, nailed him high.  
 Yet there are times I seem to see  
 His face, and wonder, *Did he die?*"

Also this from his short poem entitled, "Song."

"There is a music in my head.  
 By day and night it dins:  
 A far away, sweet, silken thread  
 Of ghostly violins."

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 weeks or more in Colorado. I have corrected many wrong  
 impressions about Colorado's Hotels and Boarding Houses  
 and my road, "The Burlington," (C. B. & Q. R. R.) now gets  
 out a booklet showing how reasonably and pleasantly one can  
 spend a vacation in Colorado. "I would love to go to Colo-  
 rado on my vacation this summer, but the Hotel prices are  
 so high"—used to be the expression of many. Five minutes'  
 talk convinced them otherwise. Colorado has her share of  
 elaborate Hotels, but Colorado has lots of comfortable board-  
 ing places where the rates are as low as \$8.00 a week—clean  
 surroundings, and wholesome appetizing fare.  
 I would like to give you a copy of our booklet. It will give  
 you an entirely different idea about Colorado's Hotel expenses,  
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 rates, conveniences, elevations and other information. In ad-  
 dition, it gives full particulars on Colorado—its attractions  
 and points of interest.

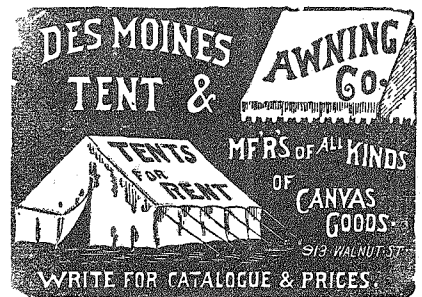


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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JUNE 17, 1914

NUMBER 24

## Editorial

### THE COSMOGENY OF GENESIS 1

In connection with the series of "Notes on Genesis" just closed, we reproduce here certain extracts on the Cosmogeny of Genesis that may be of interest:

Consider first the cosmogeny of Genesis 1.

Geology has already established some propositions that are universally acknowledged to be correct.

First. The earth was once covered with water, and everything was at a very high temperature.

Second. Owing to rapid evaporation of water from the earth's interior heat, dense clouds formed in the upper atmosphere which excluded the light from the heavenly bodies, and darkness was upon the face of the deep.

Third. After a time there were upheavals of the earth's crust and the continents began to appear.

Fourth. As cooling proceeded, precipitation would diminish the density of the overhanging clouds, and light could penetrate them enough to make a distinction between day and night, and to permit the existence of low forms of vegetable and animal life, long before one could locate the heavenly bodies.

Fifth. Vegetable life appeared before animal life.

Sixth. Low forms of animal life followed the first appearance of vegetable life.

Seventh. Following these, the higher forms of animal life appeared.

To say nothing of any others, here are seven propositions, reached by purely scientific methods, and yet they are clearly stated in the first chapter of Genesis. The writer of that chapter must have known something in general of the subject that he was writing upon. . . .

One of the most seemingly absurd things in the order of events as recorded in Genesis is the appearance of light before that of the heavenly bodies. But, as stated in proposition four above, no one could dispute that in the natural order light could penetrate the clouds enough to make a distinction between night and day long before the sun, moon and stars could be located in the heavens. The only question is as to how long this condition could have continued. Men assume that it must have been very short. But this assumption is contrary to all other assumptions regarding cosmic processes. It may have been long enough to admit of all the events recorded in Genesis 1. Men, even now, might learn something from one whose wisdom in this matter has been so wonderfully demonstrated.—The First Chapter of Genesis as the Rock Foundation for Science and Religion, by Albert L. Gridley, pp. 5 to 8.

It is unnecessary, for such a purpose as the present, to enter into the disputes which have prevailed as to the exact correspondence of the order of creation as recorded in the

first chapter of Genesis with the discoveries of modern astronomical and geological science. The wonderful thing is that that account should be, at the very least, so near the truth, that there should be any possibility of dispute about the matter. Take all the other cosmogenies that have been found in other ancient records, including in particular those Babylonian records which are at present attracting so much attention, and which of them is there, respecting which the idea could be for a moment entertained, that there was any material correspondence between them and the records of modern science? Yet it was possible for a man of science, sufficiently distinguished to have been the president of the British Association,<sup>1</sup> to state, less than ten years ago, that "it would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate" as the first chapter of Genesis.—Reverend Henry Wace, Dean of Canterbury, in *Christian Apologetics*, pp. 31, 32.

May I say one passing word about the cosmogeny? Most of us remember the great encounter between Mr. Gladstone and Professor Huxley in the pages of the *Nineteenth Century* upon that subject. Now this is a matter that I have gone into very closely, and the only point upon which Professor Huxley seemed plainly to show that there was a conflict between the clear results of scientific research and the first chapter of Genesis was shown afterwards to be a mere blunder. In the pages of the *Nineteenth Century* he expressed his admiration for Professor Dana and his willingness to sit at his feet upon this subject, and Professor Dana wrote to the *Nineteenth Century* that he agreed with Mr. Gladstone, and not with Professor Huxley.—Sir Robert Anderson, K. C. B., LL. D., in *Christian Apologetics*, p. 43.

Of the two books from which we have quoted we may add that the first, *The First Chapter of Genesis as the Rock Foundation for Science and Religion*, is published by Richard G. Badger, Boston. The second, *Christian Apologetics*, may be obtained from The Tabard Inn Book Store, 1302 Filmore Street, Philadelphia.  
E. A. S.

### WE ARE ACCUSED OF CREED REVISION

Some weeks ago we devoted several pages to an examination of certain changes that have been made in denominational creeds. We did this in response to a challenge made by a certain clergyman that we point out even one creed that has been changed or modified on one important point.

Now comes a writer (formerly a member of the

<sup>1</sup>Sir William Dawson, in the *Expositor*, February, 1894.

church) in the *Evening and Morning Star*, who seems very anxious to "get back" at us. Assuming that certain changes have been made in the Doctrine and Covenants, or rather that the Doctrine and Covenants does not agree with the Book of Commandments, and assuming that the Doctrine and Covenants is our church creed, "their creed book," as he says, this writer accuses us of having changed our creed.

He concludes his letter thus:

Cast the beam out of thine own eye, thou hypocrite, said Christ, and then thou can see clearly to cast the mote out of thy brother's eye, in his creed changing.

We cheerfully retort that we cast the beam out years ago; also we cast the hypocrite out, as our critic well knows, and as the church records show. How can we better designate one who finds no flaw at all in the church for years while he is a member, and then suddenly when expelled for good cause and after he fails in every effort to remain in, professes to discover all manner of evils and iniquities, concerning which he was conspicuously silent while supported by the church.

Our critic evidently is like the man who had one story which he always told on all possible occasions. With it he was instant in season and out of season. It had to do with the firing of a gun, and if he could not drag it in by any other means he would slam the door and then jump and exclaim, "Was that a gun? That reminds me of a story about a gun."

We were talking about creeds. When he could keep still no longer our critic jumped up and exclaimed, "Who said Book of Commandments? That reminds me," etc. Evidently he hoped that in the excitement of the diversion readers of the *Evening and Morning Star* would not stop to think that the Book of Commandments *was not a creed*, and the Doctrine and Covenants *is not a creed*. The Book of Commandments may be a good enough hobby for one to ride who has ridden it so long that he can not stand on his own legs, but please do not put it through its paces as a creed.

The Book of Commandments was not a creed. The Book of Doctrine and Covenants is not a creed. Hence the little argument falls as flat as a punctured tire. The divine statement is, "The principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." Though the Book of Doctrine and Covenants contains many valuable revelations, it is not and never was our creed; the Bible and Book of Mormon are recognized as containing the fullness of the gospel and doctrine of Jesus Christ which we are to believe and teach. We have never modified, changed, or abandoned a single gospel principle or doctrine therein set forth.

Probably our nearest approach to a formal, writ-

ten creed is that document known as The Epitome of Faith in which are set forth in orderly manner the leading tenets of our faith. It has been generally accepted and published by the church (though not exactly as a creed) for about seventy-two years. No leading principle of faith contained therein has ever been changed or repudiated by the church, neither during the days of Joseph the Martyr nor by the Reorganized Church.

It will be seen, then, how futile is the fatuous argument of our opponent that we have revised our creed. He may well ponder the mote and beam text of his own citation.

So far as the Book of Commandments is concerned, as we have previously stated, it was not a creed. But even if terms were to be so distorted that it might be labeled a creed, if properly adopted by the church, the facts are that it was never adopted by a General Conference, a General Assembly, or any quorum of the church. So even if it were charged, the church and the church officials are not guilty of creed revision. No church can be held to a creed that it has not adopted. The Book of Doctrine and Covenants stands upon quite a different footing.

E. A. S.

[Note. In this number we publish an article from the pen of the Church Historian, Elder Heman C. Smith, on the subject of the Book of Commandments.]

#### UNENVIABLE CLASS OF LECTURERS

As an illustration of the utter disregard for the truth on the part of a class of lecturers against what they are pleased to call "Mormonism," we note statements by Mrs. D. C. Wells, missionary worker, made before a missionary institute of the Presbyterian Church at Toledo, Ohio, and appearing in the *Toledo Christian Commonwealth*. Mrs. Wells said:

I am fully aware that there are two divisions in the church, the regulars, under the present leader, Joseph F. Smith, and the Josephites, being followers of the son of the original Joseph Smith.

This woman must know that the courts of the country have with the evidence submitted found the Reorganized Church to be the "regulars," or the successor to the original church. If she has read to any extent the literature of the church she must know that the Reorganized Church is the only true custodian of the teachings of the early Latter Day Saints.

The *Commonwealth* also reports Mrs. Wells as saying: "In the Book of Mormon and in the first sermons of Brigham Young polygamy is commanded."

Now our missionary friend does not have access to the first sermons of Brigham Young, preached before the exodus to Utah. And if she did have them they would not refer to polygamy in any sense, much less command it. She must know that the first pub-

lic statement promulgating polygamy was made in Salt Lake City in 1852, several years after the exodus.

Again, polygamy is not commanded in the Book of Mormon, but is positively forbidden, and in the strongest language, as witness:

Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines.—Ether 4: 48.

David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.

As already indicated Mrs. Wells can not be in ignorance of the facts with reference to the points herein referred to unless her investigation has been superficial and for her information she depends upon others, of unscrupulous methods. In either instance, however, maliciously misrepresenting, or unwittingly aping the misrepresentations of others, she aligns herself with an unenviable class of lecturers. Posing as a Christian missionary and as an informant in all matters denominated by herself "Mormonism," as a crusader she might well borrow consideration from charity and dignity from truth.

We mention Mrs. Wells and this incident only because she and it are representative of a class—fighting the truth, they fight not with the truth; their strength lies in such injury as may be inflicted with error. Zealous as are their efforts, they are worthy of a better cause. J. F. GARVER.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**WOMAN SUFFRAGE.**—On the 13th in biennial convention at Chicago, Illinois, the General Federation of Women's Clubs indorsed woman suffrage by an overwhelming majority. The Illinois Supreme Court by a majority of one has sustained the Illinois woman suffrage law recently passed.

**TRUST LEGISLATION.**—Three bills embodying the administration trust legislation passed the House on the 5th by an overwhelming majority and were sent to the Senate for consideration. Amendments to these bills exempt labor and farmers' organizations from prosecution as trusts, and forbid the injunction in labor disputes.

**CANAL TOLLS REPEAL.**—On the 10th the Senate amended the Tolls Repeal Act formerly passed by the House, providing that the passage of the act should not be construed as a waiver of any rights of the United States under the treaty with Great Britain or the treaty with Panama. The next day the Senate passed the repeal act as amended, by a vote of fifty to thirty-five. On the 12th the House accepted the amendment by a vote of two hundred and

sixteen to seventy-one, and sent the bill to the President.

**MOVIES FOR CHURCH.**—Educators, social and religious workers have completed plans for weekly moving picture service in four hundred churches in as many cities throughout the United States, beginning October 1. Palestine, Europe, and America are to furnish sources for pictures and picture plays. This venture is intended to help solve the amusement problem for the churches served.

**MEXICAN WAR.**—Active hostilities continue. Strategic points are reported taken by the Constitutionals in the vicinity of Mazatlan, where a general assault has been begun. Federalists near San Luis Potosi have been routed in minor engagements. The Constitutionalist armed steamer *Culiacan* is reported destroyed by the Federalist troop ship *Guerreo* near Guaymas, Sonora, the 11th. Strained relations between Carranza and Villa are said to have reached a critical stage when ammunition from the *Antilla*, purchased with funds furnished by Villa out of the money obtained under his personal campaign, was delivered to other divisions of the Constitutionalist Army.

**UNITED STATES AIR FLEET.**—It is reported that the United States Government will strengthen the aeronautical branch of the Army. Thirty aeroplanes are said to have been ordered. The United States has heretofore made no systematic effort to build up an air fleet comparable with similar fleets of Europe.

**MEXICO AND UNITED STATES.**—The Huerta government countermanded the order to blockade the port of Tampico, and on the 12th the ammunition carried by the *Antilla* and for the Constitutionals was unloaded at Tampico. Sixteen hundred cases of ammunition and two aeroplanes were immediately started north by special train. President Wilson has directed in an executive order that no vessels bearing ammunition for Mexico be cleared from American ports, and that the embargo at border points be enforced. The Washington administration accepted in principle the pacification plans suggested by the mediation conference. Under these plans a secretary of foreign affairs would be appointed. Huerta would then resign, and as provided by the Mexican Constitution would be succeeded by the foreign minister, who would become provisional president. The parley continued, the discussion being over the one to be appointed, and the manner of appointment. The Mexican delegates insisted that Huerta be permitted to appoint. The American delegates declined to accede to this arrangement on the grounds that it would be tantamount to recognizing Huerta, and would not be acceptable to the Constitutionals. They insisted upon the appointment of a "foremost Constitutionalist." The Mexican delegates consented to the selection of a prominent Mexican with Con-

stitutionalist sympathies, not actively identified with the revolution. On the 12th a protocol was signed, providing for a provisional government, the character to be determined later, and which would be recognized by the United States. Against the urgings of the United States that the Constitutionals be permitted to participate unconditionally in the conference, the mediators stand firm in the position that the Constitutionals must first suspend hostilities and accept what has been agreed to in the conference. Ignoring the terms on which the mediators have determined to admit them, so far as statement and reply is concerned, Carranza has appointed three delegates to the conference. Whether they are finally to be sent and received, and upon what terms, is yet to be seen.

**WELSH DISESTABLISHMENT.**—For the third time the House of Commons has passed a bill to disestablish the Anglican Church in Wales. Twice vetoed by the Lords, this bill now becomes law.

**THE "WILD WOMEN" OF ENGLAND.**—Professor Vida D. Scudder of Wellesley announces that we are moving toward a maternal rather than a paternal government. In view of the activities of the "wild women" of England some are led to ask, "What kind of mothers will these English be?" Militant suffragettes have continued their destruction of property and assaults on individuals with increased activity. Recently suffragettes entered several art galleries and injured or destroyed six or seven valuable paintings. An attendant in the Dore Gallery, London, attempted to prevent such an outrage and himself was hacked mercilessly with a hatchet. His assailant declared that militants had been "too ladylike." Two Belfast editors were beaten up by Amazons, one of them so badly that he was taken to the hospital. Ancient historic churches were burned and church bells, more than four hundred years old, destroyed. Other historic and valuable property was burned by "arson squads." An attempt was made to blow up the viaduct which carries water from Loch Katrine to Glasgow. Fifty-seven militants arraigned before a magistrate in London attacked the judge and pandemonium ensued in the court room. A woman arose in his Majesty's theater and denounced the king, who was present. When guards attempted to remove her it was discovered that she had chained herself to the seat, and her tirade was continued while the chain was being filed in two. Screaming and fighting women interrupted the services in Westminster Abbey. The daily destruction of plate glass and the defacing of buildings goes on. It is alleged that public sentiment has thus been turned against the cause of woman suffrage, and that real friends of the cause deplore such conduct. People ask, If women go to such lengths of folly and violence to gain a point before

they have the vote what will they not do to carry a point after the vote is granted? Deep concern is felt because these outrages have so exasperated the people that it is feared the militants can not much longer be protected against mob violence.

#### NOTES AND COMMENTS

**QUITTING NEAL.**—A member of the editorial staff was telling his little boy a long story. Finally the boy grew tired of the story and said, "I am going, now." "But I am not done with the story," the father urged. "I am," the little fellow answered, and took his departure. R. B. Neal, of Pikeville, has started several papers against the church. But none of them have lived very long. Invariably his subscribers have said, in effect, "You may not be done with your paper; but we are." Thus the *Helper* died. Thus the *Sword of Laban* perished; and being revived for a few months by a saline injection and the pulmotor, died again most miserably. And now appears Neal in the *Word of Truth*, June, 1914, with this pathetic wail: "*The Word of Truth* family hasn't given me much encouragement about reviving the *Sword of Laban*, it to be sanctified wholly to battling Mormonism." Probably, not believing in present-day miracles, readers of the *Word of Truth* do not think that the *Sword of Laban* could be "sanctified." At any rate they notify Neal, "You may not be done with the thing; but we are."

**MAKE IT UNANIMOUS.**—In discussing an election at a neighboring point at which the "wets" hope to make "wet" a place now "dry," the *Deseret Evening News* says: "Close the saloons as pest holds, and the drink habit will be much easier to combat." It would be interesting to know if the *News* intends this sentiment to apply to Zion's Cooperative Mercantile Institution, the Smoot Drug Company, et al.

**REORGANIZED SAINTS COMPLIMENTED.**—Ex-Senator Dubois of Idaho in an article in the *Gem State Rural and Live Stock Journal*, entitled, "The case against the Mormon Church," in which he severely arraigns the Utah Church for its practices, distinguishes between that church and the Reorganized Church, and compliments the Reorganized Saints in the following language:

It is fair and just for me to say that there is a branch of the "Mormons" called the "Josephites" who ought to be separated clearly from the Brighamite Mormons. The "Josephites" claim that they are the custodians of the church as it was founded. They claim that Brigham Young interjected doctrines into the church which the "Mormons" did not accept in the beginning. However this may be, the "Josephite Mormons" with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practice polygamy; they discountenance it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection.

## Original Articles

### THE BOOK OF COMMANDMENTS

At a very early day the authorities of the church recognized the necessity of an organ through which the position and doctrine of the church could be promulgated and defended; for the press had almost universally given its powerful influence to the opposition. Books and periodicals were distributed widely, all more or less unfair to the movement inaugurated through the instrumentality of Joseph Smith, Oliver Cowdery and others.

#### "EVENING AND MORNING STAR"

Hence it was that so soon as the place for the future city was determined steps were taken for the establishment of a printing press upon the consecrated spot. Almost immediately after those who engaged in the dedication of Zion had returned to Kirtland, a conference was held in which William W. Phelps was instructed to stop at Cincinnati, Ohio, on his way to Missouri and purchase a printing press and type for the purpose of establishing and publishing a monthly paper called *The Evening and the Morning Star*. This move was made necessary by instruction given in July before, while they were yet in the land of Zion, and in the same revelation in which the location of Zion was pointed out. It read as follows:

And again, verily I say unto you, Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings (behold, here is wisdom,) let him obtain whatsoever he can in righteousness, for the good of the Saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

In a very short time after Phelps had purchased the press and taken it to Independence, it was decided in conference at Kirtland that Joseph Smith should prepare the revelations and send them by the hand of Oliver Cowdery to Independence, Missouri, to be printed.

So particular was it that these things should be preserved in safety that the voice of inspiration directed that another should accompany Oliver Cowdery who would help him both to protect the writings and money intrusted to him, and assist in preparing material for publication. The instruction reads:

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake; it is not wisdom in me that he should be intrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him

who will be true and faithful: wherefore I, the Lord, willeth that my servant John Whitmer should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

May 1, a council held at Independence, Missouri, ordered that three thousand copies of the Book of Commandments be published as soon as possible and that William W. Phelps, Oliver Cowdery, and John Whitmer should review and prepare such revelations as should be deemed proper for publication for the press and that William W. Phelps should correct and print the hymns which had been selected by Emma Smith.

It will be seen that the new publishing house was very early accumulating work enough to keep it busy. The first issue of the *Evening and Morning Star* appeared under date of June, 1832, and in the first number the publication of the revelations began. In July the first issue reached Kirtland and of this event Joseph Smith wrote:

In July we received the first number of the *Evening and Morning Star*, which was a joyous treat to the Saints. Delightful, indeed, was it to contemplate that the little band of brethren had become so large and grown so strong in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also, which would gratify and enlighten the humble inquirer after truth.

So embittered was the public mind against the truth that the press universally had been arrayed against us; and although many newspapers published the prospectus of our new paper, yet it appeared to have done more to calumniate the editor than give publicity to the sheet. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth, but for it.

The purpose of this paper can be determined by reference to the following extract from the prospectus:

*The Evening and the Morning Star*, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the Saints of God, temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity and sow wickedness reap the same; but wisdom is justified of her children.

From this press, also, may be expected as soon as wisdom directs many sacred records, which have slept for ages.

This periodical was issued monthly until the first volume was completed in May, 1833; and two num-

bers on second volume, viz: June and July had appeared when it came suddenly to an end by mob violence. The printing office, and dwelling house of William W. Phelps, the editor, razed to the ground, the press broken, the type pied, the book work, furniture, and other property destroyed on July 20, 1833.

*The Evening and the Morning Star* was then transferred to Kirtland, Ohio, where its publication was resumed on the December following by the firm of F. G. Williams and Company. The mob permitted Davis and Kelley to take the press. They moved it to Liberty, Clay County, and commenced the publication of a weekly paper called the *Missouri Enquirer*.

Subsequently it was moved to Saint Joseph, Missouri, and the *Gazette* was printed on it for a time. Thence it was taken to Denver, Colorado, where probably its existence as a press terminated. Davis and Kelley paid to the attorneys of the Saints three hundred dollars, which was all they ever realized from a property which cost about three or four thousand dollars.

#### BOOK OF COMMANDMENTS

The Book of Commandments was still in an unfinished condition when the press was destroyed, and with other papers the sheets were scattered in the streets. Some of these scattered sheets were gathered up by private parties and preserved, but the volumes are on account of these circumstances very scarce. These when compared with original manuscripts were found to be very faulty, and hence the book has never been republished nor indorsed by the church.

It was at first anticipated to have them ready for distribution earlier, and July 2, 1833, instruction was given by the authorities at Kirtland to consign them to Newel K. Whitney and company, Kirtland, Ohio, care of Kelley and Walworth, Cleveland, Ohio. This instruction probably did not reach them until after the destruction, and if it had it would have found the work not ready for shipment. It was evident that the book was never completed, for the instruction was to close with the Appendix, which does not appear in any Book of Commandments which we have ever examined. The last revelation in the Book of Commandments is dated September, 1831, while the Appendix bears the date of November 3, 1831.

The last sentence in the Book of Commandments reads: "For verily I say that the rebellious are not of the blood of Ephraim." As this revelation was subsequently published in the Doctrine and Covenants the sentence read: "For verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." So the Book of

Commandments ends in the middle of a sentence.

*The Evening and the Morning Star* for May, 1833, contains the following upon which we base the above deductions:

Having given, in a previous number, the preface to the Book of Commandments now in press, we give below, the close, or as it has been called, the Appendix. It affords us joy to lay before the Saints an article fraught with so much heavenly intelligence, having previously published many from the same book for their instruction.

We hope that while they read it they will remember that it is a voice from him who spake as never man spake. We hope that while they are blessed with revelation upon revelation, with commandment upon commandment, and with precept upon precept, they will remember to do them. We hope that while they are thus blessed with the precious word of their Lord from heaven, in these last days, to fulfill that which was spoken in days of old, they will hearken to his counsels and lend an ear to all his precepts.

Indeed it is a source of joy to us to know that all the prophecies and promises which are contained in them, which have not been fulfilled, will come to pass. The Saints may lift up their heads and rejoice, for their redemption will soon be perfected. Soon the curtain of heaven will be unfolded, as a scroll is unfolded after it is rolled up, and they will see their Lord face to face. In view of these coming scenes, they may lift up their heads and rejoice, and praise his holy name, that they are permitted to live in the days when he returns to his people his everlasting covenant to prepare them for his presence.

The book from which this important revelation is taken will be published in the course of the present year, at from twenty-five to fifty cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work.

It will be further seen from the above, written two months before the press was destroyed, that it was not then anticipated to publish the book so soon, as before expected. The promise was only made to publish it sometime in the course of the year.

Prior to the destruction of the press, however, some of the sheets of the book, just how many we do not know, had been sent to Kirtland, Ohio, and had received some attention. In a letter signed by the First Presidency, dated June 25, 1833, occurs the following paragraph:

The following errors we have found in the commandments, as printed; Fortieth chapter, tenth verse, third line, instead of corruptible, put corrupted. Fourteenth verse of the same chapter, fifth line, instead of respecter to persons put respecter of persons. Twenty-first verse, second line of the same chapter, instead of respecter to, put respecter of. Forty-fourth chapter, twelfth verse, last line, instead of hands, put heads.

It has been assumed that this is tantamount to an indorsement of, at least, all that preceded this in the Book of Commandments, for Joseph Smith would have made other corrections when these were made if the publication did not meet with his approval.

This assumption is not safe. Everyone acquainted with printing knows that some mistakes are easily detected by a casual reading while others are only found by careful comparison. Sentences or even paragraphs might be added or omitted without detection while the substitution of one word for another would be detected at once. There is no reason to conclude that the person who made these corrections had original manuscript before him, but the contrary. Nor is there any evidence that Joseph Smith had read these printed sheets at the time the criticism was made. Though his name in connection with those of Sidney Rigdon and Frederick G. Williams is signed to the letter, it was Sidney Rigdon who wrote the letter. He said, "I, Sidney, who write this letter in behalf of the Presidency," etc. If Rigdon, after a casual reading made these criticisms, Joseph Smith, in reading over the letter, would recognize the apparent correctness of his statements without reading the proofs and would sign the letter without further inquiry.

The criticisms made are of that character that one would make after a casual reading, especially one of Sidney Rigdon's temperament and training.

The following are the sentences criticized, with corrections in brackets:

Verily I say unto you, ye are clean but not all, and there is none else with whom I am pleased, for all flesh is *corruptible* [corrupted] before me.

All flesh is mine, and I am no respecter to [of] persons. For what man among you, having twelve sons, and is no respecter to [of] them.

Again I say unto you, that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has the authority, and it is known to the church that he has authority, and has been regularly ordained by the *hands* [heads] of the church.

This kind of errors is easily detected without reading by copy. It is further evident that Rigdon did not have copy, for his corrections are not all correct. When compared with the original it was found that he was correct in regard to the second and fourth instances cited above, but the first and third were found to agree with the originals. They therefore appear in Doctrine and Covenants of 1835 just as printed in the Book of Commandments. The criticisms of Rigdon did not reach Missouri in time to receive attention in the Book of Commandments, but subsequently the originals were obtained, and the corrections made by Rigdon, with others, were made in the 1835 edition so far as he was found to be correct. These criticisms also bear internal marks of Rigdon's mind. Take for instance the first one: It will be conceded that the word *corruptible* is the best rendering, and more in harmony with the context, but those who have been students of Rigdon's productions in those days will agree that from his standpoint all flesh was corrupted, hence he made

the mistake of thinking that it should read that way.

That our contention that the Book of Commandments was not completed when the press and contents of *The Evening and Morning Star* office were seized by the mob is correct further appears from a notice of the Doctrine and Covenants, published in the *Messenger and Advocate* for August, 1835, and which reads as follows:

#### DOCTRINE AND COVENANTS

By an article entitled "General Assembly," in this month's paper, it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints, is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand copies have already been delivered to the binder.

Since the commencement of this work, even in Missouri, where, just before it was ready to come out it fell into the hands of a mob, our anxiety and exertions have been unabated, to put in the possession of the Saints, and all who feel a desire to be saved. We have greatly desired that this little sacred volume might go into the world, that the inhabitants thereof might know what the Lord was about to do in the last days. We know that the word of the Lord is sure, and never fails, and, as faithful servants to him, living in the hope of a glorious resurrection with the just, when the righteous arise to meet him in the cloud, we bear testimony that the revelations therein contained are true and faithful.

This is signed P., supposed to be W. W. Phelps, who was closely associated with the work referred to in Missouri. If it had been known to the church generally that the book was finished and in circulation Phelps or no one else at that early date would have said: "*Just before it was ready to come out it fell into the hands of a mob.*" This statement with the testimony following is very significant, and makes our contention on this point doubly clear.

The "General Assembly" spoken of in the above extract as published in the same issue of the paper is the minutes of the General Assembly of August 17, 1835, from which we quote largely in this article.

#### TESTIMONY OF OLIVER COWDERY

But the testimony of Oliver Cowdery, one of the committee to prepare the revelations for publication, and one of those engaged in the printing of the Book of Commandments, puts the matter entirely at rest, and justifies the church in setting the Book of Commandments aside as unreliable, because of being imperfect. The fourteen numbers of *The Evening and Morning Star* printed at Independence, Missouri, were reprinted at Kirtland, Ohio, under the editorship of Oliver Cowdery. The revelations contained in the reprint differing from the same revelations in the Book of Commandments, Oliver Cowdery made an explanation as follows:

On the revelations we merely say that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflections upon those who were intrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct, if not in every word, at least in principle.—*The Evening and the Morning Star*, vol. 1, p. 16, (reprint).

He further says:

We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.—*The Evening and the Morning Star*, vol. 2, p. 196, (reprint).

In speaking of the Book of Commandments and the first print of *The Evening and Morning Star*, he says:

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say that in the first fourteen numbers, in the the revelations, are many errors, typographical and others, occasioned by transcribing manuscripts, but as we shall have access to originals, we shall endeavor to make proper corrections.

#### DOCTRINE AND COVENANTS

The last quotation is from *The Evening and the Morning Star* for September, 1834. It doubtless voiced the universal sentiment of the church, for there was no objection of which there is any record. It is further apparent that it was the universal conviction that the Book of Commandments did not properly express the revelations of God to the church, for on the 24th day of this same month of September a general assembly was called, and by unanimous vote a committee consisting of Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams was appointed to arrange the items of doctrine of Jesus Christ for the government of his church. This committee was instructed to compile these items from the Bible, Book of Mormon, and the revelations which had been given to the church, or should be given until the work was completed.

The result of the work of this committee was the presentation of the Doctrine and Covenants to another General Assembly held in Kirtland, Ohio, August 17, 1835. This was presented first to the quorums severally, and then to the assembly, and every vote was unanimous in favor of accepting the Book of Doctrine and Covenants. It of course received the indorsement of the committee, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Fred-

erick G. Williams. This included the revelator through whom the revelations were received, and his two counselors, and one of the committee who arranged the revelations when published in the Book of Commandments. He was immediately followed by the other two members of that committee, William W. Phelps and John Whitmer, each testifying that the Book of Doctrine and Covenants was true.

John Smith, for the high council in Kirtland, Levi Jackman, for the high council in Missouri, Leonard Rich, for the seventy, Newel K. Whitney, for the bishopric in Kirtland, John Carroll, for the bishopric in Missouri, John Gould, for the elders, Ira Ames, for the priests, Erastus Babbitt, for the teachers, William Burgess, for the deacons, each bore record that the book was true, and reported a unanimous vote of the quorum he represented in its favor. The Quorum of Twelve Apostles not being present sent their testimony in writing, which was read to the assembly as follows:

The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper, and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

Thomas Gates reported that the assistant presidents of the day, his associates John Young, William Cowdery, Andrew H. Aldrich, Job S. Lewis, and Oliver Higley, all men whose gray hairs told of the approaching end of earth life, had unanimously received the book as true, and he bore testimony of its truth. The version of the revelations as presented in the Doctrine and Covenants comes to us supported by this array of testimony; while to assume that the Book of Commandments contains the correct version of the revelations is to do so without a single witness to support us, and against the testimony of the very men who prepared and published it; and to further assume that all these men entered unanimously into a conspiracy to defraud, and that they all solemnly lied in the name of the Lord.

This article in substance was published in April, 1912, in the *Journal of History*. A certain sheet attempted to reply, but in doing so entirely ignored the above point, forgetting that if we reject the testimony of these witnesses we thereby impeach the very witnesses upon whom we depend for the integrity



of the Book of Commandments. To claim that Oliver Cowdery, William W. Phelps, John Whitmer and others who did the work on the Book of Commandments would enter into a conspiracy to defraud and solemnly lie in the name of the Lord in 1835 when bearing testimony to the Doctrine and Covenants would certainly throw discredit upon their former work on the Book of Commandments in 1833; but to accept the honest acknowledgement that mistakes had entered into their former works, typographically, through copying manuscript, and otherwise, is but extending to them proper courtesy and respect.

David Whitmer is quoted as saying that the Book of Commandments was completed before the press was destroyed. The most charitable conclusion we can arrive at regarding David Whitmer is that in his old age he had forgotten the date of its appearance. At the time of the General Assembly at Kirtland in August, 1835, he was president of the High Council in Missouri, which council was represented at the General Assembly by one of its members, Levi Jackman, who testified to the Doctrine and Covenants in behalf of the council. The record reads: "Elder Levi Jackman, taking the lead of the High Council of the church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the Doctrine and Covenants of their faith, by unanimous vote."

The revelations referred to are without question the revelations contained in Doctrine and Covenants. David Whitmer is included in this "*unanimous vote*" nor did he in his long life ever protest, or claim that he was misrepresented by Levi Jackman.

HEMAN C. SMITH.

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### LEADERSHIP

(Read before the First Quorum of Elders, Independence, Missouri, by Hale W. Smith, counselor to the president of the quorum.)

We claim that God has called each of us into his vineyard to labor therein for a little season. No one should attempt to prune the vines unless he understands how to prune. It is equally true that no one ought to labor as an elder in Israel except he knows the various duties of such an office. We should seek more earnestly to understand our work, so that when we use our pruning knife or our grafting tools we will discover in after years that our work has been effectual.

As elders we should be leaders, and not leaners. We should seek to discover what constitutes true leadership. Some want to be first, and if not first they will not be second. It is said of Nero that when riding in the outskirts of Rome and asked by

one of his generals how he would like to be father of the family living in a dugout in the side of the hill, he replied with all the dignity he was able to muster that he would rather be father of that humble family than to be second in Rome. Some are inclined to be like Nero. If they can not be president of a branch they will not be priest.

Remember we hold our eldership because we have been obedient Saints and faithful members of the church of God. Our priesthood depends on our membership, and not, as some would contend, our membership on our priesthood. When an elder is tried and convicted of unchristianlike conduct his membership is taken away, and with it goes his priesthood.

Elders have more responsibility than the membership, and with the responsibility comes added sacrifice. The more given the more is required.

### NEED OF EFFICIENCY

A close study of conditions to-day in the political world; a careful survey of the economic realm; a look into the religious sphere of activity reveals unrest, a crisis, and calls out with no uncertain sound for true leadership.

Every organization in the world to-day is crying not for more members, not for more social machinery, but for more efficient members and for better social machinery. The crying need of our quorum, as well as the church, is more efficient elders.

The church is not looking for elders with the spirit of former social reformers who killed those who differed from them, or the political leader who hurled epithets of lead against his opponets, or the religious leader who was willing to discredit and brand as lies the words of his opponent just because he represented a different theological school; the church is looking for elders who after the victory is won can forgive the opponent; or if defeated bow to the wish and will of the majority, right about face, and pull with them with might, mind, and strength.

We want elders as leaders who use the principle of attraction rather than compulsion and of love rather than hatred; who will help the weak and not exploit them; who will insist that fraternity be more than a rhetorical flourish; who by their actions show that love will beget justice rather than charity.

### THE MAN IN THE CAB

Do we realize how dependent people are upon our views, actions, etc? We see a man with stern face sitting in his cab watching the throngs hurrying hither and thither. Little do people consider him. In a few minutes he will hold hundreds literally in his hand. If the train is delayed many curse him.

Perhaps they forget, because they travel so much, the men who make travel possible. They settle down in their seats and listen to the click of the car wheels which make them feel secure, and place their trust in human faithfulness. Little do they realize that a rotten tie, an ill-driven spike, a switch set wrong, or a lamp which refuses to burn may send not only the engineer but hundreds into eternity. Men say they travel over steel rails while in reality they travel on men's consciences.

Let us remember the success arrived at, the heights reached by the people to whom we minister depends on our ability to keep the track clear and solid while they are drawn upward to the ideal in life.

Invention has made engineering mere play when it comes to automobiling. To-day anyone who has money enough, or who can borrow enough to buy an automobile may have sensations of facing death. Many will not share the fate of the automobilist when he goes into the ditch, but the engineer has no such limitations. He is at the mercy of mankind, nature, and his time card. A whole trainload of people are at stake. He can not think of himself. The inevitable may bring him face to face with eternity, because of another's mistake. He must be the first to suffer. If he errs, there is no one to share his blame. He is the incarnation of responsibility that can neither be shared nor shifted.

We see the man in the cab in the church. We find him in the priesthood. Like the man in the engine the elder is blessed with talents God has given him; with the responsibility placed upon him by the voice of God and with the consent of the church, he gains wealth and honor, but always at the cost of being master of the lives of others who follow after him.

#### RESPONSIBILITIES OF LEADERSHIP

Leadership is a lonesome job. Being lonesome is the cost of power. The higher up one climbs the less likely can one hope for companionship unless willing to be content in going slower, while the masses catch up. True leaders must wait with patience. The heavier and more immediate the responsibility the less can one delegate tasks or escape mistakes. The private soldier may share in all victories, but the commanding officer alone bears the weight of defeat.

The captain of industry, on whose foresight and energy the prosperity and livelihood of thousands depend; the political leader who must bear the brunt of defeat, which others have caused; the employer who shares his success with many, but must face bankruptcy alone—these are no mere children of good fortune. Like the man in the cab, they stand face to face with responsibility, burdened with the fate of many.

The next time you look up from your accustomed place in the quorum to complain that we are not progressing as fast as you think we ought, or complain against your leaders, remember the man in the cab. If you envy your leaders think of the loneliness of their responsibility, and the risk they face while you are at ease.

#### THE BETTER WAY

I notice a tendency on the part of a few elders to denounce the sins they see in other people. I presume they think they are not acting according to their religious convictions unless they are exposing faults. It seems to me the better way would be to discover the possibilities in people, the good lying dormant, and bring out that good so as to drive the faults away. Just as light coming into a room will drive darkness away, so good will overcome evil, because good is greater than evil.

Elders as leaders ought to be filled with contagious faith in God that seeks first to build up the kingdom of God and to establish his righteousness; that can stir the membership of the church to moral discontent in order they may be brought together in a service where they will sacrifice one for the other.

May we hope, long, and pray, for elders of ability; men who have sound physical constitutions, who have the requisite common sense and self-control to care for the body, thus insuring its best working efficiency; men of mental powers and proper habits of study, determined not to stagnate the intellectual powers. These should have the ability to appreciate and the will to employ the best methods of study. This is more important than the most coveted university degree. They should be men possessing the ability to express sympathy and friendship.

We trust your war will be unceasing and untiring against all social evils, against the things which destroy a nation's conscience. We trust your efforts will be successful. May the God of high heaven rule and overrule in your behalf is the earnest wish of your servant.

HALE W. SMITH.

I believe, from the study of God's word, that in the future God will greatly accelerate the movement of converting. But I am convinced also, from the study of the word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that, in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour.—Sir Isaac Newton.

Choice and service—in these are the whole of life.—Mark Hopkins.

## Of General Interest

### COMPETITION IN WELL DOING

One result of the public interest in the remarkable profit-sharing plan proposed by Mr. Henry Ford and described in *The Outlook* recently has been the recognition of the large number of other profit-sharing or welfare plans already in action. We hear so much of the rapacity and cold-bloodedness of large corporations that it is most agreeable to read this kind of news.

For instance, we find that several large corporations have recently been competing for prizes awarded for what may be called industrial humaneness. An incorrect and rather absurd statement in a Boston paper that the New York Telephone Company had recently received a Nobel prize for having been the year's most prominent exponent of care-taking and welfare work for its employees led *The Outlook* to ascertain the real fact, which is that precisely such a prize has been awarded to the New York Telephone Company, not, of course, under the Nobel foundation, but at the International Exhibition of Safety and Sanitation held in New York last month. In point of fact, the company received two medals in recognition of this kind of work, while the Southern Pacific Railroad received the Harriman Memorial medal as the American railway "most successful in protecting the lives and health of its employees and the public." Forty-two corporations, we are told, competed for this distinction. At the same time, the Seaman medal for progress in the protection of occupational diseases went to the United States Steel Corporation. All these companies and many others are evidently vying with one another not only for prizes but for results. The New York Telephone Company's exhibit, for instance, is described as elaborate and unique, and included a telephone switchboard in actual operation and a reproduction of a typical operators' sitting-room. We note also that the company has just adopted in New York City a plan for making additional payments to operators who remain in service for two years or more, and has reduced the working day from nine to eight hours, while at the same time increasing the wage scale.

All this is, of course, largely intelligent self-interest, but very much of it is also generous and intelligent appreciation of the workers' faithfulness and their needs. The New York Telephone Company, for instance, argues that the public it serves must have the highest possible grade of telephone service, and that therefore the standard of efficiency of the operating force must be kept at the best possible point. Its liberal treatment attracts such operators; the public benefits and the telephone service in New York City is the best in the world. But no one can read the little pamphlet issued by the com-

pany, which gives true stories about the intelligence and heroism of "the girl at the switchboard," or read the description of the arrangements for the comfort of the operators in another pamphlet, without seeing that not merely self-interest but friendliness and sympathy are involved in the company's welfare work. Intelligent altruism may be, and evidently in very many cases is, combined with human friendliness and helpfulness.—*The Outlook*, February 21, 1914.

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### AROUND THE EARTH BY WIRELESS

The stations in New Jersey and Wales form part of what is to be a gigantic telegraphic girdle of the earth. Other stations in Egypt and India, and at Yokohama, Honolulu and San Francisco, are either under construction or in contemplation. With perhaps two exceptions, the intervals are to be traversed by wireless methods. Between San Francisco and the New Jersey station, the usual telegraphic processes will be employed; and possibly also between Wales and Egypt. Upon completion of the seven or eight wireless stations, it will be possible to send a message from anyone around the earth and back again to the point of starting.

Most of the stations will be duplex—that is, the station will work with the nearest one on the east and also with the nearest one on the west. There will thus be four portions to each of these stations—two transmitting and two receiving installations.

At New Brunswick the number of aërials to be supported amounts to thirty or more, requiring a double line of towers. When it is remembered that eighteen or twenty enormously tall towers are required for a complete one-way station, and that the majority of the seven are to be two-way stations requiring a double number, it will readily be seen that the construction of a wireless world circuit is a considerable undertaking.

However, all that we have been considering is really only a part of the construction necessary. Operating buildings must be erected; and, because the stations are ordinarily distant from built up regions, extensive accommodations for the operating force must be provided. Thus, at Belmar, a small hotel is being erected besides one or two dwelling houses in addition to the operating building proper. The number of men employed at New Brunswick will be small for the reason that the human operation of the transmission to Wales will be chiefly done at Belmar. The operating keys for the wireless transmission of messages to Wales will indeed be located at New Brunswick; but these keys will be automatically worked by telegraph wires controlled by op-

erators at Belmar station.—From "The 'Wireless' Girdling of the Earth," by J. F. Springer, in the *American Review of Reviews* for March.

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### THE CONSTITUTION OF COMETS

Great diversity of opinion has prevailed on the subject of the physical constitution of comets. It has been maintained, by different astronomers, that the nucleus of a comet is solid, is liquid and is gaseous. If we agree with Schiaparelli and see a relation between comets and the swarms of meteorites, it is difficult to avoid the conclusion that a comet is a cloud of solid particles, and we return to the theories of Professor Newton, who regarded comets as veritable "sand-banks."

What are the dimensions of these constituent particles? We do not know; we can only say that in all probability they vary in size from a grain of dust to a body of several cubic yards. However this may be, the particles are certainly separated from one another by great distances, and, speaking on a small scale, we may liken a comet to a number of particles about the size of a pin's head at distances of some hundreds of yards.

Each particle carries with it a gaseous envelope formed principally of a substance furnishing a spectrum analogous to that of the hydrocarbons. Under the action of the sun, and perhaps through some electrical effect, the envelope becomes luminous or phosphorescent. This view of a comet's structure explains the fact that even the feeblest stars may be seen through the cometary cloud, without suffering either appreciable diminution in brightness or refraction.—*Scientific American*, March 7, 1914.

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### UNIVERSITY GROWTH IN TEN YEARS

Colleges and universities, like other institutions, are undergoing readjustment, for life constantly makes new demands of them. Educators are not satisfied with present educational policies, and the voice of the critic is heard all over the land. Still, as *The Independent* observes, after quoting interesting registration statistics from a scientific periodical, the fact is that the decade 1903-1913 has been a decade of growth and progress for our colleges and universities. They are doing more and better work than ever before; they are becoming more and more democratic and more and more efficient and vital.

During the ten years the attendance at the leading universities increased sixty-eight per cent—more than three times as fast as the population. New courses have been provided to meet the conditions

and requirements of the time. Research work has been extended and improved. Summer, evening and correspondence courses have been introduced. Some colleges have "peopleized" themselves to a remarkable degree and are educating thousands who long since passed the "school population" stage.

Some universities have passed others in the race, owing to geographical and financial conditions, but all have advanced. Here is a table showing how the leading universities now rank as regards attendance:

Columbia .....	9,929	Wisconsin .....	5,890
California .....	7,071	Harvard .....	5,627
Chicago .....	6,834	Cornell .....	5,612
Michigan .....	6,008	New York .....	5,508
Pennsylvania .....	5,968	Illinois .....	5,259

Statistics show that the West, whose passion for education is proverbial, sends a larger proportion of its boys and girls to college than the East, where things are assuming a fixity and rigidity utterly unknown to the more progressive, responsive and plastic West.—*Chicago Record-Herald*, February 25, 1914.

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### EFFICIENCY ENGINEERS ON STATE GOVERNMENT

About a year ago the governor of Kansas created something of a sensation by sending a message to the legislature advocating commission government for the State as well as for its cities and counties. He admitted that he merely intended to start a campaign of discussion, and that immediate results were not to be looked for. The discussion of ways and means of making state government simpler, more efficient and less costly, has proceeded since in a fruitful and interesting way, and it will be further stimulated by the report just made to the Iowa legislature by "efficiency engineers" that were appointed two years ago to study the same question. The Iowa document is in truth noteworthy in more respects than one. It is a sign of the times and illustrates the trend in political thought.

Concentration, simplification and responsibility are lacking in state government, and Iowa efficiency engineers recommend radical changes calculated to supply the needed elements in the requisite degree. They hold that the governor alone should be elected, and that all executive department heads should be appointed by him. The heads so appointed should form an executive council, of which the governor should be chairman. The engineers also recommend the purchase of supplies for all departments by one agent; a legislative reference and bill-drafting bureau; sweeping reductions in the number of legislative employees—clerks, secretaries, janitors, etc., and, in general, the deliberate adoption of a businesslike policy in the transaction of the public's business.

In the judicial department the engineers would introduce corresponding or greater changes. They would have only one elective office, that of chief justice. They would vest in the chief justice the power of appointing all other judges, and the tenure of

If such advice is given in Iowa, what may we not expect in more active "sociological laboratories"? It is evident that changes in state government are coming, and that they will embody the principles of the short ballot, of simplification and consolidation.—*Chicago Record-Herald, March 10, 1914.*

## The Staff

EDITED BY AUDENTIA ANDERSON

### "Awake, Saints, Awake"

We are wondering if the dead silence on the part of the readers of The Staff, so far as contributions are concerned is indicative of a total lack of interest in the department. We are confronted with the (to us) unique experience of having reached the time when the Staff copy should be sent in without having received a single line of contribution of any sort. But we are not, as yet, totally discouraged, trying as we are to believe that the neglect of opportunity is more due to the sleeping condition of the people than to a settled indifference to the work of the music department in particular. At any rate we are going to struggle along awhile, upon this theory, before we decide to give up, all the while hoping and praying that something will develop that will *arouse* our singers effectually, and cause them to see, with *seeing* eyes, their opportunities, and seeing, *improve* them!

Christ's parable of the virgins is one that often impresses us strongly with its deep significance. The virgins evidently symbolize the church members. Does it not startle you a bit to reflect that *half* of them were sleeping?

Fully fifty per cent of us then, if the parable be prophetic, will not be awake when our Lord comes! And what assurance has any of us that we will be of the rejoicing number! Are we, right now, awake or asleep?

Stir yourselves singers, musicians and composers, of our band, and take stock of your talents. How are you using them? Are your endeavors worthy the gifts? Are you justifying God for having bestowed upon you so liberally? Above all, do you sincerely feel that you are complying with that oft repeated command, Cultivate cultivate, cultivate the gift of music and of song? In a communication to some young Saints at a reunion, they were told of their delinquency in this line, and were given to understand they would not be able to abide the trials and temptations to come upon them unless they complied with this command. Let us awake! Let us look above us, and *make* our opportunities, if there be none in evidence, at once.

Let us organize the children into singing classes, the young people into choruses, the older ones into choirs; let us have orchestras and bands, no matter how crude or simple to start with. They will enlarge, develop, refine and some day will help swell the grand chorus of praise to God who rejoices in the happiness, prosperity and development of his people.

Later. Just received word that our General Chorister has sent in a June message direct to HERALD Editors. Thank you, Brother Hoxie;—it is surely "help in time of need."

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric.

## General Chorister's Message

This last week of May practically winds up the musical activities in the professional world, and many have hied themselves to country and seashore homes to rest and play. But the papers devoted exclusively to musical events contain announcements of many a teacher of prominence keeping studios open for pupils, many of whom are teachers who find it necessary to brush up and acquire a further knowledge of their work. We are glad this is so. I believe everybody should have a vacation, but two weeks is plenty to rest mind and body, and the thought of twelve weeks of inactivity, while it sounds good, is a great setback to students interested in their work. There is no better time to stimulate the musical interests of the church than the summer time.

The wonderful possibilities of the general choir movement was suggested and even planned upon reunion grounds; and experiments at these occasions were the foundation of our work together to-day. Our many reunions should be and are the gathering place of choir leaders and members, and you should get together, talk ways and means of making your local efforts bigger and better. Each leader should rally his forces together and sing. There is nothing better than hymns for a starter to rally the crowd together, and if the district has responded to the choir movement, the anthem book, published yearly for just such work, is used with a most telling effect. In a few months at the most we hope to have appointed in every district reliable, energetic, enthusiastic, spiritual district leaders, who will plan the music for conventions, conferences and reunions, and arrange for large ensemble work.

The proper kind of music will attract and hold the curious stranger who draws near to the gate to listen to the heavenly strains. Its peculiar power makes the hardest of them all feel kindlier toward us as a people, and toward the message of Jesus Christ. The sweet, filtered strains of music, as they echo among the hills gave me strength to pray for a victory, which was later won.

Getting together as often as good judgment directs, a half hour before a preaching service, and always after for a while, brings much comfort and peace to a camp of Israel. It would be splendid to inaugurate an institute on music at your reunions. The general choir movement, local and district choirs, vocal and instrumental talks, biographical sketches of the old masters, and modern composers furnish many themes for a morning hour. There is no end of interesting things to discuss. With very little effort much good can be done and great interest awakened. What district will be the first to write us that this suggestion has been carried into effect? I have never known such wonderful opportunities as are within our reach—*if*. Shall that little word come between us and success?

ALBERT N. HOXIE.

## The Yawn Exercise

[The following, from the *Golden Age* may prove both interesting and beneficial to some of our singers.—A. A.]

In answer to a number of questions as to my yawn exercise I write the following in the hope that it will do my readers a world of good.

We now come to the question of increasing our tone power through opening the resonating cavities; and here let me apparently digress while I tell you a little incident applicable to this portion of our subject. A good friend of mine, a manufacturer of steel bells, one day in conversation asked me why a violin gave such a powerful *carrying* tone from its little thin strings, while his steel bells, possessed of infinitely

more vibrating material, did not give an adequate tone result. Upon my stating that the violin had resonating cavities for reinforcement of tone and the bell had none, he at once said, "If I can get resonating cavities to confine, modify and reinforce my bell tone, I shall get a larger and more beautiful tone. Is it not so?" I replied that unquestionably he had hit upon a great idea, and he apparently dismissed the subject, to bring it strikingly to my mind, a year later, when inviting me to dine with him, he told me he had a surprise for me. He took me into the drawing room, remarking, "I have had the whole scheme copyrighted," and there on the table were the original steel bells, which he struck with a little hammer, they giving the same tone as before. Then he moved the bell scale and placed it over a device resembling a heterogeneous mass of tubes, some large, some small, some long, some short. Again he struck the bell with the hammer and the increased volume and beauty of each individual bell tone was startling. To go into the scientific why and wherefore of this would necessitate the vocabulary of a Helmholtz or a Tyndall. Suffice to say, he had simply added resonating qualities to the original tone, and this is exactly what happened in the human throat.

Let me put it to you in another way: If you were playing upon a church organ and put your finger upon C you have two ways of increasing the tone, one by the swell thus producing a dynamic crescendo, and the others by pulling out all the stops and so gaining added resonance, harmonics and undertones. Now we gain all of this vocally by simply opening the throat.

The exercise that I use to accomplish this, in all that it implies, is simply yawning, and the results produced by this yawning exercise are so great that I am going to give a special explanation of its marvels. We have gone into this subject from the standpoint of normal voice production and possibly I should leave it just here, but voice production is dependent on normal health, therefore I feel that I do not really digress in touching on the pathological significance of the yawn.

I believe it is a theory accepted by the medical fraternity at large, that all illness, not organic, is largely due to congestive conditions, which can be alleviated if not absolutely removed by proper exercise. The good doctors are largely giving up their drugs and coming to the old Dame Nature's methods. Let me give you an instance of what this exercise can be made to accomplish. I wish to preface it with this statement: At the Hotel Dieu (the great throat hospital) in Paris, where I believe there are one thousand two hundred patients at one time, the head surgeon informed me that at least two thirds of them were placed upon a regimen consisting of yawning and diet.

I trust you will pardon my giving this leaf from my own personal experience. I had a pupil who had chronic catarrh of the throat, and who was put upon this yawn exercise with the most gratifying results. One evening at her home, where, besides my pupil and her family physician, there were a number of musicians present, all were speaking of her extraordinary cure. It was during this discussion that the doctor spoke up and indicating his patient, said, "This lady was given up by us doctors as an incurable case, and it is only fair that I, as her physician, should acknowledge this. Furthermore I should like to know what her vocal teacher has done to bring about this result," and then and there very courteously asked me to give an explanation of the method employed. He agreed with my premise that "all diseases not organic are chiefly the result of congested conditions, which can be removed or alleviated by local exercise." The yawning has opened all the resonating cavities, allowed Nature's fierce

flame, oxygen, to kill the germs generated by the mucous fermentation.—Albert Gerald Thiers.

### Emporia Lifts up Its Voice

[This notice should also be encouraging to our people. A. A.]

Emporia, Kansas, held a spring music festival last week. Before doing so Emporia looked into its city directory and finding its pages teeming with the clans of Jones, Williams, Lewis and Hughes, decided to make some use of them.

Music in any community rests primarily on prosperity. But it also depends to some extent on whether the community is made up of people whose hearts sing while they work, and whose lips begin to sing only when prosperity is spelled out by the balance in the bank.

Cincinnati has music festivals because it is populated largely by Germans, the tribe that produced Schubert, Schumann, Bach, Mendelssohn, Wagner and a score of others who have made the world's music. Lindsborg, Kansas, sings the "Messiah" every year because the people who settled Lindsborg are both pious and musical, even to a marked degree.

#### THE WELSH AND SONG

Coming back to Emporia, one reason why Emporia is holding spring music festivals is because the people whose names are Jones, Williams, Lewis and Hughes are Welsh, or of Welsh descent; and the Welsh not only have notably high, clear and sweet voices, but they also have an ancestral tradition of song. If the German has his *saengerbund*, so does the Welshman have his singing organization. One existed in Emporia at one time, but in late years it has given way to the choral society which sings oratorios—and which now is decided on having an annual spring music festival.

Emporia is full of Welsh people. One city ward has practically nothing else; and over the entire city there is a great deal of Welsh solidarity. Six years ago, when Frank A. Beach came to the head of the music department of the State Normal school at Emporia, an annual musical program was given. The programs were not very ambitious at first. The chorus that first year was composed of forty-eight persons. Last year the ambition of the school was to be recognized in the production of the oratorio, "Elijah," and of the opera, fully costumed, of "The Chimes of Normandy."

This year Mr. Beach decided that it was time to do something sufficiently distinctive to give some account of Emporia's growth in the appreciation and knowledge of music. William Allen White of Emporia came to the same conclusion at about the same time. The Kansas editor drove home his idea with articles and editorials in the *Gazette*. Here was a lot of talent—a lot of Welsh talent, was the idea, though not expressed—and it was time that Emporia should get some good of it.

Last Tuesday night, the first night of the festival, Emporia went to the Albert Taylor Hall at the normal school and was surprised at itself. Fifteen hundred Emporians sat out in the pit and heard three hundred other Emporians under the leadership of Mr. Beach and of W. H. Westenburg, head of the normal's violin staff, sing and play the impressive music of Charles Gounod's oratorio, "The Redemption." Choruses, orchestra of forty pieces and principals, all were of Emporia. And forty of them had Welsh blood in their veins.

The next morning a Welsh contingent assured Mr. Beach that Welshmen would not be lacking for the performance of

"Elijah," which is already being planned for next year and other years thereafter.

#### THOSE WHO SANG

Of course it wasn't just Emporia's Welsh who sang; it was all Emporia. Emporia College, a sectarian institution, gave thirty voices to the production. Besides the large number from the normal school, there were business and professional men, society women and six negroes. The orchestra's concert master was a lawyer. Among the physicians were a first violinist, a principal soloist and a cornetist, who is a woman physician. The wife of a local "rich man" was a violinist. A large part of a family took part with the mother and daughters at the violin and a son at the 'cello.

#### THE ORATORIO

The three hundred persons in the Emporia chorus and orchestra started work on the oratorio in January. The oratorio form, which is used now wherever community musical festivals are heard, was in the beginning like all dramatic forms, a handmaiden to religion. The drama grew out of the miracle play—churchly enactments of scriptural tales—and so did the oratorio. The priests in the early Middle Ages found, after some experiment, that they could drive home the Scriptures a little easier with the help of some accompanying music. In time, of course, this grew into a distinct form until Handel and Hayden developed the formal type with antiphonal choruses flinging their volumes of sound against each other until they were merged, and with fuges—choric flights where the separate parts mount higher and higher like eagles after each other in the air. Through all of them run magnificent religious themes, dramatized more or less according to the temperament of the composer. The titles of "The Messiah," "The Creation" and "Elijah" tell their own tales.

"The Redemption" was written when Gounod was living in England during the Franco-Prussian War. It was dedicated to Queen Victoria and performed first at a festival in Birmingham in 1882. It is distinctly French in manner, and is a departure from the oratorio of previous history, being more dramatic and descriptive. Gounod, always an expert in orchestration, made a striking use of his orchestra, not merely to obtain technical contrapuntal effects, but to compose a music full of warmth, harmony and color. It is perhaps lacking in the austere depths of the music of Handel, but it is a more modern kind of music, and by no means easy for nonprofessionals to present.

The oratorio tells the story of the passion and the death of Christ, his life from the resurrection to his ascension, and the spread of Christianity through the apostles. It was told in Emporia by two narrators, E. J. Lewis, a tenor, and Carl Lindgren, basso, and by Doctor B. E. Garrison, who took the part of Jesus, and by the large choruses. The two narrators in this piece work very much in the same manner as the chorus of a Greek tragedy, with similar movements of strophe and antistrophe. The presentation in Emporia abounded in fine dramatic climaxes—the scene on Calvary, the crucifixion, the incident of the two thieves and similar parts of that time's history. When the choruses reached the "Unfold, ye portals everlasting" and finally the ending fuge, with a choir in the gallery hurling the melody to the trumpets on the other side of the hall, which in turn passed on the sound to the great chorus, where it rose in swelling volume—it bore a by no means difficult resemblance to a great crying of the clans in the mountains.

Next year Emporia plans to sing the "Elijah," and to make it as annually inviting as Lindsborg has done with the

"Messiah." And the Welsh are all going to have part hereafter.

#### Sang "Messiah"

[The following notice of the good chorus work being done in our neighboring town can not but be inspirational to us. Let us not despise the "day of small things." Make the beginning, however small, and *keep at it!*—A. A.]

LINDSBORG, KANSAS, April 13.—This city, the musical mecca of the West, closed another week of recital, concert, praise and song service with the rendition of Handel's "Messiah" Easter Sunday. Thousands of music lovers from all parts of Kansas and from surrounding states, many of whom came for the week, attended each day, including the three renditions of the great masterpiece.

The "Messiah" this year was under the direction of H. E. Malloy, whose work with the chorus and orchestra was highly commendable. He held the reputation of former years to its full height and added new laurels by the increased volume, clean attack and marked expression peculiar to this conductor. . . .

The Sunday night rendition of the "Messiah" by the chorus and orchestra was a fitting close to the week. The "Messiah" soloists were chosen out of the ranks of the students in Bethany College. The parts were taken by Irma Lewis, soprano, of Yates Center, Kansas; Inez Harris, contralto, of Deer Creek, Oklahoma; J. U. Woodside, basso, of Gueda Springs, Kansas, and Arvid Wallin, tenor, of Lindsborg, Kansas. These soloists deserve special praise for the pleasing manner in which they handled the parts.

Governor and Mrs. Hodges were guests at the "Messiah," and in the intermission Sunday the governor made a short address.

The little city of Lindsborg, nestling snugly in the valley of the Smoky River, has its private piques, its internal strifes, political church and kindred other differences the same as other communities, but on the subject of the "Messiah" its people are a unit. No community on earth is more closely allied on any one subject than Lindsborg and its immediate vicinity is to that of the "Messiah." In 1881, Carl Swenson, president of Bethany College, which was then in its infancy, imbued with the spirit of religious devotion, organized a chorus of fifty voices, obtained the score to this great work and placed the singers under direction of his wife. Together they worked incessantly, holding frequent rehearsals in their home and in homes of members of the chorus and faculty until they were able to give the first rendition. Out of this grew this year's—its ninetieth rendition—mighty chorus of five hundred and fifty voices, augmented by an orchestra of forty pieces.

#### New York and Philadelphia District

We have had no recent reports from Scranton as to the recent musical activities, but we know that where a crowd of Welsh singers are among a branch of Saints the musical end of the work will not suffer from lack of interest. We have heard accounts of the brass band, and the interest it has awakened in street work especially. Keep it up boys!

The Brooklyn choir is awake and doing fine work, although the Thursday night rehearsals do not commence until after the Religio session. It has been my good pleasure to have this choir under my direction the greater part of the winter. The Brooklyn choir is not Welsh, but English, mostly, and they love music. Their willingness to respond

has made my winter's experience a pleasant one in many ways. Sister Squires, the leader, has welcomed our assistance, and in her untiring efforts has rallied the interest. Stick-to-it-ive-ness runs in the Squire family, and we are glad to note that the big boy of the family is getting to be some fiddler. Some day, when we are all together, I am going to tell you a story about Brother Harris, who has three members of his family in the choir. If I forget it remind me, for it is too good to be lost.

We are still busy in Philadelphia. Two young men, now members of the church, have been added to the choir rolls this month. Brother Montgomery, whose efforts are always appreciated, helped us of an evening with his cornet. Miss Schwartz and Miss Steele rendered a duet we shall never forget. The choir has almost broken the record for attendance, although the last Sunday in the month nearly smashed the record—the other way. Holidays are a little hard to get over. Altogether we feel rather happy about the work of the month.

Sister Ethel Kinnaman, of Saint Joseph, Missouri, who has been studying with Percy Hemus, the famous New York baritone, sang with Pryor's Band for one week commencing May 23, at Willow Grove, Philadelphia. A party of Saints and friends heard with great pleasure her initial effort, and were delighted with the wonderful progress she has made in the musical world. Her voice is a rich contralto, wonderfully well balanced, with a warmth and color seldom found in one so young. It is not necessary to be a prophet to prophesy for her a well rounded out future. May great success be hers.

It was with pleasure we welcomed the return of Brother and Sister W. N. Robinson from their wonderful trip abroad with the Hotel Mens' Association. The splendid ovation accorded Sister Robinson, as mentioned in last month's issue, was but a forerunner of many more demonstrations and honors as the trip progressed. We are not at liberty to mention them in this column, but it was with pleasure that I stood as an onlooker, unobserved, and heard many words of genuine appreciation of Sister Robinson's gift, as the final good-byes were said. Mrs. Robinson was fortunate in having as an accompanist W. Bonoist, who is in constant demand by the greatest artists of the world.

ALBERT N. HOXIE.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Prayer Union

SUBJECT FOR FOURTH THURSDAY IN JUNE

Prayers for our Sunday schools and Religio societies; for the Prayer Union, and for all auxiliary departments in the church, that each may be blessed in its work for the general uplift.

Lesson, Matthew 6: 1-4; memory verse, verse 22.

#### REQUESTS FOR PRAYERS

Sister O. B. Plum, of Centralia, Manitoba, requests prayers. She is suffering with an infection from an ulcerated tooth, and doctors tell her that she will have to submit to an operation on the cheek bone. May this sister be remembered.

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And books, we know,  
Are a substantial world, both pure and good.  
Round these, with tendrils strong as flesh and blood  
Our pastime and our happiness will grow.—Wordsworth.

## Letter Department

### In Evidence of the Truth

The deeper interest recently awakened in the members of the church is doubtless due, in a great measure, to the fact that the late General Conference passed off so pleasantly and profitably, nearly every business session being governed by the spirit of charity. Then added to the blessing just named was the energizing spirit manifest in song, praise, testimony, preaching, lectures and the pleasant association of delegates and other members gathered from many countries to the center stake of Zion. These blessed tidings of good cheer have been carried to thousands of the homes of the Saints by the delegates as well as by the weekly visits of the *HERALD* and the *Ensign*, and a prosperous year in all lines of church work should follow.

There are so many good things, as we believe, that we have and that are coming to encourage us in our work that all should exercise greater faith in the gospel so sacred and true, being ready, willing, and even anxious to comply more fully with the temporal law than ever before, paying liberally of their tithes, offerings, etc.

#### FIND GOLD ORNAMENTS

For many years there had been talk of building, and several attempts, by different nations to build the Panama Canal, but all failed. Finally the United States by act of Congress decided to complete that great project. Their decision pleased us, believing, as we did, that the builders could not use the pick, the ax, the spade, the steam shovel, etc., in making a water way of so many miles in length through that country without uncovering and presenting to the reading world more archæological evidences that the historical accounts in the Book of Mormon are true, and that the angel Moroni did visit Joseph Smith the Prophet. In this belief we were not disappointed.

One point in evidence by Logan Marshall in his book, *The Story of the Panama Canal*, page 70, is as follows: "It is estimated that gold ornaments were uncovered to a value exceeding \$400,000 in the space of five or six years. They were sold for weight, or value in coin, and went into the melting pot." Wonderful, indeed! But no surprise to students of the Book of Mormon, for the sacred record gives account of the ancient inhabitants of that country becoming very numerous, having great wealth in gold, etc., and that they had "workmen, who did work all kinds of ore, and did refine it; and thus they did become rich." (Helaman 2.)

Over \$400,000 worth of gold ornaments were found, sold by weight and "went into the melting pot," says Professor Marshall. That being true, it is probable that many dentists have bought of that precious metal; and it is also probable that some of the aching teeth of the Anti-Mormon Association will have some of that Nephite and Lamanite gold pounded into their heads, as well as quietly placed in their money purses,—a double cure for troubled minds. And when these same men lecture against the Book of Mormon they may be wearing and gazing at their audiences through gold-bowed spectacles, rimmed with ore mined, refined, and worn by some of the accredited characters of prehistoric civilized times, who helped to make the history, and who lived the blessed gospel principles outlined in the sacred volume they are laboriously trying to expose and disprove.

Not only gold ornaments have been found in the Panama country, but temples, places, and parts of ruined cities of



former ages have also been uncovered by workmen in recent years, all of which is foretold in the book referred to, "the sealed book" of Isaiah 29.

The expenditure of the \$300,000,000 in building the Panama Canal will, doubtless, be the means of taking thousands of land speculators, and colonizers into that tropical country both north and south of the canal, who will in time subdue the land and build roadways, which work will bring to the world's reading tables additional evidences of a wonderful civilization that flourished there centuries before the coming of Columbus. Hence as a church we are being benefited directly as well as indirectly by that great expenditure of money by "Uncle Sam."

#### A PREHISTORIC CITY

The special favors just mentioned have been supplemented by an expenditure of \$20,000 by the Yale National Geographic Society, under the able management of Professor Hiram Bingham, who with a company of archaeologists and other workmen discovered and uncovered the ruins of an ancient capital city in Peru, South America, of about two hundred edifices built of white granite and including palaces, temples, etc. The expedition did their work of uncovering the city about two years ago, and Professor Bingham furnished the *National Geographic Magazine*, April, 1913, of Washington, District of Columbia, with a graphic account of it, together with over two hundred fine photographs of the buildings claimed by him to have been built over two thousand years ago. One question arising in the minds of the men who uncover the ancient temples on this continent is, What has become of the sacred textbook, or any part of it, used by the highly civilized people who held religious services within those hallowed walls? Echo answers them, Where? But every Latter Day Saint could, with the Book of Mormon as his guide, answer, hence the scientific and literary world must come to us for the coveted information.

#### ESTABLISHING THE TRUTH

There have been during the past few years books written against the faith of the Saints, making special effort to discredit their claims for the Book of Mormon and the prophetic mission of Joseph Smith, the martyr. But while our enemies have spent hundreds of dollars publishing their stereotyped falsehoods, there have been tens of thousands of dollars expended by the United States Government and private corporations proving the sacred claims of this church to be true, and that the gospel of Christ restored to earth by a holy angel from heaven which we teach is the world's great need to-day.

As a church we are very grateful to the army of willing workers who have such treasures of money, time and talents, and who are spending some of them in our behalf, although they do not know it.

Saints, it will only be a few more years till the evidences in proof of the truthfulness of the Book of Mormon will be so wonderful and inspiring that we will appreciate the following words in hymnology better, if possible, than ever before:

"Book of Mormon, hid for ages  
On Cumorah's lonely hill,  
Written by those ancient sages  
Whom Jehovah taught his will;  
Glad we hail it,  
Fullness of the gospel still."

DELOIT, IOWA, June 6, 1914.

C. J. HUNT.

#### Search the Scriptures

In the fifth chapter of John's Gospel we find a statement made by Christ as follows: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (I. T., verse 40.) I think this is an admonition to which we should give more attention than we do at times, and when we do so remember the statement made in Acts 17: 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

How shall we search the Scriptures and find out whether these things are so if we do not make use of the Inspired Translation? for in the King James Translation there are many mistranslations, and so we may many times be misled. When Christ said, "Search the Scriptures," he meant the Scriptures as he gave them to us, for in them we have the truth, and the truth is to make us free.

The Lord has said in latter-day revelation, (Doctrine and Covenants 90: 4) "Truth is knowledge of things as they are, and as they were, and as they are to come." Not as it is mistranslated, but as it was or as God gave it.

I find that the Saints and even the elders in their letters and articles use scripture from the King James Translation, and the statements as given in the King James Translation sometimes misrepresent God, the apostles, and the plan of God, when we could just as well use the Inspired Translation. I have often seen these mistranslations used in our church papers. I will not take up the valuable space in your paper to give them all, but wish to just give a few:

John 4: 23, 24, King James Translation: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth." Here we read, "God is a spirit."

In the Inspired Translation we find this scripture in John 4: 25, 26, which reads as follows: "And the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth." Here we read in place of God being a spirit that he promised to true worshipers his Spirit.

Some have at times referred to Romans 7: 15 and also other verses in the chapter. The fifteenth verse King James' Translation reads: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I."

The Inspired Translation reads: "But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not." The 16th verse, Inspired Translation, reads: "For what I know is not right, I would not do; for that which is sin, I hate."

As the Inspired Translation renders this passage it is reasonable, the other is not.

Some have referred to 1 Corinthians 12: 31, King James' Translation, which reads: "But covet earnestly the best gifts; and yet show I unto you a more excellent way." The Inspired Translation reads: "I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts."

Why not do as Christ said, Search the scriptures; and as the Bereans did, "search the Scriptures to see if those things are so." And as Paul said to Timothy, (2 Timothy 2: 15) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of

truth"? Those who do not have an Inspired Translation of the Bible, can get one at the Herald Publishing House for one dollar.

Our desire should be to walk in the greater light, and to enjoy all God has for us to enjoy, that we may become a blessing to our fellow men. We can be the greatest blessing when we walk in the greater light; then let us study that we may be able to see light in God's light and truth in his truth, and make the same known to others.

I sometimes think there is almost as much of a difference in the Inspired Translation and the other translations of the Bible as there is in the Latter Day Saint Church and the other churches; and if it is of importance to unite with the Latter Day Saint Church, I believe it to be of great importance for us to study the Inspired Bible, for Christ did not only say, "Seek the kingdom of God," but also, "The righteousness of God," and that is in the Scriptures as given by inspiration. Search for truth and live it; be a light and a blessing.

JACOB G. HALB.

### The Necessity for Analysis

In recent issues of the HERALD we were given very good illustrations of the real need for the application of the principles of analysis upon any published article or item before we essay to criticize publicly that article or item. We refer to certain editorials and criticisms of editorials concerning labor conditions in the United States.

Analysis of a subject means the separation of the subject into its constituent parts or elements; and further, a careful consideration of each part or element in its relation to the other parts, and to the whole subject. If an individual who wishes to criticize any published article or public speech will first apply the principles of analysis to it and be guided by the result he will then be prepared to criticize justly, and may offer his deductions confidently; for, if based upon true analysis, they will stand.

In the case of the editorials and criticisms mentioned, had the principles of true analysis been applied to the editorial, the criticisms would not have been offered, for the simple reason that such analysis would have resulted in a better understanding of the true position of the editors. There is nothing in the editorials referred to that reflects the slightest animosity to the cause of labor.

L. M. PRUDEN.

NAPA, CALIFORNIA.

LOVELAND, IOWA, May 24, 1914.

*Editors Herald:* The HERALD pages give much encouragement and comfort to me. I enjoy the letters from the Saints all over the land. Sometimes I get quite discouraged with myself and the church privileges I have. Our branch is very small and young. When I read some of the letters from Saints who do not even get to hear a sermon or see one of God's servants for maybe a year or more, I feel that I ought to be thankful for the privileges I now have. We can attend Sunday school and every service if we are well, as we only live about one fourth mile from the schoolhouse where we hold our services each Sunday afternoon.

I have experienced God's love and kindness. I took quite seriously ill this spring. I was very weak and suffering greatly and hardly knew what to do. I knew I had to have help soon or I could not live. I did not want the doctor. The elders were what I wanted. I felt that if they could come and anoint my head with oil and administer to me I would get well.

But I did not make my wants known, for there were no

elders close, and I knew we would have to phone for them to come on the train. We live on bottom land, and the frost was just coming out of the ground, so it was almost impossible for a team to travel the roads just then. I realized what an effort it would be to get the elders here and back to the train again, so I did not ask for them, but trusted in our Father above.

My fever kept getting higher, and I grew weaker. My mother was with me at the time. She was so worried and kept saying and wishing I would have the doctor come out. I finally gave my consent and he came and gave me six different kinds of medicine. I got better, but I felt dissatisfied. I felt that I should have had the elders. So I took my case to the Lord in prayer; he knew my heart and my desire, also the condition of the roads.

A day or two later God visited me in a miraculous way. I never told the family of this incident, but refused taking the medicine. I made up my mind that so soon as I was able to get outdoors I would empty it out. The doctor left a tonic which he said I must take. I only had taken about one half at that time. I had the pleasure of emptying the rest out. I gained day by day, slowly. Now I am strong and well and can work as hard as I ever did.

I realize my weakness and shortcomings very much, and wonder how it is the Lord is so good to me, weak as I am. But it is my desire to live right and do right, although I make many mistakes. I have the promise in my blessing that if I am faithful, when hours of trial and trouble come the angels will be with me and I will be able to sense their presence. I feel that I have had that privilege more than once. I ask an interest in the prayers of all, that I may be more faithful in the future than I have been heretofore, and that I may prove a true wife and mother. I remain,

A sister in the one gospel,

MRS. GRACE HOYT.

WINTHROP, ARKANSAS, May 28, 1914.

*Editors Herald:* After returning from General Conference, I went over to Blocker, in Pittsburg County, Oklahoma, and had a fine meeting with good interest. This is where Brother W. D. Jaggars and wife live. They are fine Saints. The father of Brother Alexander Powell, of Hartshorn, lives here. He and I are conducting a meeting here at Winthrop at missionaries of Eastern Oklahoma will do well to look after this place.

I returned home to Wilburton, packed my grips, and in company with J. M. Smith started for Arkansas and Louisiana. Brother Smith accompanied me as far as Fanshaw, Oklahoma. We had a two-day meeting there, and I baptized three fine little girls. Brother Smith is to labor in that field this year. May the Lord bless him.

My first stop in the great State of Arkansas was Grannis. Brother Ed Clinton lives here. He has a fine family. They treat the elders so kindly that it makes us feel as if we were at home. Brother Clinton has done much for the church, how much will never be known until the Master comes and he and his family receive their reward. Elder Youmans also lives here. He is doing all he can to hold the work up. I met Brother Dubois and Brother Harp here. Brother Dubois is an energetic young man. He had been at this place about three weeks. Five had been baptized since he came, and last Sunday morning we went over three miles of the rockiest road I ever saw to the creek and Brother Dubois baptized six more good people. Brother Harp seems to think that an elder who travels over hills and valleys of

this country and fights mosquitoes while preaching the gospel is entitled to a great reward.

Brother Harp with his good humor keeps everybody laughing, but he does not fail to tell them of the beautiful gospel. He and I are conducting a meeting here at Winthrop at present. Brother J. T. Riley has done fine work in this country. All remember him with kindness. We are stopping at present with Brother J. E. McLain, whom I knew in Texas. He and his good wife are doing all they can to hold the gospel up.

This is the land of red strawberries. We have enjoyed several dishes of the same.

May the Lord bless his great work everywhere this year. Remember us in the lone pines of Arkansas.

Your brother in the gospel,  
E. A. ERWIN.

INDEPENDENCE, MISSOURI, June 1, 1914.

*Editors Herald:* I can not fail to note that the church is trying to do much with little, and that the little does not reach. I do not know of anything that the church is attempting that is not good, or that there is no place for according to the gospel. Some things may appeal to some more than to others. There is evidently scope for our sympathy, our faith, our benevolences, our spiritual activities, in the various departments of church work. If we can not or do not wish to extend special help to all, we may doubtless do so to some.

The Saints' homes, Sanitarium, Children's Home and College are all more or less worthy of support according to the view we take of things. All are intended for good; all are accomplishing some good.

In recent contact with the Sanitarium, the needs of this institution present themselves and make their mute appeal. Patients may be treated without money and without price if unable to pay. Those who have are willing to contribute to help maintain this institution. Necessary furnishings for such an institution do not drop down from heaven. Doctors and nurses no doubt are put to it to provide for all the needs and wants. Helpless invalids need wheel chairs and other aids. Much linen, many sheets, etc., are always in demand. I see what this institution is trying with all willingness to do, and I see some, possibly only a few, of its unsupplied needs, and wherein it is limited.

It is somewhat pathetic to me to be brought in touch one way and another with what the church is trying to do on slender resources, at least so far as the treasury is concerned. But if all the tithes, (surplus?) were in the storehouse, who can doubt that the Lord would do the rest? There is little doubt in my mind that there is enough and to spare in the hands of the membership to meet the present needs.

Who can take care of the future, provide the rain, rebuke the devourer, give physical help and spiritual power, so well as the Lord? I am sure if we would diligently examine and faithfully judge ourselves, every individual his own case and conditions, we would discover in many instances that we have not done or are not doing what we could.

The worthiness of this work and the present needs, not only those of a spiritual character or of the missionary work, but those arising in the effort to provide for our own, temporarily, physically and mentally, should challenge and enlist or arouse our sympathetic appreciation, and cause us to arise to the occasion and do what we can to meet the needs, and do it now. If we do it now the Lord will bless us now. Now is the day of salvation. Yours in the faith,

M. F. GOWELL.

OWEN SOUND, ONTARIO, June 5, 1914.

*Editors Herald:* As the deacon of the Owen Sound Branch, I wish to write a few lines on behalf of Owen Sound Saints. We appreciate the HERALD. We find much pleasure reading all the precious things it contains. The sermons and letters bring joy, peace, and much assurance that God's hand leadeth all the way. We are holding aloft the glorious gospel banner.

Appreciative audiences of nonmembers worship with us at all services, Sabbath school, Religion, prayer and preaching especially. But as in all gospel ages many are hearers only, and not doers. Yet we have this assurance that the preaching of God's word will not be in vain. (1 Corinthians 15: 58.)

The greatest joy in my life is when I enter the church services and there hear the gospel preached in its fullness and purity as in days of old, by the power and influence of God's Holy Spirit. Oh, dear Saints, were it not for the gospel my life would be a blank. It is the pride of my life. I want to continue finding something to do for Jesus. He being deeply interested in his own plan of redemption, if we do our part we may be assured that all things will be accomplished.

We desire that the evil one follow after us rather than for him to take the lead. If he does, we are satisfied he will become distant and fall by the wayside helpless. For that unwavering faith and works that shine more bright and clear unto the end of time, we solicit an interest in your prayers.

With love and best wishes for all the Saints,

Your brother in the gospel conflict,  
BURNEY GALBRAITH.

FORT TOWSON, OKLAHOMA.

*Editors Herald:* We have moved to the above-named place. This is a good opening. Elder Bussel preached a few times here on his way to Texas, and had fine interest. The people are calling for more of that kind of preaching. We attend all we can and are going to give out tracts, books and papers to those who seem interested.

Ever since coming into the church we have had faith in the Father, and have felt that his hand was over us. We have been blessed by his Spirit in warming our neighbors. And the best method I have found by which to warn my neighbors is to live a life day by day in a manner becoming a Saint of God. Such a life calls for a full consecration of self. But under the Spirit we enjoy it is nothing to give up this world and its ways. The things of this world have nothing in Christ, says the apostle.

I enjoy reading the many cheerful letters and articles of the HERALD. I ask an interest in the prayers of all the Saints.

Your sister in gospel bonds,

MRS. M. M. AARONS.

### Extracts from Letters

V. M. Goodrich, Los Angeles, California, in private letter to Elbert A. Smith: "I am pleased to tell you of the good meeting we had yesterday at sacrament service. The Lord truly met with us. The gifts were poured out profusely and in great power unto the moving of the congregation to tears of joy and gratitude, several of the newer members never having witnessed the power of God in the 'gifts.' I was one to be spoken to, bidding me to be of courage and of good cheer, that the Lord had truly sent me here, and that he would watch over me and my labors. Brother Schade, the presiding priest, was also spoken to, being commended and encouraged. The

Saints who were 'making an effort to serve God' were commended and those who were 'indifferent' were strongly reproved. The Saints were told by the presiding officer at the beginning of the service that if they would 'draw nigh to God he would draw nigh to them this day;' and after several fervent prayers were offered, the Spirit filled the house and our souls were filled with joy and the peace of heaven was upon us. The Saints were greatly strengthened and I believe we all are greatly encouraged. The work seems to be opening up in a new way in the city. I was called to administer to an Armenian, Mr. Mushagan by name; he was paralyzed in one half of his body. There was instantaneous healing. He is a minister of a little flock of his nationality, and he requested me to preach for them, saying he would furnish an interpreter. I have preached twice for them, and they seem to be receiving the work very kindly. They have a small church and about fifty members, many of whom can not speak English. I expect to follow up this work to see what can be done. While my health is still improving, I am not entirely well, but hopeful. The family is in normal health. Trust this may find you and yours well. With saintly love and trust."

S. W. L. Scott, Windsor, Ontario, in private letter to Elbert A. Smith: "I am lifting up the ensign in this Canadian city of twenty-three thousand population twice on Sundays and each evening during the week to a very fine attendance. Brother R. D. Weaver has been busy here, but took his departure this morning for Chatham. I see no material difference in the king's domain and that of Uncle Sam. Intelligence is here, and also the automobile; people buy and sell and manifest loyalty to their government and its respective parties. The proverbial pleasure seekers are here, and opportunities numerous in that particular line. The Saints are here too, and engage in the struggle toward their ideals, in common with Saints throughout the world."

## News from Missions

### Clinton District

We are now having a new experience; i. e., doing missionary work in Missouri, under General Conference appointment—an experience we have long desired. We are only getting acquainted with the field now. It is a very busy season with the farmers, so there is not much opportunity of doing anything in the country yet.

We have preached at Butler, Rich Hill, Nevada, and Walker. We have found a number of good Saints at all these places. Rich Hill impresses the writer as being a splendid place for Saints to locate who have means to come to the "region round about" Zion. It is surrounded by a beautiful country. The Saints there have a commodious chapel, and there is room and welcome there for good, live workers. Why not center our interest to some extent in such places as this instead of all rushing into Independence?

At Rich Hill I was joined by Brother Walter A. Johnson, a priest, just newly appointed to the mission field. He is a young yet very humble, and discreet in his conduct. If he continues faithful we believe he will become a fruitful worker in the gospel in days to come. It is good to see young men coming forward at the Spirit's call to give their lives and talents to the gospel cause.

There is a splendid prospect of a bountiful wheat harvest, notwithstanding the army worm invasion. They have about all disappeared from this immediate section now.

The work in this Clinton District is new to the writer, and we ask the Saints and friends who know of opportunities for new openings to assist us by giving notice of such places. If the isolated ones will make an effort to secure for me places

for preaching in their localities, we will try to respond. We may be addressed at Holden, Missouri, box 144.

While we are especially interested in the work in this district, we have not forgotten the Saints and the work in the Southern Indiana and Kentucky and Tennessee districts. We think of all, and pray God's blessings upon all, and upon the efforts put forth in those places this year.

Praying for the welfare of the church in all lands, we remain  
Yours in gospel work,

H. E. MOLER.

WALKER, MISSOURI, June 7, 1914.

### Southern Indiana

We are here in the little town where M. R. Scott lives, with a tent that we have hired, preaching every night to good, interested crowds. We have been here since the third, and have not so much as seen Mr. Scott. Some are talking of being baptized. We hope to get the truth fully before the people. It is the talk all around town that we are having good meetings, so we have hope of enlightening some. The pastor of the Methodist church came out one night and wished us success. He said that M. R. Scott had done a great deal of damage to the true gospel work in this part of the country.

I do not know how long we will have the use of this tent. It belongs to some Holy Rollers here. They are attending our meetings and seem to be interested. They took us home with them to dinner on Sunday. Brother L. C. Moore is helping me here. He is a live wire.

I left a splendid opening at New Middletown, where I held twelve meetings. We will try to get back to that place the latter part of August. We are hopeful of getting into many new places this year. We trust that we shall have the prayers of all the Saints to that end.

We are still your servant at the battle front, wielding the sword of truth.

J. W. METCALF.

HOLTON, INDIANA, June 9, 1914.

## News from Branches

### Saint Louis, Missouri

Our sacrament meetings since last report have been soul cheering and well attended, and the discourses delivered by the ministry edifying and uplifting.

Our election of branch officers resulted in placing those in charge who will, we trust, have an interest in the welfare of the branch. Our local men, with Brother T. J. Elliott as our pastor, are to be commended for their untiring efforts in advancing the work.

The Sunday school and Religio are in good condition; our young people enjoying the lessons, programs and association.

The rite of baptism was administered at 10.30 a. m. the morning of June 7. After prayer by Brother Archibald and a verse of hymn 299 was sung, our pastor, Brother Elliott, immersed in the liquid grave Brother J. M. Hampson. The confirmation which took place at the sacrament service was very impressive, the blessed Spirit of the Master being present to a marked degree. Brother Hampson will be remembered by some as the undersigned's employer. He has given the work a thorough examination, and, as are all honest seekers for truth, was convinced of the divinity of the work. He was not left to depend on the arm of flesh, but was directed in his search by our heavenly Father. He testifies as feeling very happy and as one who has found his home.

One of our district missionaries, Brother W. A. Smith, was with us at one of our Sunday morning services and gave us a fine Latter Day Saint sermon. We hope he will soon come again.

Your sister in Christ,

2739 Greer Avenue.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes

**NORTHEASTERN ILLINOIS.**—Convened at Mission Branch, June 6, J. O. Dutton and J. F. Curtis presiding. Statistical reports: Central Chicago, Deselm, Belvidere, First Chicago, Plano, Mission, West Pullman, Sandwich, Piper City. Bishop's agent reported: Receipts, \$1,971.17; disbursements, \$1,423.05. District treasurer's report showed a deficit. Reunion committee reported Plano, Illinois, as place of next reunion, to be held last ten days of August. Preaching by J. O. Dutton, J. F. Keir, F. F. Whipper, J. F. Curtis.

**Kewanee.**—Convened at Peoria, Illinois, May 30 and 31, in the Odd Fellows' Hall, 622 Main Street, J. F. Curtis and Charles L. Holmes presiding. Statistical reports: Kewanee 135; Millersburg 90, loss 3; Joy 84, loss 11; Twin City 81, loss 24; Buffalo Prairie 74, gain 3; Dahinda 63, loss 8; Mathersville 47, gain 1; Rock Island 30, organized January 25, 1914; Peoria 54; Canton 58. Owing to district president O. E. Sade being under quarantine because of smallpox there were no reports from him, nor from branch presidents, except D. S. Holmes and William Willetts. Bishop's agent, Charles L. Holmes, reported: Total receipts, \$1,395.32; expenditures, \$801.01. Charles L. Holmes reported that he and O. E. Sade had visited Canton Branch as directed by last conference, but after looking the situation over had deemed it inadvisable to disorganize. Have not visited Media as yet. Secretary reported that after consultation with general recorder she had awaited further action before making purchase of new record. She was authorized to purchase loose-leaf system. Matter of giving letters of removal to scattered members of Henderson Grove Branch was referred to district secretary and president for attention and correction. Officers elected: O. E. Sade, president, with permission to choose assistant; Mary E. Gillin, secretary; Charles L. Holmes, treasurer; Carrie Holmes, librarian; Henry Ziegenhorn, recommended by Buffalo Prairie Branch, was ordained to office of elder, by J. F. Curtis and Charles L. Holmes. Sherman Hartsock, of Moline, Illinois, was called to the office of elder by Apostle J. F. Curtis, and the matter was referred to his branch. Hannah Hardy, from eastern Illinois, was baptized by J. R. Grice and confirmed by F. A. Smith and David Holmes. Preaching by F. A. Smith, J. F. Curtis, C. E. Willey. A pleasant, quiet, peaceful spirit attended the sessions, and all seemed to feel benefited and encouraged. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

### Convention Minutes

**KENTUCKY AND TENNESSEE.**—Sunday school and Religion met with Louisville Saints, May 15. In the afternoon business was disposed of, and at 7.45 p. m. a joint session was held. Katherine Schmitt, secretary Religion.

### The Bishopric

#### APPOINTMENT OF AGENT

Notice is hereby given to the Saints and friends residing in the Western Colorado District that M. L. Schmid, 326 Main, Delta, Colorado, has been duly appointed bishop's agent in and for said district, and authorized to act in this position within said territory, according to the rules and regulations of the church in the administration of the law of finances.

We take pleasure in commending Brother Schmid to the Saints and friends of the district, and trust that each one may feel interested in helping him along in his efforts for good in the Master's cause. We suggest that if Brother Schmid is not able by reason of his work to visit all points of the district each will feel sufficiently interested to communicate with him.

May each strive to overcome, and move forward in the work of the Lord so that the good work may be seen of those who are looking for evidences of the truth of the gospel as set forth in the message of Jesus to the world. Ever praying for the advancement and progress of the gospel of peace and good will to men, I am,

Very respectfully,  
E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 9, 1914.

### Pastoral

*To the Ministry, Saints, and Friends of British Isles Mission; Greeting:* The General Conference of 1914 having sustained the writer, it becomes his duty to address a few words to you.

My first word is to express pleasure in reading of the experiences of the church during the sessions of the late conference. The reception of the revelation by the church is a step in the right direction (spiritual progression) which I trust we may all have faith to receive. The instruction of the Lord is vital. The spirit of mistrust is of all evils the very worst that could take possession of us, because you can only show forth your faith in God, by the amount of confidence you have in your fellows.

The following organization will be the order, and official propaganda for the conference year now before us:

Bishop R. May, London; John Judd, London; J. W. Taylor, Manchester District; G. W. Leggott, Northeastern Manchester; W. R. Armstrong, East Manchester; T. Taylor, Leeds and Bradford; J. R. Greenwood, Stafford; James Baty and H. Greenwood, Manchester District; John Bailey and E. Maloney, Farnworth; Jas. Schofield, Denton and Hyde; W. H. Chandler, Warrington; W. Ecclestone, Leicester; J. E. Meredith, Birmingham and Malvern; John Schofield and Albert Kendrick, Birmingham; Charles Cousins, John Holmes, Earnest Wragg and Joseph Holmes, Sheffield District; T. J. Picton, Neath; John Pughsley, Aberaman; J. G. Jenkins, Western Wales District; E. J. Trapp, Gloucester; James Bunt, Plymouth and Exeter; N. Dewsnup, Denton and Hyde; W. H. Greenwood.

As a word of encouragement, brethren, let me remind you that last year was a record experience for our mission in point of baptisms, so that we may comfort ourselves with the thought that we are in line with the general church.

The times and conditions are ever changing; this is true both in the church and the world. The pace is ever increasing. Nation vies with nation. War is rife almost everywhere. These are the times that soldiers are needed. The soldier is a fighting man. The soldier of Christ is called upon to fight; not only against sin, and wickedness in high places, for he is called upon to defend truth and principle everywhere. Your fellow soldier may fall by your side, as the soldier in battle; but you must still face the foe and continue the fight to the end. Victory is promised to each soldier only along right lines. Principle must be maintained, truth defended, and love demonstrated by each individual soldier in order that the fighting line may be kept intact, that the mighty victory of love, purity of life, and holiness of purpose and conduct may be gained by each soldier.

Will the Saints kindly remember that the bishop of the mission is working for a record year. You have collectors in each branch, and we look for increased support this year. Let the spirit of mistrust be put away as the Lord has exhorted us, and let us put our mites together. In this way unity will be realized, and our burden made light.

I am very anxious to carry out my purpose and plan this year. To do this I shall need all the support that you can give me. We have had now for the last two years some twenty-seven men working as self-sustaining missionaries in this mission, and we have never been able to keep half of them fulfilling their missions. Now this year we are determined that these men shall fulfil their duty, according to the terms of their appointment. And thus shall we find out the true worth of the self-sustaining ministry.

I therefore plead with you to assist us to the best of your ability. The benefit will be yours, for the Saints are bound to be blessed by the interchange of thought that we desire to promote throughout the mission.

Your brother,

W. H. GREENWOOD, *Minister in Charge.*

MOSTON, MANCHESTER, 23 Cicero Street.

### Conference Notices

Southern Nebraska will convene with Blue River Branch, Wilbur, July 25 to 26, at 9.30 a. m. Reports should be sent to H. A. Higgins, North 1207, 3 Corso, Nebraska City, Nebraska, by July 1.

Central Nebraska will convene with Inman Branch, Inman, August 1 and 2, after which a week's services will be held. We expect to have Brother Gillen of the Twelve, also other able speakers, and hope to see a good representation from over the district. Send branch reports so they will reach me in due time. F. S. Gatenby, secretary, Orchard, Nebraska.

Portland will convene at Estacada, Oregon, July 18, at 10 a. m. We expect the missionary in charge and patriarch of the mission. Let all arrange so as to attend. N. T. Chapman, president, R. E. Chapman, secretary.

Southern Wisconsin will meet at Evansville, June 20 and 21. Send reports to Virgie Flint, secretary, Evansville, Wis.

consin, or E. A. Townsend, president, 1048 Ninth Street, Beloit, Wisconsin.

Utah will convene at Malad, Idaho, July 18, at 2 p. m. Sessions will be held in the evening, and in the morning, afternoon, and evening of the 19th. Excursion rates are effective on July 18 and the Saints are urged to take advantage of same and come to conference. Ministerial and other reports should be forwarded to G. J. S. Abels, Ogden, Utah, on or before July 11. C. A. Smurthwaite, vice president.

### Convention Notices

Saskatchewan Sunday school will meet July 10, with Iowa Branch, near Saskatoon. Trains will be met at Duro for Grand Trunk Railroad and at Haultain for Canadian Northern. C. R. Bowerman, secretary.

Minnesota Sunday school will meet at Clitherall, June 19, instead of June 12, as reported last week. Alta Kimber, secretary.

### Reunion Notices

Chatham will be held July 4 to 13 at Erie Beach, Ontario, a beautiful resort on Lake Erie, twelve miles south of Chatham; good recreation grounds and a delightful spot for camping. Many prominent men of the church will be present. Grand Trunk, Canadian Pacific, Wabash, and Pere Marquette railroads connect with Chatham, Wallaceburg and Lake Erie Electric Road which runs direct to Erie Beach. For tents apply to Stewart Lamont, 66 Lydican Avenue, Chatham, Ontario. Full particulars later by posters and cards to all branches of district. J. C. Dent, secretary, Bothwell, Ontario.

Independence Stake will meet at Pertle Springs, near Warrensburg, Missouri, August 13 to 24. Rental prices for cottage rooms: \$5 for each end room; \$4 for each middle room. Rooms have in them bedstead, mattress and some bed clothing, but we advise each person to take their own bed linen and clothes. Tents as follows: 10 by 12, 3 foot wall, \$2.25; 12 by 14, 3½ foot wall, \$2.50; cottage tents, 10 by 12, 6 foot wall, \$3.50; 10 by 14, 6 foot wall, \$3.75; 12 by 14, 6 foot wall, \$4; 12 by 16, 6 foot wall, \$4.50. Cottage tents can be curtained to make two or three rooms if desired. It is necessary that we have all orders for tents in by July 15, for the firm must know by that time how many tents we may need so they can reserve them. All orders for tents, cottages, etc., and all inquiries, should be made of the undersigned. Early orders will help the committee to expedite matters. J. A. Tanner, 811 Lydia Avenue, Kansas City, Missouri.

Portland will convene July 20 within the city limits, Estacada, Oregon. Estacada is reached from Portland by street car; round trip excursion is being arranged for at 75 cent rate for the reunion. Reunion convenes immediately after conference held the 18th and 19th. For tents correspond with G. M. Appleman, 1914 Washington Street, East Portland, Oregon. For information regarding grounds, write R. S. Coop, Estacada, Oregon. We are expecting missionary in charge and mission patriarch, also Brethren Shippy, Cook, and Barmore of the missionary force. This will be a good place to take your family for their summer outing. We trust your interest in this reunion will bring success to our cause, and that all may be comforted and cheered by the presence of the Spirit of our Master. N. T. Chapman, president.

Those attending Northern Wisconsin reunion will be F. G. Pitt and wife, recently from Palestine and Australia, with stereopticon views of their travels. Brethren F. M. Cooper, L. Fike, L. H. Houghton, A. L. Whiteaker, B. C. Flint and local force. F. A. Smith will be present with scribe. J. A. Gunsolley will attend or furnish substitute for Sunday school and Religio work. Date June 26 to July 6. Leroy Colbert, secretary.

Clinton, Missouri, will be held at Eldorado Springs, Missouri, July 31 to August 8. Judging from the record of past reunions held at this place, the Saints may expect a grand time. More complete announcement regarding tents, etc., will appear later. Willis W. Kearney, for committee.

Des Moines, Iowa, will be held at Rhodes, Iowa, on the main line of Chicago Milwaukee and Saint Paul Railroad, August 21 to 30 inclusive. Tents will be set up August 20. Rental price: 7 by 9, \$1.50; 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3.50. Cots: single, 35 cents; double, 50 cents. Mattresses: single, 25 cents; double 35 cents. Chairs,

each 10 cents; tables, each 25 cents. Prices on other camp furniture furnished on application to secretary. Tents set up, 25 cents extra. Dining tent on grounds, meals 15 and 20 cents. Grounds only four blocks from depot. James A. Gillen, F. A. Smith, missionaries of the district, and Sister M. A. Etzenhouser, the latter in charge of Sunday school and Religio work, will be with us. Des Moines District Doers, an organization of young people, are arranging pleasant outdoor games for recreation between sessions. Send all orders to J. L. Parker, secretary committee, 1307 Maple Street, Des Moines, Iowa, not later than August 1.

Kentucky and Tennessee will convene July 18, at Foundry Hill, near Whitlock, Tennessee. Those coming by train notify R. M. C. Ross, Puryear, Tennessee. We expect R. C. Russell and other speakers. Everybody invited. S. E. Dickson, secretary.

### Quorum Notices

#### MICHIGAN TEACHERS

Seventh Quorum of Teachers will meet at Port Huron, Michigan, June 28. All teachers of the district are requested to be present. W. C. Gault, president; W. Campbell, secretary.

### Saskatchewan Saints

Those attending the Saskatchewan conference held with the Iowa Branch on July 11 and 12, and coming from the south over Canadian Northern Railroad will be met at Haultain at 3 o'clock, those from the north over Canadian Northern Railroad at Haultain at 12 o'clock; those from the west over Grand Trunk at Duro, at 9 p. m.; those from the east at Duro at 10 a. m.

### Addresses

Ralph W. Farrell, 103 Chapin Avenue, Providence, Rhode Island.

### Mission Extended

This will notify those who may be concerned that the mission of Brother L. E. Hills has been extended to cover Iowa and the Dakotas.

FREDERICK M. SMITH,  
Secretary First Presidency.

JAMES A. GILLEN,

Minister in General Charge Mission Number 1.

INDEPENDENCE, MISSOURI, June 5, 1914.

### Notice of Appointment

To the Saints and Friends of Eastern Iowa District; Greeting: You are hereby notified that Brother Daniel T. Williams has been appointed to labor in Eastern Iowa District. We ask that you cooperate with the brother in the work intrusted to him.

FREDERICK M. SMITH,  
Secretary First Presidency.

JAMES A. GILLEN,

Minister in General Charge Mission Number 1.

INDEPENDENCE, MISSOURI, June 5, 1914.

### Woman's Auxiliary

Will meet during reunion at Port Huron, Michigan, to elect district officers, Thursday afternoon, June 25. Mrs. Paul Belleisle, president.

### Michigan Saints

Saints attending the Port Huron, Michigan, reunion should bring songbooks, as there will be none furnished. Lizzie A. Plato, chorister.

### Died

WINN.—Emma E. Winn was born June 7, 1884, near Corydon, Harrison County, Indiana; died May 19, 1914. She was baptized June 3, 1905, by William H. Kelley, remaining faithful until death. She was afflicted from childhood. She leaves father, mother, two brothers, two sisters. Services at the home, L. C. Moore in charge.

**SMITH.**—Stella J. Smith was born June 21, 1893; died June 3, 1914, from tuberculosis. She united with the church, September, 1909. She leaves parents, Mr. and Mrs. George Smith, brother and sister. Service at Missouri Valley, June 5, at 2.30 p. m.; sermon by D. R. Chambers, assisted by J. R. Fry. She lived a noble life. Many friends mourn her early demise.

**CLARK.**—Leslie B. Clark, son of Charles A. and Lydia B. Clark, was born at Galien, Berrien County, Michigan, October 29, 1883; died at Lansing, Ingham County, Michigan, May 24, 1914. He was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, uniting with the church by baptism on October 1, 1893, remaining true to the faith from that day to the hour of his death. He was an attorney, being a member of Berrien County Bar. He has served in many positions of responsibility and trust. At the time of his death he was chief clerk of corporations in the office of the Secretary of State, at Lansing, Michigan. In every work in which he labored he was always successful. His pleasant disposition won him many friends wherever he was known. Although he died in young manhood, he lived a full life. He is survived by parents, one brother, Doctor S. A. Clark, of Sound Bend, Indiana, a sister, Miss Winnie Clark, of Galien, Michigan, one uncle, Bishop E. A. Blakeslee, of Saint Joseph, Michigan, four aunts, many other near relatives, and a host of friends. Brother Clark met his death in an automobile accident at Lansing. The funeral was held at the parents' home in Galien, Samuel Stroh, of Coldwater, Michigan, officiating. Many attended the funeral from far and near, showing the high esteem in which the young man was held.

### Book Reviews

**THE SOCIAL EMERGENCY.**—Houghton Mifflin Company, Boston, New York, Chicago, by William Trufant Foster, with an introduction by Charles W. Eliot. There never has been a time when the hygiene and morals of young people were more upon the public conscience. The question of sex education in the public schools is but one evidence of this. Frank but sane discussion of the whole problem is imperative, and this the present book offers. President Foster has here brought together essays by several authors on the various aspects of social hygiene, and on the proper means of forming an enlightened public opinion concerning the measures which society can now, at last, wisely undertake against the vices and evils which in the human race accompany bodily self-indulgence and lack of moral stamina. The Social Emergency is a sincere effort, first, to supply the needed knowledge of terrible wrongs and destructions; and secondly, to indicate cautiously and tentatively the most available means of attacking the evils described. It is an attempt to enlighten public opinion on one of the gravest of modern problems. The book is intended for parents, teachers, ministers, and other persons who have to answer the questions of children and youth about sex relations, or deal sympathetically with the victims of sexual vice. It is intended to arouse public sentiment, spread accurate knowledge, check rash enthusiasm, and promote well-informed and resolute action.

**THE PROGRESS OF EUGENICS.**—This new book, by Doctor C. W. Saleeby, (Funk and Wagnalls Company, New York City,) is a challenge to all who claim an interest in the uplift and improvement of mankind. It puts the new science on a higher, a diviner, and yet a more human level than some of its exponents have occupied or have claimed for it. "Every human being," says this author, "is composed by the conjugation, fusion, or conception of two cells, one derived from each parent. What those cells bring and are is the 'nature' or 'heredity' of the new individual. When they unite they form a single cell, which would be only just visible to the naked eye, though it has never yet been seen. This is the new individual. All the influences which play upon, feed, mold, stimulate, aerate, poison, or otherwise affect the new individual, from the moment of conception to the moment of death, constitute its 'nurture.' How much this term means in the case of a human being, who not only breathes, as all living things do, but also reads, as no other living thing does, we must never forget." And whoever reads this book will never forget it.

**THE BIBLE IN THE MAKING.**—This is the title of a recently published work by J. Patterson Smyth, B. D. Litt. D., D. C. L., Archdeacon of Saint Andrew's, Montreal, late professor of pastoral theology in the University of Dublin, published by James Pott and Company, New York City, price, net, 75

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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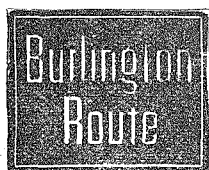
have, the word of God, believed to be completed, regarded by them and quoted by Christ and his apostles as the Bible of divine authority. They wanted no other. It would have seemed to them sacrilegious to add to it even if they thought of such a thing, which they did not."

SOCIALISM; PROMISE OR MENACE.—Hillquit and Ryan Publishers, Macmillan Company, 66 Fifth Avenue, New York City, price \$1.25. One of the most interesting magazine discussions ever held was that recently carried on through the pages of *Everybody's Magazine* between Morris Hillquit (affirming Socialism) and John A. Ryan, D. D. (denying it). This discussion has now been published in book form and may be obtained as above noted from the Macmillan Company. The following subjects are thoroughly discussed pro and con: The Socialist industrial state; the philosophy of Socialism; Socialism and morality; Socialism and religion. Anyone who desires to be posted on the subject of Socialism either as an advocate or an adversary should not fail to read this book.

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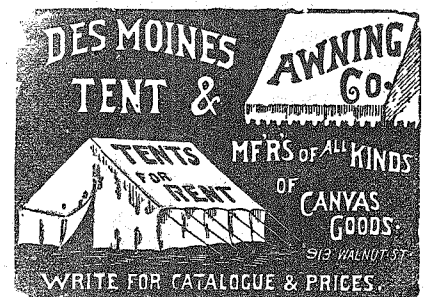
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, JUNE 24, 1914

NUMBER 25

## Editorial

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**EUGENIC LAW SUSTAINED.**—The Wisconsin supreme court has sustained the constitutionality of the Wisconsin eugenic law, reversing the decision of the Milwaukee County circuit court.

**ENGLISH PLURAL VOTING.**—The Plural Voting Bill, formerly passed by the House of Commons and vetoed by the Lords, has the second time passed the House. This bill provides for "one man, one vote," as against the present law, which allows a man to vote in as many places as he has residences and tax paying qualifications.

**DANISH POLITICS.**—A bill abolishing property qualifications for electors of members of the Danish Senate, and extending the vote to women has passed the lower house. This bill would take from the king the right to appoint twelve of the sixty-six senators. Conservative senators with the twelve appointees of the king effected a deadlock over the bill, and the king dissolved the Senate.

**TRUST LEGISLATION.**—President Wilson in a statement to the press calls attention to a conspiracy on the part of certain interests to hasten an adjournment of Congress and block antitrust legislation. The Pictorial Review Company, of New York, and the Simmons Hardware Company, of Saint Louis, are named as aggressors. The President declares that he will use every means at his command to combat this deliberate campaign by the interests, and to have the pending bills passed by the Senate at this session.

**BALKAN DISORDERS.**—A renewal of hostilities between Turkey and Greece is threatened. One hundred Greeks are said to have been massacred at Fhokia near Smyrna. Thirty-eight hundred refugees from this point have reached Salonica. Greece protests against this treatment of her citizens, and relations between the countries are strained to the breaking point. Protesting against the rulership of Prince William, of Wied, nominated by the powers,

Musselmen insurgents on the 15th and 16th attacked Durazzo, the Albanian capital. Government troops under the personal command of Prince William repulsed these attacks. Blue jackets from the international fleet off the coast were landed. Reinforcements were sent to Durazzo, and conditions are reported improved.

**MEXICO AND THE UNITED STATES.**—On the appointment of Constitutionalist delegates, the mediators informed them that they would not be admitted to the conference unless an armistice were declared and internal as well as external phases of the Mexican problem accepted in the scope of mediation. Constitutional representatives advised the United States delegates that the Constitutionlists could not agree to an armistice, and that only a man prominent in the Constitutionlist ranks would be acceptable to them as provisional president. In the interests of permanent peace and popular government in Mexico, the Washington administration continues to insist upon a Constitutionlist for provisional president. Huerta and his advisors decline to accept such a man, and demand a neutral.

**MEXICAN WAR.**—The Constitutionlist gunboat *Tampico* was sunk on the 16th by the Federalist *Guerrero*, leaving the latter the only warship on the west coast of Mexico. The Constitutionlists under General Natera are reported from Mexico City as repulsed at Zacatecas with heavy losses. A break between Villa and Carranza seemed imminent on the 13th when following the refusal of Villa to send five thousand of his troops to the assistance of General Natera, with the statement that he was going to Zacatecas himself, Carranza appointed Natera in command of the division of the army formerly directed by Villa. Villa resigned; his generals refused to accept another as their leader. Villa arrested the civil officers appointed by Carranza in territory he, Villa, had taken and appointed others in their stead. Latest advices state that Villa's resignation has not been accepted, that he denies a split between himself and Carranza, and that with enlarged powers he intends to proceed on his way to Zacatecas, and thence to Mexico City.

### NOTES AND COMMENTS

**THE MEXICAN PROBLEM.**—The fundamental cause of the present revolution in Mexico is said to be agrarian. An interesting discussion of Mexican conditions together with the development of the revolution will be found in the Of General Interest columns of this issue of the HERALD.

**LAMONI ORDER OF ENOCH.**—E. L. Kelley and E. A. Blakeslee of the Presiding Bishopric, F. M. Smith and E. A. Smith of the First Presidency, James E. Kelley of the Twelve, and Bishop A. Carmichael met with the Lamoni Stake Bishopric and Stake Presidency at Lamoni, Iowa, Thursday evening, June 18, in a preliminary meeting for the purpose of organizing an Order of Enoch. Other meetings were held Friday and Saturday, and articles of association were drafted and adopted. A mass meeting was held at the Brick Church Sunday afternoon, at which addresses were made by Bishop E. L. Kelley and President F. M. Smith, and names were received for membership. A meeting was then called for Monday evening to effect an organization and elect trustees. The articles of association were modeled on those adopted by the Order at Independence, the name selected being The Lamoni Order of Enoch.

### EPISTLE OF JOINT COUNCIL OF PRESIDENCY AND TWELVE

The last General Conference was in some ways an epoch-making one. The systematization of the routine work and the critical analysis of the church's polity and methods regarding finance and institutional work promise a more systematic regulation of our church affairs, and yet there was not any diminution of spirituality in the devotional services. In the debates on the conference floor a characteristic feature was restraint, always an evidence of real power. Then the pleasing innovations in the public services, the morning lectures and the musical features may be taken as evidences that our church is responding to the spirit of progress and seeking to interpret our special message in the ways of modern thought and interest.

The church can advance only when it can accurately interpret and sense the mission of Christ and by the Spirit of the Master offer that which will indeed supply the immanent needs of the race. It can then assist in the solution of the current problems and with invincible zeal capture the outposts of the enemy and plant the banner of truth on the new continents in which the race may develop new enterprises.

Our annual conferences are an index of our growth, and if our legislation witnesses a clearer vision of our privileges in God and of our duty to our fellows, our methods of analyzing and treating

modern problems and our very impatience at times, are properly understood and gauged, then we may secure in these the conclusion of development; or, if we do not understand God better and we fail in discharging our duty to our fellows in meeting their needs of to-day and solving, be it never so weakly and falteringly, their questionings, and our impatience is petulance or the result of narrow-mindedness, then conversely we are being left behind in the onward march of events.

The history of all times shows that religion has been the torchbearer, leading into new realms, though the churches may often have brought up the rear and not infrequently with scoldings and fulminations. People have at last shown an unmistakable impatience with the churches and their attitude in this regard, and as a consequence ours is in jeopardy. To be authoritative, our church must not only have a history, a constitution, and a book of laws, but she must be radiant with prophecy, and upon her head there must be the diadem of stars,—not the "evening stars" but the "morning stars." It is very suggestive that the mystic John in his vision of the church's glory should have seen her crowned with stars, for the crown of stars can be lost by failure to respond to full duty. The church must ever travel in advance of the hosts of night leading into the dawn, yet she must never allow the sun to dim her crown in noon light, for then she fails in her calling as the expression of him who is the "Bright and Morning Star."

We are surely right in concluding that our experiences in the recent conference are "growing pains" and not the pains of dissolution. The growing demand for solidarity and the socialization of interests and the drawing together of the church ministry in the unity of quorum action, are encouraging signs.

The conventions of the several auxiliary societies tell the same story and the invitations extend to the chief executive officers of the church to help in the selection of officers for them and their work, was a commendable step. So with the conference action regarding the college, the Sanitarium and the church's fiscal department, all are proofs that we are striving to "labor together"—we trust—"with God."

In order to meet the new conditions and prove ourselves capable of survival, we offer the following suggestions and ideas:

#### COOPERATION OF LOCAL AND MISSIONARY FORCES

There must be closer and more friendly relationship in the work of the local and general ministry; the old feuds must be buried and the old lines of demarcation must be lost in the overflowing service of "all for each and each for all." The missionaries can do better and more permanent work as they de-

velop cooperation with the local ministry, and instead of working independently of the district and branch presidents, secure their counsel and advice as to the best places in their district or vicinity, and when such work is accomplished report the results to these officers and assist in providing for the nursing of such interest until the fruit is produced or improved. The local ministers should in turn collaborate with the missionary force instead of finding fault with them. Let us remember that every officer is demanded in the work of extending the kingdom and its interests. The local men by systematic work under the direction of the local men in charge as district presidents can help to make effective the work of the missionary brethren, while on the other hand the missionaries can develop and bring to fruition the work of the local men. Proselyting is always an important feature of our ministry, but it is not all; the work of shepherding and educating is at least quite as important.

We would suggest to the missionaries that when unsatisfactory conditions exist in branches or districts, before taking steps to deal with such matters officially the cases should be presented to the minister in charge; this will insure unity of action and strengthen the work which might be done.

#### REPORTS

We call attention to the need of being prompt in making out and sending the reports. This is a matter which has not had the attention of the missionaries as we should like, and we respectfully solicit your cooperation in this matter: secure the report blanks which are provided from the Herald Publishing House and get the habit of being prompt in reporting.

#### DEBATES

While we do not encourage debating, where such an experience can be avoided without injury to the cause, still we believe that we can afford to ignore the attacks made upon the church by irresponsible persons and particularly those men who have made such work a sort of profession. Silence at times is more effective than the thunder of denial. But if a debate must be held, then have the propositions drafted and submit them to the minister in charge for approval. Should another man be desired to affirm or defend our position, then remember it is only courteous and proper that every man should be allowed to state his own affirmation.

#### CRITICISM VERSUS CONSTRUCTIVE MESSAGE

In the preaching of the word we would strongly urge the brethren to cultivate a constructive message. Criticism, speculation, and negation all have their legitimate place and opportunity; but children asking for bread must not be given stones, the pil-

grim on the highway of life needs hope, comfort, and direction. Speculating upon those matters about which we have no knowledge may be interesting to students; but to a world perishing for truth it is cruel and foolish to use time and opportunity in such work. We would also counsel against the attacking of other church or religious ideas or work. It is always harder to secure the confidence of a person when he has been treated unkindly. Christ as the true model of the preacher was invariably tolerant and kindly disposed to others, and willing to give full credit to all who were not associated with him. He told what he knew; and told it in such a way that all understood him, and felt that they needed just what he had to offer. His ability to take the forgotten, the insignificant, the neglected, and transmute them into spiritual values was the secret of his perennial power with men.

#### FORENSIC SPECULATIONS

We do not fully know the mysteries of divine providence, but all men can understand love, kindness, and sympathy. The immaculate conception as a doctrine eludes our methods of explanation, but we all understand that it symbolizes the revelation of the divine through the human. So with Calvary and the atonement; thick clouds surround the ineffable tragedy, though libraries have been written, and we have the sublimated wisdom of two thousand years to draw upon, still we are "lost in wonder, love, and praise" as we remember "that God so loved the world that he gave his only begotten Son," and "while we were yet sinners Christ died for the ungodly." We know not the elements of value, we are ignorant of the real factors, and the event can not be reduced to a common denominator. We all know that the spiritual principle in the atonement is that dynamic by which the worst is sloughed off and the best evolved through the ministry of the best to the worst; the sympathy of the rich to the poor; the service of the strong for the weak. In this God-like attribute the goodness of the world is produced and the happiness of the race generated and the foundations of heaven laid. But with all this we are not bankrupt in service, grace, and uplift; for life itself is the profoundest of mysteries and an authoritative voice in science to-day with humility and yet with faith admits "that we may as well admit that of origins, even of a pebble, we know nothing."

Let us refrain from pouring into the wounds of a sick and lame humanity the acid of doubt and speculation, and fill in the places with emollient of courage, faith, and love. It is well to remember that unanswerable argument for Christianity is the healing of the sick, the casting out of evil, and the development of the golden age while we are still in the age of brass.

## LOYALTY

A matter of deep concern is the need for exercising restraint in our criticisms of our fellow ministers. While we are human none of us will satisfy everybody. Men will make mistakes and in their weakness obscure the good and noble which otherwise would be in evidence. We have our conferences and quorum sessions, and the church is peculiarly liberal as to the opportunities which all have to make complaints and initiate an investigation regarding any man, and this should be done if necessary, but it is impolitic and cruel to insinuate against the conduct and character of our fellow workers.

This is equally true of the church institutions as the college, Sanitarium, and homes. We may not all agree as to the need, or desirability of such places, nor with the methods adopted in running or sustaining them, but the church has legitimately originated them and seeks to provide for them and secure their successful operation. To take advantage of our position as ministers in the field and to discourage the Saints sustaining them is treachery to the common weal. Minorities are always entitled to respect, but it is not respect to allow minorities to either openly or surreptitiously thwart the will of the majority.

## FIELD WORK

We take occasion to call attention to some criticisms which have been made because of some of the missionaries having their wife traveling with them in the field, and in cases taking the family as well. It does not seem to be a wise thing to do this, and in most cases such a burden placed upon the majority of the members of our church is easily an imposition. If it is desirable to move families into the field (and there can be no doubt but what this course in many instances would be advisable, and we may say that we shall try to work to the appointment of missions with the understanding that such appointment is for a period of three years at the least) it would then be desirable that the family be located at some point which would be convenient and strategic and the family could be utilized as a means of strengthening the work.

## ENGAGING IN OTHER WORK

There are criticisms made of those who seek to augment their finances by using time and energy in working and canvassing and engaging in what might be called secular employment while engaged in the service of the church and drawing ministerial allowance. We trust that this notice will be sufficient to all and that in future all who are engaged by the church as missionaries will devote themselves to their ministry and not try to discharge their ministerial services while engaged at the same time in secular employment. If we attend strictly to our

duty and seek to make ourselves efficient as workers in the ministry, then we have enough to keep us active to prepare for the calls which are made upon us. If we are not engaged in tracting, preaching, or the other duties which are demanded from the missionary, then the time is demanded for study and meditation. And we earnestly impress upon all the brethren the growing need of education, and there is not any doubt but what the spare time we have can be well used in systematic reading and study.

## METHODS

As to the methods which may be employed for the dissemination of the gospel, we urge the advisability of system and concentration in our work. To seek to cover too wide an area territorially is unwise. It is better to establish two or three points and by steady work develop them thoroughly.

We mention open-air preaching and this appeals to us for the reasons that it saves money in renting halls, and brings us into association with a larger number of people. To have regular appointments once or twice a week at a given place will develop an interest which will be surprising to those who have not tried it. But again, open-air preaching to be effective needs care, persistency, and study. Attractive street preaching demands a knowledge of those questions which are agitating the public mind, and ability to show in what way our gospel message can meet the issues. Our Lord himself was one of the most successful open-air preachers the church ever had.

Tracting and making a house to house canvass to get into personal touch with the people seems to be a field which has not been cultivated by our men generally. To make a practice of putting in two or three hours a day in this sort of work is very profitable and it is not sufficient to make a call and leave the tract but to use the tract as a means of providing an interview and of making another call. While at the present our report forms do not make provision for such statistics we should like all to state how many open-air sermons have been preached and also how many tracts have been distributed and how many conversations on gospel themes have been engaged in.

## EFFICIENCY DEMANDED

It will be noticed that at this conference several of the brethren have been released from missionary appointment and such release is not because of any reflection upon their character, but for ill-health, home conditions, and in some cases the brethren were not able to perform the labor which is demanded at the present time. To retain such on the list is not just to the church in general and gives our missionary list a fictitious valuation. It is much better to have the brethren who either have become incapacitated because of advancing years or declin-

ing health liberated from the stress of missionary activity; or if the times are demanding a quality of labor they are not capable of supplying, then to relieve them so as to fill their places with men better qualified should not be looked upon as an arbitrary act, nor as an unkindness. Then there are some we feel sure can render good service locally and do much to assist in building up branch work who have not proven a success as missionaries.

Release therefore, of this kind is not looked upon as a disgrace, but is merely an attempt on the part of the quorums responsible for the appointment of missionaries to bring the best material we have at our disposal to meet the conditions as we find them. Nor does it mean that our brethren are thrown aside with callous indifference to their needs. The Bishop will not withdraw what support may be needed by all until opportunity comes for such brethren to meet their own necessities. To those who have watched the development of the church during the last twelve years, it will be recognized that the precedent has been established by the releasing of members of the Twelve who for various causes other than wrongdoing were required to leave the quorum and other men put in who it is fair to presume were considered as capable of rendering more efficient service in that line adapted to the conditions which prevailed at the time.

#### THE GATHERING

The gathering of the scattered Saints to Independence, Missouri, as the center place is a matter which is filled with possibilities of good and evil. To bring about the fulfillment of the old-time prophecies and to crystallize the apocalyptic visions of the kingdom of heaven and Utopia has been the ambition of many peoples of different times, and there is no religious movement which has not specialized on some phase of this fascinating subject, with more or less enthusiasm. It has been a very important part of the propaganda of the latter-day work to bring this about, sometimes with more zeal than judgment. Whatever else may be involved in the subject it is essential to have in mind the fact that the gathering involves the location, the people, and the conditions under which the people live.

While we believe that Independence is the place which is designated as the starting point of this movement, it is clear that it is not expected Zion will be confined to this one place; but from this center place there will run out what might be called the colonizing streams to other places which are termed "stakes," until all the earth "shall be full of the glory of the Lord." It is therefore clear that we can not encourage the idea which some seem to have that a mere change in location from one place to another is all that is required to make Zion for anyone.

The people who dwell in the place very largely will

be responsible for the conditions which will prevail there. It is now an accepted principle in sociology that the higher and more cultured a community is in development, the fuller and wider is their power over surrounding conditions. Where people are under the control of their surroundings such government by environment is in ratio to their negligence or their ignorance, consequently the old Israelitish prophet was right when the people prayed, "Awake, O arm of the Lord! Awake!" he responded, "Awake, awake, O Zion, put on thy beautiful garments." The people can make the desert bloom with fragrance and fruit or they can become the abject victims of untoward conditions.

For people to come to Independence and either refuse or be unable to bring into the place the vitalizing power of superior intelligence, morality, and consecrated zeal out of which the warp and woof of the communal fabric shall be made, is to develop shoddy conditions which would be no better than those from which we seek to escape. For this reason we can understand why our modern revelation should insist that "Zion is the pure in heart,"—a state or condition of life in which the community is characterized by purity. The influence which will produce the Zionistic qualities is primarily inward, and that inward influence will shed its effect upon the outward until in the poetic language of the Psalms, "the glory of the Lord, our God, shall shine" through the collective life of the people.

It is well to keep in mind also the fact that people in Zion need to eat, drink, wear clothing, and have shelter, besides enjoying all the conveniences of modern life. It is therefore necessary to have those who besides being diligent and industrious shall be skilled in all the arts and crafts of life.

To build up a city which is worthy of man to-day is no small task and to build a city in which the presence of God shall be found, as well as being a home for man, is a task that should call for the highest and best that is in us. To go to Zion to escape work and secure an easy retirement in a sort of celestial suburb, is a moribund concept, not worthy of our glorious civilization, to say nothing of our Christian idealism. We shall need people whose main desire is to glorify the name of God in the best and noblest service to their fellows; men who will be honest in time, service and produce; people whose glory will be the amount of good they can do, the amount of collective happiness they can generate, and not a people who are contented to reduce the dream of Zion to a colony of almshouses or a workhouse built on the "apartment plan." It will demand a clearer vision of God, a more divine humanity and a demonstration of the power there is in our religion to take the raw material of nature and charge it with spirit-

ual power and out of things of earth erect the heavenly city.

It may seem utopian to talk about carpenters, plumbers, and all sorts of working men who shall use their craft and ability in this consecrated manner to bring about the purposes of God; but history shows us that this is the divine process all the way through man's march from the slavery of ignorance and rebellion to the empire of order and dominion. This is the chief problem to-day in our attempt to build up Zion, and we need this class of people imbued with this altruistic spirit who will make their daily labor the avenue through which their religious impulses shall find expression.

And in this connection a matter of immediate concern is the time when persons should move to Independence, how they should move, and at whose direction. It is clear that this should not be left to the caprice of individuals. Some one must guide, advise, and direct in this matter. The command is, "Let all things be prepared beforehand." What things, and how?

To begin with we must have learned to live our religion where we are and be in a position to secure letters of commendation from the branch officers as to our spiritual conduct; and from the bishop or agent as to our fidelity to the law of temporalities. Next, we must be reasonably sure that our removal will not be hurtful to the church's interest where we are residing, and as reasonably sure that we will be of advantage to the church in Independence. It would then be in order to find out what opportunities there would be for securing employment in or around Independence, so that there would not be a double loss in that the party could not work to as good advantage to his own interest and consequently to the interest of the church. It is intended that the Bishopric shall be the ones who shall direct in these matters; and we strongly urge that parties who have the desire to come to Independence or the regions round about will correspond with the stake and Presiding Bishops and secure all the information possible before moving; and should matters not be favorable at the moment, then be patient until the proper authorities with full information at hand can inform such ones when there may be an opportunity to move with advantage.

All who are in touch with the church and the movements in which we are interested will know that those in charge are very earnestly seeking to develop the social and economic policy of the church upon a sane and safe foundation. To act hastily and ill-advisedly would bring disaster to all concerned. So for these reasons we especially caution those who contemplate moving to be sure that all things are prepared.

At the present there are not many industries or

factories in Independence which can provide employment and many persons have to travel to the city for their daily work and back again at night. Wages in these parts do not differ materially from those in other places; and the conditions of living here are about equal with other parts of the country. Economy and frugality must be exercised in Independence just as much as elsewhere. So the church in wrestling with this gigantic problem needs the sympathy and help of all the members, and we do not desire that the efforts being made shall be embarrassed by any unwise act in this particular regard.

Fraternal and saintly cooperation is a present demand. Let us meet it prayerfully and faithfully.

Your servants,

FREDERICK M. SMITH, *Secretary Presidency*,  
JOHN W. RUSHTON, *Secretary Twelve*.

## Original Articles

### THE GOSPEL VINE

(Sermon by Elder A. C. Barmore, at Lamoni, Iowa, May 3, 1914. Reported by Elizabeth France.)

As a basis of the sermon I invite your attention to the first eight verses of the fifteenth chapter of Saint John:

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As a branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

### THE AUTHOR OF PEACE

Now the first thing that occurs to my mind this morning is a thought as to what this portion of Scripture does *not* mean. As Latter Day Saints, when we have gone out to represent this work to the world, we have come in contact with a great many misconceptions as to the meaning of the Bible. And one misconception that has prevailed in regard to this portion of Scripture is that when Christ said to his disciples, "Ye are the branches," he meant by the branches the various religious denominations. If that were really true, then the Apostle Paul was mistaken when he made this statement to one of the churches, "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Corinthians 14:33.) That was true in regard to the churches of the Saints in New Testament times.

But for the various religious denominations, Paul's language would have to be altered to suit the present situation, and would need to be, "God is not the author of peace but of confusion, as in all churches of the saints."

We believe that one of the reasons so many are skeptical in regard to the important subject of religion to-day is because they have seen too many lo heres and lo theres among those who profess to be the followers of Jesus Christ. We know that wherever Christian missionaries have gone they have been told, by the Chinese, the Japanese, and all the various heathen people of the world, "Agree among yourselves and then come and tell us what Christianity is."

When the Savior prayed concerning his disciples, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) Just to the extent that we find division in the ranks of those who profess to be Christians, just to that extent will men be doubtful concerning the divine mission of Christ.

We come as individuals claiming, as we go to those countries, to represent the church of Jesus Christ as it existed in the times of the New Testament, that it is one body. Hence the Apostle Paul declares, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

When we come together in prayer services or communion services, when we mingle together as the people of God, we can realize that we are drinking together into the one Spirit. But when we consider the various religious denominations of to-day we can not come to any such conclusion. We realize there is contention, there is discord; one does not rejoice in consequence of another's honor; one does not weep in consequence of another's distress. Indeed, some of the religious denominations of to-day would not shed a tear if many of the other religious denominations should be entirely extinguished. And I am satisfied that the great majority of them would not mourn if we as a people should come to grief.

So you see, then, there is not the unity existing that God intended should exist among his people. There is a statement often quoted from the teachings of John, indicating God's willingness to cleanse men from all the sins of which they may be guilty. And you remember that the quotation as given is, "The blood of Jesus Christ cleanseth us from all sin." As Latter Day Saints we insist upon a consideration of the text as a whole, which reads, "But if we walk in the light, as he is in the light, we have fellowship

one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

We believe that the fellowship referred to here is primarily the fellowship existing between the members of the church upon the one hand and God himself on the other. "If we walk in the light as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This in consequence of the fact we are in harmony with God. But on the other hand, we can not be in harmony with God unless we are in harmony with each other. There is a principle in mathematics to this effect, that two things which equal the same thing are equal to each other. If we are in harmony with God we must be in harmony with each other. So it would do no violence to the text to quote it as it is sometimes quoted, "If we walk in the light as he is in the light we have fellowship one with the other, (or each with the other) and the blood of Jesus Christ his Son cleanseth us from all sin;" that is, by reason of the fact that we are living in harmony with each other as members of the church.

To my mind the great fact of unity with God is considered first of all, and in consequence of that unity with God upon the part of his people, there must of necessity be unity among themselves.

Now with these few thoughts by way of introduction, we desire to consider the words of this parable.

First of all, as we understand, we have here an indication as to the relationship existing between God and Christ. Second, the two powers that operate upon men: good and evil. Third, the method by which we become branches of the true vine. Fourth, what it means to abide in the vine, in other words, to continue in the gospel of Christ.

#### RELATION BETWEEN GOD AND CHRIST

You will observe that Jesus says, "I am the true vine and my Father is the husbandman." This conveys to us the thought that Christ is in a position subordinate to the position occupied by God. When we go out into the great religious world, we hear people preach and pray in such a way as to indicate that their prayers are directed primarily to Christ. They try, apparently to rule God out of the plan of redemption. And some have gone so far as to say that when Christ came here and offered himself as a sacrifice for sin that he reconciled God to the human race. Hence we have in one of the old hymns these words, "My God is reconciled; his pardoning voice I hear." But Latter Day Saints have altered that hymn and have made it read thus, "To God I'm reconciled."

We make the claim that the atonement originated in the mind of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life." (John 3:16.) Again, the Apostle Paul declares, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8.) Again he says, "When we were yet without strength, in due time Christ died for the ungodly." (Romans 5:6.)

All of these texts convey the idea that the atonement originated in the love of God for his creatures. When Jesus says, "I am the vine and my Father is the husbandman," he conveys the idea that God supplies all the elements, all the materials required for the success of his work. "The Father loveth the Son and hath given all things into his hand." Upon one occasion he prayed, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21.) Evidently Christ is himself included as one of the babes to whom God had made a revelation of his will.

The Apostle Paul affirms that "It pleased the Father that in him should all fullness dwell." (Colossians 1:19.) Again we read, "For in him dwelleth all the fullness of the Godhead bodily." (Colossians 2:9.) So that in Christ we have a compact, personal representation of all there is in God, so far as the salvation of the human race is concerned.

#### THE TWO POWERS

After our Savior's resurrection from the dead he said to his apostles, "All power is given unto me in heaven and on earth." And Christ did the work that he accomplished on earth, and is doing the work that he is now doing, by reason of the fact that God by the inspiration and the power of the Holy Spirit is back of the work in which he is engaged.

We pass on now to the next thought. Jesus says, "I am the *true* vine." What does he mean by the "true vine?" According to the original language it means the fruit-bearing vine, the productive vine, as distinguished from the vine that has blossoms without bearing fruit. In all countries we find trees that are not fruitful; they have flowers but produce no fruit. The true vine not only bears fruit, but bears the right kind of fruit. Now before we can bear fruit that is acceptable in the sight of God it will be necessary for us to be brought into harmony with Christ. We find that men by nature have drifted away from God, and so we are told in one place, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14.) Again we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7.)

So when we think of Christ as the true vine, we think of some one else as the false. We could say without doing violence to the text, "I am the good tree." But the fact of a good tree implies the existence of a bad tree or an evil tree. So we come back to the beginning and are told of a certain man that was placed in a beautiful garden and was given the care of that garden; and of all the trees of the garden he was permitted to eat, but of the tree of the knowledge of good and evil he should not eat. For, said the Lord, "In the day that thou eatest thereof thou shalt surely die." We recognize this man as Adam. After a while another being presented himself, commonly called the Devil, often referred to as Satan the old serpent. And he said, "In the day thou eatest thereof, thou shalt not surely die, but shall be as Gods knowing good and evil." Man put forth his hand in disobedience to the command of God and partook of the forbidden fruit, and in consequence entailed sin with all its results upon the human race.

Naturally we do not find ourselves inclined to engage in the service of God. There must be some power superior to ourselves exercised in order to bring us into harmony with him. You may remember that in the poet Pope's essay on man, in referring to the disposition of man he makes in substance, the remark: His blood has crept through scoundrels ever since the flood. We may resent this as an insult to the race to which we belong, but after all it is true. We do not know how many things of a murderous, criminal character have happened in the course of history as man has come down from the flood until now.

Upon one occasion when Lord Beaconsfield, whose name was Benjamin Disraeli, and you will remember he was a Jew,—when he made his first effort in the House of Commons in England, there was a man who ridiculed him for his religion, for the race to which he belonged. Beaconsfield said in reply, "My ancestors were worshiping the God of the Bible when the ancestors of my opponent were naked savages roaming through the woods." It is true, the ancestors of Beaconsfield as a Jew were engaged in the worship of the God of whom we read in the Bible, when the ancestors of the Gentile nations of to-day were heathen people. When we see, then, all we have passed through since the beginning, need we wonder that we find so many things in man that are antagonistic to the gospel of Christ?

When we go out as missionaries to represent this latter day work and we affirm that God has spoken again from heaven, has declared his will to mankind; when we tell the people that God and Christ and the Holy Ghost are one, and that God has only one church, they lift up their hands in holy horror and tell us we are unchristianizing the world. And



they further tell us that all the miraculous blessings we read of in the times of the New Testament have been done away. As a result we see vindicated before our eyes continually the truth of the apostle's words, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

#### THE HOLY TRINITY

One of the most common errors that has obtained in the world to-day is the conception that has prevailed in regard to what is commonly called the holy trinity. We are told there are three in one, and yet there is one in three. In other words, three times one makes one, and once times three is one. And when we ask men to explain it, they tell us it can not be explained, but we are expected to believe it.

Now can you imagine such a thing as God, Christ, and the Holy Ghost being amalgamated into one person? I remember when I was a boy I heard a man preach a sermon in which he stated the triune thus: "We have one head, one trunk, and extremities, one man. We have the roots, trunk and branches,—one tree; we have the Father, the Son and the Holy Ghost,—one God."

Now is that the true conception of the Godhead, or the Trinity that these three are amalgamated or identified with each other in the sense that the members of a man constitute one man, the parts of a tree make one tree?

We turn to the writings of the Apostle John and find him referring to unities which he claims prevail in heaven and on earth. He mentions one unity that exists on earth, and then calls our attention to another unity which exists in heaven. He says, "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." That is the exact language. "These three agree in one." And in substance he affirms that there are three that bear record in heaven, the Father, the Son and the Holy Ghost, and he says, "These three are one." (1 John 5:7, 8.) In the sense that the other three are one, "they agree in one"; there is unity of purpose. And so Latter Day Saints have maintained from the beginning that we have three united in the consummation of the same glorious work.

We are told that when Christ presented himself to John on the banks of the River Jordan for baptism, at first John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" Jesus explained in reply, and John consented to baptize him. And we are told as he came forth from the waters of baptism the Spirit of God descended from heaven in the form of a dove and abode upon him, and a voice from heaven said, "This is my beloved

Son in whom I am well pleased." Now we see three agreeing in one: Christ coming up from the banks of the Jordan, the Holy Spirit descending from heaven in the form of a dove, and God himself in person and by voice, and with organs of speech back of the voice, declaring, "This is my beloved Son in whom I am well pleased."

#### THE OLD PATHS

Then again, the Savior, in the prayer before referred to, indicates the kind of unity that exists in the Godhead, or the Trinity. He says, in substance: Now, O Father, grant that these that thou hast given me may be one, as thou, Father, art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me.

If Christ intended to convey the idea that there is an amalgamation of the persons in any real or literal sense between himself and his Father, then there must be the same amalgamation between himself and his disciples. To think about such a thing is something like a story that came from the lips of a clown. He said, "Suppose all the trees in the world were made into one great big tree, and all the mountains in the world into one big mountain, and all the seas in the world into one great big sea, and all the men in the world into one great big man, and all the axes in the world into one big ax; when that big man took that big ax and chopped down that big tree from the top of that big mountain, and it fell over into that big sea, wouldn't there be a terrible crash!" This is about as sensible as the idea that the unity between God and Christ is an amalgamation of person. Christ prayed for unity among his disciples, and the unity was exactly the same kind of unity that exists between himself and the Father.

So we see after all that these interpretations that men have put on religion or theology are entirely foreign to the conceptions or representations that we find recorded here in the word of God. We have then to call men back to the old paths wherein is the good way. We have to call their attention to the plan we find recorded here. The gospel records it as the means which enables us to break off our allegiance with Satan and to establish an alliance or covenant with God.

And so Jesus says, "Now ye are clean through the word which I have spoken unto you." The Apostle Peter tells us, "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The word of God which cleanseth from all sin is the word to which we give obedience in our

acceptance of the principles of the gospel when we become members of the church. In other words, our purification is by "obeying the truth."

And when we go back as far as the writings of the Psalmist David, we find in the 19th Psalm this statement: "The law of the Lord is perfect, converting the soul." Blackstone and other commentators on law give as the first definition, a rule of action. And no matter how far we pursue the thought, we come back to the primary definition that law is a rule of action.

We are required to do something in order to realize the conversion and forgiveness referred to in the word of God. It is not a question of belief only. We know many people say that the only thing that is required of us as a means of salvation is faith in Christ.

I am going to use an illustration here: Now suppose a man should say in these days, "I believe in President Wilson." Does he mean, "I believe that President Wilson was born, is alive, and that the time will come when he will die and in the future he will be resurrected from the dead?" In other words, does he mean he believes in the fact that President Wilson exists here upon earth? You should know he does not mean that. But in view of his position, he must mean, I have confidence or I have faith in the political policy of Woodrow Wilson as President of the United States.

When a man says, I believe in Jesus Christ, in view of the position that Christ occupies before the world, he must mean more than the acceptance of the historical facts connected with his existence on the earth. He must mean, I believe in the gospel that Christ taught; I believe in the principles that he announced as essential to the salvation of mankind. And it is only by an application of those principles that we can become the children of God.

You are aware that every scion must grow somewhere, and before it can be grafted, it must be taken away from where it grew. We have before us the old Adamic tree, the false vine. Satan was the husbandman who induced Adam to sin; he is the one that introduced this old Adamic nature in all God's creatures. He is the one that is back of the work he did in the Garden of Eden. And just as far, God is the husbandman back of the true vine and he furnishes the inspiration required to do good, so Satan on the other hand supplies the inspiration that prompts men to do evil.

Now how can we escape the natural results of having been born of a degenerate race?—because our race is degenerate. "All have sinned and have come short of the glory of God." There is only one way. We will have to be broken off from the old Adamic tree. We must cease to bring forth the fruits of the flesh.

## FAITH

The first thing required is faith. So the Apostle Paul tells us, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, "[That is the first thing necessary, 'that he is'] and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.) There is no use in coming to God unless we believe in his existence and in his willingness to answer prayer.

Some years ago Colonel Ingersoll said that the various churches of to-day engage in prayer because of what they call the reflex action. The reflex action means the benefit they get from prayer as an exercise. He said, "That reminds me of a man who tried to lift himself by the straps of his boots; he knew he could not succeed, but expected to get some good exercise." The trouble was all the power he exercised was within himself.

Now when a man prays without expecting any answer to his prayer he is praying because of the exercise he gets as the result of prayer. But we believe that prayer is more than that; it means that God is willing to reply to our petitions. He is willing to elevate us, to lift us up. I am sure that Latter Day Saints do not pray like a man I heard of. He prayed something after this fashion: "Oh, God (if there is a God), bless my soul (if I have a soul), keep me from hell (if there is a hell), and save me in heaven (if there is a heaven)." Do you believe that God will answer a prayer of that kind? I do not, because there is doubt implied in every part of that petition.

Upon one occasion Jesus said, "Whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." (Mark 11:23.)

When I was a boy in school my teacher and the grammar I studied taught me that "whosoever" is a compound relative pronoun, and is equal to *he who*, or *anyone who*. Now let me quote that text with that thought in mind. "Anyone [he who] shall say unto this mountain," etc. Does not that apply to everybody?

Suppose we try to restrict some other text of the same kind. For instance, the third chapter, sixteenth verse of John, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Could you induce any of our modern religionists to admit of a restricted consideration or application of that text, by which it should be made to appear that it had no reference to anybody who lived now, but only those who lived in New Testament times? If we admit the word *whosoever* has its logical meaning in one text, we must admit the same with

reference to all other texts in which we find that particular word.

But many people pray something like the old lady you have heard of who had a mountain before her door. She had to pass around that mountain to get water at the spring on the other side; and it disturbed her. One day she prayed, as she believed, in accordance with the instructions of Christ. And when she finished her prayer she lifted her eyes and said, "Just as I expected; it's there yet."

That is the trouble with the religionists of to-day; just as they expected; the same old malady, the same old pain, the same distress is "there yet." But Latter Day Saints expect when they call on God in prayer that the pain will be removed; and so it is in proportion to the exercise of faith on their part. They have realized the truth of our Savior's words.

#### REPENTANCE

After they have exercised the required faith, the next principle is repentance. It means to break away from our sins by righteousness. In other words, if we have learned to do evil we should cease to do evil and learn to do well. In other words, be broken away from the old Adamic tree. We have the scion; what shall we do with it?

#### BAPTISM

The Apostle Paul says, "So many of us as were baptized into Jesus Christ were baptized into his death." By baptism, then, we graft in this scion or branch.

We are told in another place, "Ye are all the children of God by faith in Christ Jesus." This we find in the third chapter of Galatians. Some say that faith in Christ will make us the children of God. We do not require anything else. "Away with baptism, confirmation, with everything else that you Latter Day Saints insist upon. They are not necessary." But in the next verse the apostle declares, "For as many of you as have been baptized into Christ have put on Christ." So after all it is the faith that prompts us to receive the gospel of Christ, to be baptized into Christ and to put on Christ, that makes us the children of God.

We understand that Christ and his church are one; that is, they are united or mutually engaged in the great work of redeeming men and women, of bringing them back to that God against whom they have sinned. When we are identified, then, with Christ, we are identified with the church. Some say we can be converted and be fit for heaven, and yet we are not ready for union with the church; we have to wait six months and then be baptized. But is it not true that everywhere, wherever we go we are told that by baptism we are initiated into the church? Does the blood of Christ circulate in his

body or outside of his body? I understand that the law of nature requires that my blood shall circulate within my body. If an artery is severed and not tied up it means that that blood being expelled from my body—I do not say circulating outside my body because it is not circulating—if it passes outside of my body it means death. And yet everywhere we are told that the blood of Jesus Christ does pass outside of the body and cleanses men and then they become identified with the church.

But the Apostle Paul affirms we are baptized into Jesus Christ and into his death. That is, by baptism for the remission of sins we celebrate the death of Christ on the cross when he shed his blood for the remission of the sins of the world. And baptism is referred to as being for the remission of sins because it celebrates the death, burial, and resurrection of Christ, which is the means by which God brings men back to himself. We are united with God by reason of obedience to the gospel that is based on the atonement of Christ.

Any man who is familiar with grafting knows that inserting a scion is not all that is required. There is a right way, a way to unite the scion or branch with the trunk of the tree in such a close way that life begins in the ingrafted branch. So there is a right way of giving obedience to the gospel. Paul said to the Romans, "God be thanked, that ye are not the servants of sin [the King James Version says, 'God be thanked that ye were the servants of sin'], for ye have obeyed from the heart [not in a lifeless or spiritless manner, but 'ye have obeyed from the heart'] that form of doctrine which was delivered you. [Evidently the principle of baptism referred to in the same chapter.] Being then made free from sin ye became the servants of righteousness. . . . ye have your fruit unto holiness, and the end everlasting life." (Romans 6:17, 18, 22, I. T.)

#### LAYING ON HANDS

We believe as the people of God there is another principle following this. Mere acceptance of that principle in a formal way does not give us the blessing of spirituality. And so Paul wrote to Timothy, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

I remember when a boy I knew a young man who was seriously injured; he came very near being killed; a number of bones were broken, including one of his wrists. And when he recovered consciousness he took hold of his wrist and said, "How glad I am that I belong to the church." There may be something or nothing in this. If we have lived as we ought to have lived, we shall certainly be glad we belong to the church; but we will not receive the

blessings of the Spirit of God just because we have been baptized and have received the laying on of hands; and that is exactly why the Apostle Paul affirmed, "Stir up the gift of God [by righteousness and prayerfulness] that is in thee [legally] by the putting on of my hands."

The Lord is evidently dissatisfied with the plane occupied by the church, because he so frequently says, "Come up higher." There must then be a higher position for us to occupy as children of God. And you will observe that Christ insists upon our abiding in the vine as much as he insists upon our being baptized. Please observe: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye abide in me;" what does it mean? Do we abide in him?

The Apostle John declares, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Then to abide in the doctrine of Christ means to abide in Christ; and to have Christ abide in us means for his words to have place in our hearts and in our lives.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." We are striving to prepare ourselves for the celestial kingdom, for what the Apostle Paul calls the glory of the sun. And to attain to that condition we must bear much fruit; and Christ tells us exactly how we can do so. "Herein [that is, in this way] is my Father glorified." And if ye bear much fruit, the thought is, ye shall be my disciples.

#### IN CONCLUSION

Now, in conclusion, I call your attention to the words of the Apostle Peter in Second Peter, first chapter, where he says:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

When we ask the average Latter Day Saint as to how we escape the corruption that is in the world through lust, he will doubtless reply, "By the acceptance of the gospel; by faith, repentance, and baptism by immersion for the remission of our sins." And of course I agree that is correct.

How do we become partakers of the divine nature, when by the acceptance of the principle of laying on of hands we obtain the gift or the baptism of the Holy Spirit? You will observe here that Peter says, "Whereby are given unto us exceeding great and

precious promises; that by these ye might be partakers of the divine nature, having [that is, before that] escaped the corruption that is in the world through lust." So that, in other words, Peter is referring to our obedience to the first principles of the gospel. He does not distinctly mention the first principles but evidently had these principles in mind.

And after introducing himself in this way, he continues by saying: "And beside this." Beside what? Our obedience to the first principles of the gospel. If a boy has three apples in his hands and says, "I have four beside these," everybody understands him to mean that he has seven; that is, he has four more additional apples to these he holds in his immediate possession. "And besides this, giving all diligence, add to your faith virtue; and to your virtue knowledge." Faith, then, is not the only thing required. We must add something to our faith. Virtue is not sufficient for us; we must add knowledge.

I remember reading a statement once from Colonel Ingersoll to this effect: "Ignorance is a poor pedestal to set virtue upon." Horace Mann has said, "Virtue is an angel, but is a blind one and she must ask knowledge to show her the way that leads to her goal." Literally there is no such thing as a blind angel, but virtue is blind in the absence of knowledge. And so Peter says:

And to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound [it is not only a question of manifesting these virtues, but they must abound], they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.

He has not only failed to progress; he has not only failed to grow in grace and knowledge of the truth, he has retrograded, he has degenerated, he has gone back; he has forgotten that he was purged from his old sins.

We often sing,

With joy we remember the dawn of that day, When led by the Spirit the truth to obey, The light dawned upon us, and filled us with love; The Spirit's sure witness, sent down from above.

Is it possible for Latter Day Saints to forget that time? Yes, they will forget it when they lose the Spirit of God, which they obtained by obedience to the gospel of Jesus Christ.

Peter says, "Wherefore the rather, brethren, give diligence to make your calling and election sure." We are only candidates now; we are not yet elected, and we must give diligence to make our calling and election sure. "For if ye do these things, ye shall never fall." If you do not do these things you will

fall. That is the logical conclusion. But if we do them an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now I can not express a better desire for Latter Day Saints or anyone else present this morning or elsewhere in the world, than to express the hope that by obedience to the requirements of the gospel, by prayer, and by fasting, by purity and righteousness of life taken as a whole, they may be able to surmount all the difficulties in their way, may be strengthened to ascend the heights and reach the high spiritual plane, that gospel table land, on which they will find written the glittering and valuable word, *Overcome*.

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## Of General Interest

### CAUSE OF MEXICAN REVOLUTION

The leading cause of revolution in Mexico is understood by many authorities to be agrarian. For many years the Mexican peon has been exploited by his more powerful countryman, under a semi-feudal landholding system, the abolishment of which is thought to be essential to permanent peace in that revolution-ridden country.

Mr. John Reed, correspondent for *The New York Sun*, and for some months among the Mexican revolutionists, gives the following survey of events since the overthrow of Diaz, showing that the rebellious have centered in one common cause, the wresting of the land from the peon class:

The correspondents have spoken of the Madero revolution, the Orozco revolution, and the Zapata revolution; but there is and has been only one revolution in Mexico. It is very necessary at this time that the American people should know what the revolution is about.

It was at first purely and simply a fight for land. During the last twenty years of the Porfirio Diaz regime the landed aristocracy of Mexico, created originally by the Spanish land grants, slowly and definitely absorbed the open cattle-ranges, the communal fields around the towns, the village commons, and, lastly, the small independent farms that had been held sometimes by one family for three generations. Then the big *haciendados* banded together and secured the passage of the Land Law of 1896, which permitted the denunciation of all property in the Republic not secured by a legal title. Since most of the small holdings were occupied by illiterate peons, too ignorant to know anything about titles, and since in many cases their occupancy of the land had been undisturbed for generations, great tracts of fertile country passed into the hands of the *haciendados*. And for the tenants evicted by the aid of Federal soldiers there was no alternative but to become slaves on great estates and no hope for the future. . . .

It was and is nothing but a revolution of the peons. And the first man who proposed any plan, no matter how inadequate, to remedy the land question was followed. Zapata rose in arms a year before Madero did, demanding confisca-

tion and distribution of the great estates among the peons, and political autonomy for two great States. Madero's proclamation to the Mexican people from prison at San Luis Potosi inflamed the peons only because he promised to acquire the big land monopolies and reapportion them among the poor. But when his Government was established in Mexico City, either he became conservative, or, because of political pressure, he was unable to carry out his plans, or the time was too short; anyway, the situation remained the same, and the peons became discontented. . . .

First Zapata abandoned him and raised the standard of "War for the land"; then Orozco issued the plan of Tacubaya, in which he promised the peons free farms. In the twinkling of an eye the turbulent North rose in arms, but Orozco betrayed the peons. He had been bribed by the big landowners to embarrass Madero, whom they feared, and never intended to settle the land question at all. When the peons learned that, they abandoned his red flag by thousands and returned, hopeless and disheartened, to their homes. Zapata, who had acknowledged Orozco as President of Mexico, renounced him. And that was why the Orozco revolution failed.

When Carranza proclaimed himself "First Chief of the Revolution" on the death of Madero, he cleverly indorsed the principles of Madero as set forth in the plan of San Luis Potosi, but all the emphasis upon the restoration of constitutional government in Mexico. Either because he was afraid that if he made promises he could not fulfill them any more than Madero could, or because he did not believe in the wholesale distribution of land to the peons, Carranza avoided the question entirely. He said that after the Constitutionalist government was established and order restored in the country, he would see what could be done. Zapata promptly denounced him, his party and his plan, and declared that Carranza did not intend to make any radical changes, and it is perfectly true that the peons are only secondarily interested in the restoration of constitutional government.

But Villa, with or without the approbation of his chief, went ahead confiscating the estates of the great landowners and dividing them among the people. For instance, in the State of Chihuahua he gave outright sixty-two and a half acres to every adult male, to be inalienable for ten years. He knew that many of them, especially the younger generation were so sunk in lethargy because of the slavery of the *haciendas* as to have lost all feeling for individual proprietorship of their farms; he calculated that if they were not allowed to gamble away or sell their properties for ten years the ancient independent love of working the land would return. It is significant that Zapata promptly joined Villa, and is now in accord with him, although he still renounces Carranza.

Supporting the above is the following from *The Mexican People; Their Struggle for Freedom*, a book by L. Guterrez, just published by Doubleday Page and Company:

The main issue of the Mexican revolution is land. The man behind the gun—the fighting peon—knows no other issue, neither does the man behind the man behind the gun—the working peon, who keeps his brother in the field. The peon, fighting or working, is a man of one idea. For him life resolves itself into the full personal ownership of a patch of land whereon he may raise corn, pasture his cow, and grow his vegetables. For this he has struggled almost continuously for exactly one hundred years, and the last few years of warfare are but the final rounds of a campaign which began with the great-grandfathers of the present generation.

# Hymns and Poems

## Selected and Original

### June

Over the shoulders and slopes of the dune  
I saw the white daises go down to the sea,  
A host in the sunshine, an army in June,  
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,  
The orioles whistled them out of the wood,  
And all of their singing was, "Earth it is well,"  
And all of their dancing was, "Life it is good!"  
—Bliss Carman.

### Communion with Nature

The birds sweetly singing while building their nests  
Proclaim to the world the time that's the best.  
The flowers in the garden, the grass on the lawn,  
Take up in sweet chorus the winged choir's song.

The doors now are opened, King Winter has fled,  
And nature's green mantle about us is spread.  
How sweet is the call of the woodland and lake;  
Fond mem'ries steal o'er us of joys in our wake.

Quite gladly we follow the scent of the flowers  
To nature's own palace, the green, leafy bowers;  
And vain the attempt of the poet or art  
That would leave from this picture a maiden apart.

Before us the calm, placid lake is o'erspread  
With warm, dancing sunbeams sent down from o'erhead.  
A boat firmly anchored at foot of the pier,  
Seems anxiously waiting our footsteps to hear.

The beauties of maiden and nature combine  
To make of this landscape a painting divine;  
The rays of the sun from the oars brightly glisten;  
Our souls, deeply drinking sweet music, now listen.

'Twere rude at such times that words should be spoken,  
For then is the spirit's communion soon broken.  
And what is man's glory, his honor, his pride,  
Compared with the music where angels reside!

'Tis then life seems good—our world loses sorrow,  
Its joys are complete we ne'er wish to borrow;  
'Tis then the Divine which brings to us joy;  
Our souls reign triumphant, our sorrows destroy!

'Tis well for all men, be they great, or but small,  
To hearken to Nature, to heed her sweet call;  
For if souls be attuned with each other and God,  
They will see marv'lous beauties in each pebble and clod.  
SAINT JOSEPH, MISSOURI.                      AUSTIN M. DOBSON.

### The Tease

June is in the meadows!  
June is on the hills!  
Everywhere, everywhere,  
The merry laughter thrills!  
Gone are all the discords,  
Everything's in tune—  
Wonders, wonders,  
Wrought by winsome June!

From the darkest corners  
Flowers are peeping out.  
Who'd have thought, who'd have thought  
This could come about?  
Boughs that would not listen  
To a word from May  
Overflow, overflow,  
With sweetest bloom to-day!

And oh, this burst of glory  
In gardens, one and all!  
Splendor, splendor,  
By the roadside wall,  
Brightening the ledges  
Graved with ocean's rune—  
Roses, roses,  
Come to welcome June!

All the little laddies  
And lassies fair and wee—  
Tiptoe, tiptoe—  
Bubble o'er with glee!  
What are they expecting,  
So merry and so wise,  
Looking, looking,  
With their shining eyes?

Ah, June holds *Vacation*  
With her rosy hands!  
Laughing where she stands,  
Holding back the treasure  
Awhile, the saucy tease!  
Coax her, coax her—  
"Please, please, please!"  
—Minnie Leona Upton, in *Saint Nicholas*.

### Out-of-Doors

Just to be out-of-doors! So still, so green!  
With unbreathed air, illimitable, clean,  
With soft, sweet scent of happy, growing things,  
The leaves' soft flutter, sound of sudden wings,  
The far, faint hills, waters wide between.  
Breast of the great Earth-Mother! Here we lean,  
With no conventions hard to intervene,  
Content with the contentment nature brings,  
Just to be out-of-doors!

And under all the feeling, half foreseen,  
Of what the lovely world will come to mean  
To all of us when the uncounted things  
Are kept aright, and one clear music rings  
In all our hearts! Joy universal, keen,  
Just to be out-of-doors!

—Charlotte Perkins Gilmore.

### God Keep You

God keep you, dearest, all this lonely night;  
The winds are still,  
The moon drops down behind the western hill;  
God keep you safely, dearest, till the light.  
God keep you then when slumber melts away,  
And care and strife  
Take up new arms to fret our waking life,  
God keep you through the battle of the day.  
God keep you. Nay, beloved soul, how vain.  
How poor is prayer!  
I can but say again and yet again,  
God keep you every time and everywhere.

—Madeline Bridges.

# Mothers' Home Column

## Advisory Board, of Woman's Auxiliary

- Mrs. S. R. Burgess, president, 5920 Etzel Avenue, Saint Louis, Missouri.  
 Mrs. B. C. Smith, vice president, 214 South Spring Street, Independence, Missouri.  
 Miss Minnie E. Scott, secretary, 418 North Sixteenth Street, Saint Joseph, Missouri.  
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 Mrs. M. A. Etzenhouser, 1595 West Walnut Street, Independence, Missouri.  
 Mrs. D. J. Krahl, 724 South Crysler Street, Independence, Missouri.

## Superintendents of Departments

- Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamoni, Iowa.  
 Literary and Educational Department, Mrs. L. S. Wight, Lamoni, Iowa.  
 Eugenics Department, Mrs. Jennie Studley, 17 East Cottage Street, Roxbury, Massachusetts.  
 Domestic Science Department, Mrs. Alfred Hulmes, Corner Short and Electric Street, Independence, Missouri.  
 Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.  
 Young Woman's Department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

## Home and Child Welfare Department

### JULY READING.—GYMNASTIC EXERCISES OF THE MONTESSORI METHOD

Doctor Montessori calls our attention to the fact that the legs of the new-born baby are small and weak, out of all proportion to his body and arms. She proves scientifically that this continues during early childhood up to the age of six or seven.

#### AID FOR WEAK MUSCLES

Because a little child's legs are weaker and tire more quickly than the rest of his body, he needs the exercises of his ordinary active play and others, some of which he can take without bearing his full weight on his lower extremities. The doctor suggests a little fence on which a child may walk along sideways, supporting a part of his weight with his arms. We have seen the rail of the baby pen used in this way by a little child learning to walk.

Doctor Montessori also advises the use of a swing with a seat so wide that it supports the child's legs as they lie stretched out in front of him. The swing is hung before a board or wall, and the child keeps himself in motion by pressing his feet against it as he swings up to it, thus strengthening the muscles used.

An attitude often taken by a small child in which he lies across a chair and kicks his legs is recognized by the doctor as an instinctive effort to develop the lower limbs.

This physiological information accounts for the weariness and sometimes fretfulness of the little child who begs to be carried when out for a walk. It also makes one pity the little fellow who must run to keep up with the walking gait of the long and strong legs of his father.

"As soon as the child can walk, an effort should be made to teach him further and more definitely the art of equilibrium of his body. When we walk we continually balance our weight so that we do not fall down, and the more accurately and unconsciously we do this, the better we walk. Now, bodily poise is one of the very important factors in bodily grace, and even in strength, certainly in comfort. The average child does not balance his body well, instinctively. He needs training, and he is eager and anxious for it."

## THE CHALK LINE EXERCISE

A long chalk line drawn on the floor is one means used to furnish an exercise for this need. The children are asked to see how closely they can follow the line without stepping off. At first the smallest ones are not able to do it at all. By practice they learn so that they can walk very slowly along the line, then gradually they increase in ability until by the time they are four or five years old they can run swiftly without varying from the line. The poise thus acquired will be noticeable in the sure steps and direct course of the child in crossing a room.

Cracks in the floor were used for this exercise by Miss Stephens, who held a summer school in a barn. Each child chose a crack where he could walk or run as he pleased, being unhindered by the others. The seams in a carpet would answer the same purpose.

#### WALKING THE TWO BY FOUR

For out-of-door play, a long piece of "studding" or "two-by-four" laid on the ground will afford the means for a modification of this exercise. The child tries to walk along this without falling off and finds in doing so "a diversion as endlessly entertaining for a child of three as the most dangerously high fence rail for an older child, and the never-failing zest with which a little child practices balancing himself on this narrow 'sidewalk' is a proof that the exercise is one for which he unconsciously felt a need." As he acquires poise and strength he may vary the exercise by walking backward, with eyes shut or in other ways that may suggest themselves.

#### ROPE BALANCING

It is a difficult feat for a little child to stand on one foot while making any movement of his body. A loose rope end hanging where he can grasp it will keep him from falling over, and he will be delighted to try different motions that may be suggested to him while his balance is thus assured. If the rope end is lacking, the hand of father or mother may steady him while he practices standing on one foot or learns to cross one foot over the other without falling down. With this help he may also be taught to walk backwards, which is held to be valuable exercise for him. Being a reversal of the ordinary process of walking which he has so recently learned, he will seem helpless at the first trials but will soon master it and will take great pleasure in practicing it.

#### SPRING BOARD AND LADDER

"A very tiny spring board, ending over a heap of hay, is another expedient for teaching three- and four-year-olds that they need not fall in a heap if their balance is quickly altered. If this simple device is too hard to secure, a substitute which any woman and even an older child can arrange for a little one is a long, thin board with plenty of 'give' to it, supported at each end by a stone, a brick, or a block of wood. The little child bouncing up and down on this and jumping himself off into soft sand, or into a pile of hay, learns unconsciously so many of the secrets of bodily poise that walking straight soon becomes a foregone conclusion. . . .

"Small, low see-saws, the right size for very young children, are of great help in aiding the little one to learn the trick of balancing himself under all conditions; and let us remember that the sooner he learns this all-important secret of equilibrium the better for him, since he will not have the heavy handicap of uncertain, awkward, misdirected movements, and he will never know the disheartening mental distress of lack of confidence in his own ability deftly, strongly and automatically to manage his own body under all ordinary circumstances."

A ladder laid flat on the ground so that the children may

step between the rungs provides another form of exercise of benefit to them. They have here the measured step and the practice of lifting the foot over an obstruction. Moreover, they will find in it "lots of fun."

A short ladder with rungs near enough together to make easy steps for short legs may be set up and the children be allowed to climb up and down on it. Here they have the opportunity to rest a part of the weight on the arms while exercising the muscles of the legs, at the same time gratifying the desire to climb possessed by almost every child, and for whom the ladder has an especial fascination. There may be a pile of hay at the base of it to break any possible fall, which, however, is very unlikely to occur.

#### WATER PLAY

How many children have been scolded and punished for playing in water! But whoever thought of employing this interest as a means to give muscular training and entertainment at the same time until Mrs. Fisher tried it with her own little girl of three years and then wrote about it in *The Montessori Mother*. She could not allow the child to continue dabbling her hands in the water where she found her in the house, but on that warm summer day she could give her water to play with out on the grass, protecting her dress with an oil cloth girded about her. She says, "When I really came to think about it, there is nothing inherently wicked in playing in water. . . ."

"The child in question, provided with pan of water, and various cups and jelly-molds of different sizes, which I snatched at random from the kitchen shelf, was in a state of silent bliss. She filled the little cups up to the brim, she lifted them with an anxious care which no exhortation of mine could have induced her to apply, she drank from them, she poured their contents into each other, discovering for herself that the smaller ones must be emptied into the bigger ones and not vice versa, she filled them again with a spoon. At first she did all this very clumsily, although always with the most painstaking care; but as the days went on with repetition of this game, her dexterity became astonishing, as was her eternal interest in the monotonous proceeding.

"Now she is not only kept quiet and happy for about an hour a day by this amusement, and she has not only learned to fill and handle her little cups and jelly-molds very deftly, but the operation of drinking out of a water glass at the table is of a simplicity fairly beneath her contempt. I smile to see our guests gasp and dodge in dismay as, with the reckless abandon of her age, she grasps her water glass with one hand, not deigning even to look at it, and conveys it to her lips. But as a matter of fact, no matter how hastily or carelessly she does this, she almost never spills a drop. The control of utensils containing liquids has been so thoroughly learned by her muscles in the long hours of happy play with her little cups that it is perfectly automatic."

The sand pile with various receptacles to fill is a possession which no child should lack. Building and molding with the sand are also valuable occupations.

#### THE BABY BALL

Most children of three are too young to throw or to catch a ball, but the ball may be suspended from a long string, and the effort to grasp it will assist in developing power to receive and to throw the ball, at the same time calling forth a variety of movements with the zest of play.

#### SHARING THE HOUSEHOLD WORK

"Fortunate, indeed," says Mrs. Fisher, "is the child whose mother still cooks and sews and bakes and washes and allows her children to aid in these processes."

A little child who wishes to watch the work on the molding board should not be driven away, but should be comfortably stationed and encouraged to watch what is done. In any work in which it is possible for the child to take part, his efforts to assist should be welcomed.

So many times the mother sends away the child, or takes the work from his hands because she can do it more quickly or better when the time would be well spent in making use of his willingness to help. From their earliest years children should share with their parents in the work of the home. The Lord encourages us to work with him, telling us that the work is intrusted to all. On the same principle we should deal with our children, encouraging them to share with us the burden and responsibility of the home, each according to his ability.

What the little child can do he should do both for physical and for spiritual development.

For many of the suggestions in this article credit is given to *The Montessori Mother* and *The Montessori Manual*, by Dorothy Canfield.

CALLIE B. STEBBINS.  
CHRISTIANA SALYARDS.

### Prayer Union

#### SUBJECTS FOR THE FIRST THURSDAY IN JULY

Prayers for the church and lay members, that all may be earnestly engaged in building up Zion to the ideal conditions of oneness and equality indicated in the revelations to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but that each may regard the reputation of a brother or sister as his own.

Lesson, Malachi 3: 8-18. Memory verse, Malachi 3: 10, 11.

#### IN APPRECIATION

Sister Eleanor Kearney, who prepares the readings which furnish the subjects for prayer, writes thus in her last letter: "I think the Saints have remembered me in their prayers; for I have gained much strength and feel quite well, notwithstanding the very warm weather. The Lord is merciful to me, thanks to his name. Love to all the household of faith."

#### REQUESTS FOR PRAYERS

A sister, "known unto the Lord," who does not give her name, sends in the following request: "Dear Saints: My request is to pray for a young man not of the church who has a worldly disposition, but who desires to do that which is good. Pray that he may turn from worldly pleasures and associates and take more interest in church affairs. Pray also that God may lead him into the true way, as he believes another faith. Please pray for me that I may keep God's commandments, that my sins in past life may be forgiven. I have been a member of the church for only a short time."

Sister W. R. Graham, of Bethune, Saskatchewan, requests prayers for her companion. He has suffered with an afflicted leg for forty years. He is advised that he may have to have it amputated. This brother should be remembered.

Sister Ella Amidon asks the prayers of the Saints. She has what the doctors pronounce stone cancer. She has been operated on once, and is now offered no hope by nine physicians who have examined her. She has only lately joined the church, but has great faith. She desires to live to bring her husband into the church, and to assist in every good work.



## Letter Department

### America's Problem

America's problem is the conservation of the child. The floodgates of evil influences over the boys and girls of our land are wide open, while the enormous liquor traffic upheld by the laws of our Nation stalks untrammelled through our cities and the places sometimes frequented by our boys. The moving picture shows, the wine gardens and the saloons are but snares to entrap their unwary feet. Where the boy goes, the girl goes also.

There are the objectionable places of amusement, the vitiated press, the social evil, with its familiarities of the sexes, the toleration of loose marriage laws, the nonenforcement of law, the following after the fashions of the underworld—these all are stones of stumbling, and tear out the foundations of our land.

The liquor dens are owned by the white slave operators, the saloons can not run without the boys and girls, and multiplied thousands yearly are going wrong and going down. And when they do go wrong, nine tenths of the parents are responsible.

This nation is guilty of the sin of wastefulness. While we maintain the conservation of our birds and forests, our fisheries and water supply, what is paramount in the line of conservation lies beyond all this.

Right citizenship is needed in America, and from the standpoint of the home, the church and the Nation, the girls and the boys are our treasure. We can not appreciate too much the forward steps taken in pure food laws. Nor can we do too much to preserve the life of the child. The coming of the death angel is not the saddest thing in America. The saddest thing is when a girl or a boy goes wrong, and goes down.

When our little six-year old child begins to go to school, it is never just the same again: it has to meet what it never met before, and it is a good thing that the parents are beginning to look into the subjects that confront them, and if possible improve the conditions that surround the child from its earliest years.

Among the noble women who are giving their attention to these matters, is Mrs. Etta S. Shaw, who on Sunday the 7th inst. addressed an appreciative audience at the Stone Church. Independence, Missouri. The above are a few of the stirring thoughts presented.

ABBIE A. HORTON.

INDEPENDENCE, MISSOURI, June 8, 1914.

### As a Member Sees It

For a long time there seems to have been and is yet a difference of opinion as to the why and wherefore of the church debt and who should pay it. Never before was this more fully and forcibly demonstrated than at the late General Conference at Independence. I refer entirely to the argument over Graceland College debt.

Now I would like to say what I think is the chief cause of this one particular contention. I firmly believe the principal reason for this difference of opinion is this: It is the result of the teaching and instruction of some of the elders sent out as missionaries to different districts.

I will give you my reason for believing this. We members look up to and expect the traveling elders to know everything; as a rule we expect them to tell us "everything" when they come among us to preach. As good Saints we should be interested in "everything" concerning this church (even to paying its debts), consequently we ask them about this and that, and some of us take it all down as law and gospel, like a bird swallows a worm.

I myself have been influenced by the counsel of some and refused for several years financial support to Graceland; but one time I met a godly brother whom I felt would not hold any knowledge from me I should have. I was praying for light. I propounded this question to him, "Why did God suffer a mistake to be made in the building of Graceland, and thereby burden the members with a debt we were not responsible for, and then the church expect us to pay it?" He explained to me so thoroughly that ever since I have been helping as I could to pay that debt. If all the elders who are sent out to feed the sheep and lambs of the church would so instruct, there would be more unity of opinion, and all debts would be more nearly paid than now. What difference if mistakes have been made at first (if there were)? Haven't we been told by the Lord to pay the debt? That should settle it for all time with any right-minded Saint. I would like to ask some of those sent out to teach us the law whose fault it will be if members do not do their duty along this line?

My observation has been that after these elders have gone the visit nearly always bears fruit, more or less; and sometimes the conversation goes like this, "Why, Sister So and So says Elder So and So's family are well to do, and I know his wife is extravagant. She paid ten cents a yard for hair ribbon for their little girl and one of the children wears shoes. Why, we can't afford that, besides she is just as able to work as I am. They don't need the money—better help some poor Saints."

Results: Some long cherished plan of said member is worked out with the money (thus saved) and none of it goes to the church for any purpose,—neither for debts nor for elders' families.

You see the viewpoint is wrong both ways. Who is to blame? I have heard just such conversations among members, and have seen the results of such reasoning. Then why is the church not on a better financial basis, and the elders families better cared for?

A MEMBER.

June 8, 1914.

SANTA ANA, CALIFORNIA, June 4, 1914.

*Editors Herald:* As to-day is the last day for the school year at Graceland College, we are thinking of the college and its work. This has been a sad and disappointing year to us, as our two daughters had to bring their sick brother home from Graceland in Lamoni. It seemed that he never would get better there. He has had two relapses since he came home and is still sick in bed. The first Wednesday after reaching home he was taken worse. I was impressed to send for Doctor Clark. The doctor told Tommie that his heart was enlarged, that he had leakage of the heart, and that his lungs were badly affected, but that if he would be careful and take good care of himself he could outlive it.

That night we had prayer meeting at our house. We had a spiritual time. After the meeting Tommie was administered to. He was greatly blessed. The doctor was astonished at his improvement. The following week he was around and beginning to look like himself. We were having unusual weather for California, cool and cloudy, so Tommie took cold and had a relapse.

We are building a new church. We are all thankful and happy to know we will have a house which we can call our own in which to worship. We have been renting a hall since we sold our little church. Tommie was feeling better and went to help on the church. He was not strong yet, and that night he suffered very much all night. Brethren McDowell and Burton came and administered to him the next day and he was much blessed. At this time I had a spiritual

dream which indicated to me that we were in the Lord's hands, and that he would do all things for our good.

It disappointed our girls to have to leave Graceland. They do not murmur, but a mother can tell of their disappointment. I wish to thank the officers, teachers, deans, and pupils of Graceland for what they have done for mine, the sacrifices they made, and the many times they fasted and prayed for our Tommie and his sisters.

Brothers and sisters, we know that Graceland is doing a great work for our young, but we do not realize how much it is doing, through the noble young men and women Graceland is sending out. Through all our trouble our children are thankful they were able to be there the short time they were. Those who feel that the work of the college is not worth the effort and means expended should remember these things. Let us go to and make the college one that shall be known the world over, and a place where our young may be imbued with the spirit of the latter-day work.

Thirteen years ago I wrote to the HERALD, telling about going to Oakland with Sister Gauld, of Reno, now deceased. The Oakland Saints will remember how they fasted and prayed for me. After the sacrament we went to Sister Dayer's where she and I were administered to by Brethren Keeler and F. B. Blair, at which time I was healed of three cancers. The doctors were waiting to operate on me the next day. My prayers before leaving Reno to be administered to were that life would be spared to me that I might see my husband and children baptized. I have seen them all buried with Christ in baptism. I have prayed all these years that my children might enter Graceland College. That prayer was answered. So I know that we are in God's hands. Tommie seems better and I feel that all will be right now.

If J. Arthur Davis reads this he will remember the time when he and Brother J. B. Morgan were on a mission to Nevada and came to Lovelock sick and homesick. I am thankful to know that the Lord sent them to me. I had fought the gospel hard for five years. I had been raised a Presbyterian.

Thanking one and all, and ever praying for the upbuilding of Graceland College and the work in general, I am,

Your sister in Christ,

MRS. J. S. STAUTS.

GLASGOW, MONTANA, June 4, 1914.

*Editors Herald:* We left Saskatchewan, Canada, the first of March and come to this city of over two thousand people, who are in darkness in regard to the gospel.

Brother R. Newby has been here. He came May 26. I told him my house was ready for him when he was ready to present the gospel to the people. Sister Luta Davis, Sister May Elsworth, my three children and I went to our neighbors and invited them out to hear our missionary. He preached five successive evenings to quite an audience for a private house. Some of the people were very much interested. A Lutheran minister attended three evenings. I told him when Apostle Anderson came we were going to bill the town and that then I would try to get one of the churches. He told me in a friendly way we could not get one, and suggested we secure a hall.

A gentleman by the name of Walker has offered his grove. We went out to see him. He appears to be a very nice man, and quite friendly to our cause. The grove will be a nice place in which to raise the gospel tent. It is only three quarters of a mile from Glasgow. So if our missionaries see these lines they may know that our light is not under a bushel.

I have been distributing tracts to some of the people I

have met since we came here. One nice lady is very much interested. I gave her R. C. Evans's Autobiography, Joseph Smith, Who Was He, and a copy of the Book of Mormon, and she says she is much interested in them. She would rather read them than attend to other duties. She was out twice to hear Elder Newby. Her husband was out once. I was surprised to see her husband there. Although a good man, he is not much of a churchgoer. She was pleased with the sermons. They live in the country and could not attend regularly.

Sister Mary Floyd arrived here from Jerusalem about May 12, safe and well. She said she had a pleasant voyage. She came in nineteen days. Her son met her here in Glasgow. They met several of like precious faith, attended all of the services, and seemed to enjoy themselves with the Lord's people here. They did not think of meeting our people here. We surely enjoyed their company while they were with us. Brother Floyd has a half section of land out near Opine. Judging by what I hear he has a first-class piece of Uncle Sam's land, only one mile from a town site. If Jerusalem Saints see this letter they may know that Sister Floyd and son are among friends again. Some of our people are located near them, so I have been informed.

The Lord is scattering his people in different parts of his vineyard, that they may let their lights shine by distributing tracts among their neighbors, working up an interest, and securing the work of the missionary. That is what we are doing at this place.

There is some good land left in Montana. It is going fast. If the Saints are doing well where they are, they should not seek to do better. It takes no little sum to improve a piece of land in this country. If any intend to come this way they should come and see the country before moving. There may be more hardships to pass through than they bargain for.

I have bought two lots and am going to build a small house, for I have come to help spread the gospel here among this people. We are looking for our missionaries some time this summer. We will scatter the good seed in the form of tracts, so when our reapers come they may gather out the wheat from among the tares. We are commanded to warn our neighbors. If we do not our lights are under a bushel, and when we meet our Master we will be under condemnation.

So, dear Saints, you who are not at work, wake up, for the hastening time is upon us. Wickedness is great on the earth. We can let our lights shine by paying our tithes and offerings, so the Lord can call more servants into the field. The harvest is great, laborers are few.

From one in the faith,

CAROLINE SANDAGE.

GREEN COVE SPRINGS, FLORIDA, June 4, 1914.

*Editors Herald:* I have just been reading the letters in the HERALD. I enjoy them very much. Being isolated, I could hardly get along without the church papers. Brother Slover's visit and preaching in February was much enjoyed by us. I want all who read this to pray that my husband may see the light and be one with us.

One of my neighbor ladies reads all my papers. She says they are the best she ever read. We hope that they may be brought to see the light. My health is very poor, and I ask the prayers of all that I may be better, if not healed entirely.

Any of the missionaries who can come will be welcome at our home.

Your sister,

MRS. E. D. GUEST.

## News from Missions

### Southern California

Since the late General Conference the work in various ways has been moving so rapidly and steadily that there has hardly been time to write about it.

A very remarkable prayer meeting was enjoyed at the sacrament service in Los Angeles the first of this month, the house being filled with the good influence and power of the Spirit. The gift of prophecy was present, through Brethren Spencer and Goodrich. Brother Goodrich and Brother Schade were both spoken to, their work commended and they encouraged to press on with faithfulness. The promise of success and care in time of necessity was given. The Saints were much built up in spirit and good results were seen in the following Wednesday night prayer meeting.

Brethren Roy F. Slye and W. A. Brooner are already busy with the tent at Pomona. Evangelist W. A. McDowell is at present holding special meetings in San Diego.

Brother Fred Adam and the writer were at San Diego last Saturday and succeeded in getting the order of court authorizing the sale of the church lots to Brother Clark, which has been hanging for nearly three years. In the meantime the buyer of two of the lots backed out, so another will have to be secured before the church gets the money. Some technicalities in the title will have to be worked out. Both enjoyed a visit with the San Diego Saints Sunday.

The San Diego home class Religio was formally organized into a local Sunday evening by the writer. Splendid feeling prevailed, together with the influence of the good Spirit. Something over twenty names will be shown as charter members. Sister Ruth Knapp; Secretary, Alden Johnson; Treasurer Sister Anna B. Clark. A touching vote of appreciation was tendered Sister Tina Salter, who has been the president of the Religio work and is about to move to Santa Ana.

Two young men have been added to the ranks at Long Beach by baptism, also a valuable addition in the arrival of Brother C. C. Smith and wife of the Oakland Branch.

Bishop's agent Fred Adam and writer visited the San Bernardino Branch Saturday and Sunday a week ago, attending their Sunday school picnic in Devils Canyon, and occupying in the church morning and evening to good congregations, and at mission services at Redlands in the afternoon. Brother George Wixom is certainly making good as branch president, and the branch officers are showing a good working organization. Brother T. W. Williams was there and occupied the Sunday previous, a large number of nonmembers were out to hear him, and one very intelligent gentleman was sufficiently impressed that he is now investigating the church work.

The Sant Ana Saints are diligently working on their new church which is rapidly being erected. Brother Paulson was there about two weeks assisting in its construction. The sisters are rendering substantial aid. Their latest move was to secure the contract to do the cooking for the cafeteria at the coming reunion. Under the name of "The Economic Catering Club" they have been serving several banquets with success. While the work at reunion will be done at the expense of their attendance at the meetings and foregoing the recreational pleasures, they feel the one hundred and seventy five dollars it will add to their building fund will be sufficient reward. We would suggest that the Santa Ana brethren fall in line to do the heavy work of the kitchen so that all may have part of the enjoyments as well as the financial benefits.

The annual meeting of the district committee and stockholders meeting of the corporation for handling Convention

Park was held June 9. All arrangements were completed for reunion Henry F. Backer, W. E. Badham, William Schade, Fred Adam, Nathaniel Carmichael, R. T. Cooper and George H. Wixom were elected as the board for the ensuing year, with Fred Adam president and the same secretary for another year.

Probably the most interesting news of the district is the work started by Brother V. M. Goodrich among the Armenian and Russian settlements of the city of Los Angeles. Some time ago Brother J. W. Inman's sister-in-law told her father, who had been stricken with paralysis (one whole side was paralyzed) that our elders had power like those of olden times, with the result that Brother Goodrich was sent for.

He administered and the man was healed. The man's name was John Muschagan, and he is one of the preachers of the Armenian church.

Brother Goodrich preached in their church and residence. Last night another preaching service was held in the church. About one hundred people were in attendance, including a few of our members, Armenians and Russians. The preaching was done through two interpreters. Brother Goodrich did the preaching, using the Old and New Testaments, clearly setting out the coming of the restored gospel, quoting Doctrine and Covenants as the Word of the Lord, ushering in the fulfillment of the prophecies in an invincible manner. Brother Goodrich read or spoke in English for the Americans present, then Mr. Ferreahean translated it into Armenian for the Armenians present, and Mr. A. Melet, the school-teacher, translated from the Armenian into Russian for the Russians. It was inspiring to see the angels message going out in such a manner, and one involuntarily wished the gift of language might be enjoyed to speak in their own tongues. These people are Bible students, and their questions clearly show they are familiar with the Bible, as well as a good degree of education and intelligence.

Mr. Ferreahean proved to be a very valuable translator, as he manifested a surprising familiarity with Book of Mormon history, and could answer many questions with readiness and more forcibly than to have depended on getting everything from Brother Goodrich. Both interpreters were atheists, but were perfect gentlemen, and their deportment indicated a faithful translation and true presentation of the word to their people.

At the close we sang, "'Tis a glorious thing to be in the light," and they responded with two songs, one of which was about the millennium and Zion. The leader of the Russians then made a date for a preaching service in their church for Friday night of next week.

What it may lead to no one can tell. May God's grace help that all that can be done may be done. R. T. COOPER.

LOS ANGELES, CALIFORNIA, 1700 Trinity St., June 12, 1914.

## News from Branches

### Omaha, Nebraska

"As we go through life, let us live by the way in the truest sense of the term."

Bishop E. L. Kelley gave us good instruction Sunday, May 31, and spoke in Council Bluffs in the evening.

Others occupying the pulpit of late have been Elders J. M. Stubbart, M. A. Peterson, A. E. Stoft and James Huff.

The sessions of the Northeastern Nebraska District conventions and conference were quite interesting and spiritual, considering the small attendance. How many miss the joy and peace of service and sacrifice in the Lord's work? Sister Blanche I. Andrews did her usual efficient work in the auxiliary line. Columbus was represented by Sister Elizabeth

Watkins, whose family with a few others have upheld the work in that city for a long time under trying circumstances. Sister Alice Watkins was district Sunday school secretary for a number of years. Missionaries present were Elders W. E. Shakespeare, Paul N. Craig and Alvin Knisley. Elders Knisley and Shakespeare held street meetings after the conference with good audiences, and trust many became interested.

Sister Amy E. Parr, of Nebraska City, worshiped with us Sunday morning, June 14, en route to Europe. May many blessings attend her, and much good be accomplished in the Master's cause. Sisters Nellie Grover and Pearl Lytle, of Blair, were also with us that glorious June Lord's Day, after so many showers to freshen the air.

"Let me find in thy employ,  
Peace that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude."

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

### Independence, Missouri

Now that the gospel work is carried on in the various missions in this vicinity, attracting the attention of many of the Saints who desire to help along their newly begun efforts, the numbers at the Stone Church are somewhat depleted, especially at the evening services.

Decoration Day the Saints of Enoch Hill who had prepared for a picnic gave excellent services in that direction, and many availed themselves of the opportunity to visit that beautiful spot, just south of this city, and enjoyed a fine dinner, and a well-arranged program. Brother G. E. Harrington delivered the oration, and Bishop Bullard was master of ceremonies. Sister Charles Fry did good service at the Aid Society's table, and refreshments were supplied in abundance.

The Decoration Day recreations, which were varied in character, did not tend to deter the Saints in their early hour worship on the following day. So on Sunday morning there were seventy-five out to the prayer meeting, and a goodly number at the morning church services.

On Sunday, the 7th, about four hundred were present in the lower room at sacrament service, over which President F. M. Smith presided, Brother Joseph being present in the audience; he bore in a touching manner no uncertain testimony to this glorious work.

A disastrous hailstorm occurred here Thursday, the 11th. Churches and schoolhouses were damaged. Our Stone Church was struck by lightning. Nearly every window on the north side of streets was broken. Short Street, where Brother Joseph lives, and a few others were not harmed. The stores and offices in town present a sorry sight. The hailstones were extraordinary in size.

That we live in the day of God's judgments the Saints verily believe; and where to go to escape we know not except to him in humble, devoted living. One long hoped for blessing amid the wreckage cheers our well-nigh despairing souls; and that is all nature is revived, and the fields and gardens after the downpour are refreshed and are sure to take a new start.

ABBIE A. HORTON.

Contentment often serves as a brake on the wheels of progress.—*Backbone.*

Age and want sit smiling at the gate.—Pope.

## Graceland College

### Supplemental Report

Owing to an error in copying, the following names were omitted from the list of college offerings and endowments published in the HERALD for April 1, 1914. They were all properly entered on the books, and are included in the summary in the report to General Conference.

Respectfully submitted,

S. A. BURGESS.

LAMONI, IOWA, June 6, 1914.

NAME	END.	OFF.
John W. Kennedy .....	\$	\$
Mrs. Ellen Williams .....		1.00
Rhoda Hunter .....		2.60
Mrs. T. J. Pritchett .....		.50
Mrs. G. R. Ennison .....		.50
Iris Williams .....		2.00
Mrs. Holmes .....		1.50
G. W. Mauzey .....		2.61
W. B. Turnbow .....		1.00
M. W. Hartshorn .....	5.00	
J. H. Van Eaton .....	15.00	
Mr. Martin Dansdon .....	5.00	
Lamoni Stake Bishopric .....		42.82
Louis Martin .....		1.00
Cleveland Branch .....		2.00
Mrs. Van Druser .....		1.00
Sarah A. Vaughan .....	5.00	
A. J. McMillan .....	1.00	
Mrs. Margaret McKenzie .....	1.00	
Mrs. P. L. Glassfore .....	5.00	
J. A. Becker .....	5.00	
Mrs. M. J. Head .....	.50	
A. W. Head .....	.50	
Far West district Sunday school association.....		8.91
Cash .....		7.00
R. Miller .....	5.00	
R. L. Bigger .....	5.00	
W. A. Brothers .....	10.00	
G. H. A. Gates .....	5.00	
John E. Rogerson and Wife .....	10.00	
J. C. Frederick .....	5.00	
H. E. Hamann .....	5.00	
Roy D. Foster .....	5.00	
L. F. Ferguson .....	5.00	
Saint Joseph Religio .....	5.00	
Furniture for Patroness Hall, Patroness Secretary .....		120.91

## Miscellaneous Department

### Conference Minutes

KENTUCKY AND TENNESSEE.—Convened with Farmington Branch, June 6 and 7, J. R. McClain presiding. Branches reporting: Farmington, High Hill, Foundry Hill, Liberty Hill. Following was adopted: Whereas a resolution appears on the minutes of the conference of October, 1912, disapproving the ordination of anyone to any office that uses tobacco or strong drink in any form; be it further resolved, That we disapprove of the election or selection of any officers to preside over any branch in Kentucky and Tennessee District that use either tobacco or strong drink. Preaching by J. R. McClain, C. A. Nolan and J. A. Roberts. Adjourned to meet at Farmington, at call of district president. S. E. Dickson, secretary.

POTTAWATTAMIE.—Met with Boomer Branch, June 6 and 7, J. A. Hansen presiding. Reports read from all branches, giving a total enrollment of 937, net gain of 23, including 15 baptisms. Secretary's bill of expenses was ordered paid by district treasurer, who reported: Total receipts, \$12.15; expenditures, \$3.25. Bishop's agent reported: Total receipts, \$1,407.15; expenditures: Bishop E. L. Kelley \$225, missionaries' families \$240, missionaries \$141.10, aid \$55. Report of committee on Council Bluffs communication approved and transmitted to missionary in charge. There was a large attendance at the conference, and the Saints had the pleasure of listening to Bishop E. L. Kelley, Saturday even-

ing, Sunday morning and afternoon. Adjourned to meet at Hazel Dell, last Saturday in September. J. Charles Jensen, secretary.

**FREMONT.**—Convened at Saints' Church, Tabor, Iowa, June 6, T. A. Hougas and N. L. Mortimore presiding. Branch reports: Thurman 200, Shenandoah 113, Glenwood 61, Bartlett 44, Henderson 78, Tabor 65, Hamburg 61. Election: T. A. Hougas, president; N. L. Mortimore, assistant; C. W. Forney, secretary and treasurer, and sustained as bishop's agent; Almon Hougas, member library board. Secretary was instructed to invite the branches to contribute to the district tent fund. Preaching by Edward Rannie, T. A. Hougas, H. N. Pierce. Adjourned to meet with Henderson Branch at call of presidency. C. W. Forney, secretary.

### Convention Minutes

Northeastern Illinois Sunday school convened at Mission Branch, near Stavanger, Illinois, June 5, 1914, Executive officers were empowered to appoint a committee to provide for Sunday school work at reunion. C. B. Hartshorn, J. F. Keir and F. F. Wipper were appointed. Adjourned to meet Friday preceding next district conference at 2.30 p. m. LaJune Howard, secretary.

Alberta Sunday school will convene with Michigan Branch, near Macklin, Saskatchewan, July 3 at 2 p. m. Mrs. Herbert Burton, secretary, Ribstone, Alberta.

### Pastoral

*To the Saints of Toronto District; Greeting:* Having been appointed assistant minister in charge of the above-named district, we invite the hearty cooperation of all the Saints, in the great work committed to our trust. We especially ask all those holding priesthood authority, to assist us in prosecuting the work in the district, inviting all to go to work, and thrust in their sickles and reap, for there is work for all.

We trust that everything foreign to the gospel may be laid aside, and our labors be mutual that the great work of God may be prosecuted with vigor, and that souls perishing for the want of the "bread of life" may be brought into the kingdom of our God. We have a small missionary force this year, but we will try and reach out as far as possible.

G. C. Tomlinson, by direction of J. F. Curtis, minister in charge, will labor on Manitoulin Island and near-by points until cold weather. Henry Ribble will labor in the vicinity of New Liskeard, covering what territory he can. Grant Saint John will labor in the eastern part of the district, in conjunction with Brother Pement, when the last named labors in Toronto District. The writer will look after the interest of the work in the western part of the district, Hamilton being the objective point.

We would be glad to hear from those desiring missionary work in their respective vicinities, and especially in new places. Let us all put on the whole armor of God and fight manfully against the forces of the enemy of all righteousness, with no other purpose than to bring about a better condition, and thus promote the great work of the Master. Let us hold up the hands of those in charge of the various departments of the work, and thus give God our best and truest labor and love.

My home address is South Boardman, Michigan, Box 45, Mission address, 66 Barnesdale Avenue, South Hamilton, Ontario. With love and best wishes for all, I remain,

Your humble servant,

W. D. ELLIS.

### Quorum Notices

#### EASTERN MICHIGAN PRIESTS

Ninth Quorum of Priests will meet June 27 and 28 at Port Huron, Michigan. All members are requested to be present. Priests of the district not members of the quorum are invited to meet with us, or write for membership blank. Ray D. Bennett, secretary and treasurer, 78 East Milwaukee Avenue, Detroit, Michigan.

### Conference Notices

Florida will meet at Fairview Church, near Pensacola, Florida, July 11. Sunday school will meet on Friday before. J. A. Gunsolley is expected to attend the convention, and it is hoped that we will have a good representation, as

well as at the conference. Mail branch and other reports to the undersigned at Brewton, Alabama. E. N. McCall, secretary.

Central Texas will convene July 30, at 10 a. m., with the Central Branch, near Hearne, Texas. Branches should have correct report of all changes made in past six months. According to resolution of district Sunday school, the association will meet at same place, on night of July 29. The district has provided for a reunion this year to commence Saturday night, July 25, continuing all the week of conference, closing Sunday night. All missionaries are invited to meet with us. J. M. Nunley, president.

British Isles will meet in Gloucester, August 1, 2, and 3. Business will commence at 6 p. m. in the Saints' meeting room, August 1. Sunday services will be held in a suitable public hall, 10.30 a. m. and 6.30 p. m., preaching, and 2.30 p. m., fellowship. On behalf of Bishop R. May we urgently request the collectors in all branches to see to our One Thousand Shillings Fund so that our conference may be a success financially. Visitors will please write E. J. Trapp, 142 Calton Road, as early as possible before conference meets. Officers please comply with by-laws 7 and send reports by July 20. W. R. Armstrong, secretary, 47 East Grove, C. upon M., Manchester.

### Convention Notices

Florida Sunday school will meet with Fairview Sunday school, near Pensacola, Florida, July 10, 10.30 a. m. Prayer meeting, followed by speeches by missionaries and Sunday school workers; 1.30 p. m., business. The remainder of the afternoon will be given to President J. A. Gunsolley, of Lamoni, Iowa, who has written that he will attend. Let every school in the district be well represented, that all may profit by so rare a treat. District program at night. Let all those who can come prepared to take part on the program. Send reports to James Cooper, Pensacola, Florida, Route 1. District officers send or bring reports. Collection of last Sunday before convention should be sent to district treasurer, Helen Jernigan, Dixonville, Alabama. Those of the missionaries who will attend conference please come in time to help us. Brethren Slover and Hale W. Smith prepare to talk on Sunday school work as you see its needs in this district. Those who wish to be met write James Chestnut, Pensacola, Florida, Route 1. Our district secretary, Sister Gladys Barnes, has changed her name to Mrs. Gladys Wolf. Mrs. Bessie Clark, superintendent, Milton, Florida, Box 33, Star Route.

Saskatchewan Religio will convene with Iowa Branch, Nutana, Saskatchewan, July 9. Prayer service at 9 a. m. Joseph Bates, secretary, E. L. Bowerman, president.

### Two-Day Meetings

The following two-day meetings have been arranged for Far West District, in charge of the brethren named: First Saint Joseph, July 13 and 14, A. McCord and C. P. Faul. Second Saint Joseph, July 18 and 19, W. P. Pickering and Henry Taddicken. Third Saint Joseph, August 8 and 9, A. W. Head and T. H. Hinderks. Wyatt Park Mission, Saint Joseph, August 1 and 2, John Piepergerdes and Charles Householder. Stewartsville, July 11 and 12, Charles Fry and Elias Hinderks. German Stewartsville, September 26 and 27, B. R. Constance and Thomas Fiddick. Dekalb, September 19 and 20, Colman Snider and Stonewall Hines. Pleasant Grove, September 12 and 13, John L. Bear. Delano, September 19 and 20, S. H. Simmons and H. E. Johnson. Edgerton Junction, June 27 and 28, C. Archibald and D. C. Wilke. Oakdale, September 26 and 27, Charles Morton and A. R. Daniels. Kingston, August 8 and 9, T. T. Hinderks and D. H. Smith. Alma, September 26 and 27, B. J. Dice and D. E. Powell. Far West, September 19 and 20, N. V. Sheldon and J. McCord. Cameron, July 11 and 12, John Ford and Fred Ehlers.

### Reunion Notices

Northeastern Illinois will convene at Plano, August 21 to 30. Tents: Wall, 10 by 12, \$2.25; 12 by 14, \$2.50; cottage, 10 by 15, \$2.75; 12 by 19, \$3.25; high side wall, 12 by 14, \$3; springs 25 cents. Meal tickets, 15 cents per meal, single meals 20 cents. Straw for ticks 10 cents. We expect J. W. Wight, J. F. Curtis and the local missionary force. Orders for tents must reach Jasper O. Dutton, Evansville, Wisconsin, not

later than August 12. We want this to be the best reunion that we have yet held, not only from the standpoint of attendance, but because of the spiritual strength that we shall gather. Plan early to attend and come with a prayer in each heart. Jasper O. Dutton, president.

Independence Stake reunion August 13 and 23, at Pertle Springs, near Warrensburg, Missouri, well known as a pleasure and health resort. Plenty of shade, two lakes, conveniences for comfort. Round trip from Kansas City will likely cost \$2.50. As speakers we already have S. A. Burgess, J. A. Tanner, J. W. Gunsolley, B. J. Scott, George Harrington, R. Bullard, Mrs. Etzenhouser, Mrs. Anderson and J. W. Rushton. Good staff of auxiliary workers with an interesting program; series of lectures on temperance, art, music, literature, science, philosophy, sociology. A portion of the time will be set apart for recreation, including bathing, boating and fishing.

### Notice of Release

*To Whom It May Concern:* Elder H. E. C. Muir, of Valley Center, Michigan, has been released from his appointment to the Chatham, Ontario, District, by his own request.

J. F. CURTIS, *Minister in General Charge.*

PORT HURON, MICHIGAN, June 19, 1914.

### Died

CHAMBERLAIN.—James Chamberlain was born June 9, 1875, at Cheboygan, Michigan; died May 18, 1914. He came to Cadillac in 1883, with his parents. On June 20, 1900, he married Helen Warden. He was baptized in 1898, by J. R. Beckley. He leaves wife, son, daughter, five brothers, one sister. Services May 20, at the home of his father-in-law, John Warden, interment in Cadillac Cemetery. Sermon by W. D. Ellis, assisted by Thomas Hartnell.

MCGUIRE.—At Independence, Missouri, May 24, 1914, John Alvin McGuire, aged 74 years, 8 months. He was born at Allentown, New Jersey, September 25, 1839; married Emma-

line Ivins Bills, December 16, 1875, at Bordentown, New Jersey. To them were born two daughters, Nita, now Mrs. Paul C. Thompson, with whom he resided, and Emma W., who died in infancy. Sister McGuire died June 11, 1882. He was baptized April 28, 1878, by J. A. Stewart. Ordained a deacon September 7, 1878. He came to Independence twenty-seven years ago, engaging in business. Daughter, brother, two sisters, four grandchildren mourn. His integrity and uncompromising honesty commended him to all. Funeral from the church, sermon by W. H. Garrett, assisted by G. E. Harrington. Interment in Mound Grove Cemetery.

POMEROY.—David R. Pomeroy was born at Castleton, Canada, May 7, 1840; died at Plano, Illinois, June 11, 1914. He married Miss L. V. McDonald, July 3, 1866. He was baptized about 1864, in Minnesota, by E. C. Briggs. He came to Plano in 1865, where he has resided ever since. Services at Saints' church at Plano, L. O. Wildermuth in charge, address by Charles H. Burr.

WICKS.—At Independence, Missouri, May 24, 1914, Christiana, wife of Elder B. F. Wicks deceased, after a brief illness of pneumonia. She was born in Chautauqua County, New York, 84 years ago; married Brother Wicks December 25, 1852. They moved to Illinois, later to Iowa, where they bought government land and lived on the same until 1906, when they came to Independence, to live with their daughter, Mrs. W. J. McKim. Brother Wicks died June 4, 1912. Two daughters were born to them, Annie, deceased in young womanhood, and Carrie, now Mrs. W. J. McKim. They accepted the gospel in Iowa, and were devoted to its interests. Funeral from the home by W. H. Garrett, assisted by G. E. Harrington. Interment in Mound Grove Cemetery.

BLACK.—Alexander Black, son of Malinda J. Black by her first husband, and stepson of John D. McIntosh, of honored memory, formerly residents of Gallands Grove, Shelby County, Iowa, was born September 29, 1847, in Pottawattamie, Iowa; died in Independence, Missouri, June 5, 1914, immediate cause being pneumonia and peritonitis. He moved with mother and stepfather to Gallands Grove when a boy. Was charter member of Gallands Grove Branch

## A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

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of Rorganized Church of Jesus Christ of Latter Day Saints. He married Martha J. Roundy in August, 1872. To them were born seven sons and seven daughters, three of whom died in infancy. The eldest daughter died recently. He was left a widower March 14, 1901. He leaves mother, 2 brothers, 1 sister, 10 children, a host of friends. His life was a blessing to the community in which he lived and an example worthy of following. A larger and kinder-hearted man it would be difficult to find. His heart, his hand, and his house were always open to those who stood in need, and especially those of the household of faith, as every servant of God will

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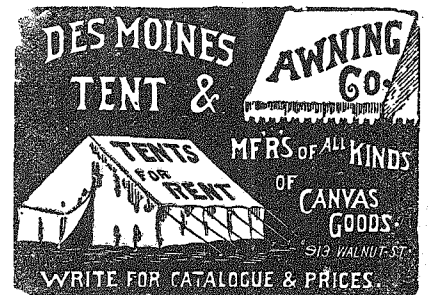


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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, JULY 1, 1914

NUMBER 26

## Editorial

### IS THERE TO BE A NEW STANDARD OF MORALS?

IF SO WHAT WILL IT BE?

For centuries past a double standard of morals has existed in society. Woman has had one standard; man has had another, and a much lower standard.

It is argued that this condition has come down from primitive times when woman was in subjection to man. According to this theory men as the dominant class made both standards. With characteristic selfishness and with the predilection of humanity to be more rigorous and exacting in judgment of others than in judgment of self, man forced upon woman a very exacting standard and retained one for himself that allowed him many privileges, and being the ruling factor in the family and in politics alike he could force obedience to his will by attaching heavy penalties. This double standard is to be seen not only in legislative enactment but also in the unwritten law, which is no less binding and exacting.

This condition still prevails to an extent. Men may indulge unnoticed in conduct that would forever disgrace a woman in public opinion. A young man may smoke, drink, swear, and visit houses of ill fame, and to a large degree escape the penalties that society would impose upon a young woman for similar conduct. Men constantly do things, and justify themselves in the doing, that they would not tolerate for a moment if attempted by their wives, sisters, or sweethearts.

But now comes a change that is rather alarming in its possibilities. To use a popular expression, "Woman is being emancipated." For the first time in history she is approaching a position of equality with man so far as privileges are concerned. Education has come to her with its enlightening and emancipating influences; industrial fields are open for her to occupy, relieving her from dependence on domestic occupations; and finally equal suffrage has been secured in many localities and is impending in others.

All of this brings with it new freedom, and with

it comes too often a lowering of the old moral standard. Perhaps this is inevitable. But the startling question is, Will this lowering continue, or is it but temporary and incident to a period of readjustment?

Such an adjustment must take place sometime. Any standard that is forced by a ruling class upon others is essentially arbitrary and artificial and can not permanently endure. It has its origin in selfishness and class legislation and can only be maintained by oppression. Paradoxically some still argue that to keep women pure we must keep her in bondage.

But Jesus said, "Ye shall know the truth, and the truth shall make you free." The only standard that can be considered permanent and enduring and enlightened is that standard that is deep-rooted in one's own conscience. Neither men nor women will permanently honor a standard that is forced upon them by a selfish, dominant class that at the same time is living below that standard themselves.

We may assume that under her new freedom woman has discovered the injustice of the double standard, and its artificial and arbitrary nature. Her present moral retrogression is her protest against such a system. And undoubtedly there is a moral retrogression in many places.

Many prominent society women now smoke and drink and gamble. Thousands of girls of the larger cities "sow their wild oats" in the same sense that wild oats are sown by young men,—they are "wise" and think they know how to escape the consequences, but as with the young men in question, the graver consequences of personal demoralization can not be escaped, even though public exposure and ostracism are avoided.

Cardinal O'Connel of Boston declared in a recent sermon:<sup>1</sup>

We need be neither prude nor Puritan to see and to realize that something is passing in the heart and the mind of the women to-day which is leaving them hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home nor family, nor normal womanly nature left.

<sup>1</sup>*Literary Digest*, January 31, 1914.

<sup>2</sup>*Ibid.*

In a speech in Carnegie Hall, Chicago, some months ago, Rabbi Wise said:\*

There is much about the manner and the matter of womanhood to-day that suggests a lowered attitude toward life.

The report of the Vice Commission of Chicago, 1911, says:

Many groups of girls go to summer parks without their parents or other friends; they start together, but are separated, and in many cases accept invitations from perfect strangers, "to go in and see the show." The possibilities offered to men for becoming acquainted with young girls in this way and taking advantage of them are endless.

Some young girls go regularly to these parks. They come with the price of admission and carfare, and as they have no money for amusements, seek a good time at some one's expense. A girl may "have a date with some man," or she will "pick one up." The man knows what is expected of him, she knows what is expected of her, and if she fails to fulfill her part of the bargain, he feels justified in using force. The girls often seem to have no idea of chastity, and as a matter of business make the first advances. They belong to a class of people who seem nonmoral rather than immoral. And yet these great amusement parks which offer the only recreation many can procure are a necessary part of city life, and they are here to stay. All that is immoral should, therefore, be strictly eliminated from them.—The Social Evil in Chicago, page 267.

Vice commissions of other cities make similar reports. An investigator for the "Moral Survey Committee," of Syracuse, New York, reports one pretty, nineteen-year-old waitress in a restaurant who readily "made a date" with him at a notorious resort. When he turned on her and asked why she went out with men when she had regular employment, she made the significant reply: "What's the difference? It's in the air." (The Social Evil in Syracuse, p. 57.)

It seems certain that a single standard is coming. Conditions that supported the old double standard are passing out of existence. Woman can not be restored to her former state; nor would that be desirable, for as we have said a standard that rests on a forced and arbitrary basis can not in the nature of the case endure. The issue may as well be fought out now as one hundred or five hundred years from now.

The startling questions that confront humanity are: Will woman lift man to her level? Or will man drag woman down to his level? Or will the two meet on a plane somewhere between the two standards as we now have them?

The integrity of the race is at stake. Man assumes that he is the stronger of the two. If that is really so and he succeeds in dragging woman down to his standard the future indeed will be dark. With the evil heritage of drunkenness and sexual debauchery now handed down on the paternal side, doubled by the addition of an equal heritage of intemperance and prostitution from the maternal side, the very existence as well as the moral and physical stamina of humanity is threatened.

Men may continue to will or wish woman to be high and holy in life; but he has no longer the power arbitrarily to enforce such will upon her unless at the same time he will himself come under the rod. If he refuses to come to a higher standard himself his actual life will drag woman down despite any abstract wish or will that he may entertain concerning woman in general.

The only hope for men and women is for a high moral standard based on a knowledge of the truth and exercised under the dominion of perfect Christian liberty. They must have a standard that is deep-rooted in their own personal convictions and not one that is imposed upon them by any ruling class. Such an enlightened standard is possible under gospel administration. Jesus sets men and women free and at the same time gives them that moral standard which will preserve and ennoble the race as well as the individual. The standard is the same for men and women.

In all probability we shall see the two classes, the good and the bad, draw farther and farther apart. There are many noble women who are pure and have been pure not because of deference to public opinion or any edict of any ruling class but because of righteous convictions of their own. But there are thousands of others who are at heart immoral and will go down, ever down, dragging many with them to ruin.

There are thousands of men who in their hearts have felt that the lower standard was beneath them, that they should subscribe to something higher. They have not always had the will to live up to their convictions; but the convictions are there. An aroused public sentiment and a growing sense of the seriousness of the situation may cause many to rally to the higher standard.

But there are other multitudes who are brutal, beastly, and recognize nothing more compelling than the behests of passion. These will continue to drag woman downward. Of such the apostle wrote, "Wicked men and seducers shall wax worse and worse."

This is indeed the hastening time in more than one sense. Great social changes are going on with remarkable rapidity, often not even sensed by the masses of men and women. It remains for the Saints to strengthen their moral sinews, keep themselves unspotted from the vices of the world, and ever observe that high and holy single standard of personal righteousness and purity that is binding upon men and women in Christ Jesus.

ELBERT A. SMITH.

It is all right to give another a piece of the peace of your mind.—*Christian Herald*.

### CURRENT EVENTS

**CHURCH UNION.**—Discussions on the part of prominent men in each denomination and certain common interests, such as pension funds for ministers and the cooperation of divinity schools, point to a union of New England Unitarianism and Congregationalism.

**WIRELESS TELEGRAPHY.**—Captain A. N. Hoyland of the Norwegian navy promises secrecy in wireless telegraphy. He claims to have devised a machine for transmitting printed messages in the manner of typewriting. The sending devices may be changed to include seven hundred and twenty different code arrangements.

**TO CONSERVE POWER.**—A bill to conserve water power still remaining under Federal control has been reported by the House Committee on Public Lands. This bill provides that leases be made for no longer than fifty years, leaving with the Government the regulation of services and prices. Leases may be made to States, counties or municipalities as well as to private concerns.

**IMPORTANT COURT DECISIONS.**—In a decision handed down last week, the Supreme Court of the United States upheld the right of the Interstate Commerce Commission to establish a zone system for rates, and the long and short haul clause of the Interstate Commerce Law. The Supreme Court also holds that interstate pipe lines are common carriers, and as such must transport oil for all patrons under rules established by the Interstate Commerce Commission. This last decision in effect is corrective of the practices of the Standard Oil Company, which practically controls the pipe lines of the country.

**HOME RULE AND SUFFRAGE.**—An amending bill embodying the Government's offer of temporary exclusion for Ulster counties so voting was on June 23 introduced in the House of Commons. The bold, determined landing of additional guns and ammunition on the Connemara Coast has been protested by Unionists and Tories to the amusement of the Liberals. Despite the continued landing of arms, comparative quiet reigns in the matter of Irish home rule. Breaking from his former position in which he persistently declined to deal with the suffragettes, Premier Asquith, under pressure from the suffragettes, has given audience to representatives of English working women.

**A BOUNTIFUL HARVEST.**—The Department of Agriculture announces that thirty-five States of the United States will produce crops this year greater than the average for the past ten years. The farmers of the country will harvest nine hundred million bushels of wheat, an increase of one hundred and thirty-seven million over the crop of last year. Other-

grains promise like increase. Missouri, Kansas, Oklahoma and Nebraska alone will realize \$225,000,000 to \$300,000,000 from the year's harvest. One half the world's total average production of wheat and two thirds of the world's supply of cotton, together with other bountiful crops, are expected to relieve the country from the slight business depression of recent months, especially if the present congress passes anti-trust legislation contemplated, thus placing business centers at rest in the matter of legislative agitation and uncertainty.

**MEXICAN WAR.**—Following a four-day struggle, described as "the most hotly contested battle of the present revolution," the Constitutionalists under General Villa on June 23 captured Zacatecas from fourteen thousand Federal soldiers, behind carefully planned fortifications, and who suffered "the most crushing defeat of the revolution." The Constitutionalists took five thousand prisoners, twelve cannon, nine military trains, six thousand rifles and three car loads of cannon and rifle ammunition. The surviving Federalists retreated southward, from whence skirmishes are reported. The taking of Zacatecas places more than half the territory of the republic in the hands of the Constitutionalists. The present Constitutionalist plan is to move the three divisions of the army on toward Mexico City, the eastern under Gonzales to attack San Luis Potosi, the western under Obregon to strike at Guadlajara, the central under Villa to move against Aguascalientes.

**MEXICO AND UNITED STATES.**—The United States and Mexican delegates and the mediators have signed a protocol under which the United States and the mediating powers are to recognize the new provisional government, and diplomatic relations are to be resumed between United States and Mexico. The only outstanding provision of the protocol is that the international problem between United States and Mexico is to be declared adjusted on the establishment of the provisional government. The selection of a provisional president and the organization of the new government is left to an informal conference of representatives of the Constitutionalists and the Huerta delegates representing the Federalists at the mediation conference. Representatives of the Constitutionalists in Washington are of the opinion that Carranza will appoint delegates to this informal conference, which would meet at Niagara Falls. Without formal adjournment, the mediation conference awaits the outcome.

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To give a book is to enrich the receiver permanently: to put into his or her possession something which leaves a residuum of pleasure long after the particular day on which it was received has been forgotten.—Hamilton W. Mabie.

## NOTES AND COMMENTS

**TWO KINDS OF SOPHISTRY.**—Daniel Sommer in the *Apostolic Review* for June 2 remarks that by sophistry "the no hell doctrine is made plausible by its advocates through magnifying God's goodness and mercy and disparaging his justice." We hold no brief for the "no hell" people, yet may be permitted to add that the kind of never-ending hell preached by Elder Sommer is made plausible only through magnifying the justice of God and disparaging his goodness and mercy.

**NEED OF FANATICISM.**—The editor of *The Christian World and Evangelist*, New York, with others, thinks that the church and the world need a few fanatics, men like Wesley, Wycliffe, Calvin, Luther, and Paul, "that there may be a revival of religion." He quotes a certain New York minister as saying, "Would to God we had a few fanatics in the church just now!" and adds:

Perhaps if some great fanatics should arise and attack our modern lust of pleasure, our sham religious life, our smug respectability, our sin underneath our fine clothes and good manners, there might be a real revival of religion which would not only save our souls, but purge our business, our social life, our politics, our international relations of the rottenness and corruption at their heart.

**AUTOBIOGRAPHY OF EMMA BURTON.**—Sister Emma Burton has written her autobiography and the manuscript is lodged with the Church Historian, Brother Heman C. Smith. This autobiography will be published on condition that sufficient orders are received to warrant the expense of publication. The book will approximate four hundred and fifty pages, and will sell for one dollar, cloth binding. Those desiring to secure this autobiography please write to Sister Emma Burton, 620 West Fifth Street, Santa Ana, California, placing their order with her, but not inclosing any money. Money may be forwarded later on condition that the book is published and when it is ready for mailing.

**A CASE IN POINT.**—We are often impressed with the thought that success in almost any enterprise is at the behest of some easy stroke of fortune, the sudden scintillation of genius which enables a man to accomplish the result of a long service by a species of intuition and quick transposition; but we more frequently discover that true success has been the result of careful study and persistence in following the accomplishment of the desired purpose. Here is a case in point: A young man resident at Independence, Arden Legeman, son of Brother and Sister Legeman, some three or four years ago conceived the notion that he could make a study of wireless telegraphy by methods of his own. He erected a tower which answered the purpose of his study, and began his effort to secure recognition in the field of that science. He has succeeded well

enough to attract the notice of those engaged in the wireless business, and began by receiving and sending messages by and with the consent of the authorities, and putting himself in touch with the authorities of the Government. He passed an examination and was later sent to San Francisco, supposedly to be put in charge, with others, of the wireless station, or on one of the big battleships. We give this illustration of what may be done by a persistent following of a purpose to reach a successful end. No young man need despair if he is willing to put himself to the trouble of developing the phrenological bump recognized in the common talk of the scientists as that of stick-to-it-iveness. We commend the idea to those of our young readers who are willing to undertake valuable service to themselves and humanity. The service which this young man enters may expose him to the dangers incident to war, and yet he is not expected to use arms or to shed blood. His work will be to note the result of those electrical impulses which modern science throws hundreds of miles through the air. He of course will not be in command, but possibly may be of valuable assistance in avoiding disaster by his watchful carefulness and his skill developed by persistent effort.

**A REMINISCENCE.**—There lately appeared in the papers an item of news recording the collision at sea between the American liner, the *New York*, and the *Pretoria* of the Hamburg-American line, by which, except for the presence of mind and quickness of judgment of the commander of the first-named boat, there would have been a disaster like the one which occurred recently in the Saint Lawrence River when some thousand persons were drowned. The account shows that while the steamer was damaged below the water line, she was able to get to New York under her own power. The reading of this item recalled to the senior editor's mind the fact that it was on the *New York* that he and Brother R. C. Evans some eleven years ago, crossed the Atlantic to England. When the editor heard the item read it caused his heart to jump for a moment as he remembered the trip across on that same boat, which so far as he was concerned he could have called a pleasant trip but for the fact that his companion suffered from seasickness to quite an extent, marring the pleasure of the trip for both. It recalled also to mind that when going over there was on board a certain colonel from New York, with his family, and who stated that during the war with Spain this boat was in the service of the United States and one stormy night was in collision to such an extent that one side of the ship was badly raked, but by what it was done or how badly the other vessel may have been damaged they could not see, as it was a night of storm and darkness. The colonel told this story upon it being suggested that there might be danger of collision, and he told the story to illustrate that there could be such a thing. We are pleased to note that the steamer escaped without loss of life to any on board.

## Original Articles

### THE CHURCHES AND THE PRESENT AGE

Behold how good and how pleasant it is for brethren to dwell together in unity.—Psalm 133: 1.

The writer has for some time past been interested with regard to the churches and the present age. It is almost the universal experience with religious bodies that there is a decline in church membership; and a great deal of consideration is being afforded by leading men of the various organizations as to the way in which it may be possible to get the people to take more interest in their spiritual welfare. No doubt many reasons are propounded for this decline, but it is quite evident that the age is much occupied with material conditions, as we can see by the widespread workers' discontent and the many strikes resulting therefrom. If the people are to be won for Christ we must do something to arouse them to the sense of duty towards their Creator, that they may thus realize they can not live "by bread alone."

#### NEED OF COOPERATION

Cooperation is the essential law of life. But when we study the religious ways of the people for the last four or five centuries, the result shows a multiplicity of sects and denominations which have striven for superiority and to gain converts for their particular bodies. This has meant continuous rivalry, but in these days of advanced education, people are becoming to think for themselves, more particularly the proletariat class, who have certainly had a lot to do with the swelling of congregations. It is now widely understood that divisions are not at all conducive to the general well-being of the people, and all must learn to cooperate to a common end. The churches are awakening to this fact, and recognize the necessity of sinking many of the differences which have caused separation and division on religion. We who have given credence to the claim made by the Prophet Joseph Smith can certainly see the wisdom of the desire on the part of these devotional bodies to come to an understanding with a view to cater in a cooperative spirit to the religious needs of the people.

The Anglican Church is complaining greatly of this religious indifference on the part of the people, and to evidence that the matter is receiving serious consideration, the bishop of Lincoln, England, in a letter read to all the churches of the diocese, said:

No follower of Christ can view without pain the rabid differences that have split up into sections the whole body of those who profess to call themselves Christians. We see the Greek Church of the East wholly severed from the Latin Church of the West. We see the Church of Rome avoiding all contact with the reformed churches. We see our own Church of England, which is Catholic and reformed in one standard, midway between Rome and the Puritan bodies, and

aloof from both. We see even Puritan bodies severed not only from us but from each other, so that even in our quiet villages we may find old Methodists vieing with Baptists and Congregationalists and all this the more or less uniting in rivalry with the church.

No wonder that reason as well as sense of charity are leading men to recoil from such absurdities and consider what steps can be taken towards reunion. The Anglican bishops, assembled at Lambeth, have readily discussed the problem of reunion and laid down four first principles which the Church of England could not surrender but all consider to be an essential basis of reunion, viz: 1. The Bible as the revealed word of God. 2. The Nicene creed as the summary of the faith. 3. Baptism and holy communion. 4. The historic episcopate.

For myself, I would abide by these fundamentals. No reunion would be worth the name which rested upon ambiguous wording or emotional sentiments and neglected the facts of differing principles, differing ideas of worship, differing types of character and conduct.

After saying that he is far from thinking that a reunion is near, the bishop says:

Towards healing the divisions, churchmen can take pains to show courtesy and kindness towards people who differ from them. Cooperate in all matters pertaining to the social and moral welfare of the people and abandon "party" labels. . . . I imagine that if we could get our knees together . . . we should forget our differences in our sense of the divine presence. Such thoughts, such feelings, will not make us worse, but they will make us better Christians.—*The Yorkshire (England) Post, March 3, 1914.*

#### WHERE THE CHURCHES FAIL

From the foregoing we can gather the trend of the Anglican Church, and the difficulties she is faced with. It is true her congregations are diminishing. There is not a week that goes by without one's attention is drawn to newspaper articles on the decline of the church, and suggestions thrown out as to the ways and means by which the people might come back to the church. Socials and other entertainments especially to encourage the young have been tried. These, however, bear too worldly a character and are not a success so far as the spiritual welfare of the people is concerned. We must get people to realize that their duty towards God is a matter of serious, conscientious devotion, and that it can not be effected in the way of administering for worldly pleasures. As Lord Bacon says in his essay on Unity in Religion:

Religion being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity. . . . The true God hath this attribute, that he is a jealous God, and therefore his worship will endure no mixture nor partner.

#### DIVERSE SYSTEMS

Again, considering the religions generally, we come across such a vast number of different creeds and forms of worship, each claiming to be of divine origin, that a reasonable and thinking mind might turn away in disgust. It is astonishing to note the

divers systems which lay claim to be the true form of Christianity. Two opposing forms can not be right, but it is possible for one of them to be nearer the goal of truth than the other.

The Roman Catholic Church, as we know her, claims apostolic succession. This succession can only be substantial when it can be authenticated that regular and uninterrupted transmission of ministerial authority has been enjoyed by a succession of the ministry from the apostles down to the present. The claim of Roman Catholics does not receive the approbation of the Anglican body, nor does the Church of Rome receive the indorsement of the Anglican Church. The time has certainly arrived when if the churches are to hold their own and get the people to take more interest in their religious affairs, good and clear statements about religion must be made. In November, 1911, the Reverend H. Mayne Young, in a sermon delivered in Westminster Abbey, among other things dealing with the present age, said:

The day is not far distant when, unless the Church of England restates and remodels her creeds so as to meet the requirements of the age, she will be left stranded on the shores of time, while the tide of this modern life will leave her further and further behind, a sad warning of an iron-bound system of worn-out dogmas and lifeless traditions.

Here, then, in 1911 and 1914 we see statements made by those in clerical office in effect that the churches are recognizing their serious position and the religious indifference of the people, and learning that the forms and creeds which constituted the foundation of the various denominations do not appeal to the people of these times.

In the *Catholic Times* of March 20, of this year, in an article entitled "Doctor Gore and the Anglican position," dealing with the drift of the church, are found several statements which are certainly very striking, such as:

#### CHURCH FEDERATION

Anglicans admit the existence of a Roman drift. There is also another drift which affects the Anglican Church, and the tendency is very plain—the drift towards indifference and unbelief. During Sunday services in the Anglican places of worship many seats are vacant. . . .

A large number of the Anglicans who belong to the low church party look forward to the time when some sort of compromise will bind together the Church of England and the dissenting sects.

On many points of doctrine the low church Anglicans are at one with the dissenter, and now when they see the difficulties caused to the Church of England on the one hand by the falling away of members and on the other by the high church party to which they are strongly opposed, their idea is that the church should be strengthened by a better understanding with the dissenters. Only in this way do they hope that Anglicans and dissenters will be able to continue their work and to resist the unbelief which is threatening on all sides.

Doctor Gore of Oxford, in a speech regarding the Korean Mission, spoke of the evidence of a wish on the part of Protestant religious societies to federate. . . . There is a

widespread welcome given to the idea of a Protestant alliance.

From the above, it is quite evident that serious consideration is being given to bring about a union in sentiment and unity in practice on those points which have so long served to keep apart Christians; and until these differences are removed there can be no hope of godly union and concord.

#### THE GOSPEL STANDARD

We find that at last the churches are beginning to recognize what Joseph Smith so earnestly gave forth in his commission and Latter Day Saints still declare, that any sort of creed-form or ceremony will not do. There must be a standard whereby the work of Christian education can be carried on, and above all, the showing an example of a higher level of endeavor after holiness of life.

The gospel of Christ has been restored to the earth in its entirety, and while the churches may try to come to a standard by which it might be possible to carry on their work in a cooperative manner, it would be well for us to put forward our best efforts in furthering the cause we represent, and to show that unity in principle can be attained when the pure and undefiled religion of Christ is preached and put into practice.

Religious competition must pass away, because the divisions are threatening incalculable loss to spiritual life. Humanity is one, and there must be a single aim for all men, a work to be achieved by all. Religion should consist in the vital and intrinsic union of all members and professors of the common faith. It is impossible to think of it existing for the individual alone. Associated effort and combination for the attainment of a given purpose is a glorious truth. The promises of religion are not confined to the next world, but are to be enjoyed in this. That faith which is enjoined upon us is a living faith, and "faith without works is dead."

The advent of Christianity was announced as: Glory to God in the highest, and on earth peace, good will towards man.

JAMES BUNT.

PLYMOUTH, ENGLAND.

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#### DEBATING

There are several phases that should be considered in canvassing the question of debating, especially when it relates to the work of the church. Each debate must be governed, very largely, by the conditions with which it is surrounded.

In my opinion to hold a debate successfully it will be necessary, first, to arouse interest in the community touching the subject under discussion, especially if it be a matter of religion. This necessarily would arouse antagonism, which would manifest itself in a disposition to question the position occupied by the aggressive party.

When these conditions have obtained, and a demand for a debate has been created, a debate would be a proper thing, if conducted in the right spirit and with the object and intention of gaining light and information, and would be productive of good. If the proper spirit is not maintained, it would not matter which side is victorious, so far as argument is concerned, there would be more or less ill feeling aroused that would partake of the nature of prejudice to a large degree, which would be productive of genuine harm.

To undertake to carry on a discussion for the purpose of creating an interest, I consider an error. Whoever seeks to accomplish this will meet with more or less disappointment, and the cause in which he is engaged will suffer loss to a greater or lesser extent. With reference to the good derived by the church through the discussions held by its ministers there is nearly always a diversity of opinion. While in many cases debates have been productive of considerable good and have brought the work to the attention of many who would not have seen it, and have broken down a great deal of prejudice, even where necessity for a debate has been strong and an attack has been made upon us. The proper spirit must be manifest upon the part of the disputant, and the debate must not be allowed to degenerate into a battle of wit, or personal abuse. These are neither educational nor becoming to ministers of the gospel, and whenever ministers, of whatever denomination, stoop to them they injure the cause they are supposed to represent.

#### THE PROPOSITIONS

In conducting a debate one of the most important things is the wording and agreeing upon propositions. The propositions should state clearly and definitely the belief of the church and the individual who affirms them. Under no circumstances should a proposition be accepted which is susceptible to more than one meaning, or that would misrepresent in any way the true position of the church represented. As I view the matter, propositions of a religious nature should be considered from the standpoint of the church and its official statement of belief and doctrine and not from the standpoint of some individual opinion. This important feature is sometimes overlooked, and the one who affirms finds himself practically defeated in the very beginning, and he is compelled to face the fact that he has been placed at a serious disadvantage. No matter how capable he may be, nor how well he may handle his arguments and evidence, he can not get away from the fact that his proposition is not representing him correctly, and that he is at a disadvantage. Should an opponent desire to be the least bit technical or

unscrupulous he can take advantage of such a condition so effectually as to make it almost impossible for the affirmative to properly defend his position, or to overcome the handicap that has been placed upon him because of an improperly worded proposition.

#### THE PRINCIPAL

This feature having been carefully guarded, and the rules agreed upon, which should be rules of honor more than anything else, the next important step is the selection of a principal. This oftentimes is a difficult question, and in our work, in which we believe faith must perform its work to a very large extent, and in which inspiration plays a very important part, we need not lay so much stress upon the special qualifications for debating as we otherwise would. But he must be an individual who is capable of expressing himself clearly and forcefully, and one who is gifted with some degree of wisdom and tact, and willing to apply himself very closely to study, and above all, one who is willing to put his trust and confidence in God and be humble; and by earnest prayer and by a careful, considerate conduct not only obtain the confidence of the people, but the favor of God, that he may receive the necessary inspiration that will carry with it conviction to the hearts of those that hear him, and enlarge his powers of perception and loose his tongue.

He should be able to control his temper, and be quick to see any point he can make or that his opponent can make, and should weigh well each point as to its merits, for the people must be taken into consideration. It is not simply a question of victory over his opponent that must be looked after in a debate, but the education and the enlightenment of the hearers. To make this satisfactory there must come, from some source, to the individual who stands for the church in the debate, that peculiar inspiration and understanding of the needs of that people, their acquaintance with the question under consideration and their ability to receive, as well as the idea of meeting and defeating an opponent.

#### CONDITIONS DIFFER

Experience has taught us that in different parts of the country we find different conditions among the people and the line along which one man would meet with success in one community would bring him defeat in the estimation of another community. Consequently we take the stand that in the selection of a principal in a debate we must not only consider the individual, his ability and education, temperament, spirituality, etc., but we must take into consideration the locality in which the debate is to be held, and the wants of the people who will attend the

debate. We should make our selection of a principal from this standpoint if we would meet with success in debating along church lines.

While in one community a brother could use the best of language and be exceedingly refined, polished and eloquent in his argument, and meet every demand, in another community this very refinement and polish would not meet with the approval of the people; and if his opponent had been inclined to be rough and very sarcastic in all probability he would be considered the winner. Our polished and refined brother would be looked upon as a loser in the conflict. Maybe another man who was not nearly so capable who would use similar tactics to the opponent referred to, and who would not use nearly as good grammar and would resort to a rough line of argument, sarcasm, and witticism, he would be acclaimed the best debater.

From this standpoint it is easy to be seen that the question of debating and the benefit that comes from it are quite difficult problems. While in many cases, as we have said before, there has been much prejudice broken down, and there have been many that have become interested in the work through debates, we have discovered that in nearly all of these cases, which we have examined, there has been an interest aroused first, antagonism to our work which demanded the defense of the work, which resulted accordingly in good.

We have known numbers of other cases, in our own experience, where overzeal has led those interested in the work at a given place, to insist upon, and finally work up a debate which has not accomplished what has been desired. The Saints were disappointed and displeased in many cases, and found fault with the brother who stood in the breach and defended the work, while in the estimation of your writer the fault did not lie nearly so much in the defender as it did in the fact that there was no demand for a meeting of this character. The result did not accomplish what had been desired, and consequently the brother suffered unnecessary criticisms, the work not being benefited, and in some cases injured to some extent, and the people to a large degree discouraged.

Thus I think that the question of debating should be considered more carefully than in some instances in the past, especially if we would reap the results and accomplish the good that has been sought in the holding of debates. While it is true that some men are qualified by nature better than others and enter into this line of work better equipped than others, yet we still feel that the conditions previously named must be considered and taken into question in the selecting of a principal to meet the emergency when it shall arise.

F. A. SMITH.

## THE REDEMPTION OF ZION

*Come now, and let us reason together, saith the Lord.—Isaiah 1: 18.*

This has been the disposition of our heavenly Father through all the ages. He is still the same, and stands ready to reason with any man; even as he did on that notable night when the ruler came to him to learn the plan of salvation. He works after a fashion which should appeal to all classes, and would appeal to all classes, if it were not for the cloud of darkness which is hovering over the minds of men. God made man in the beginning; and the peculiarities of his makeup are known to the Creator. By reason of disobedience man fell, and suffered great loss. But the pure mercies of God abounded for man, and in the infinite mind of the Creator the plan of escape, the salvation of the race was devised. Since God is all wise and a perfect being, we may look for perfection in his designs and his works. As for man he was pure in the beginning, but became corrupt. As for the plan of redemption, it was perfect in the beginning and is still perfect and the same.

God has prepared eternity for us. He it is that will judge us. He it is who has given the law—the plan for our redemption. It is a perfect plan. Nothing can compare with it. It meets with his approval; and we can not afford to trifle with those things ordained of him.

### LET US REASON TOGETHER

Through all the ages the appeal of God has been, Come, let us reason together. Israel, stop! consider your steps. Halt! Judah, go not into Egypt; the hand of the destroyer will be there. He counseled his chosen people, yet they heeded not his warnings. He advised them to have a judge, they desired a king. They cherished a monarchical form of government and worldly display. They had their kings, and many things that were grievous to them, and which were the fruit of their sowing.

It is the disposition of our heavenly Father to reason with us and to warn us, as the Good Shepherd should. Some might think that compromise is included in the word *reason*. Some can not reason without compromise, and that in their favor. But so far as the law of God is concerned, this rendering of the word *reason* would be misleading. God did not and will not compromise with his people.

First: He is unchangeable. He does not experiment. His law is a perfect code, and does not need to be frequently revised as the works of man.

Second: If he should compromise, a change in the law would be evident. Should he yield in one particular, other requirements would become grievous. If he should yield, rebellion would follow and no one would have respect for the laws. For example: In



Mexico there is a serious rebellion—why? Because dictator as well as subject has lost respect for the laws. Rebellion will continue until coercion is used, and they are compelled either by internal or external force, to respect the laws which should bind the states, and hold them in union.

#### GOD'S WAY BEST

Why is God's way better than man's way? The "Infinite and Allwise" is able to devise a better code of laws than the finite. The Creator can in all things surpass the workmanship of his hands.

It was Isaiah who said, As the heavens are higher than the earth, so are my ways higher than your ways, and Come unto me, eat and your souls shall live. But Israel would not. Very often they were disobedient; they reaped as they had sown, and a bountiful harvest. They reaped those things which were full of vice, and those things which ensnared and destroyed them.

As he said he would, God caused that they should depart from the land. Not in great processions with gay banners, not with an outstretched hand as they came into the land; but in servitude did they go, and as bondsmen. All this was the fruit of disobedience, coming after they had been warned. We should receive instruction from the example and their mistakes.

#### WEAKNESS OF HUMANITY

After Judah had been punished in bondage for many years, she was permitted to return to the promised land. The conditions were the same: all depended upon her good behavior. We see a repetition in the history of this people. As soon as they were permitted to rebuild the walls of their city and were secure from their enemies rebellion arose in their ranks and in high places. The Prophet Ezra lamented because of their transgressions. They had forgotten their God. They looked to their idols again. They again looked upon strange women. Well might the humble prophet lament for them.

There is a prevailing weakness in humanity. Prosperity bringeth pride—pride turns into rebellion, oppression of the poor, and idolatry.

Such are the conditions we find in the lives of many so-called honest people. When enemies surround them, when sickness and famine are in their midst, then will they feel after their God and pray for a deliverance. Their prayers are answered, they are delivered, their sick child is healed, they are prospered in business. Business sometimes crowds the humble prayer from the family circle, and neglect and pride enter.

Oh, Jerusalem! how often would I have gathered you as a hen gathereth her brood but you would not,—in other words, how often would I have blessed

you, but you would not come to me when I called you. God's people had forgotten the hand that bore the lash. They had forgotten the hand of the oppressor. They had gone in other ways. They had forgotten the simplicity of God's reasoning.

#### LATTER-DAY ISRAEL

Yes, we censure them, and well may we. But let us remember that history repeats itself. It has repeated itself in our generation. While we may not like to think of these things, yet we should always profit by the mistakes of those who have gone before us. Where men have fallen through the ice should be a danger place to us. Where God's people have suffered loss and defeat in the past should be as a danger sign to us, where hangs a light which is red.

To latter-day Israel was given the land of Zion as an inheritance. Every blessing once offered to ancient Israel was offered to them. The land in like measure was fruitful, and yielded in abundance. God was not slow to answer their prayers, or slack in revealing his mind and will unto them. Many were careless, and with them God was not well pleased. He saw danger points along the line, and warned them of such. They heeded not his warning. Through the Prophet Joseph came these words:

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—Doctrine and Covenants 98:10.

There is much to this quotation. The proposition confronting the church in 1833 was the redemption of Zion. This is a leading thought with us. In 1833 an abundance was in store. But Zion has not been redeemed. She was thrown down, for a season. Why was she thrown down for a season? Those churches who called themselves after God's name were not willing to hearken unto his voice. I understand the thought that we should receive from this passage to be: Those individuals who compose my church are not willing to hearken unto my voice; they do not regard as they should those things which they have received. Those who are worrying about the redemption of Zion should take this thought home with them and say, "Lord, is it I?"

#### THE REDEMPTION OF ZION

Another thought: If there was enough in store and an abundance in 1833, why is not Zion redeemed to-day? Is it a question of dollars and cents? Dollars and cents alone will never build up Zion. There is more money in the church to-day than in that day. What is the trouble? listen! "Zion is the pure in heart." It is true, money will be needed, and much of it. But we must do as the Savior has said, "Seek ye first to build up the kingdom of God, and to estab-

lish his righteousness, and all these things shall be added unto you." Where shall we establish God's righteousness? In our hearts—then the things needful will be forthcoming.

The one "mighty and strong" is doing a great work—he is setting in order the house of God. The people are being educated to a greater knowledge of the gospel. They are learning that there is no other way, and that he who would assist in this great work must consecrate himself; in fact, must become "pure in heart."

First, let us set our homes in order. Then the chosen of the Lord will be able to set the house of God in order. Let us search those commandments which we have received. More than that, let us keep them. As Paul said: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrews 12: 1.)

There is an old story of two sailors, who, for the sake of a good time, left the ship at its moorings and went ashore. They lingered some time, as most sailors do. They returned, as most sailors do. They went to their small boat which was tied to a pier. Jumping in they began to row for all they were worth. No progress was made. They became angry at each other, each declaring that the other was shirking. By and by they became sufficiently sober so that one noticed that the boat was tied. "Jack," he said, "we forgot to untie the boat." The boat was loosed and with effort they reached the ship.

Some may wonder to-day why we are not progressing more rapidly. Might not some be still tied? We are afraid to venture forth. Some may be trying to serve two masters. Each must ask the question of himself, Am I progressing as I should; if not why not? Have I made a complete consecration to the work? Let us cut loose from the shore, cast forth on the deep and prove the Lord. When each of us does this, surely God will not withhold that great blessing which he was ready to grant unto us in years gone by.

LYMAN W. FIKE.

Each day a clean, white page, and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians, and must give to the page some record of work or duties or victory to enshrine and carry away.—Phillips Brooks.

He that hath truth on his side is a fool as well as a coward if he is afraid to own it because of the multitude of other men's opinions. 'Tis hard for a man to say all the world is mistaken but himself. But if it be so who can help it?—DeFoe.

## Of General Interest

### NEW BIBLE FOR JEWS

The reproach so long directed against the Jews that they contribute little toward the interpretation of their own Scriptures in the modern world will be wiped out by a great work just completed. English-speaking Jews, says *The American Hebrew* (New York), will be able now to refer to a standard edition of the Bible in English, "with every confidence that nothing in it will clash against Jewish thought or Jewish sentiment." This edition, the work of a committee of seven eminent Jewish scholars appointed by the Jewish Publication Society of America and the Central Conference of American Rabbis, has been seven years in preparation, and supplants the old Leeser version, hitherto the only one available for English readers. *The American Hebrew* speaks with pride of the new position in the theological world that the work entitles the English-speaking Jew to claim:

The appearance of such a Bible at once places the Jews of America, theologically speaking, on the same level as the two great branches of the Christian Church, which are represented by the Douay Version for the Roman Catholics and the Revised form of the King James Version for the Protestants.

Such an event as this marks an epoch in the annals of English-speaking Jews. By this act they take their place in the ranks of Jewish scholarship of the past and the present which has always centered about the Bible. The band of translators add their names to the long series of Jewish translators of the Bible from the Septuagint to Saadia and Mendelssohn down to Zunz and his companions, who did the same thing for German Jews some eighty years ago. It must not be forgotten that in the English-speaking world Isaac Leeser, single handed, gave to the English-speaking Jews of America a version of the Scriptures, which for its time, was quite a worthy contribution to Jewish scholarship. But his time was scarcely adapted to the minutiae of Semitic philology, or of Jewish traditional exegesis, not to speak of the somewhat colorless English in which his version was written. With all due gratitude to Leeser's version, the Jewish community of America will welcome the new version of the Scriptures just completed with equal gratitude.

The essentially American nature of the work is pointed out by the *New York Evening Post* in speaking of the organization of the revision committee:

Leading Jewish scholars of England had been invited to cooperate in the undertaking, but declined; not because they undervalued it, but because, as they said, the King James Version and the Revised Version of the Old Testament (as it is termed) would suffice for their purposes when accompanied by explanatory leaflets already prepared. Thereupon the full committee commenced regular sessions at frequent intervals for the purpose of revising Professor Margolis's translation, and these have been kept up month by month, year by year, until yesterday, when the final one was held in the Seminary in West One Hundred and Thirty-third Street, and Doctor Adler was able formally to announce that the work was completed.

There is still a possibility that many changes will be made as the new version goes to press, for the proof will be scanned

minutely. It is expected that from six to nine months more will pass before the first edition is printed, bound, and ready for distribution. . . .

No attempt has been made to touch upon the New Testament. The committee has confined itself to translating and revising the Hebrew text, which ends with Chronicles.

In making his translation, Professor Margolis kept before him all the best of existing translations, including the King James, the Vulgate, the Septuagint, the Syriac, the French, and the American revised versions. With these he freely consulted all of the best commentaries, both ancient and modern, and in revising his translation the full committee followed much the same practice, for their task was not merely to make a faithful translation from the Hebrew, but to render it into the best English style of which they were capable. In a general way, it may be said that Elizabethan English prevails.

None of those constituting the committee cares at present to indicate any of the alterations which will distinguish the new version from other renderings of the Old Testament into English, for the reason that further changes are expected while the manuscript is going through the press. But it is understood that not a few will be seen when the work is finally printed. Wherever possible, the dignity and phraseology of the King James Version has been followed, but advantage has been taken of modern textual accuracy as printed in the Revised Version of 1885.

Where poetry has been encountered, whether in a book of poems or occurring here and there in a book of prose, it will be printed in lines indicating verse form at a glance. Chapter headings will not be used.

The translators contemplate for the new version a wider utility than the confines of one sect imply, and in their work had in mind the needs of this wider audience. This purpose is dwelt upon by Doctor Kaufman Kohler in his after-dinner address celebrating the work. He said:

It was . . . a wise step taken by our Board of Editors in following as closely as possible the standard of the Authorized Version, thereby to preserve the classical English diction with all the vigor and rhythmic beauty which only the inspiration of genius could produce and at the same time safeguard the uniformity of the translation. As students we might have displayed in many instances greater originality; as workers at a Bible for the people, we gladly yielded in favor of a translation which created the God-fearing, liberty-loving race of men that made England and North America what they are. Only in one respect we approached our work as students equipped with the ammunition of modern research. Just as the Revised Version, the work of modern English and American scholars, represents, aside from a few Christological features that have still been left here and there, the advanced scientific character of modern Bible exegesis, so does our translation, the result of independent studies with especial consultation also of Jewish tradition and Jewish authorities, offer to the Jewish world the Scriptures in modern English upon a thorough scientific basis free from any sectarianism or any Jewish bias. It is a Jewish Bible only in so far as it takes cognizance of the synagogue usage regarding the order of books and the divisions of the Pentateuchal Sabbath portions and their Hebrew nomenclatures. Aside from this, it presents itself as the translation of the Scripture pure and simple, and we confidently expect that non-Jewish scholars will use it with profit in future revisions of their own versions, since as Jewish students we frequently succeed in penetrating deeper into the spirit of

the Hebrew original than did translators less conversant with the Hebrew diction.

Thus our work is truly a peace offering to both the Jewish and the non-Jewish world. Being the result of a harmonious cooperation of the representatives of the two wings of American Judaism, the conservative and the reform wing, it will, we hope and trust, form a bond of union between all the branches and divisions of American Israel to bring about a greater consolidation of its spiritual interests, and at the same time serve as a link to entwine us also with our God-seeking non-Jewish brethren throughout the English-speaking world. Yes, as Jewish students we are mindful of the word of our sages: "The disciples of the wise will increase the world's peace, for it is said, All thy children will be taught of God, and great shall then be the peace of thy children, the up-builders of the divine kingdom of truth."

The personnel of the committee is as follows: Doctor Cyrus Adler, president of Dropsie College, Philadelphia; Solomon Schechter, president of the Jewish Theological Seminary, of New York City; Doctor Samuel Schulman, of Temple Bethel; Doctor K. Kohler, president of the Hebrew Union College, Cincinnati; Doctor David Philipson, of the same institution; Doctor Joseph Jacobs, professor of English in the Jewish Theological Seminary and editor of *The American Hebrew*, and Professor Max L. Margolis, of Dropsie.—*Literary Digest*, February 28, 1914.

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### THE LORD'S RETURN

[The fulfillment of the promises of God to the Jews, the second coming of Christ and the millennial reign have been themes common among Latter Day Saints since the introduction of the work in 1830. At one time not accepted, these things yet future are now believed in and taught by many. HERALD readers will find the following interesting in this connection.—Editors.]

"If Christ came to Chicago," was a much-quoted phrase made famous by William T. Stead as the title of a book that challenged the Christian world. But if Christ had come to Chicago during the days of the International Prophetic Conference which met at The Moody Bible Institute last month, he would have received a joyous and expectant welcome from the eager, reverent, whole-hearted Christian disciples who made up the great audiences of that remarkable meeting. They gathered there because they believed in the imminent coming of the Lord Jesus Christ for his waiting church. They came together because it was on their hearts, by so doing, to give a public testimony to their belief that the Lord's return is the "Blessed Hope" of his church in this age,—and to make for the greatest blessing also of his peculiar people and brethren, the Jews, and of the world as well.

It had been twelve years since any general prophetic conference as this had been held in North America. And it was not known, in advance whether an invitation to meet for study and prayer on the subject of the second coming of Christ

would be responded to in large numbers or not. Yet the opening session of the conference filled the one thousand seven hundred and forty sittings which the large auditorium of the Moody Church provides. The following evening the numbers who sought to attend were so large that an overflow meeting had to be held. And the evening after that two overflow meetings were necessary. Even at ten o'clock in the morning (the sessions ran during forenoon, afternoon, and evening of three days) the church gave the impression of being almost filled. And a writer in *The Congregationalist* says that the "surprising feature of the audiences was that, of the two sexes, men far and away predominated." Twenty-nine states and five provinces were represented by those in attendance who registered.

The most conspicuous and outstanding impression that those audiences made upon me was their happy, radiant consciousness of fellowship with God, and the peace and joy that seemed to flow about their lives, as they considered together in address and prayer their inviolable possessions in the Lord Jesus Christ, and their God-covenanted assurance of his personal return to receive them unto himself.

"Was it extreme?" asked a friend after my return from Chicago. If by "extreme" one means unbalanced, unscriptural, unreasonable and speculative theories about the second advent, with an attitude toward the whole subject that unfits one for practical usefulness in this present life, the conference stood for none of these things. If by "extreme" one means going the whole way in unquestioning and unqualified acceptance of the inspired truthfulness of the word of God as given in the Scriptures, and in the fearless declaring of the historic faith of the Christian Church as it has been expressed through the centuries, then the conference *was* extreme. There was no lukewarmness about it; there was no intimation that the beliefs of the first Christian century need to be modified to fit the needs of the Twentieth Century. The revelation of God to the inspired writers of the Bible was accepted as unique, final, authoritative. The position of the conference is expressed in the resolutions which were set forth as a "conference testimony." They are given in full on this page.

The word *prophetic* in the name of this conference means that the conference was called to give Christian people a special opportunity of considering those Bible teachings in which holy men of God, acting under the inspiration of the Holy Spirit, and our Lord himself, foretold events that vitally affect us all, and that are yet to come to pass. That the promises of God concerning the Jews which have not yet been fulfilled are to be fulfilled here on this

earth; that this earth's "golden age," or the millennium, will be entered upon only after the Lord Jesus has personally ushered it in by his promised return to the earth; that this second coming of Christ by no means marks the end of the world, but only "the end of the age"; that a clear recognition of the teachings of the Bible concerning these matters vitally affects our present-day life and duty,—it was this sort of "sound doctrine" that characterized the Chicago conference.

The official call to the conference was signed by the moderators of the Northern Presbyterian Church and the United Presbyterian Church, by the presidents of Xenia Theological Seminary, the Southern Baptist Theological Seminary, and Wycliffe College (a Church of England Divinity School in Toronto), as well as by the deans of Bible institutes and others widely known as Bible teachers or writers; and this call stated that "the signers of this invitation are a guarantee that the conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but . . . to employ the true principles of Scripture interpretation; to warn against present-day apostasy . . . to present the most majestic of all motives for world-wide evangelism." And the conference held true to its promise. While there are details of interpretation in the study of the Scripture concerning our Lord's return on which there is difference of opinion among those who look for his appearing as the great hope of the church and through it of the world, nevertheless the fundamental platform on which the conference stood would meet with general agreement even by those who differed with some of its details.

A very rich program of Bible teaching was spread before those in attendance. Each forenoon Doctor Charles I. Schofield led in a study of "The doctrine of the last things,"—as found in the prophets, the gospels, the epistles and Revelation. Doctor Schofield's notable work in his Reference Bible (the Oxford University Press) has made a new book of the Bible to many; and there was abundant evidence of the riches of his lifetime study in these sessions under his personal guidance. Other speakers included Canon F. E. Howitt of Hamilton, Ontario, President Robert M. Russell of Westminster College, Mr. A. C. Gaebelein of New York, editor of *Our Hope*, Doctor James M. Gray, dean of the Moody Bible Institute, Doctor R. A. Torrey, now dean of the Los Angeles Bible Institute, the well-known evangelist Doctor L. W. Munhall, and several others. Such topics as "The Lord's coming the key to the Scriptures," "The doctrine of the Lord's coming as a working force in the church and the community," "The approaching world crisis," "The Lord's coming

a motive for personal holiness," suggest the variety in the central theme of the program. . . .

One of the liveliest periods of the conference was the symposium on the topic, "The doctrine of the Lord's coming as a working force in the church and community," when a group of pastors from the Rock Mountain Bible Conference at Denver, Colorado, gave their testimonies. They seemed to be wholesome, red-blooded, energetic, sane sort of folk, brimming over with good spirits, reveling in the opportunity of an active and practical ministry, blessed with good sense of humor, and showing a recognition and use of the things that make for efficiency now in this present life. Perhaps if the average church-goer had been told that he was to hear the report of a group of "Premillennialists" his mind's eye would have pictured a very different type from these men. For the word *premillennial* has come to be associated with all sorts of vagaries and unscriptural positions; whereas, when it is rightly understood, it refreshes the whole life, often giving one a new Bible and sometimes even a new Christ. (And let it be plainly understood that the position of evangelical premillennialism has no connection with or toleration for that unscriptural and dangerous doctrine known as "Pastor Russell's" "premillennial dawn" theory.)

The story that the men of the Rocky Mountain Bible Conference told was a remarkable one,—especially the account of the time when they agreed with each other to present on the same Sunday morning, from their various pulpits, the subject of the second coming. They were not prepared for the unexpected interest shown in the mere announcement of the theme, nor for the size of the audiences that thronged to hear them.

In the closing session of the conference Doctor Torrey spoke on "The Lord's coming in relation to personal holiness," and Doctor Gray led in a consecration service based on Paul's Spirit-given invitation: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, an acceptable, and perfect, will of God." This message was followed with prayer for the filling of the Holy Spirit. The people separated full of joy and gladness for the manifestation of God's presence throughout the whole conference, which had been indicated in the spirit of unity and love that prevailed, the oneness of testimony among the speakers, the atmosphere of prayer, and the conviction that the blessings received would bring forth fruit, as it is hoped, not only throughout North America, but in the mission fields as well.—*Sunday School Times, March 21, 1914.*

## UNEMPLOYED A GRAVE SOCIAL PROBLEM

America is awakening to a realization of the fact that she has a large standing army of unemployed,—an army probably many times larger than the regular army of which the President of the United States is commander in chief. For those who march in this army, there is no discrimination as to age, sex, physical, or mental condition. All are eligible. A majority of wage earners enter the ranks more or less frequently. In addition to this regular army of unemployed, which marches about the country in search of seasonal occupations, there are troops of volunteer recruits, which periodically swell its ranks.

The army of the unemployed is unorganized. Its companies are either not commanded or poorly commanded. It has some captains, but no generals. It is well known that disorganized army,—an army without a commander,—is a source not of security, but of danger to a community in which it exists. The United States has quartered in every city, in every industrial community, her regular army of unemployed men, women, and children, who are out of work at some season of the year. At times like the present, when the army is swelled by the addition of those forced into the ranks, there is always a large number of volunteers ready for service,—especially about the mess-houses. They are the camp followers who capitalize a condition of abnormal unemployment.

The same men of this country have at last sighted this army. They are beginning to realize that its presence in our midst, disorganized and uncommanded, constitutes one of the greatest social problems which confront this country to-day. Statesmen and students, economists and wise business men, labor leaders and social workers everywhere, are demanding that this problem shall be stated clearly, that the facts in relation to it shall be gathered and analyzed, and that the solution for it must be found. They are insisting that America shall no longer lag behind the rest of the civilized world in this phase of its industrial organization.

In many aspects of industry the United States has caught up and overtaken her sisters across the water; she has studied to her advantage the experience of European countries; she has taken the best which they have to offer and has made it better. But in the matter of dealing with her men and women out of work, she has failed lamentably. With the experience of Germany before her, with England to stimulate her, with little Denmark clearly pointing the way,—America has stood deaf, dumb, and blind to the presence of this great social problem.

To be sure, a few of the more intelligent States, —Wisconsin, Massachusetts, and Oregon,—have made creditable beginnings, not simply in stating the problem, but in finding a solution for it. The larger

communities, however,—the most wealthy cities, the big industrial centers which command the ablest talent in most every phase of life,—are just reaching the stage of awareness that a problem exists.—From "Our army of the unemployed," by Honorable John A. Kingsbury, in the *American Review of Reviews* for April.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### An Aztec Mother's Letter to Her Daughter

We are indebted to Brother T. C. Kelley for a clipping containing the following beautiful letter written by an Aztec mother to her daughter. The letter is a reprint from Prescott's story of the first conquest of Mexico. It contains much good advice, gently spoken and worthy of the consideration of many mothers and daughters of our day.

"Beloved daughter, very dear love, remember that nine months I bore you; that you were born and brought up in my arms; that I placed you in your cradle and in my lap, and with my milk I nursed you; I and your father are the source of your being. It is we who now instruct you. See that you receive the words and treasure them in your breast.

"Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly.

"When you speak do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high nor speak very low, but in a moderate tone. Neither mince when you speak, or when you salute, nor speak through your nose, but let your words be proper, of good sound, and your voice gentle.

"In walking, my daughter, see that you behave yourself becomingly, neither going with haste nor too slowly; since it is an evidence of being puffed up to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore, neither walk very fast nor very slow; yet when it shall be necessary to go with haste, do you in this use your discretion.

"When you are in the street do not carry your head much inclined, or your body bent, nor go with your head very much raised, since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, nor your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly and with propriety.

"Another thing that you must attend to, my daughter, is that when you are in the street you do not go looking hither and thither, nor turning your head to look at this or that; walk neither looking at the skies nor on the ground.

"Do not look with the eyes of an offended person upon those whom you meet, nor have the appearance of being uneasy, but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance, that you may neither appear morose, nor, on the other hand, too complaisant.

"See, my daughter, that you give yourself no concern about the words you may hear in going through the street, nor pay any regard to them; let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard, nor understood them; since, doing in this manner, no one will be able to say with truth that you have said anything amiss.

"See, likewise, my daughter, that you never paint your face, nor stain it or your lips with colors, in order to appear well, since this is a mark of unchaste women. But, that your hand may not dislike you, adorn yourself, wash yourself, and cleanse your clothes.

"My tenderly loved daughter, my little dove, only one thing remains to be said and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you. When it shall please God that you receive a husband and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware that, in no time or place you commit against him the treason called adultery. According to this, the custom of the world for this crime, if it shall be known, they will kill you. And remember, my daughter, that, though no man shall see you nor your husband suspect you, God, who is in every place, sees you, will be angry with you and will be avenged upon you as he sees fit."

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### Another Very Old Writing

The most ancient manuscript known is an Egyptian papyrus which bears the title of "The Teaching of the Governor Ptah-hotep" carries us back to the fifth dynasty of Egypt, thousands of years before Christ.

This letter furnishes us some of the thoughts of an old man on many points of manners and morals, some of which may furnish food for thought for the man of the house. These are extracts from the writing:

"If thou art become great, after thou hast been humble; and if thou hast amassed riches after poverty, and hast become first in thy town; if thou art known for thy wealth, and art become a great lord, let not thy heart become proud because of thy riches, for it is God who has given them to thee. Despise not another who is as thou wast: treat him as thy equal."

"If thou be wise furnish thy house well: woo thy wife and do not quarrel with her; nourish her, deck her out, for fine dress is her greatest delight. Perfume her, make her glad as long as thou livest: she is a blessing which her possessor should treat as becomes his own standing. Be not unkind to her."

We offer these two old writings without comment, each reader being left to place upon their contents his own estimates, and to draw from them those points of merit which they may contain for him.

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### Prayer Union

SUBJECT FOR THE SECOND THURSDAY IN JULY

Parents' Day.—Pray for our families and for the families of each other; for the conversion of kindred. Pray that we may all have greater growth in spirituality; that the homes of Saints may be model Christian homes. Pray for all the sick and afflicted.

Lesson, Luke 11: 1-13. Memory verse, Luke 11: 13.

#### REQUESTS FOR PRAYERS

*Dear Saints:* I so much desire to be remembered before the Lord by the Prayer Union, as I am afflicted with tuberculosis of the bone, especially in my left foot and lower limb. The trouble is gradually extending to other parts of my body.

On the 27th day of April I was turned out of my buggy, breaking both bones just above my left wrist, tearing the ligaments away from the joint and breaking some of the metacarpal bones in my hand, knocking two knuckles down

and straining my hand all over. I still have to sit with my hand and arm on a pillow.

I desire so much to be healed, if it can be the Lord's will. Please, each one who reads this, pray that the Lord may rebuke this disease, and restore my hand and arm to its normal condition. Your sister in Christ,  
FARMINGTON, KENTUCKY. MRS. N. ELLA ADAIR.

WAYNE, NEBRASKA, June 21, 1914.

*To the Prayer Union:* I ask to be remembered in the prayers of all. The Lord has been kind and I am thankful, but I feel that it is urgent that I be made whole from affliction, if we can exercise the faith.

My part in this life has been one of continual affliction. When I was a small child, four years of age, I was severely injured. This with many other afflictions bears heavily upon me, but God is my God and has preserved me.

I ask that the Saints bear me up in prayer to God, and that when I have opportunity to be administered to that God will give the faith that is necessary for complete healing.

Your brother in one faith,  
GEORGE ELSON.

## Letter Department

### In Defense of the Truth

*Miss M——; Dear Friend:* I am minded to address my defense to you, and I thank you for giving me the opportunity to read the statements in your friend's letter, in reference to the Latter Day Saints, also the tracts and pamphlets she sent you.

#### WE SHOULD JUDGE RIGHTEOUSLY

I believe your friend and yourself are sincere and honest in your belief. I also think that I am honest and sincere, and my belief has been strengthened instead of diminished by reading what you have permitted me to. You have my permission to send my letter to your friend. She says, "God forbid that I should be their judge," yet she immediately begins to judge us by what our enemies or opposers have written against us. Such a course in the days of our Savior was the popular way of judging him. But was that the right way? No, even one of their own wise men said, "Doth our law judge a man before it heareth him?"

Your friend's concluding argument is that the very name "Mormonism" ought to be enough to keep anyone from becoming interested in their doctrine. So also in the days of Christ and his apostles, the name given the saints by their enemies in derision was considered sufficient proof against them. The name Christian then was enough. To-day people say, Oh! the "Mormons!" That's enough for me. And yet doth our law judge a man before hearing him?

Paul said they of Berea were more noble than they of Thessalonica, in that they examined the scriptures daily to see if the things Paul taught were true. That's all we ask—if only people will examine the Scriptures and see if the doctrine we teach is true. So many will not investigate, and are opposed to giving us any chance to defend our position.

#### LATTER-DAY APOSTASY

Now I have no desire to defend Utah Mormonism. I may use that term, for they in their own writings have adopted the nickname given by opposers, much the same as the Methodists have adopted the nickname given at first by their enemies. But you were writing to your friend about the Reorganized Church of Jesus Christ of Latter Day Saints,

and she tells you that the Latter Day Saints *are the same* the world over, meaning we are the same as the Utah Mormon Church. Now I beg to differ with her concerning that idea, your friend's statement to the contrary notwithstanding.

The Reorganization is the continuation of the Church of Jesus Christ (composed) of Latter Day Saints, which organization began on April 6, 1830. That organization was broken up after the death of the first president, Joseph Smith, in 1844. Some of the members and officials followed Brigham Young into apostasy, and into a belief in false doctrines, which caused the division and breaking up of the first organization. Joseph Smith, the first president, and as we believe a true prophet of God, was not in any way responsible for this apostasy. History records that a short time before his death the report came to Joseph Smith that a certain man who was a member of the church had been teaching polygamy. Joseph immediately took steps to have the offender cast out of the church. This seems to have been one of his last official acts before he was assassinated by his enemies.

The teachings of Joseph Smith seem always to have been of a pure nature. One of the revelations to him for the church was that if a man even looked upon a woman to lust after her and did not repent, he should deny the faith, and not have the Spirit, and should be cast out of the church. History shows that Brigham Young and his followers, some of them, did begin to lust after women, and did not repent, for they went to teaching and practicing polygamy. They lost the Spirit, which would have guided them into all truth, and did deny the faith, even to believing and teaching that Adam was our God and that Jesus was not begotten by the Holy Ghost, and that blood atonement was a true doctrine, etc. All this along with that accursed doctrine of polygamy caused the organization to be broken up. Hence the need of a reorganization of the scattered members who remained true to the faith and doctrine as taught originally by Joseph Smith.

Those who went into apostasy have fulfilled the prediction in the New Testament wherein it says that in the last days some shall depart from the faith (they would have to have the faith before they could depart from it), and give heed to seducing spirits and doctrines of devils; and because of this departure from the faith the way of truth has been evil spoken of ever since.

*We do not refer to the Brigham Young faction as a branch of the one united church.* That is entirely a mistake. There is no unity between the two churches. There may be some things in belief that we agree upon, the same as there are some truths taught by every church in existence. Suppose they do claim to believe in the Book of Mormon and that Joseph Smith was a true prophet. That is no proof that we are the same church any more than their claim to believe the Bible proves they and the Presbyterian church are the same.

#### THE DENOMINATIONS AND POLYGAMY

The Reorganized Church of Latter Day Saints has ever opposed polygamy, the Adam-god theory, blood atonement, etc., as doctrines of devils, and abominations in God's sight. We have never believed in church governing in political affairs of the nation. I am glad that the church of which I am a member has never made any such decisions in conference as were made by the Presbyterian Assembly in 1889. The following extract was taken from the *Fergus News Record*, dated May 27. The session was held at Pittsburg, Pennsylvania:

"An overture from the synod of India asking for a reply to the memorial on the subject of baptizing polygamous con-

verts was considered. . . . The Mohammedan was admitted to the church, and he was allowed to retain both wives and house. Doctor Morrison, representing the synod trial cases and special legislation, held that any other course would rule David out of the church."

I am sure that comes nearer agreeing with Utah Mormonism than any decision the Reorganized Latter Day Saints ever made. Here is another extract taken from Allan's *India, Ancient and Modern*, pages 601, 602, published in 1856:

"At the following conference the Baptists were represented by eighteen missionaries, the Episcopalians by eleven; Presbyterians by eight; Cathedral Mission, one; Kirk of Scotland, four; Congregationalists, four; total, forty-six. I will omit their names. The following resolution was passed: 'If a convert, before becoming a Christian, has married more wives than one . . . he should be permitted to keep them all, but such a person is not eligible to any office in the church.'"

I am glad such a person would not be eligible to be a member of the Reorganized Latter Day Saint Church.

We believe the matter to have been well proven in the courts of our land, that Brigham Young was the author of polygamy in the latter days in America. (He may have had Satanic help.) The Presbyterians themselves do not seem to have a very high regard for Brigham Young in spite of above resolutions, yet they seem to think he must have been telling the truth when he tried to lay the blame of that abomination (polygamy) to Joseph Smith.

#### THE SPALDING ROMANCE

I have read the whole article in *The Fundamentals*, volume 8, on the subject of Mormonism, and there are too many mistakes in it to have any effect on a true Latter Day Saint. It may be an easy matter to *write* that Sidney Rigdon was connected with the scheme (Latter Day Saint Church) long before its public organization; easy to imagine and write that Sidney Rigdon must have got hold of the Reverend Solomon Spalding's Romance, and made it over into the Book of Mormon; easy to say that he must have been lying when he said he knew nothing of the Book of Mormon until after its publication. But where are the proofs? The statements of Joseph Smith and those who wrote the manuscript of the Book of Mormon at the dictation of Joseph Smith were that Sidney Rigdon knew nothing of the book or its writings until after it was published.

I have a little tract written years ago, before the famous "Manuscript Found" had been discovered and published, entitled, "The Spalding story reexamined." It begins with a letter taken from the *Presbyterian Banner*, from R. Patterson to Joseph Smith, dated December 28, 1882. He sends all the evidences he had at that time been able to collect in support of the claim that the historical part of the Book of Mormon was taken from Spalding's writings. And from the letter and reply it seems that Patterson at that time had found no evidence that Spalding ever wrote only the one manuscript, and that seemed never to have been in the hands of Latter Day Saints. Patterson seemed to think there might have been two copies of the same work, but there was no proof of that.

As soon as the Solomon Spalding romance is found and placed for safe keeping in the college at Oberlin, Ohio, and the Latter Day Saints are permitted to copy and publish it, then the story is invented that the Reverend Spalding must have written several manuscripts.

The writer of *The Fundamentals* assumes that the Book of Mormon was taken from the religious romance where a colony of the lost tribes were brought from Jerusalem. The Book of Mormon is no history of the "lost tribes," and I

fail to see how they could have been lost, while they were still at Jerusalem.

This reminds me of a debate I listened to about twenty years ago between a Mr. St. Pierre and Elder Alonzo Whiting. St. Pierre put in most of his time in trying to prove that the Book of Mormon *could not be* a history of the lost tribes, and after exhausting all his powers of persuasion and rhetoric on the subject, Elder Whiting in his closing speech agreed with Mr. St. Pierre on that subject and told him that no Latter Day Saint that he knew of ever did believe that the Book of Mormon was a history of the lost tribes.

How the writers do laud the "Reverend Solomon Spalding," "a college graduate," "a student of theology," "a minister of one of the Christian denominations." That all may be, but if you had ever read the "Manuscript Found," I am sure you would wonder as I did how an educated man and a minister of the gospel could ever have written such a book.

Let me give you one reference from that work: "Let thy citizens be numbered once every two years, and if the young women who are fit for marriage are more numerous than the young men, then wealthy men who are young and who have but one wife shall have the privilege to marry another, until the number of the single young women and the single young men are equal."

How is that for an educated minister? In contrast to that let me give you an extract from the hated Book of Mormon: "Behold there shall not any man among you have save it be one wife, and concubines he shall have none."

#### BOOK OF ABRAHAM

The arguments used in one tract your friend sent against the Book of Mormon, because of the Book of Abraham, has no weight in my mind, for the Book of Mormon was translated by the gift and power of God. It came in fulfillment of prophecy (see Ezekiel 37: 16, 17; also Isaiah 29), and at the right time, just a little while before Lebanon became a fruitful field. The Book of Abraham was found with some mummies. Joseph had been studying under a professor of languages, and by that method attempted to translate the manuscript of the Book of Abraham. I do not think it matters to us now whether the method taught at that time was a correct way of translating or not, as God never recognized that book in any way, and never granted any gift to translate it. And our church has never looked upon that book as an inspired one.

#### BELIEVING IN GOD AND CHRIST

The late Bishop Pyle says that "all believers in Christ" are members of the "one true church." If he is correct, then Latter Day Saints are all right, for we certainly believe in Christ; all our prayers are asked in his name.

Like your friend we believe in a personal God, yet we can not believe that his personage is everywhere, all the time, else he would have to be in hell too all the time. But his power is over all, and in due time death and hell and the grave will be destroyed. If we, then, believe in God the Father, and Jesus said we were to pray to him as "Our Father *which art in heaven*" (not everywhere personally), and if we believe in Jesus as our Lord and Savior, and if we believe in faith, repentance, and baptism, will it hinder us from being saved if we believe in the Holy Ghost (or Holy Spirit) promised believers? Peter's reply to those who were convinced was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Does God still call sinners to repentance? If so, then this



promise holds good to our day. And Paul says, Now concerning spiritual gifts, brethren, I would not have you ignorant. And he explains that all these gifts, knowledge, wisdom, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretations of tongues, is the work of that same Holy Spirit divided severally as God wills, not as we might wish.

Now I say if we believe this and do assuredly receive at times the gifts as enumerated above, not that one person receives all the above, but that God bestows the gift as he wills, will this hinder us from salvation? The gifts alone would not save us, for if we had faith to remove mountains and not charity, we would be found wanting. Belief alone is not sufficient for "devils also believe, and tremble." We believe that through the atonement of Christ all men may be saved through the gospel. Our Savior said that he that heareth these sayings of mine and doeth them is the one that is building on the sure rock of truth, while those who do not hear nor obey are building on the unsafe, sandy foundation. So then if we hear Jesus we will believe in faith, repentance, baptism, laying on of hands, resurrection, eternal judgment.

As to the mode of baptism: They went down into the water, and came up out of the water, is plain enough for me, and means immersion. Notwithstanding the false statements in The Fundamentals, baptism was taught and practiced in the Latter Day Saint Church before Sidney Rigdon had any connection with it.

#### NEED OF RESTORATION

If there had been no apostasy since Christ's day, there would have been no need of restoration, or reformation either. But I believe both were needed. The reformation paved the way for religious liberty. All who have lived according to the best light given them will hear and receive the greater light, either in this life or in the life to come. So we do not believe all who lived in the Dark Ages, or during the reformation are eternally lost. It is our spirits that accept or reject truth in this life. Our spirits will be just as much alive and capable of rejecting or accepting truth after our bodies are laid in the grave as now. That is the reason Christ could go and preach to the spirits in prison, some of whom had been disobedient in the days of Noah. Our Savior knew they could understand him and accept the message. (See 1 Peter 3: 18-20.)

What a blessed faith, that God's work goes on and on for the salvation of souls beyond this life, so that none are lost because they had no chance to hear in this life; or if they did hear and disobeyed, as in the days of Noah, they may have another chance.

The writer of The Fundamentals says, "Anyone who even claims to be a priest since Christ is a thief and a robber." How about the Catholic Church, with all its priests, from whom the Presbyterian as well as other Protestant churches sprung? Were not Luther, Melancthon, Calvin, Knox, Cranmer, etc., all Catholic priests, all protesting against the evils of the Roman Catholic Church, and seeking to reform the church they were in, but in every instance obliged to start a new church because the one they were members of refused to be reformed, and cast them out with their followers? Hence, so many Protestant churches. They did well to protest and try to reform, and will be rewarded for all the good they did. They could not restore the gospel. Only God could do that, and he had promised to do so by the hands of an angel. And just as wide-spread as the apostasy was to rule—"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds

and tongues and nations."—Revelation 13: 7. Just so wide-spread was to be the everlasting gospel sent. See Revelation 14: 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Both the above statements include everybody. And it was to be after John the Revelator's day, for in Revelation 4: 1 John was called up into the mount that God might show him things to come after his day (or after that time).

Some say they have always had the gospel on earth just as long as the Scriptures of Bible has been on earth. Of course they have had the written word. But Paul said the gospel came not to them in "word only," but also in power and much assurance, and in the Holy Ghost. So, too, can Latter Day Saints testify. As to the majority of people being against the restoration in these last days, even so were the majority against Christ. Only few stood with him. The popular cry was, Away with him; crucify him. It has been the same in every dispensation. Few will investigate. The truth has never been popular, and even professed believers are affected more or less by the opinions of the world. As long as the church remained true to Christ he would remain with it, even until the end of time. But when they depart from the truth, God could not remain with them. See second epistle of John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

If the Catholic Church had remained true, and God was with her, where was the need of a reformation or a restoration either? But if, as can be proven by Scripture and history, she did depart from God and did not abide in Christ's doctrine, then is she become the "mother of harlots," that is, the mother of churches all claiming to be "the bride," "the Lamb's wife," or the true church.

#### THE TRUE BRIDE

Now when Christ comes he will find one true church which he will accept as his; all others will find they have not been lawfully espoused and were not his chosen bride. Though every person who has been living to the best light he has had will be rewarded according to his works and be ready to receive the greater light when opportunity presents. There can not be so many lo heres and lo theres and all be right. Some of us must be mistaken, no difference how sincere we may be. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Let us take the scriptures for our guide.

The true wife, or bride, or church, will take his name. There is no other name given under heaven whereby man may be saved except the name of Jesus Christ. Paul says we are "called to be Saints." And these are the latter days, hence the true name is ours,—The Church of Jesus Christ of Latter Day Saints, reorganized because of necessity.

#### A POINT OF AGREEMENT

I can truly agree with one statement of your friend's which I will quote here: "I believe the Holy Spirit has the same power now as it ever had. The fault is with the Christians not being filled with it. Truly I often deplored the lack of it among ourselves." My experiences are that God's promises are true.

I pray God to lead and guide us all into his truth, by his Holy Spirit.

Respectfully,

MRS. EMMA L. ANDERSON.

VANSCOY, SASKATCHEWAN, June, 1914.

### Lamoni Order of Enoch

On Thursday, June 18, 1914, at the call of the Presiding Bishop the following named brethren met at the Herald Publishing House to take into consideration the advisability of organizing an Order of Enoch in the Lamoni Stake, in connection with other interests connected with stake work: F. M. Smith and E. A. Smith, of the First Presidency; J. E. Kelley, of the Twelve; E. L. Kelley and E. A. Blakeslee, of the Presiding Bishopric, Albert Carmichael, Manager of the Herald Publishing House; Joseph Roberts, R. J. Lambert, and Oscar Anderson, of the Stake Bishopric; John Smith, J. F. Garver, and R. S. Salyards, of the Stake Presidency.

President F. M. Smith was chosen to preside, R. S. Salyards to act as secretary; prayer was offered by President E. A. Smith.

The meeting was devoted to a discussion of the development of temporalities, after which all present engaged in a discussion of the advisability of taking steps to organize an Order of Enoch, as "contemplated in the law."

The following resolutions were adopted, by unanimous vote: "That it be the sense of this body that an Order of Enoch be organized now in the Lamoni Stake."

"That provision for the plan of the organization, including rules and regulations, be referred to a committee consisting of members of the First Presidency, the Presiding Bishopric, and the Stake Bishopric, present."

It was mutually agreed that a mass meeting of the people of the stake be called for Sunday, the 21st at 2.30 p. m., for the purpose of giving the people an opportunity to consider the question of such organization, that an expression of the people might be had.

The meeting then adjourned subject to call; benediction by Bishop Blakeslee.

#### SATURDAY, JUNE 20

The brethren previously named, with the exception of J. E. Kelley, and with the addition of S. A. Burgess, met at the Herald Publishing House at 3 p. m., President F. M. Smith in the chair.

Prayer was offered by John Smith.

The minutes of the session of the 18th were approved.

The committee appointed to provide Articles of Association reported. (Publication omitted until the same are issued in pamphlet form. They are practically the same as the articles of the order established at Independence, Missouri.)

After due consideration of the report as contained in the articles, it was adopted, with the articles, by unanimous vote.

The meeting adjourned subject to call. Benediction by Bishop Kelley.

#### SUNDAY, APRIL 21

A general meeting of the membership of the Lamoni Stake was held in the Saints' church, Lamoni, Iowa, at 2.30 p. m., President F. M. Smith, Bishop E. L. Kelley, and Elder John Smith, president of the stake, in charge; R. S. Salyards was appointed secretary.

President F. M. Smith and Bishop Kelley each addressed the assembly, in which the demands of the present and the developments of the future were outlined, in harmony with the provisions of the law concerning the gathering and related interests of the church.

The secretary read the Articles of Incorporation adopted by the committee composed of brethren before named. Questions were asked, which were answered by the Presiding Bishop.

In answer to question the Bishop stated that to become members of the order it was necessary to comply with the law of consecration by filing an inventory with the Bishopric, in connection with the performance of other general duties

relating to membership in the church; that those who desired to become members should so state to the secretary, who would record their names; that the parties would later be permitted to sign the articles, which would be presented to the proper court with due application for incorporation of the order.

It was moved and seconded: "That as a congregation we look with favor upon the proposed organization of an Order of Enoch."

The motion was adopted by show of hands, there being no negative votes.

The chair appointed a meeting for Monday, the 22d, at 8 p. m., at the Lamoni church, to complete the work of formal organization. Benediction by R. S. Salyards.

At the close of the session forty-six persons presented their names for membership.

#### MONDAY, JUNE 23

Those interested in the Order of Enoch met in the Saints' church, Lamoni, Iowa, at 8 p. m., Bishop E. L. Kelley presiding, assisted by Presidents E. A. Smith and John Smith; R. S. Salyards secretary. President E. A. Smith offered prayer.

The minutes of the preceding meeting were read; also the names of those who had asked that their names be recorded as members of the order. Additional names were then recorded.

Bishop Kelley explained the provisions of the Articles of Incorporation and stated that the object of the meeting was the adoption of the articles and the election of a Board of Trustees.

A motion to adopt the articles was followed by a motion that they be amended to provide that the terms of the Board of Trustees to be elected at this meeting expire at the January meeting of 1915. The amendment and the motion as amended were adopted.

It was moved that the election of trustees be by open nomination and vote. The motion was adopted. The following were then elected as a Board of Trustees of the order:

J. E. Anderson, C. E. Blair, Joseph Roberts, Albert Carmichael, R. J. Lambert, Oscar Anderson, F. B. Blair, J. F. Garver, S. A. Burgess, A. J. Yarrington, E. A. Smith, John Smith.

The meeting adjourned; benediction by John Smith.

Following the session members of the order attached their names to the Articles of Incorporation, which were then formally prepared for record in connection with the application for incorporation.

An excellent spirit was present during all the proceedings connected with the work of organization, and the outlook for the developments expected are considered to be favorable.

LAMONI, IOWA, June 22, 1914.

R. S. SALYARDS, *Secretary*.

#### HOLDEN, MISSOURI, May, 1914.

*Editors Herald:* The meeting after our arrival in Independence, when about to leave the Order of Enoch House, Brother Gurwell said, "You must visit our Sunday school tomorrow." I assured him that I intended to do so. Sister Pender, who was near, said she would meet me at the door and conduct me through the different departments of the school.

Sunday was a bright, beautiful day. We went first to the main auditorium and remained till after the opening song. What was it that caused that thrill of ecstatic delight to sweep over me? Not altogether the song, though that was keenly enjoyed, but the blending of all; the song, the time beating,

the sea of eager faces, and the interest manifested was a pleasing sight to look upon. They were workers who had joy in their work, under the splendid superintendency of Brother D. J. Krahl. The main auditorium was filled with adults or senior grade classes.

We then moved on to the basement in time to hear just a little from the juvenile orchestra. These were all of the intermediate grade, seventeen with violins, two with flutes, and two other pieces besides the piano. As these scattered to their classes I followed Sister Pender to the primary room. This was a building put up for conference time only. What a school of little tots there was! We did not remain there long, for my guide was in a hurry to get to her class, and I do not blame her.

The lesson was in progress when we took our seats. It was a wide-awake class, and how could it be otherwise with Brother Charles Fry for a teacher. I have been in schools where the teachers did about all the talking, and it was little encouragement for the class to have their lesson well, but that was not so here.

I spent one week in Independence after the close of conference, calling and visiting. One day was spent at the home of Brother Walter Page and family, of California. They have a pretty location near the Order of Enoch grounds. He took the three of us, his mother and sister and myself, in his carriage to the Order of Enoch grounds. These grounds are nicely located. The land looked very pretty, green and smooth, with here and there a large shade tree. The view from the grounds is beautiful to look upon. A brother told me that when Brother Joseph went to view the grounds he stood looking toward the city and was heard to murmur, "Beautiful for situation is Zion," while the tears rolled down his cheeks. And I do not wonder at it, especially if it was in the spring season of the year.

Since the first of May I have been visiting with my sister, Ida Layton, here in Holden, getting acquainted with the Saints and delighting myself in this beautiful country, its grassy rolling hills, and yet not all hills, its profusion of great shade trees and its green hedges, all kept in a flourishing condition by the frequent rain showers. I like California, and I also like a country where the frequent rain showers cool and cleanse the air and wash the dust from all vegetation.

More anon.

E. B. BURTON.

CRANE, MONTANA, June 3, 1914.

*Editors Herald:* The HERALD is a great comfort to me. In reading of Brother Weate's departure from England to America my thoughts went back to my old home once enjoyed, when the Saints and Sister Weate and family were our associates. I never saw her husband. After a few years had passed I had a home, a house of prayer, and the elders often met with us and were always welcome and were made comfortable at our home.

My home is now among strangers and away from Saints; yet my trust is in God and I feel that his blessings are with me. Since leaving Ohio I lived for some time in the state of Washington where I lost my husband. Many Saints will remember me as Sister Green. With my youngest son I hold membership in the Spokane, Washington, Branch, where I left Saints very dear to me.

I am now proving up on three hundred and twenty acres of land in eastern Montana, three miles from the little town of Crane. If the Lord spares me to live I do not think I will spend all the remaining days of my life here. In a great many ways I like the country, but I want my boys to have the association of the Saints. My youngest son had

a fine blessing. I do not like to deprive him of church privileges. He takes an interest in the Congregational Church here, but they have no use for our teaching, and are afraid our people will settle here. I am getting some interested. I give them reading and think I could get several to attend meeting if an elder were here and we could get the school-house. We might secure the church, as the people here have respect and friendship for me.

I read the letter of Brother Newby about coming to this place, and as soon as I have a home for him I will gladly have him come. I am anxious to have the people hear the gospel, as well as to enjoy it myself. It will soon be one year since I met with Saints.

I am not able to do much for the cause just now, but my desire is to be more able and to help win souls to Christ. I hope to be found worthy and among the faithful, and desire the prayers of the Saints in my isolated condition.

Ever praying for the redemption of Zion, I remain firm in the faith,  
MRS. L. C. GREEN.

FANSHAW, OKLAHOMA, June 8, 1914.

*Editors Herald:* As I have been appointed to labor in Eastern Oklahoma, the same being a new field to me, please permit me space to say to the Saints and friends of this field who desire preaching, that my field address will be Wilburton, Oklahoma; home address, Cato, Arkansas. If any desire meetings please write me right away.

JAMES M. SMITH.

AVERY, TEXAS, June 14, 1914.

*Editors Herald:* I rejoice in reading the letters in the HERALD from the Saints. We are trying to do all we can to get the gospel before the people. We have Sunday school every Sunday, though we do not have a church building in which to meet.

We have secured a nice grove in East Avery for the reunion, and have fixed a place there and have our Sunday school there. The Eastern Oklahoma district reunion will be at Avery, beginning the 24th of July and lasting ten days. We want to make this reunion a success. We want all the Saints who can to come and camp on the grounds. There will be plenty of water for stock. All who can not come to camp will be cared for.

We are expecting Brother W. M. Aylor, Brother Christensen, Brother Sheppard, and Brother Smith. Those wishing tents should write B. F. Pollard, Avery, Texas, by July 10. We hope that much good may be done by this reunion in getting the gospel before the people. Dear Saints, let us all come together and do all we can to this end.

Ever praying for the redemption of Zion, I am  
Your sister,

MATTIE KELSEO.

WINTHROP, ARKANSAS, June 14, 1914.

*Editors Herald:* I enjoy reading the many good letters in the HERALD. We have a little band of isolated Saints here. We do not get to hear preaching very often. Only those who are isolated know how we enjoy the occasions when we do hear the gospel.

Elders John Harp and E. A. Erwin were with us from May 26 to June 3. We had a profitable meeting. Brother Harp baptized my wife, for which I am thankful. Others seem interested. This is the first meeting we have had since Brethren W. M. Aylor and J. T. Riley visited us last December.

We hope some of the elders will be able to come and hold

meetings here in July or August. We are poor in this world's goods, but will care for the elders the best we can. We feel that we could do much more good if we had a branch here.

I have been a member of the church for nearly two years. I know the work is true. I desire the prayers of the Saints that I may be a faithful and true witness for the Master.

Your brother in bonds,  
J. B. SHARP.

### Extracts from Letters

Elder F. A. Russell writes from Colorado Springs about the "Billy" Sunday meetings, as follows: "Billy" Sunday is doing things here in town now. I heard him last night on the 'home,' and it certainly was a good talk. He is not using as much slang as in the beginning of his meetings. He is a peculiar character, one that I think can do much to harrow up the ground and get some of the old stumps out. As to his doctrine, well, he doesn't seem to have any, so far. The collection last night was over \$1,800 for current expenses. While he was preaching, prowlers were ransacking his headquarters, and they secured quite a large amount of money and jewelry. He can preach harder on sin to-night. I expect to attend as many of his meetings as possible in order to study his methods, etc. Then, too, he says some mighty good things. Of course one has to pick them out of a lot of things not so nice, but that is very often true of other speakers. He has a happy way with him, keeps the people feeling good, and jabs hard at the prevailing sins of the times. Said he, last night: 'Somebody must plunge the sword to the hilt in the putrid sores that are festering the body of the American people to-day! And I guess it is up to me, so I'll do my part.' I may write you more about his work later."

Brother Paul M. Hanson writes from Stonington, Maine, as follows: "On my way East I called at Washington, Philadelphia, and Providence. Brother H. O. Smith and I held a preaching service at the home of Brother George Briggs, in Washington one Sunday afternoon, at which place we now have twelve or fourteen Saints, most of whom are in the employ of the Government. A regular, permanent meeting place is the next thing in order there, for the good of the Saints and as a means of extending the work."

## News from Missions

### Canada

Your kind epistle of the twelfth instant received ere I left Windsor. Thanks. We preached ten sermons at Windsor, and one at Detroit. Saturday p. m. we drove by auto six miles over a beautiful drive, and baptized a Brother Shaver in the Detroit River opposite Belle Isle, near Lake Saint Clair. While at this point we saw an airship circling near us, dipping the waters and ascending as gracefully as a bird.

A good, live class of Saints are in Windsor, and who worship in a model building, the exact prototype of the Detroit church, only not so large. Brother Albert Bennett has the work in charge there, under the presidency of Arthur Allen of Detroit.

The political kettle is boiling over here just now. The campaign seems to hinge on the "abolition of the bar." Reverend Tolmie of Saint Andrews Presbyterian Church in Windsor has resigned his pastorate with a salary of \$3,000 per annum for a salary of \$1,500 per annum as the minister of public works, if elected, thus cutting his salary in twain

to do provincial work for the king. He is running on the Liberal ticket with two competitors, Lawyer Fleming and Doctor Reume, who wishes to succeed himself as conservative. The religious element enters strongly into the campaign.

We came to Saint Thomas June 18, and entered into the work arranged for by local officers. Have been greeted with fair-sized congregations, so far. The brethren are advertising the services in two city papers, and by bill board.

The weather is cloudy, cool, and heavy, and this lake shore atmosphere is hard on my bronchials and voice. A heavy rain last Thursday broke a long dry spell; two million dollars is the value placed on it for the province by the observatory. Crops look fine all over the Dominion, so the papers say.

This Saint Thomas Branch is presided over by Brother J. L. Berger, and he has able assistants, so that the rank and file is under "jam up" discipline.

We are billed for every evening this week, save Saturday, and over Sunday here at this place. The Saints are all enthusiastic and rally to the call of officers, attending services.

Trust all are well and happy. Remember us also.

Ever your brother,

S. W. L. SCOTT.

SAINT THOMAS, ONTARIO, 32 Flora Street.

### Southern Indiana

I left Independence, Missouri, April 22, at 9.30 p. m., Elder Jacob Halb being my guide to my field of labor. We landed at Princetown at 2.30 p. m. the 23d. An effort to interest the people there proved fruitless, although our Brother and Sister Oxley did all they could to persuade them to come out. We visited Littles, Indiana, and commenced services with a fair interest and good liberty. We did some fireside preaching, Brother Halb baptizing some there later. My association with this brother was pleasant. I found him an eager and zealous worker.

My next visit was to Birdseye, where I found the hospitable home of Sister and Mr. Bradshaw and daughter Mattie. These sisters were strong in the faith, and right in for some preaching. I held forth in the Oak Hill Schoolhouse, where I spoke nine times. A stone weighing about two pounds came crashing through the window on one occasion. From this danger the Lord delivered me, as it might have caused my death. This is the place where rocks were thrown and a shot fired through the window while Elder Mosier was speaking, also where Elder H. E. Moler held a debate with an Elder Dennie, I believe of the Christian Church. I visited the Saints and encouraged them. I trust there may be more gathered in at the place.

Upon request of J. W. Metcalf, I attended the Louisville district conference, where I met many new faces, and where a profitable time was enjoyed. I would like to make personal mention of all, but space forbids. Suffice it to say there are many spiritual and devoted Saints at Louisville. May God bless them for good in that city.

Elder L. C. Moore and the writer next visited Byrneville, to attend to some matters of an official nature. We held forth in the church there with fair interest and liberty. We trust our visit has done good. Elder L. C. is certainly a wise and competent missionary, and an agreeable companion in labor. We trust the church may have his services for many years to come.

I have a great desire to visit the isolated Saints, accordingly have visited (other than those mentioned) Carydon Junction, Palmyra, Milltown, Marengo. Have found many scattered Saints and tried to encourage them. Have spoken on the streets several times with encouraging results. At present I am at the home of Brother and Sister Christian Zahnd, help-

ing the brother to cut (cradle) his wheat, and preaching nightly.

Having been elected president of the Southern Indiana District, I would like to hear from the isolated Saints with reference to the prospects of openings in the various vicinities. A letter to J. W. Metcalf, 315 North Thirty-second Street, Louisville, Kentucky, relative to new openings would be appreciated by him. A communication to same address will reach the writer. We trust the local force will put forth an effort to warn their neighbors.

May God bless all in our labors, is my prayer.

In bonds,

F. A. ROWE.

## Miscellaneous Department

### Conference Minutes

**MONTANA.**—Convened at Bozeman, June 6 and 7, District President A. J. Moore presiding. Branch reports: Fairview, 23; Culbertson, 40; Bozeman, 109; Warm Springs, 37; Gallatin, 78. Reports of bishop's agent and treasurer referred to auditors. Culbertson branch recommended for ordination Vere Davis and Eli Bronson, deacon and teacher respectively. Ordinations approved. Preaching by G. W. Thorburn and A. J. Moore. Adjourned to meet at Deer Lodge Branch. Maggie J. Reese, secretary.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Convened with Grand Rapids Branch, June 13 and 14, J. F. Curtis, associated with district presidency in charge. Reports: Belding, Buchanan, Capital City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Knox, Sparta, showing net gain of 9. James D. Arlick was ordained an elder by J. F. Curtis, F. A. Smith and G. A. Smith. Starr Corless, O. H. Story and W. P. Buckley were appointed a committee to secure funds to purchase a tent to be used by missionary force. Preaching by Alvin Ellis, F. A. Smith, Clyde Ellis, J. D. Stead, J. F. Curtis, E. A. Blakeslee. This was about the largest conference this district has had in recent years, one thousand meals being served in the hall, the largest number at one dinner being 172. Adjourned to meet with Coldwater Branch, October 3 and 4. G. A. Smith, president; W. P. Buckley, secretary.

### Pastoral

*To the Saints of Mobile District; Greeting:* Having been elected to serve as president of this district, and realizing the responsibility, I take this means of expressing my appreciation of the confidence of the Saints and to ask for their support and cooperation in every way that will be conducive of good.

There is a lack of system and unity in our work. This we must correct. New problems and advanced thoughts and ideas are confronting us day after day. These we must meet and handle judiciously. We need more cooperation upon the part of district and branch officers, and a more united effort in every department of church work. Branch presidents are requested to report promptly, and to feel at liberty to report conditions as they exist, so that if there are matters requiring special attention they may be adjusted. Let the Sunday school and Religio officers cooperate with the branch officers, and if there be any criticism to offer, let it be friendly and given in the spirit of love and meekness, thus proving beneficial.

Let us all remember the divine injunction that no one can assist in this work unless he is humble and full of love. Let us seek to manifest the Christ spirit in all our deliberations, and in fact seek first to build up the kingdom of God and to establish his righteousness. If you need the district officers in your branch, Sunday school, or Religio work, do not hesitate to call on them. We have some grand promises if we do our part. Let every one learn his duty and do it.

Your brother in the cause,

A. E. WARR.

### Conference Notices

Seattle and British Columbia, as per resolution, was to convene August 14 with Westminster Branch, Vancouver,

British Columbia. After consultation with Saints of said branch it was decided that Vancouver was the best place to provide for visiting Saints. It was also voted at February conference that we have a reunion in connection with the conference, but the matter was left to the British Columbia Saints. The district officers have after due consultation with Saints of British Columbia and associate officers canceled the reunion. Religio and Sunday school conventions will convene at same place one day previous to conference. Those attending conference will take East Broadway car to Scott Street, a half block from hall. Car is easily identified by window sign 2. We expect our missionary in charge, also Brethren Terry, Budd and possibly Brethren Shippy and Hedding. Branch clerks will have reports sent to district clerk one week prior to conference. William Johnson, 3632 Evanston Avenue, Seattle, Washington.

Clinton, Missouri, will convene at Eldorado Springs, August 1 and 2, last Saturday and Sunday of reunion, which begins July 24. Officers are to be elected. Roy S. Budd, secretary.

### Convention Notices

Clinton, Missouri, Religio will convene at Eldorado Springs, afternoon of July 31. Send reports and credentials to Lida Budd, Eldorado Springs, Missouri.

### Reunion Notices

Spring River reunion will be held in Cunningham Park, Joplin, Missouri, August 7 to 16 inclusive. Tents, springs and cots should be ordered as soon as possible, especially the larger tents, as these have always been limited. Prices: Tents, 10 by 12, \$2; 12 by 14, \$2.50, cots, springs and meals about as last year. We are expecting J. W. Rushton, E. L. Kelley, S. A. Burgess, I. N. White, William Lewis and missionaries. Auxiliary work will be conducted by district officers or general worker. Singing in charge of Florence McNichols. Let those who can, help along this as well as all lines. Send orders to S. G. Carroll, secretary, 2502 Maiden Lane, Joplin, Missouri.

Clinton reunion, Eldorado Springs, Missouri, date has been changed to July 24 to August 2, as the Chautauqua has the park for the dates previously set. Conference August 1 and 2. W. W. Kearney, for committee.

Eastern reunion will convene at Onset, Massachusetts, July 25. Tents: 10 by 12, \$4; 12 by 15, \$4.50. Cots: single, 40 cents. Commissary department for those who do not desire to do their own cooking. Order blanks are in hands of bishop's agents of each branch. If outside of a branch, send order direct to me. M. C. Fisher, 2307 Washington Street, Roxbury, Massachusetts.

### Quorum Notices

#### HIGH PRIESTS

We your committee are now arranging for our program to be used at the quorum sessions next spring. We solicit you for subject matter, topics, suggestions, questions, etc. We do not want topics or questions that will become personal in any way, or that will create controversy of a contentious character. Send us matter that will be educational and edifying so that the quorum will be benefited by the discussion of the same.

Respectfully,

J. A. TANNER, for Quorum Presidency.

KANSAS CITY, MISSOURI, 811 Lydia Avenue.

### Died

**GOULD.**—Vera Tinker Gould, wife of Arthur J. Gould and daughter of Emma Walker, of Leon, Iowa, was born December 8, 1895, died June 8, 1914, in Minneapolis. She was baptized May 4, 1905, at Burlington, Iowa, by Elbert A. Smith. She leaves husband, mother, grandmother, relatives and many friends. Her kind and amiable disposition called forth the love and respect of all who knew her. Funeral at the residence of the grandmother, Sister Elmira Tittle, Leon, Iowa, in charge of Joseph Roberts of Lamoni, Iowa. The sympathy of the friends and neighbors was shown by deeds of kindness.

**WYNN.**—Emma E., daughter of J. M. Wynn, was born June 7, 1884, at Corydon, Indiana, died May 19, 1914, at Corydon. She was baptized June 3, 1905, by William H.

Kelley, and lived faithful until death. Funeral by Elder Moor, of Illinois.

**BRENNAN.**—John Brennan was born at Ricksgrove, England, January 4, 1866, was killed by his automobile turning over while on his way to Pueblo, Colorado, June 12, 1914. He came to this country at the age of sixteen; has resided in Ohio, Washington, Iowa and Colorado. Married Miss Mary Louise Richards, at Tacoma, Washington, March 14, 1888. Was baptized at Keb, Iowa, in 1893; ordained an elder in 1899 at same place. He leaves to mourn 3 daughters, 1 grandchild. Brother John was held in high esteem. Funeral at his residence, Swink, Colorado, by W. E. Williams, assisted by F. Petre and S. Tripp, interment at Rock Ford, Colorado.

### Book Reviews

**SHALLOW SOIL.**—Sometimes a novel is more than a description of the doings of certain people in any one particular age or place. In the hands of a master a novel may become a cross-section of human life, depicting human weaknesses and heroic qualities, as well as figuring a national spirit or mood. Such a cross-section of modern human life is Knut Hamsun's *Shallow Soil*, translated by Carl Christian Hyllested. Scribners, New York, 339 pp., \$1.35. In big and powerful strokes Mr. Hamsun presents Christiania, and in so doing shows us modern Norway and modern Europe. The younger set of the Norwegian capital he reveals as decadent poseurs, who have no real strength and very little real enthusiasm for their fatherland or for the art about which they are continually prating. Their crowning ambition seems to be to have their works translated into German, or sold in Germany, or to get government jobs. Meanwhile, their lives are made up of petty jealousies and marital infidelities. Such, he tells us, is modern Norway—"shallow-soil" folk.

**THE MONROE DOCTRINE AND MOMMSEN'S LAW.**—By Charles Francis Adams. Houghton, Mifflin Company, Boston, 50 cents net. The Monroe Doctrine was formulated by John Quincy Adams who was President Monroe's Secretary of State at the time of his famous message of 1823. This fact, with its supporting coincidence, is brought out early in the brief address of Charles Francis Adams made before the American Society of International Law at Washington last April and just now published. The speaker proceeds from this fact of its origin to an interpretation of the Doctrine's purpose and meaning in the light of its real author's diplomatic experience and political knowledge of the Europe at which it was "somewhat defiantly" aimed. The speaker closes his address with a plea for keen-eyed consideration of the Monroe Doctrine, its past usefulness and its present possible abuse.

**THE GREAT SOCIETY.**—Psychology, once thought to be a purely academic diversion of knowledge, is being more and more harnessed into the service of man's daily needs. Graham Wallas's *The Great Society*, which the Macmillan Company will publish this week, is said to make a more comprehensive application of the principles of psychology to everyday life than has been done by any other writer upon this subject. The author deals with the general social organization, with especial reference to the difficulties which have been evolved by the developments of industry and the complexities of modern life. It is these developments and complexities, in all the phases of twentieth century life, that the author indicates in his title, *The Great Society*, and he endeavors to make psychology help in the solving of some of their problems and the straightening out of some of their entanglements.

**MODERN MEXICO.**—By R. J. MacHugh, published by Dodd, Mead and Company, New York City, \$3.50. This book is the outcome of a visit to Mexico during the early part of the present year. The author had recently returned from service as war correspondent in the Balkans, and was commissioned by the editor of the *Daily Telegraph* to visit Mexico.

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By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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He visited that country, mingled with the people, studied their institutions, history, social, political, and economic conditions, and has embodied his observations in this publication. His book will be of special interest at the present time pending the settlement of the Mexican crisis.

Genius is the art of taking infinite pains.—Carlyle.

Promise little and do much.—Backbone.

Along life's rugged, thorny way,

Keep praying, toiling on;

There soon will dawn a brighter day,

Keep praying, toiling on;

The trials you have had are past,

Bear patiently the ones thou hast;

If others come, they will not last,

Keep praying, toiling on.—J. T. Latta.

# A Vacation on a Ranch

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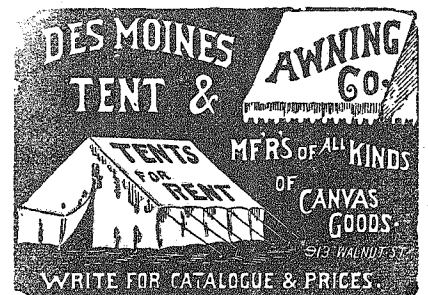
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, JULY 8, 1914

NUMBER 27

## Editorial

### A SCIENTIST WHO SEEKS GOD IN THE UNIVERSE

"The glory of God is intelligence."—*Doctrine and Covenants*.

Edward Lucien Larkin is author of a remarkable work entitled *Within the Mind Maze*<sup>1</sup>. Mr. Larkin, be it understood, is director of the Lowe Observatory, Mount Lowe, California, member of the American Association for the Advancement of Science (Saratoga, 1883), member of the British Association for the Advancement of Science (Winnipeg, 1909), National Geographic Society. (Washington, 1907).

During the past few decades many scientists have devoted their attention almost exclusively to matter. They have recognized nothing that could not be analyzed, cut with a knife, weighed with scales. But it is the law of the pendulum to swing back from an extreme. Scientists now begin to recognize spiritual and psychical forces. "Chemical action," "mechanics," "activity" no longer satisfy them as explanations of the phenomena of life and the universe. Thus Sir Oliver Lodge in his address as president of the British Association for the Advancement of Science, 1913, declared:

Let those who prefer the *materialistic* hypothesis by all means develop their thesis as far as they can; but let us try what we can do in the *psychical* region, and see which wins.—Continuity, p. 101.

While Lord Kelvin declared before the Christian Association of University College, London:

Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces; and that unknown thing is a vital principle.—*Christian Apologetics*, p. 25.

#### MIND IN THE SIDEREAL UNIVERSE

Professor Larkin is one of those who believe in the ascendance and domination of mind throughout the universe. He says:

I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in

the Sidereal Universe—a Dominating Mind. . . . The brain contains within its majestic throne room, a mind that is very well aware that there exists a Master Mind far more powerful.—P. 346.

He goes even further and affirms that every atom of matter in existence, whether organic or inorganic, evidences the existence and functioning of an intelligent Mind.

#### ELECTRONS

Formerly the atom was supposed to be the unit of matter. But atoms have now been divided into thousands of parts and these parts are termed electrons and are supposed to be the primordial, indivisible, eternal units of which all matter in all the universe is formed. Professor Larkin thus speaks of electrons:

An atom of mercury is about 300,000 times heavier than an electron. An atom of hydrogen, the lightest body known, is 1,700 times more massive than the primordial, absolute, changeless electron. No imagination, however vivid, can hope to begin a series of imaginings about an atom; how then of an electron? These electrons are pure, negative electricity, and revolve around positive centers of force, and these centers and these revolutions constitute atoms. Atoms unite in absolutely regular mathematical ratios to make molecules of at least eighty-eight kinds, called elements. These unite with each other where there is chemical affinity to form multitudes of compounds, which unite to build the entire universe.—*Within the Mind Maze*, page 362.

#### ELECTRONS MOVED UPON BY INTELLIGENCE

Everywhere in his theory of the operation of these electrons, (which is given for what it may be worth) Professor Larkin sees evidences of intelligence,—as they form matter, animate or inanimate, crystals of complicated geometrical designs, plants, animals, planets, suns, brains that think. It is the old wonder that has impressed scientist and layman alike,—the very evident going on around us of intelligent processes. The mere reduction to scientific terms of electrons, atoms, molecules, in no way dissipates the mystery and wonder of it. Again we quote:

I have used the expression "they build up all objects" within the entire range of human experience, human sense aided by the most powerful instruments. This incessant, per-

<sup>1</sup>Standard Printing Company, Los Angeles, California.

petual and apparently eternal work is in intense activity. Atoms fly together and unite into molecules, and these wheel into place and form the most beautiful crystals with unerring precision and with amazing rapidity. I have watched them by the hour in rapid formation in high power microscopes. All the varieties, shapes and geometrical forms known to mineralogists form without trace of error, no matter how complex, how many sides and angles. And the rates of motion, the speeds of translation through the liquids of solution are beyond imagination. The process of building up structural forms is very impressive to behold or contemplate. Now the power behind it all is directivity.—Pages 415, 416.

Limitless wonders center in the nucleus. Thus: "It was discovered that the nucleus contains a definite number of small (usually rod-shaped) bodies, which become evident during nuclear divisions, and play a wonderful part in that process. These bodies are designated chromosomes. Attention having been directed to these little bodies, continued observations showed that, although they vary in number—commonly from two to twenty-four—in different parts of animals and plants, they are nevertheless, of the same number in all the cells of any particular plant or animal. As a conclusion to this kind of observation, it needs to be said that the chromosomes are regarded as the actual bearers of hereditary qualities."—Locy 254-5.

This is set and fixed proof of Mind manifestation. The mighty word *number* appears in the quotation. And the "same number" in any particular plant or animal. This is one of the greatest basic discoveries ever made; far greater than that of Neptune, 2,780,000,000 miles from the sun.

Numbering, or counting, is absolutely a process of Mind and that alone. Two, four, eight, twelve, twenty-four positively had to be counted. Every mathematician knows this to be true. More than this,—the fixed number of chromosomes in any fixed cell the base of any set species, type or kind of plant or animal, had to be predetermined before counting began.—Page 423.

In the quotation just closed one very striking evidence taken from among ten thousand that might have been used is given in support of the presence of mind in nature. Counting is clearly a function of mind. To predetermine a certain fixed number is a function of mind, And the counting out of a fixed number of "chromosomes" for each cell in a certain species is no more wonderful than the counting out of a certain fixed number of petals for an apple blossom, or to *predetermine* the number of petals to an apple blossom. All these things are functions of mind.

#### ARE ELECTRONS INDEPENDENTLY INTELLIGENT OR ARE THEY DIRECTED?

If electrons are the units that come together intelligently to form matter in harmony with evident design, do they do so of themselves? or are they directed? Are they intelligent? or are they moved upon by intelligence? Professor Larkin discusses these questions in an interesting way:

Since no entities exist whence matter is formed except electrons, Mind either exists within them, or immediately without, inconceivably near, or far away, it matters not how far. For electrons either know of themselves where

and when to go, and how to work to build all structural matter; or are directed by Mind either near or afar. If Mind is within electrons they move by a process called activity: if without, they move and build by a process called directivity. Between the meanings of these two words there exists a gulf as wide as infinitude. No two words can be more unlike. For does the Master Mind exist within or without electrons? If Mind is within electrons—they possess infinite knowledge, wisdom, will and volition. For when this desire or will makes impulsion, matter appears in space. If this primeval impulse originates from within, the act implies the existence of an actuator; if from without, a director. Since matter appears as a result the director must be outside of it. If the same result is due to an actuator, then the actuator is within the resulting matter. Then steel and stone contain Mind. The position taken in this book, is that Mind directs from without electrons, for ever from the outside, and directs that they shall assemble and form matter everywhere in cosmic space.—Page 405.

Imagine that the Creator, the Master Mind, desires to form matter from electrons, at any point in this cosmic sphere. A mighty problem arises. Mind exists in electrons enabling them to form mathematically exact crystals, or it is sent or directed to them. The question is, Where does Primordial Mind abide? If two electrons originally know how to build an atom of matter, then they all possess this knowledge; all know how to form into silicon, carbon, gold, vanadium, or any other element. Unless they differ, but electrons are all alike, so far as is known, then they must possess omniscience, a great improbability. If electrons know how to build a crystal, say of silicon, at any one point in the sphere, they might commence there. So might billions of others at as many points simultaneously, quintillions of miles apart. This activity all unknown to each other, theoretically, could convert all electrons into silicon, carbon, iron, copper, or matter in any phase. The entire Universe would then be all silicon, all gold, all iron, all hydrogen, as the case might be. For, unless each electron be absolutely omniscient, it would not know what all others were doing. This is the logical result of inherent activity. Not aware what all electrons were forming, there would be excess or diminution or the proper elements of matter. In this case it might occur that a balance in Nature would not obtain, that so delicate an entity as life might appear in turbulent cosmic wastes on worlds in space.

No, surely activity is not the watchword of Nature. Argue these basic problems as one may there is no escape from the fundamental law of universal directivity. Mind as at present manifesting in the human brain is totally unable to think of itself, or origin of anything whatever; of the Creator, or of the meaning of the words, and of existing things. Yet, since science appeared in the minds of men, there has not been a more persistent demand for an overruling Mind—the Creator, the Master Mind. Electrons are surely and positively directed to build up atoms, molecules and masses called matter. The omnipotent directing force is absolutely and positively Mind. And this assertion can not be upset. It is self-evident and requires no proof. Mentogeny, mind genesis, mind creating, forming, making, directly, building, is the basis of all science to-day. Electrons certainly do not wheel themselves into atoms and these into matter of their own will or volition. They are directed by external force, and this force is mental.—Within the Mind Maze, pp. 357, 358.

All discoveries in recent science lead to one conclusion, viz: electrons act from an impulse without. Man may never secure a glimpse of creative processes, but the idea that there is a Creator, a Creative Mind, behind all existing things, is exceedingly ancient and exceedingly modern. Science de-

mands that existence of this Primordial Mental Cause, even if unthinkable by man's present mental powers.—Within the Mind Maze, p. 368.

#### PROCESS OF CREATION

Thus it will be seen that Professor Larkin concludes that electrons are directed by that great Dominant Mind mentioned early in his book. He seems to hold that thought forms, "mentoids" as he calls them, mental images, may be instantly flashed to the remotest parts of the universe by the Great Creator, there to take form in matter through the activity of directed electrons. In terms of theology we would say that God willed it so and it was so. On this point we quote:

Mutation requires a mutator; changes, a changer, and evolution an evolver. The word *Creator* is here substituted. Mind created electrons, and expressed itself in models, forms, or patterns. A mentally formed pattern for the assembling of electrons is as indispensable as are patterns in an iron foundry or in looms weaving fabrics.—Within the Mind Maze, pp. 369, 370.

Mentoids are directors of electrons, the actual builders. Electrons are actuated by external mentoids; they do not, can not act of their own will or force.—Within the Mind Maze, p. 372.

#### "THE GLORY OF GOD IS INTELLIGENCE"

This conception of God as a Being working everywhere by force of his intelligence,—in the sun, in the moon, in the sidereal heavens, on earth, in men's brains, in plant and animal life,—is strikingly in harmony with the theology set forth in the Doctrine and Covenants:

As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 2, 3.

While the further statement, "The glory of God is intelligence, or, in other words, light and truth" (Doctrine and Covenants 90: 6) is strikingly supported by the following:

Where exists intelligence must be the abiding place of the Creator. Intelligence is on display within all that part of the Universe within the scrutiny of man with added powers of of telespectroscope, telecamera, sensitive plates, the new ultra-violet light microscope, balance, crucible and retorts. Intelligence acts everywhere in this vast realm. If intelligence, the Master Mind, has one center of radiation, this central Mind is the Creator.—Within the Mind Maze, p. 344.

E. A. S.

#### CURRENT EVENTS SECULAR AND RELIGIOUS

**A DRY NAVY.**—At twelve o'clock on the night of June 30 the order excluding liquors from United States warships and naval stations went into effect. Commanding officers are to be held directly responsible for the enforcement of the order.

**WOULD SUPPRESS HEBREW.**—Orders issued by the Turkish government against posting notices in Hebrew on the walls of Jerusalem are thought to indicate concern on the part of the authorities over the revival of the Hebrew language in Palestine. Not ordinarily used up to thirty years ago, classic Hebrew is now the common language of thousands of Jews in Palestine.

**OF ASIATIC ORIGIN.**—In a dispatch from New York, the *Chicago Herald* states that on returning from an expedition to the Amazon district of South America, sent out by the University of Pennsylvania, Algot Lacey, a Danish explorer, brought with him idols, ceramics, and funeral urns found on an island in the Amazon "which apparently was once peopled by a race of Asiatic origin."

**WILSON AND SUFFRAGE.**—Addressing five hundred club women on June 30, who ask his aid in obtaining suffrage legislation, President Wilson reiterated a former statement that woman suffrage is a matter to be settled by state and not by federal government. The President is reported as saying further that since the Baltimore platform did not mention woman suffrage he would be reluctant to take it up, though his own views were different.

**FERDINAND ASSASSINATED.**—At Sarajevo, while on a tour through Bosnia, Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, and his wife, the Duchess of Hohenberg, were shot by a Serbian student, both dying shortly after reaching the palace immediately following the shooting. This act is thought to have been provoked out of dissatisfaction of the people of Bosnia over the recently assumed sovereignty over that country by Austria.

**TO REORGANIZE LORDS.**—The English prime minister is expected this month to submit to the House of Commons a government proposal for reorganizing the House of Lords. This proposal would include the elimination of the hereditary principle and representation for other churches as well as for the established church of England. The purpose of the Government is to provide a second chamber more in union with the House of Commons. It is not expected that action will be taken at this session.

**UNITED STATES AND MEXICO.**—General Carranza has notified the mediators of his willingness to participate in an informal conference with representa-

tives of General Huerta in the hope of an agreement and the establishment of a provisional government in harmony with the late protocol signed by representatives of United States and the Huerta government. He asked for time to confer with his generals, the cooperation of whom he must secure before actual and successful participation in the conference. Pending this conference, the mediation conference, on July 2, entered upon an indefinite recess and the United States representatives returned to Washington.

**MEXICAN AFFAIRS.**—Positions have been taken by the Constitutionalist before San Luis Potosi, with the Federalist forces bottled up in the city. Following the refusal of Carranza to supply Villa with coal and ammunition to enable him to continue the campaign to Mexico City, the latter contending that he should have absolute control of his campaign against said city, a joint commission of military men from the various army divisions went into session, at which it is expected that an adjustment will be reached, recognizing Carranza as commander in chief of the Constitutionalist cause and Villa as chief of the north. Giving as a reason the shortage of fuel for the operation of trains, which in an emergency might make difficult their departure, Sir Lionel Carden, British minister, on June 27 advised all British subjects to temporarily withdraw from the country. Few have followed the advice. Anxiety obtained on the part of the United States Department of State and the British embassy over the arrest and proposed trial by the Constitutionalist of the British vice counsel at Zacatecas for alleged aid to the Federalists in the recent siege of that place. At an election the 5th inst. held in that part of the country controlled by the Federalists, Huerta was chosen president. Indifference was manifest everywhere, with a light vote, especially in Mexico City.

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### NOTES AND COMMENTS

**OFF FOR WORK.**—On the evening of July 2 Elder James W. Davis and wife Inez left Lamoni for the West, en route for the Hawaiian mission field where they are to labor. They will visit Omaha, Denver, Seattle and other points on their way. At the same time Elder Heman C. Smith and wife Vida departed for the East. They will visit Cleveland, Washington, New York, Philadelphia and other points. A part of their time will be devoted to research work in the public libraries.

**LAMONI ORDER OF ENOCH.**—At a meeting of the trustees of the Lamoni Order of Enoch June 30 permanent organization was effected. The following officers were elected: President, Elbert A. Smith;

secretary, John F. Garver; treasurer, Oscar Anderson. The three named, with the addition of Albert Carmichael and S. A. Burgess, constitute the executive committee. S. A. Burgess was made legal adviser to the order. These officers hold until the first regular election in January.

**SUCCESSFUL MEETINGS.**—Elder Ward L. Christy reports a fine interest at Lansdowne, a suburb of Saint Louis, Missouri, where he has been conducting a successful series of tent meetings. Repeated and favorable mention has been made of the meetings by the press, together with reference to the subjects discussed. From these reports we note that the meetings are greatly helped by special music each evening. One of the reports includes: "From every standpoint the meetings are a success."

**FAVORABLE CRITICISMS.**—We have previously published some adverse criticisms, so possibly may be pardoned if we publish some of a different nature. A brother writes in reference to our editorial in a recent number of the HERALD as follows:

I congratulate you on the answer you made to the Socialist brother in the last HERALD. Though in some respects his criticism may be too true, still in the main, he is too hasty. I think I would not, though a radical Socialist, if I could, make a Socialist paper of the HERALD or *Ensign*, from a strictly partisan standpoint, at least. We can, however, in our press give due publicity to such lamentable jobs of injustice and oppression as the Ludlow outrage, and urge upon all good citizens of every party to use every influence they can to prevent such outrages in future by doing away with murderous detective agencies and prohibiting their employment by Big Business, or anyone else for that matter. In fact, stand firmly for principle and leave partizanship to the judgment of each man without discrimination for or against any.

Another brother of the same political belief adds the following postscript to his letter:

Ten miles from post office and rural service not yet established has delayed this letter until HERALD for the twentieth is here. Editorial read with much interest. Let me shake your hand, and congratulate you heartily.

In addition to this a third brother writes as follows:

We desire to tell you of the comfort and increase of confidence experienced by us upon reading in HERALD number 20 of volume 61 your editorial under caption of "Another Criticism." While we sympathize in spirit with the brother whose criticism you give and so justly answer—recognizing his cry as only the cry of another one of God's oppressed unfortunates—feeling ourself one of such, yet we understand the justness and basic truth of your position. It is well taken and will stand, being founded on the rock of eternal truth.

Still another brother writes:

Your skillful and sound reply to criticisms on your notes dealing with current events attracted my attention; it all sounded good to me.

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The only man who never makes a mistake is the man who never does anything.—Theodore Roosevelt.

### DEATH OF SAMUEL SMITH

By a notice published in the Salt Lake *Tribune* for June 13 we learn that on the 12th Samuel H. B. Smith died at his home in Salt Lake City, Utah, of dropsy. The *Tribune* gives the date of the birth of this man as August 1, 1838, and Nauvoo as the place of birth. In trying to tell who he was the paper states that he was the grandnephew of Joseph Smith, the founder of the Church of Jesus Christ of Latter Day\* Saints. In this the *Tribune* made a mistake, for he was the son of Samuel H. Smith, a brother of Joseph Smith and Hyrum Smith, and hence was a nephew and not a grand-nephew.

We can not state whether the date of birth given is correct or not, but we had supposed that the emigration into Illinois did not occur till 1839, the expulsion from Missouri occurring in 1838 in the fall. Lucy Smith gives the same date as to his birth, but we have no means of knowing where he was born.

We note the death of this cousin of the senior editor for the reason that he was one of the three remaining male members of the second generation of the direct family beginning with the family of Joseph and Hyrum and their brothers. His death leaves President Joseph F. Smith, of the Utah Church, and the writer, who is president of the Re-organized Church. The first named is seventy-six years old and the latter will be eighty-two in November of this year.

Samuel H. Smith, son of Joseph and Lucy Smith the first, died at Nauvoo, Illinois, in August, 1844, from sickness incurred in privation, worry, and overexertion in getting away from the mob which killed his brothers. He left two daughters, Suzannah B. and Mary B., and this son, Samuel H. B. Smith. The mother of these children had died, and Uncle Samuel, as he was called, married again, and one daughter was born to them. It is understood that the widow married and emigrated to Utah at the time of the exodus, taking Samuel with her, he then being some nine years of age.

The notice of the death of Samuel in the *Tribune* recalls the fact that time is inexorable in passing, wiping out the families one by one. Joseph F. Smith and his sister Martha were the children of the second wife of Hyrum Smith, and went to Utah with their mother. President Joseph Smith is the oldest son of the Prophet Joseph Smith, and is now the oldest living representative of the family.

This son Samuel H. B. Smith, whose death we mention, reached manhood, was married and had eight children. These were the children of his first and legal wife. The *Tribune* states that he had raised three families.

The editor and this cousin Samuel were always friendly, the latter coming to see the writer when he

was in the East and always calling upon him when he was in Salt Lake City. Their intercourse was friendly, although they discussed their differences frequently and freely. The last time the senior editor was in Salt Lake City, Samuel visited him frequently though he was then in poor health.

It was not until the act of Congress punishing those engaged in polygamy was enforced that there was a break between Samuel Smith and his first wife, but the enforcement of the penalty upon him compelled her in due time to secure a divorce for prudential purposes.

He did not attempt to cover up what he had done, but having paid the penalty before the law of the State he was not again held to punishment, and the common amnesty of the community seemed to pass in his favor, as it proves also to have done in favor of his cousin Joseph F. Smith, now president of the Utah Church, the latter case presenting quite an anomaly; for no longer ago than last fall President Joseph F. Smith traveled through the East and had one of his five wives with whom he is living on his travels as a companion. This woman did not hesitate to announce herself as one of the wives of President Joseph F. Smith. Is there another man in the United States of similar prominence before the public that can or would or could do such a thing?

How long can the commonest rules of the English language be violated and the commonest understanding and meaning of words be outraged to shield men from paying the penalties of local laws based upon this common understanding and rules of language? The looker on is inclined to stop and ask the question, By what rule of common prudence in sociology can any existing community warp the meaning of English words in such a way as to defeat the honest purpose of the law-makers in securing honest living in the State and commonwealth? The lexicographer has defined *polygamy* as follows:

State, habit, or fact of being polygamous; especially, the having of a plurality of wives or husbands at the same time; usually, the marriage of a man to more than one woman, or the practice of having several wives at the same time; polygamy;—opposed to monogamy.

This has become the common understanding of all people; but the wiseacres down at Washington, whether under the lead of Senator George Edmunds or not, managed to juggle the words in which they framed the enabling act under which Utah became a State, so that the word *polygamy* which they wished to put into the constitution of Utah as being *for ever forbidden*, is made to mean simply the *marrying*, or *performing the marriage ceremony* by virtue of which a man took two or more wives. In other words, the word simply means the act of performing a marriage ceremony; and the wiseacres in the Mormon Church and their associates in the consti-

tutional convention which framed the constitution of that State framed it so as to mean just the same thing and nothing more; and when the senior editor asked one of the leading men of that convention by what peculiar hocus-pocus the English language could be twisted to bear such a diverse interpretation, he simply shrugged his shoulders and gave a guffaw of laughter and said, "By the help of some of our good neighbors!"

And now the Utah elders wherever they go deny that they are practicing polygamy, because they assert they are not marrying polygamous wives, or they are not performing polygamous marriages, thus making an absolute travesty of the words used to define the liberties of the people.

This cousin, Samuel H. B. Smith, himself passed under the judgment of the law before the courts and was reduced from good financial standing to a degree of dependence by the expenses of defending himself from prosecutions under the act of the legislature making unlawful cohabitation a misdemeanor.

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## Original Articles

### IF YE ABIDE IN ME

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15: 7.

There is much comprehended in this brief statement. Let us look into some of the phases of life it reveals to us. Let us consider the emollient truth contained in those simple words, and so apply it that it may allay the irritation and fever of life, and lift us to a higher conception of life, a purer love, and a more perfect vision of the Christ character.

### THE MEASURE OF LIFE

A man's life is measured by the things it relates itself to, and before one can abide in Christ he must first find Christ; he must form an acquaintance with him, understand his purpose, become conscious of the inner workings of his life that produce the beautiful exterior attributes. For one to abide in Christ is to place himself continually on the right side of life. We mean by this to find and sense the proper relationship of persons and things, so as to be able always to ask the right thing, because our relationship with the divine has given us a sense and knowledge of right.

Too frequently men presume that to abide in Christ means simply to subscribe to the outer form, the letter of the law, the conventionality of the thing; and so they fail to obtain the results that are expressed in the language of the text. The fault, however, rests with them, but they fail to discover it. Why? Simply because they are self-centered, and no one can even approach unto Christ and re-

main self-centered, much less abide in him. The emolument of divinity is found only in our service to others, and he who abides in Christ will be a most bountiful partaker thereof.

### ABIDING IN CHRIST

Before we can abide in Christ we must form an acquaintance, establish a relationship between the human and the divine; we must learn to take on the divine nature, and slough off the human nature. To accomplish this end we must set into operation a successive process of evolution, that is, we must begin with the fundamentals, and upon the proper fundamental basis establish our point of contact. We must learn that to abide in Christ is to think with him,—every day, every hour and minute, to think with him; i. e., to abide in him in thought, we will readily acquire the art of speaking with him, or like him. Our inner musings and secret thoughts will crystallize into noble, sublime and life-giving words; that which is developed within will begin to manifest itself without. Our profoundest thoughts shall then take form in action. Our words and acts repeated will become habitual; our habits therefore will ripen into a holy life, completely immersed in Christ, continually drawing its life-giving, life-sustaining substance from that perfect source of divine love and wisdom.

The scriptures teach us that God does not dwell in unholy temples. The word *holy* being a purely religious word has its origin in the word *wholly*, meaning *entire, complete*. Reasoning from this basis we would readily observe that God will not dwell in a fragmentary temple; i. e., if the temple of our body is not wholly consecrated to him he will not make his abode with us. And if he is not abiding in us, and manifesting through us his divine life and nature, it is prima facie evidence that we have not set in operation the process of evolution that will lift us up to him, that he might manifest through us his superb excellence. We are therefore not abiding in him, and as a result his word does not, and can not abide in us.

### GOD ABIDING IN US

Notice the scope of the language, "If my words abide in you, ye shall ask what ye will and it shall be done unto you." The moral is simply this, by abiding in the divine, the divine in turn will abide in us, and our will therefore will be divine, and being such the thing we ask will be according to our will. We then will do the right thing, and we no longer will do that which is not right. So our asking will be in accordance with truth and knowledge, and that is the thing that shall be done unto us under those conditions.

If, then, our lives do not manifest the Christ spirit we are separate and apart from him, no matter how many external ordinances we might have observed. Let us remember that this condition can never be corrected or changed by railing at outside conditions. We must begin to turn the searchlight of truth within, and to look there for the cause.

The thought is expressed by Ralph Waldo Trine, in these words:

No disease can enter into or take hold of our bodies unless it find therein something corresponding to itself which makes it possible. And in the same way, no undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come. The sooner we begin to look within ourselves for the cause of whatever comes to us, the better it will be, for so much the sooner will we begin to make conditions within ourselves such that only good may enter.

If we enter into a condition of at-one-ment with God, and open our lives to the divine inflow of the spirit of love, so that Christ will not only be manifested but actualized in our very being, then, and then only, will our lives be such that nothing but good can enter therein. Just to the degree that we open our lives to that divine inflow, to that degree will we partake of the divine life. So the supreme test is not what does a man profess, but what kind of a life does he live, what spirit does he manifest.

We have Saint Paul on record as saying: "Hereby we know that we are the children of God, because he hath given us of his Spirit." And again, "If any man have not the Spirit of Christ he is none of his." So after all, the words of Christ become the infallible guide: "By their fruits ye shall know them." If the Christ nature has been ingrafted into us we will produce the fruits of Christ in our lives, and if the fruits do not manifest themselves it is evidence sufficient that the graft did not take in our case, though the form was observed.

Let us, therefore, draw near with a pure heart, and a clear conscience, and abide in Christ, that his life and his love may manifest themselves through us.

J. E. VANDERWOOD.

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### THE MODERN MAN IN THE CRUCIBLE

The triumph of so-called Modernism would mean the passing of Christianity as taught in the gospels of the New Testament as a whole. With the elimination of hell, miracle, a personal God, and the eschatology of primitive Christian ideals overthrown, we have the strange product, instead, of so-called modern science, which is suggestive of the renowned Barnum's "what is it?"

They tell us that we are in the midst of a spiritual and sociological renaissance unparalleled in the

world's history; that the giant iconoclasts of to-day are smashing the idols of a superstition which the modern man has outgrown and which belong to an age in which superstitious man believed in the existence of demons, angels, healing the sick, raising the dead, and giving sight to the blind through supernatural intervention.

This latest product of the Darwinian evolution is found in the laboratory of the physical sciences, in the leading universities and colleges of the day, in the modern divinity schools, and in the modern pulpit. This remarkable personality, called "the modern man," denies the personality of God and angels but believes himself to be a personality. As he denies the existence of personalities above himself, greater than himself, he at once places himself at the head of the list as the greatest personality in the universe. This will indicate that he has been "going some" since he got his protoplasmic start. What seems to cloud this modern man's vision of his own greatness is the fact that he seriously doubts the continued existence of the greatest personality known, once the laws of disintegration begin to operate on his anatomical organization.

These modern teachers place the gospel of Darwinian and Haeckelian evolution above the Christian system and make it the alpha and the omega in the realm of science and philosophy; yet they confess it has not advanced beyond a mere hypothesis. These moderns, in their emasculation of Christian history, in order to harmonize it with evolution, deny that Jesus was anything more than a mere man. They deny the doctrine of parthenogenesis as applying to Christ. They deny his resurrection from the dead, his frequent visits to his disciples after his resurrection, his ascension into heaven, and his promised return to reign on the earth in glory and power. These so-called modern giants, who do not know whether their modern currency of thought is genuine or counterfeit, characterize the vision of apostolic conception of Christ's return to this world as "a false apocryphism—" the baseless dream of the primitive Christian ideal, an ideal based upon the promise of the Lord himself.

Nature's great forward leap in the production of the modern man has produced a type of mind which, they say, will venerate the personality of Jesus more than did the old religious type but, in spite of these pretensions, they deny the angelic announcement of his birth, Joseph's dreams, Christ's turning the water into wine, his casting out devils, cleansing the lepers, healing the sick, causing the blind to see, the deaf to hear, the lame to walk, the dead to live, the feeding of thousands upon a few loaves and fishes. They say such things are contrary to the laws of nature as interpreted by science; that the

New Testament writers who testify to these things were wrong, superstitious, and testified falsely. That Jesus himself was a party to the supernatural pretensions of New Testament history,—was the chief actor in the entire scheme of miraculous frauds—yet he was a great and good man, “whose personality,” says President Emeritus Eliot, of Harvard, “will be revered more by the church of the future.”

This indexes at once the ethics of the modern man, and indicates the thought that men can be good and noble characters and at the same time can be liars, hypocrites, and conspirators, in their efforts to deceive the world. It proves also as the modern man has outgrown the belief in Christian miracles, he has outgrown Christian ethics and represents a new type of being in the intellectual and moral cosmos.

This transformation is in exact accord with the ethical creed of the evolutionist, which says “nothing is fixed,” “nothing is permanent,” “new conditions are always succeeding as the older conditions go out.” “No personal God, as the author of good.” “No personal devil, as the author of evil.” “The human mind decides what is good or what is evil, and as the mind is constantly changing its viewpoint, so good and evil are constantly changing with the mind.” There are no permanent principles of ethics, for right and wrong are determined by the conventionalities of society; and what might be right now will be transformed into a wrong later on by society.

Evolution sets no ideals toward which mankind can advance. In contrast with this the Christ ideal rises in the vision of the soul and appeals to the inherent possibilities of life as it reaches on, and on, through the moral and spiritual evolution of man up to the attainment of the true ideal of life,—“we shall be like him.” No changing ethics or ideals here. The Christian passion, awakened in the soul here, transforming the lives of men so that they conform to the divine life of justice and love is the greatest dynamic force in the universe in directing the soul and pushing it forward to the ultimate attainment of an absolute life of perfection, which embraces all that makes for perfect satisfaction and the true realization of perfect and eternal felicity. This accomplishment is found only in the Christ ideal shining for ever as a fixed sun in the moral and spiritual universe of a purposeful and infinite God.

#### EVOLUTION OF THE MODERN MAN

In the natural world cause and effect is the basis of all phenomena. If the philosopher discovered the law of gravity by the falling of an apple we must also look for cause and effect in the production of the modern man. As he is the product of abnormal

religious environment it makes him an abnormal being, dead on the spiritual side of his nature. He is like his ancestors up to a certain point where the principle of “natural selection” makes him more of a disbeliever in supernaturalism than were they, and this, too, in harmony with his inherent potentialities.

The ancestors of this modern man believed in creation by a personal God, who started each species of organic life on its cycle of existence by special supernatural intervention. They made Jesus a member of the Holy Trinity, and believe that he wrought miracles, arose from the dead, ascended into heaven and will return personally to judge both the living and the dead. They believed in the doctrine of miracles as it related to the past and as it relates to the future, but denied the miraculous principle as it relates to the present. This last condition produced the modern man. Logic and reason would not permit him to believe in the supernatural activities of the divine Being in the past and in the future but that he had suspended the supernatural business in the present. To him if there were supernatural laws which were active in the past, and would be in the future, they should be active in the present under the same conditions.

In this the modern man is more logical than were his ancestors. But the fact remains that the dogma of “no miracle in the present,” in the manner set forth in the New Testament, is where so-called modern Christianity showed its palsied faith in the promises and ideals of primitive Christianity. Degeneracy is as great a fact in human life as is the law of progress; and its disintegrating power eliminated from the realm of spiritual life and realistic experience the power of the gospel as displayed under the apostolic ideal, and which was promised to follow the true believers, conditionally, in the ages to come. But no modern man, nor the ancestors of the modern man, will be able to pluck from the sky of true faith and experience the eternal realities that enrich the lives of true believers in Jesus Christ, to whom “the light grows brighter and brighter until the perfect day.”

Paul, representing the true Christian type, was made conscious of suffering incidental to hunger, thirst, stripes, nakedness, cold, persecution, and imprisonment which, to him, were mere clouds of passing conditions and no part of the enduring realities of the spiritual life and consciousness of which he was possessed. Of its potency he says, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

The love of God in the souls of mankind, according



to Paul, is the one abiding reality that triumphs over every painful experience, survives all opposing conditions, and sheds its genial rays of regenerating life and power in helpfulness to struggling humanity to reach the higher level of life and love as represented in Jesus Christ, the soul's true ideal. The greatest reality in human personality is consciousness, and the greatest reality in consciousness is the love of God. Quickened by divine love the soul does not only struggle for its own emancipation from sin and death and tears, but it struggles for the emancipation of every other soul from like conditions, and recognizes that its own happiness is not complete until all who will may share together the transcendent glories of eternal life.

We can not see why human selfishness may still exist in another life, but we can see why the love of God should have the right of way in this and all worlds. Divine love in human life means, in the finality, the solidarity of the human race. It unites us by its power into brotherhood and gives us power to overcome the evil and imperfect environments of mortality. It makes human love as broad as human necessity, makes us what we want to be by choice, and enables us to appreciate the utility of truth as against the false and superficial, and accomplishes, at last, the purpose of the infinite Father in bringing mankind up to that state of perfection, felicity, intelligence, glory, and power, which he designed in the creation. It is God's triumph in human life; and man's triumph in God's accomplishment.

#### THE MODERN MAN'S HYPOTHESIS

The modern man appears to believe some things on less evidence than the assertion that the whale swallowed Jonah; and he doubts some things on more evidence than would be necessary to hang a man in the State of Illinois. On his side the rule of measurement is purely hypothetical. In his estimation, however, hypothesis swamps the entire phase of the spiritual and supernatural claims of the Christian religion. The basis of the theory he advocates, as against Christianity, rests upon two letters, *I-F*. *If* is all that he has to offer us relative to man's past, present, and future. He is as certain as the hypothesis will allow that there is no intercommunication between a spiritual world and people in this world. To him that is mere superstition. If he dies with this belief the spiritual environment may become so real and tense in the next world that it will cause him to change the basis of his system from *IF* to *IT*.

One very learned type of the modern man teaches that life started independently of antecedent life; that it is the result, not of causation, but of accident. That something (the greatest thing in the universe,

—life and intelligence) came from nothing. That dead matter and unintelligent force created out of nothing something greater than themselves, thus making the creature greater than its creator, and the effect greater than its cause. It certainly requires greater credulity to believe such propositions than it does the most stupendous prodigy recorded in Bible history. Every Bible miracle starts something. That life comes from nothing is the irrational and unscientific deduction based upon spontaneous generation.

There is nothing inside of life and experience, scientific or otherwise, that supports the theory of spontaneous generation. All known facts are against the proposition. The thousands of people who know and testify of the reality of spiritual phenomena based upon life and experience present a solid phalanx against the modern man, as impregnable as are the mountains against the shifting winds of the passing day. Uniform facts and experiences must remain such, whether they are believed or disbelieved. A dozen witnesses who know some of the verities of spiritual life are of more vital importance to mankind than a million agnostics who can only say, "I don't know."

Surely the reality of spiritual life and power is a more permanent fixture than are the stars that shine upon us. Science tells us that both sun and stars will cease to shine in a coming time, and when their lights go out they exist in the universe as "dead worlds." Spiritual life and power will never die. It transforms all that it touches. It can even give life to dead worlds, and its throbbing, pulsing energies are carrying forward the purposes of the universe as they exist in the mind of an infinite Creator.

As the modern man denies the existence of a personal God, he believes the Creator to be impersonal, that he is immanent in matter; that he is seen in all the activities of physical being; and wherever there are manifestations of life and intelligence there is God. The cry of the infant is a manifestation of God. The operative forces of nature as seen in chemistry and physics and that permeate the entire universe are God. Thus this modern man is both a monist and a pantheist. We recognize that the laws of chemistry and physics are laws of God in nature.

One of the greatest scientists of Germany says, "Personally, I always maintain that, if there are laws of nature, it is only logical to admit that there is a lawgiver." Who has the temerity to deny that there are laws of nature? As the Maker of physical and spiritual law is separate from the laws which he has made, we must believe that the existence of law represents the act of God, but the act is never the actor.

The existence of law postulates a lawmaker, but it denies that law is its own maker. Thus the modern man worships the laws of nature,—the thing made,—rather than the Maker of the thing made. As the modern man sees God in all organic being he sees what Ernest Haeckel, the German Darwin, saw. "God may be master," says Haeckel, "but he is not Father. To him the individual matters nothing. It is only the selfishness and conceit of mankind that allow them to suppose that God can care here and there for these little creeping things for they are nothing else—on the great canvas of the universe." (Christian Commonwealth, January 21, 1904.)

In the analysis of this modern philosophy it postulates certain things as facts. It accepts all manifestations of life and force throughout the universe as manifestations of God. Thus the act of murder is as much the act of God as is the act of prayer. Wherever there is life, intelligence and force, there is God. There is life, intelligence, and power in the acts of adultery, theft, lying, fraud, and every other evil known in the calendar of human depravity. This modern postulate makes the immanent God of evolution responsible for the acts before indicated, for all life, all force, all intelligence is God. All acts are, therefore the acts of God. The same can be said of all right acts; but this makes the God of evolution a self-contradiction and is "a house divided against itself." As this immanent God of natural physics is said to never have "turned stone-mason in order to write his law on stone tablets," nor revealed a moral law to mankind through the Holy Spirit, we must, therefore, trace his handiwork in the so-called processes of the gradual evolution.

#### EVOLUTION PHILOSOPHY

The modern man holds that all that man is is what evolution has made him by "natural selection." That whatever man is in his being is what this immanent God of the evolution made him. If it is wrong for men to be selfish, then the act of God was wrong in making men selfish. If murder is wrong, then the act of the God of the evolution was wrong in giving to man the nature and disposition to commit the act of murder. The modern man has no standard of ethics by which he can tell us what is really and permanently good or evil. The fundamental of the evolutionary fundamental is this, "That good and evil are only relative terms, and that the conventionalities of society are to determine what is right and what is wrong." This is the basic law of our modern ethics.

The conventionalities of society in Utah says that polygamy is right. Does that make it right? In some countries the conventionalities of society provide for the worship of idols. Does that make idolatry a true religion? Society once held that

the world was flat, then, afterward, said it was round. Did the world change from flat to round to suit the changing whims of society?

The fact remains that God, as represented in the evolution, is as responsible for the evil in man's nature as he is for the good. That the act of the murderer is as legitimate as is the act of the philanthropist, and that society, at different times and in different places, has sanctioned the one as well as the other.

As the modern man denies the existence of a personal God, as well as the existence of angels or demons, he enthrones himself as the highest attainment of the organic evolution.

With all of his greatness, has evolution given him a standard of ethics by which he can stand? Has evolution given man a permanent ideal toward which he can advance? What are the facts? The conventionalities of society—evolution's highest authority—has evolved ethical rules and systems as self-contradictory as is idiocy to intelligence, and these same conventionalities have ordered the destruction of the minor part of mankind who denied that the rules laid down by society were the right rules. Thus the keynote of Darwinism is, "the survival of the fittest," and the fittest does not mean the ethically good, for evolution knows as much about ethics, as held in the sublime principles and ideals of the gospel of Jesus Christ, as does the anthropoid-ape (the modern man's supposed ancestor) about arithmetic.

#### CHRISTIAN PHILOSOPHY

The Christian philosophy is the antithesis of Darwinism. Christianity teaches that God is not responsible for man's sinful nature; that man was made free and could act according to his own volition; that freedom is the basis of human responsibility—the basis of all law and government; that man became sinful—a pervert—by his own act and not by the act of God. The Christian believes in angels and spirits, and that some are good and that some are evil; that these angels and spirits, like mankind, are free to act upon their personal responsibility. That an infinite, personal God, who made man and who knew his needs, gave to him permanent and perfect laws under which he could advance and perfect himself; perfect moral and spiritual ideals toward which he could advance "until the perfect day"; that the Holy Spirit, unfolding to human consciousness the reality of the spiritual realm, starts man in the spiritual cycle toward the perfect ideal as found in the perfect Christ.

Christians believe that there are personal intelligences outside of themselves greater than themselves and that these heavenly beings will aid and

assist them in their efforts to reach the goal of possibility. They rise in the intellectual world by coming in contact with intelligence greater than their own. This comes to them from without and not from within. This law is equally applicable to man in his moral and spiritual rise. The higher life, that is, God, touches the lower life, that is, man, and the transformation begins. Without that touch, without the divine law and influences of the Holy Spirit, the human race would be engulfed in the abyss of despair, and thrown into the chaos of anarchy and hopeless, aimless, struggle,—a condition in harmony with Darwinian evolution.

#### THE LIMITATIONS OF EVOLUTION

All the manifestations of human life as measured by so-called evolution are fragmentary, contradictory, and incoherent. If evolution is God, then the work of the evolution, imperfect as it is, represents an imperfect God. He has stamped no decalogue on any part of creation by evolution. Nowhere does he differentiate between virtue and vice. If he gave me the power to love he also gave me power to hate and kill. Man's nature under natural environment responds to both impulses and is not associated with any, "Thou shalt not," or, "Thou shalt." The commandments and salutary laws that lead mankind to higher and better conditions of being are based upon revelation from a personal God to man, and they embrace in the design and divine purpose all the potentialities inherent in man. Man, as defined by evolution, is purely a selfish being. To live, to perpetuate our own kind, and to destroy everything that opposes us is the first precept of evolution.

It is no wonder that the modern man can not see a millennium ahead of him! "The golden age of the apocalyptic vision of the New Testament Scriptures," says this modern man, in the modern pulpit, "was but the foolish dream and mental hallucinations of Paul and other contemporaneous writers of that time, who taught the personal return of Jesus Christ to this world and his reign with his people on a redeemed and glorified earth."

These so-called moderns seem to know more about the future than Paul and all of the ancient prophets who spoke in the name of the Lord under the influence of the Holy Spirit. They deny supernaturalism and the intervention of any power that can foretell what is in the future. It will seem very inconsistent for them to say the Bible prophets were wrong when they themselves do not know what is in the future, and can not know so long as they deny the existence of the only means by which they can know.

As Darwinism claims that mankind has ever been changing from one type of life into another until

the ape is transformed into the man, likewise the ethics of the evolutionist is based upon the same idea of change and transition. Listen:

#### MODERN IDEALS

Let us recognize this fact and its consequences, that ethics grow out of customs, and are not antecedent to them. That they are mere figments of speculation and unrealities that ought to be discarded altogether.—Professor W. G. Sumner, Yale College.

Both marriage and democracy are produced by conditions of society, and both are transitory. When life becomes harder it will become aristocratic, and concubinage may be expected to rise again.—Professor Graham of Yale College.

They (the colleges) teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conception of society; and that the daring who defy the code do not offend any Deity, but simply arouses the venom of the majority—the majority that have not grasped the new idea.—Harold Bolce, in *Cosmopolitan for May, 1910*.

In barbaric times the stronger and swifter conquered and survived; and the early social institutions of polygamy, patriarchal concubinage, war and the capture of women favored the survival of ability. But to-day intellectual and economic power contributes not to offspring but to sterilized scholarship, barren selfishness, and social display.—Professor Frank A. Fetter, Cornell University.

When there is an unequal division of the sexes monogamy is not consistent. It is a scientific truth that in cold climates there are more men than women, and, so, as among the Esquimaux, polandry exists.—Professor Erp, Syracuse University.

There can be and are holier alliances without the marriage bond than within it. Every normal man has room for more than one person in his heart. Like politics and religion we have taken it for granted that the marriage is right and have not questioned it.—Professor Charles Zebulin, Chicago University.

Our literature is becoming anti-family: it minimizes its sanctity. We go into the family relations with the same *sangfroid* that we go to a picnic.—Professor Shailer Mathews, Chicago University, Divinity Department.

It is not right to set up a technical legal relationship, an economic convenience, or a circumstance of social conventionality as morally superior to the spontaneous preference of a man and woman who know, and whose friends know, that they love each other.—Professor Franklin H. Giddings, Columbia University.

The old ideas held their own as squatters, but now the new science is evicting them.—Professor Samuel M. Crothers, preacher of Harvard University.

It is clearly the conviction of progressive philosophers and scientists that incest is not contrary to the laws of nature or disapproved by any fancied ordinances of God.—Professor George B. Louis Arner, Princeton University.

The notion that there is anything fundamentally correct implies the existence of a standard outside and above usage, and no such standard exists. Religion and philosophy are created by custom and usage, and are not, as is popularly believed, the sources and regulators of conduct.—Professor W. G. Sumner, Yale College.

The standards of right perpetually change in social life, these varying standards being found not only in different races but in the same race at different times.—Professor Frank W. Blackmar, Kansas University.

The man who says that Christ was the highest possible being isn't worth working with. Christ was a failure. . . .

The mention of God has gone out of fashion . . . . When Darwin came along with the theory of natural selection, people jumped at it and kicked God out at the windows.—George Bernard Shaw, in address to undergraduates at Cambridge University, England,—*Chicago Daily Tribune*, May 30, 1911, *Chicago Biblical World*, Chicago University Magazine, Divinity Department, September 9, 1910.

The Bible is no more and no less inspired than any other writings outside it. Almost all the men and women of our Nation, or of any other get their religion and their politics where they get their astronomy—entirely secondhand. Being untrained they are no more able intelligently to examine a dogma than they are to calculate an eclipse. This, therefore, serves to explain why the college authorities feel called upon to interpret the profound things of religion and life. They believe that they are qualified as experts to take the lead in doing the thinking for the contemporary age.—President Butler, Columbia University.

#### IN BRIEF

The modern man's religion is circumscribed to the limits of physical experimentation, which neither defines life, nor explains its purpose, origin, or destiny. He stands outside of all spiritual facts and phenomena and is a mere automaton which soon runs out as the product of a purposeless, aimless, evolution that promises nothing for the future. He is also found in a state of transition—of uncertain being without fixed ideals toward which he is advancing; without fixed ethics to govern his deportment. Under certain conditions, to him, polygamy would represent proper social life; where there are more men than women polyandry should be the rule; where the sexes are equal, monogamy should be the standard of marriage.

But aside from all this he sees another condition of social freedom based upon the principles of sexual affinities and the doctrine of "soul mates" as representing the higher phase of sociological advancement.

A majority of so-called modern scientists and schoolmen, who accept Darwinism, are materialists and deny the extension of life into another state of being. Those who accept the spiritual idea of life, like the divinity part of the Chicago University, say:

The thought is further expressed that eternal life may be the succession of race life on the earth and where the good deeds of humanity in this short span of existence may help the lives of those who may follow after.—*Biblical World*, November 6, 1910.

A late biologist says, "Materialistic assumption of the 'survival of the fittest' is certainly a very brutish doctrine, as it makes the strong to crush the weak."

This same author, in speaking of the uncertainties of modern scientific speculation, declares, "Modern physics tries to tell us that 'all nature reduces itself to matter, to electrons, to ether, and all ether to a hypothesis' so says a mathematical physicist."—*Popular Science Monthly*, March, 1914.

Entrenched in the ethics of the gospel of Jesus Christ, and enthroned in the realism of concrete spiritual experience, the Christian moves forward toward the goal of his transcendent moral and spiritual idealism. More rational, grander, better, more loving, and purposeful are the principles and forces of the Christian religion in their enrichment and elevation of human life than is the crushing dogma of Darwinism, "the survival of the fittest," which is as conscienceless as the voracious crocodile or the deadly cobra.

F. M. COOPER.

## Of General Interest

### RACE THAT EQUALED GREEKS

In writing of his investigation of the wonderful ruins in Yucatan, Ellsworth Huntington says in *Harper's Magazine* for April that there is every evidence that there was once a city there with as large a population as the entire country now possesses and that these people were the equals of the ancient Greeks.

Various authorities have ascribed to the ruins an age of from one to eleven thousand years. These figures are based on data derived from calendar stones preserved in many places both in Yucatan and in neighboring regions such as Mexico and Guatemala. The stones can be deciphered with considerable accuracy, and exact dates can be assigned to the construction of many buildings. The only trouble is that the dates belong to the various local eras of the different countries, and no one knows when a single one of the eras began. This ignorance affords an ample field for speculation.

There are, however, strong reasons for believing that the ruins date back a long time before the coming of the Spaniards. Two of the strongest of these reasons are that when the Spaniards came to Yucatan, early in the sixteenth century, the Mayas, in the first place, were a slow, mild, unprogressive people, utterly different from the wide-awake, progressive race which alone could have built the ruins; and in the second place they made no claim to any knowledge or even any tradition as to the origin of the wonderful structures among which they dwelt.

Probably the present Mayas are the descendants of the builders of the ruins, although perhaps largely mixed with other invading elements from the northwest—that is, from Mexico. By the sixteenth century of our era, however, they had utterly degenerated from the vigor and originality of their ancestors, and were apparently much more different from them than the modern Greeks are from their ancestors in the days of Plato and Phidias. The modern Yucateco does not begin to have the energy and initiative of the modern Greek, but I believe it is no exaggeration to say that his predecessors were the equals of the Greeks, or any other race so far as real achievement is concerned. I know that this is a sweeping statement, and I shall return to it later.

Here it is enough to point out that the Greeks borrowed much of their culture from their neighbors: the Yucatecos, so far as we can learn, had no one from whom to borrow. The Greeks had at their command the accumulated store of knowledge and of tools from half a dozen great nations; the Yucatecos had only their own culture and their own crude tools to rely on. Each of these two nations was great because it was full of new ideas. We know the ideas of the Greeks not

only from their ruins, but from their books. Those of the Yucatecos are known only from their ruins, and yet those ruins show that in art, architecture, and the allied crafts brilliant ideas must have been numerous.

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### THE SPREAD OF ENGLISH

What the United States has done for the spread of the English language is patent to all. The peoples of the earth come to us and are taught it. On a continent where three million spoke English a century ago one hundred million speak it now.

The part taken by the English themselves in this great work is less conspicuous and less well known. The recently published census of British India throws some light. Of the three hundred and fifteen million inhabitants of that country only eighteen million five hundred thousand are literate in any language, and of these there are now one million seven hundred thousand who have passed a rigid test in reading and writing English. This is a gain of fifty per cent in the last decade and is regarded as a remarkable showing.

But if English is to become a world language, progress in it among the great dependencies of the British crown will have to make more rapid progress. Greater advances are made where the pupils come to the school than when the school goes to the pupils. In the former case the alien must learn; in the latter case the native may—and will, if he has to do business with the invader or expects to gain official employment under him. But such results are vastly less important than those worked among vast bodies of immigrants who have practically no choice in the matter. If English conquers the world, American-taught English in the United States will be the largest factor.—*Chicago Record-Herald, March 19, 1914.*

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### THE REDEMPTION OF MESOPOTAMIA

There is a romantic as well as a historical interest attaching to the great irrigation works which are being carried on in ancient Mesopotamia with the object of restoring to that historic and richly-fabled country something of its one-time fertility. Like much of the land in what was once known as the great American desert, the soil and climate of the valley of the Euphrates are such that if water is supplied it shows a wonderful productiveness. In earlier times the inhabitants planned and built a system of dams and canals, the remains of which show no little engineering skill; and it is only because of abuse and neglect that the dams have broken down, the canals have silted up, and this once productive land has been transformed into noisome swamp land or arid desert.

The Turkish Government, prompted no doubt by the excellent results which have been achieved in the valley of the Nile, in 1909 authorized Sir William Willcocks to visit Mesopotamia and report upon the feasibility of constructing a new system of irrigation works. In a report published in the following year, Sir William proposed an elaborate scheme of dams, canals, and other accessory works, the total cost of which was estimated at \$75,000,000. The Turkish Government decided to carry through the scheme in sections, and it authorized the immediate construction of a dam across the Euphrates at such a point as would serve to divert a supply of water to an ancient canal known as the Hilla Channel, which formerly supplied water for the irrigation of a large tract of land extending almost to the ruins of the ancient city of Babylon.

The ancient work consisted of a dam across the Euphrates which raised the level of the river sufficiently to pass the desired amount of water down the old Hilla Branch Channel. The work had so far gone to ruin that the Hilla Branch had silted up, and the country which it formerly served so well had reverted to the desert condition. It is interesting to note that the site chosen for the new dam is an endorsement of the wisdom of the early engineers; for the new structure is only about two thousand five hundred feet up stream from the old structure.

The difficulties of construction were increased by the lack of transportation and the absence of fuel. Nevertheless, in less than three years' time, the original channel of the river was closed by a dam, a barrage seven hundred and eight feet in length provided with the necessary regulating gates was constructed, the Euphrates was diverted from its old channel and made to flow through the barrage, and a new diversion was cut from the Euphrates above the barrage to a connection with the old Hilla branch. The barrage has thirty-six openings, each sixteen and one half feet in width. The piers are built of brickwork and the openings are provided with the usual Stoney sluices. At one side of the barrage is a lock twenty-six feet three inches wide, and three hundred and twenty feet long, provided with a pair of gates in the center which divides it into two parts. After the barrage was completed, the ground above and below it was excavated, the new channel for the river, eight hundred and fifteen feet wide, was formed, and the river was made to pass through the barrage by way of this channel.

According to *The Engineer*, to which we are indebted for the above facts, there has been built, also, what is known as the Habania Escape, by which the waters of the Euphrates, when the river is in flood, may be diverted partly into a lake and partly into a large natural depression in the ground. This will serve to prevent, or at least mitigate, the inunda-

tions which in times of flood have converted large sections of the adjacent country into morasses.—*Scientific American, April 4, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Hints for Hot Weather

Doctor J. H. Kellogg of the Battle Creek Sanitarium is authority for the following statements:

Nature has a wise purpose in the change of the seasons. The winter with its crisp, cold air offers an excellent opportunity to build up physical vigor. Breathed in its outdoor freshness, cold air tones up all the bodily organs and functions in a marvelous degree.

The summer, too, brings its benefits. The freer perspiration induced by the heat washes away an unusual amount of body waste and debris, thus making summer time an especial season of cleansing and renovating of body tissue.

Prolonged or extreme heat causes discomfort and debilitation; consequently, it is a prominent desire with most people to keep cool at this season. Extreme heat is a powerful depressant, and under its influence the body becomes more susceptible to the action of germs.

To many it may not have occurred that there is a relation between the discomforts they feel and the food they eat. The several purposes of food are to promote growth, to supply energy, to produce heat, and to furnish material for the repair of the body waste. If the food eaten be such as will cause the vital fires to burn fiercely at the same time when the sun's rays beat down with intensity from without, one is literally "between two fires," and his suffering will be proportionate to the heat produced by each.

The heat producing foods, fats and sweets, should be avoided in the hot season, particularly in the form of rich pastries and confections which have the added disadvantage of being difficult of digestion.

Simplicity of diet is needful at all times but particularly so during the heat of midsummer, when the digestive system should be taxed as little as possible. The hours spent in the enervating atmosphere of a hot kitchen over a hot stove preparing rich, unwholesome, time-taking dishes is conducive neither to the health of the one who prepares the food nor of the eater.

Careful observations have demonstrated that the greater proportion of heat prostrations in summer are among those living upon an unnatural dietary and indulging in liquor and tobacco.

Stimulating foods and drinks of every sort, including tea, coffee, flesh foods and highly seasoned dishes which inflame the blood and fan the vital fires ought to be wholly discarded and in their stead the simpler natural fare of cereals, nuts, fruits, and vegetables be substituted.

The lavish wealth of fruits and succulent foods which summer brings should be taken as Nature's hint of the large place they should fill as summer foods. Those possessing but little nutritive value, their abundant juices and wholesome acids cool, refresh and cleanse the system.

Fruits should be fresh, ripe, and clean. Fruits long exposed in the market often undergo partial decomposition. When this has not actually taken place, the surface of the fruit is often covered with mold, dust and germs of various sorts, often of a deadly character. A thorough cleansing of fruit before eating is always of the utmost importance.

The increased waste of body moisture creates more than

ordinary thirst. In no manner can this be better assuaged than by drinking pure water, fresh from the hidden depths of the earth, mingled, if desired, with refreshing juices crushed from the heart of the lemon, the orange, the strawberry, currant or grape.

Iced drinks increase thirst instead of quenching it. If used at all, they should be sipped and retained in the mouth till somewhat warm. Alcoholic beverages are heat producers.

People who are very particular about the purity of their drinking water sometimes cool it with ice which may have been made from contaminated water. It is of as great importance that the ice used should be above suspicion as that the water cooled should be pure. A safer way is to cool the water for drinking by surrounding the vessel containing it with ice for a short time before it is needed.

Cool bathing is conducive to comfort in hot weather. At least during the heated period, a cool bath morning and evening is desirable, and if the heat is oppressive one or more between times.

The cool bath, simple food, and abundant sleep tend to promote health during the heated term.

This is the time to live in as close touch with nature as possible. There is no disease which can not be combated more successfully out-of-doors than indoors.

One of the greatest advantages of the outdoor life is the exposure to the direct rays of the sun. The sun's rays are vitalizing, healing, disinfecting and stimulating to all the vital processes.

Keep out-of-doors all you can; take plenty of exercise in the open air; sleep out-of-doors; keep doors and windows open as much as possible. Give daily attention to cultivating health. It pays.

Sunstroke is a very dangerous accident and is likely to prove fatal without proper treatment, but by the use of cold water, poured from a height of five or six feet and with two or three people rubbing the patient vigorously, we may expect a cure in nearly every case. The rubbing should be continued until the skin is well reddened and consciousness is restored.

The application of cold water alone is dangerous, because it drives the blood inward, but if we apply cold water to the skin and at the same time rub the surface vigorously, the blood is brought to the surface and kept there and the body is rapidly cooled. This simple method was employed as long ago as three hundred years before Christ.

### Prayer Union

SUBJECT FOR THE THIRD THURSDAY IN JULY

Prayer for our missions and missionaries in all places. Especially remember the Lamanites, that the preaching of the gospel may be with power and conviction, leading to obedience, and that thereafter their lives may demonstrate its purifying, uplifting power. Include in this the isles of the seas missions. Remember the mission at Jerusalem and those who have been sent there, that they may be protected and be successful in winning many to Christ.

Lesson, 1 Corinthians 1: 18-31. Memory verse, 2 Corinthians 2: 14.

### Heroism

It is so fine a thing that he  
Who has it knows it not,  
Until, in some quick moment  
Of his life, upon the occasion,  
The deed so brave is done.  
Then quietly upon his way he goes,  
And why men praise he hardly knows.

—Julia M. Ellsbree, in *Sunday School Times*.

## Letter Department

DUNEDIN, NEW ZEALAND, May 28, 1914.

*Editors Herald:* It is with pleasure I pen these few lines to you from this part of the Lord's vineyard, to let you know how we appreciate the letters, etc., in the HERALD. We always look forward to receiving the same, and hail with gladness the news from Joseph's land. We have waited in patience for the conference number to see what news it contained regarding a missionary for New Zealand. We were very pleased to see that the Lord had not forgotten us in the islands of the seas.

The Saints in Dunedin can reckon themselves a privileged people to have an organized branch, when there are so many isolated Saints all over America. We were very fortunate indeed to have Brother Pitt and wife with us so that we were able to have our patriarchal blessings and also the fatherly advice Brother Pitt imparted to us. The branch here is not growing numerically. Brethren Hall and Leberz are doing all they possibly can to put this latter-day work before the people. I notice it is the same here as elsewhere, the people are lovers of pleasure more than lovers of God, and are therefore fulfilling the prophecies regarding the last days.

We trust that Brethren Savage and Hall will do much good while here in New Zealand. The Utah elders seem to have no bother in making converts, especially among the Maoris. They have a very large following in the North Island. We notice that Brethren Griffiths and Miller are doing a vast amount of good in Australia. They seem to be the right men in the right place. Brother F. Whaler of Dannevirne, New Zealand, was over there at their last conference, and as he has been away from church associations for over eight years, it was a grand spiritual feast for him. We pray that the Lord will strengthen him and all the isolated Saints.

Ever praying for the redemption of Zion, so that all the isolated Saints will be gathered together to live as one happy family, serving and praising God continually, I am,

Yours in gospel bonds,

J. C. BRADLEY.

36 Howe Street.

BYRON, OKLAHOMA, June 12, 1914.

*Editors Herald:* This is a new opening. I am preaching here on the street. The editor of the *Byron Promoter* is a young man and a member of the Progressive Christian Church. He is a gentleman of fairness. He published in his paper a synopsis of my sermon showing the differences between our people and the Utah Church.

I reached this place almost penniless and a stranger. I took my case to Him who careth even for the sparrows, and was truly led to the streets to preach. I told the people of my condition and was cared for. Required to go to other places, I leave many honest friends here. May God bless them, is my prayer. I found much opposition at first, but it began to die out. The people came nearer to me and drew nearer to God.

There are many honest souls among the people of the world, and in all churches. The harvest is ripe; let us thrust in our sickles and reap.

Hopefully,

W. P. BOOTMAN.

DAHINDA, ILLINOIS, June 18, 1914.

*Editors Herald:* A very successful and spiritual series of meetings has just been closed here by Elders C. E. Willey and J. R. Grice, three more being added to the kingdom of God, a man, wife and daughter, who are now rejoicing and

happy in the glorious work. The brother has been told in prophecy that he would preach the gospel to the convincing of many at the present time outside the fold. We feel that the work will progress now, and much good be done, if we all work together for the one great cause in Christ Jesus. A few of the sisters are carrying on their part by means of the Willing Workers. The Father is surely blessing our work in many ways.

Oh, that the sisters as well as the brothers may see they have a work to do. May God help us all to work wherever we can, and in every way, to help along his work, that we may be blessed. There are a few careless and indifferent ones here, as in other places. We hope and pray all may grow to see and do their duty more perfectly. Let us have charity and patience with all, and thus grow together in the bonds of love and peace, and the Lord's work is bound to prosper.

We often think of Brethren Thorburn, Goodenough, Arber, and others who have labored with us in the past, and feel to ask God's blessing upon them. May his work grow and prosper everywhere, and all fit and prepare themselves for his coming, which will not be long delayed.

In the faith,

MRS. CHARLES DAWSON.

SPRINGFIELD, ILLINOIS, June 18, 1914.

*Editors Herald:* It has been a long time since any of the elders have paid us a visit until just recently. Brethren Baker and Fulk have been with us, have held meetings at the homes of some of the Saints, and have been holding some street meetings. Some interest has been stirred up, and we are looking for results, provided the good work can be followed up. The Saints all feel much better, and I think they are more determined to live nearer to the Lord than before. All are refreshed and anxious to go forward.

The Utah Church has been making a strong effort in this city, and I am sorry to say have met with some little success. They have been maintaining from two to six men and women here for some time. At present they have six.

We are anxious to have one of our elders stay and labor during the summer and fall, as we think much good could be done. Pray that the efforts put forth in Springfield by the servants of God may be blessed, and the work of the Lord grow and prosper.

Should any of the Saints in Canada, North Dakota, or any of the northern States know the whereabouts of S. C. Wiley, formerly of this place, send the information to the undersigned, as we have been assisting his family in locating him or his sons, Floyd and Fred.

Always praying for the upbuilding of God's kingdom, I am

Your brother in the faith,

1526 South College Street.

MARTIN BOLT.

PERRY, IOWA, June 23, 1914.

*Editors Herald:* I would like through the HERALD to ask the prayers of the Saints for my husband who is a man of the world, of the worldly world, or what I call the world behind the screen.

Such people have hearts, and sometimes great and good ones. And, Saints, it takes earnest prayers for these people, for the ways of the world are hard to turn from. I have had the experience myself and know how hard it is, also the many things to try us, even when we are endeavoring to do good.

God has wonderfully blessed me since I made a vow to try to be good. Why he withholds this one blessing I can not say. I have prayed often that my companion might turn and live a pure life. But God knows best and sees things as they should be. I am asking this favor, hoping to leave nothing

undone that I should do in behalf of my husband. As I am asking your prayers you shall have mine.

MRS. FRED PEASLEY.

CHETEK, WISCONSIN, June 15, 1914.

*Editors Herald:* I have been a member of the church for four years. I have never regretted the step taken, for I know it is the way to eternal life.

My husband does not belong to the church, though he believes in and upholds it. I hope to live in that way that he may see there is reality in serving God, and accept the gospel. I ask the Saints to pray for him.

The Northern Wisconsin reunion is about to convene here. We expect a good crowd, and hope some will be brought to the light of the gospel, as we believe there are many honest people in this place.

I ask the Saints to remember me in their prayers, as I am afflicted.

Your sister in the gospel,

MRS. LUCY MAIR.

UNITED STATES STEAMSHIP *San Francisco*, AT  
NEW ORLEANS, LOUISIANA, June 21, 1914.

*Editors Herald:* I desire to know all the Saints better. I am a lonely sailor in the United States Navy. My belief in Christ's gospel is different than that of anyone else aboard this ship.

It is hard to live righteously in keeping God's commandments when two hundred and sixty, or the rest of the crew, know not God. It is hard to bear this life because to whatever part of the ship I go I am sure to hear some one telling filthy stories. Some are about experiences ashore. The navy to my own knowledge is corrupt so far as morals are concerned. I did not realize when I came into the navy what it was.

My home was broken up in 1900, and I have been on the move ever since. I came into the navy in 1911, because of the inducement to see the world, I mean many lands. But I have seen something else—the world's deepest iniquity of the navy.

I heard the gospel before I entered the navy, through Elder George M. Shippey in Canada, and Elder A. Allen of Detroit. But I did not obey. It has been to my sorrow ever since. God has been merciful to me, but somehow I did not obey.

I am not quite twenty-one years old. And why did I not join the fold before? Because of the world's allurements, or temptations. I know only to pray to God through Christ that he will give me that which is of most worth to me, that is, that I may be delivered from this environment that I may obey his gospel and become a Saint and live among the people of God.

I do not know any of God's servants or of Christ's church along the Atlantic Coast. Any who read this letter and who live near any seaport town or city, please let me know their address. We do not know where our next stop will be along the coast. Here are a few of the places we have stopped at: Portsmouth, New Hampshire; New Port, Rhode Island; New York City; Norfolk, Virginia; Pensacola, Florida; Vera Cruz and Tampico, Mexico, where we expect to return in a few days, and Colon, Panama.

I ask all to pray for me, that God may give to me that which will be of greatest worth to me, to keep me from temptation.

I have stopped drink, tobacco and gambling. The only comfort I have now, and which are a great comfort to me, are the Book of Mormon, Holy Scriptures, Church History, four volumes, and tracts and publications which I have just received.

We expect to return to Tampico or Vera Cruz where we came from a few days ago, and probably will stay there six more months.

The object of this letter is to learn where the Saints are, and to warn other boys against coming into the navy. May they obey the gospel before it is too late. I thank God my life was spared in Vera Cruz battle while ashore.

Your brother in love,

B. L. MAYNARD.

United States Steamship *San Francisco*, care of Postmaster, New York City.

EAST SAINT LOUIS, ILLINOIS, June 18, 1914.

*Editors Herald:* Just a line as touching the work of the Lord, and the wonderful possibilities that present themselves to the missionary force in this time of great need of missionary work in all the earth.

Immediately after the Conference there was an opportunity presented, enabling me to visit my mother, who some two years ago suffered a stroke of paralysis, and who owing to the distance separating us for the last six years I had not seen since her affliction. I also visited a brother whose family I had never seen, though he has children past thirteen years old, which is sufficient evidence that whatever other things I may have done I have not wasted any money going to see my relatives, as these relatives have never been farther than Nebraska from the central place. I have a brother at Kansas City whom I surmise had begun to be ashamed to think I had not been able to visit any of the family for so long, and who came to me about the close of the Conference and suggested that if I would visit mother he would pay the car fare. As that was about the only thing that I knew of that stood in the way, I was not long accepting the kind offer.

Consequently, my wife who had been confined to the walls of the Sanitarium for eight months, got permission of her doctors, and we made the trip together, to see many of our relatives and old friends, and to visit the scenes of our childhood; the places made especially dear because of long associations, and where we first heard the gospel message preached by the old tried and true missionaries of the earlier days, such as R. J. Anthony, M. H. Forscutt, R. M. Elvin, and Thomas Nutt, who came to us when the country was new and the developments of civilization and the whirl of business had not separated, as in these times, a time when the community was more like one family, and the sweetness of association were not so tinctured with the ices of fashion, and the stiffness of strained etiquette. And, incidentally, the place of most striking interest was the place where love ties were formed, and the first nest was builded, where school days were spent, where familiar faces, though evidencing the ravages of time, and the weightier responsibilities of more mature life, still bear the love light of continued friendship. Altogether the trip was pleasant beyond description.

Having not seen the old home for seventeen years, those who knew the wild and reckless boy of the earlier days, were anxious now to hear the returned preacher, to ascertain if any good thing could come out of (Nazareth) Wilbur.

When we were living in this little villiage of about one thousand five hundred people there were seven large saloons in the place; on our return we found nine, with one large brewery. Do you not wonder how a real live wire of a boy, full of frolic and mischief, ever escaped the "booze route" in such environments. I might as well tell you, we had no natural taste for the stuff, and drunkenness was obnoxious to the young manhood. So early as about sixteen I found congenial association with a young lady that was brought up a true Latter Day Saint, and somehow or other that girl



kept the strings on me till I was twenty-one, and then I was quite ready to have her hitch me to the post of permanent union. Tiding me through the dangers of "Sodom" and the dangers of the youthful period is due largely to the influences of the wife of my youth.

We held services in the old home town, in the old home church, and had for our appreciative audience old-time, tried and true, banner bearers, and earnest workers that we had known since childhood, such as Elder C. H. Porter and his good wife, who is a daughter of Doctor Anthony, and a cousin of my wife, Robert White and family, ever known for their fidelity to the work, Samuel Broliar, who is about, if not the oldest citizen of Saline County, Nebraska, and who, with his family, has lived on the banks of the Big Blue River, for these many years and has ever been found earnestly supporting the good work of the Lord in this place of great disadvantages. Nearly every American we met was either a relative of myself or wife, and those who were not were such intimate and dear friends that it was difficult to differentiate.

Services were held at the old home nightly for most three weeks. The interest was growing, and the attendance good for that locality, when we thought it advisable to close, in order to get the wife where she could receive attention and help, and to get to the field of appointment. We found that there were so many splendid opportunities for work in the Southern Nebraska District that were especially open to me as a result of my long and intimate acquaintance all over the district, that we almost wished that we had asked to be sent there. Undoubtedly, this field is worthy more active men. The evidences of neglect are seen on every hand.

What a pity to see so many men drop from the missionary force and the field suffering for laborers! As a church, can we afford to lose these men? As a church, are we responsible for the necessity of the dropping of so many laborers? As a church, are we entitled to know the reason why? And if the responsibility lies with the body can we consistently pray the Lord of the harvest that he will send more laborers into the vineyard until we make it possible that those that are sent, and against whom there are no charges preferred may continue to be sent? God has called. We as a church have selected and indorsed the call; we have placed men at the work to which they were called. It is found opportune to drop them, surely not without cause. Shall we await the revelations of the judgment to know who is responsible, if perchance it is the lack of tithes and offerings. Do you think that if God did the calling and we the choosing that God called and we chose more than we could support, while the field languishes and all the world is crying for help? It is my opinion that we should awake to a sense of our duties, rights, and responsibilities, and commence a reformation and a setting in order of the entire institution.

Mr. and Mrs. Brewer, cousins, at DeWitt Nebraska asked that we hold meetings there which we undertook to do, but were bitterly opposed by the resident Methodist Episcopal preacher, who evidenced the quality of his Christianity. He brought out propositions for a debate, but like most of the stealthy, when their tricks are discovered and they are brought to the light, he lost his courage. Here is an opening, and if this work could have been followed up at once I am sure that good would have resulted.

We arrived home in the early part of June, and hurriedly arranged a place near the Sanitarium, where the wife could have rooms to herself, and headed for the field appointed, arriving on the morning of the 14th, the day set for the Saint Louis district conference. It was our first visit to this district, and nearly every face was a strange one, with the exceptions of the missionary force and the familiar

face of an old-time friend and citizen of Lamoni, Brother Ed Bell, who, by the way, has developed into a musician and choir leader of no mean standing, and bids fair to make his presence felt in a wider scope than the Saint Louis District.

Following the conference, we began a tent meeting in the Lansdowne Branch, which bids fair to be a success, at least from the point of attendance and publicity. The *Evening Sun*, the leading daily paper of East Saint Louis, was ready and willing to do anything that was reasonable and fair for our people. Some time ago this paper gave several premiums for a subscription contest. The Saints of the Lansdowne Branch of East Saint Louis, Illinois, entered the contest and carried off the first prize, which was a nice player piano.

This seems to be a field of wonderful possibilities. There are opportunities for many more men than the conference sent us. We have seen and heard so much of the good work accomplished by our former missionary to this field, Elder J. A. Dowker, and have noted the universal love and esteem in which he is held by all the Saints, and we are sure that if he gets homesick in the far-away country of the North and should return home to see his family, he should be permitted to come back to this field and continue his good work. Brother John, you surely labored well.

We have found the Saints here anxious to get the gospel before the people. Most of the local men are up and doing, finding openings nearly every Sunday, which means results for good to the work. For the time being any mail addressed to the writer at 3038 Forest Place, East Saint Louis, Illinois, will reach me. Hoping for the success and triumph of the work in all the earth, I am as ever,

Your colaborer and earnest well-wisher,

WARD L. CHRISTY.

LOS ANGELES, CALIFORNIA, June 20, 1914.

*Editors Herald:* We did not have the pleasure of welcoming you this week. This is the first time you have missed us this year, and we assure you you have been missed by us. We have sent many HERALDS to different places, and hope to give out more to enlighten the minds of others. We are very thankful for the knowledge the HERALD has brought us. Even little Raymond, only three years old, when the HERALD is delayed in coming, says, "Mamma, why doesn't the HERALD come?"

Last Sunday was Children's Day at Los Angeles. A goodly number were out. The children displayed their talents to a marked degree, and are to be encouraged for their efforts; for when they grow older their responsibility will not lessen; God will expect greater services when they have fully prepared themselves.

There is quite a little proselyting going on here in Los Angeles and elsewhere. Brethren Slye and Brooner are holding tent meetings at Pomona, with some encouragement. The enemy of righteousness is busy trying to interfere, yet thus far has not succeeded, and we hope will be overcome, and a good work done.

Brother Goodrich is having pleasant surprises in his efforts among the Armenians and Russians in Los Angeles. We understand Brother McDowell is doing successful work at San Diego. The Saints are rejoicing and the Good Spirit has been felt by all to a marked degree. All rejoice that the Lord has manifested that he has been pleased.

The reunion time is near at hand, and we are all I believe hoping and praying that a greater number will be assembled than ever before, and that we may have greater reasons for rejoicing. Our humble prayer is that we may have a refreshing season, and that as of old those who may have grown cold

may return with greater zeal, that we may all be one in Christ, for he has said, If ye are not one ye are not mine. All want to be his, I am sure.

As these are perilous times we all long to see the time of his coming, that peace may be established for ever. With love to all, we are

Yours in bonds,  
MINNIE AND OSCAR ROCKHOLD.

TINGLEY, IOWA, June 23, 1914.

*Editors Herald:* I have not been silent because I am less interested in this marvelous work, but because I have been employed in other lines to make my ministrations more efficient, and to supply where I thought it for the time more necessary. There is no time nor place where a slackened interest should appear, and as I grow in years and experience, I can see less necessity for the explosive force of motive power to advance this work. While that form of doctrine that has been delivered to us should be observed, yet we must be more guarded or we will progress into such formalism that the spiritual side of our cause will be largely lost sight of.

There is unnecessary fear being expressed in regard to the world leading our young people away from the spirituality of the message we advocate. This fear does not, in my opinion, exist as does another more potent one, and that is that older people are adopting the ways of the world and through them our young people are being led. The departure of the older ones into worldliness is apologized for by hiding behind what they say that the young people *must have* in order to have young heads on young shoulders; and so the older members are hiding behind an excuse, when if they would stand by the leadings of the Spirit, and seek to devise ways of interesting our young people, ways *not of the world*—the young people would be more highly entertained and spiritually blessed, and the older members would not appear so foolish.

The action of the convention last spring in providing and selecting a temperance superintendent was a move in the right direction, and came not too soon, hardly as soon as it should. Now that we are on the right path to assist in the great fight for national prohibition inaugurated by the great temperance forces, the most prominent among which are the Women's Christian Temperance Union and the Anti-Saloon League, we as a church should make our position known as prominently as possible by some of our young men and women becoming experts in this line of work, and associating with these forces in places where they could make their influence the most effective.

Having been associated with the State Anti-Saloon League of Iowa for several years, I have been made aware of the great benefit such association has been to our work; and the slight influence we have been permitted to exert in the forward movement of the temperance cause in that position has been acknowledged to be beneficial to that work. Upon several occasions have I been privileged to hear the approving statement made that when a temperance fight was on men knew where to find the Latter Day Saints. As one prominent worker said to me when deploring the position that some of the ministers had taken upon the question that seemed to be vital to the effective advancement of the temperance work in Iowa, "I know where to find you upon all these questions, and it is some consolation to have a few that I can depend upon at all times." I believe that commendation was a great credit to our work than the individual referred to, for what I am this work has made me.

God knows my early environments and their influence over my life towards intemperance; and how my early home and

my dear mother suffered because of it; and how I and those dear to me have been financially hindered in the work of the church and in securing advantages in a social way, conditions that would not have existed had it not been for intemperance in that home. I am as a brand plucked from the burning, and I feel that I can do no less than to assist to avert such experiences in other homes.

I am not favorable to too much of the canvasser's style being used in the work of the church, either in trying to get people to unite with the church or in raising means for its advancement. God's way is to let our moderation be known to all, and to manifest faith that it is not he that planteth or he that watereth that is anything, but that it is God who giveth the increase, as taught by former apostles, and that we should keep out of debt, by owing no man anything. Now that the church has become involved we should pay the debt, and not make so much prominence to the fact that we are trying to be honest to our creditors. The first principle of honesty has not been observed, that of keeping out of debt; and now we should be very punctual in paying the debt, not because God had to command it, but because it is a duty we knew was a righteous one. In using the canvassers' style in trying to raise means to pay indebtedness, sometimes, and quite often, questionable methods are employed, that is, it is very questionable whether God approves of such methods; and sometimes false accusations are employed, unthoughtedly, by saying that which causes heartaches on the part of members who are doing all they can consistent with honesty to themselves and those dependent upon them, when it is said "I know you could do something more than you are doing if you would." Many times such statements are in fact false accusations. Having realized this in several cases, I enter my protest against such procedure in the interest of our glorious cause.

I had a dream a few nights ago, in which I was shown that the time is upon us when men will be appointed by the church to be specialists in locating the Saints in the regions round about and within the stakes already selected, and there must be a cleansing of ourselves, especially in these places, from some of the carnal excrescences that now affect us. I trust that I will assist in bringing myself to a condition as is indicated, one of the pure in heart.

Since privileged in being away from my home, and from the necessary work there and for the quorums, I have been engaged in tent work at Tingley, Iowa. The work has not met with a very hearty response, although I am treated kindly, and those who attend seem to be very appreciative, of the word preached. The disease called automobilis, or something like it, is taking the time, the attention and the means of professed followers of Christ, and this is as bad or worse than moving picture shows and clubs or orders. All have a tendency to detract from spirituality, and active and energetic work in the church. The Saints here are a faithful few, God bless them. On last Sunday night the wind blew such a gale that it became necessary to raze the tent; some of the Saints went to one of the prominent churches here and found only fifteen in attendance, while our attendance would average something like from twenty-five to thirty, and nearly all of them elderly people, some who seldom attend any religious services unless it be a funeral or a memorial service. The spirit has been my support, the seed is sown, and I pray that God will give the increase.

If there are any points where it is desired the tent should be used please inform me or Brother Columbus Scott at your earliest convenience. Several places are wishing the tent, but we wish to minimize the expense by not making transportation expenses very large.

There are so many demands for finances, local and general as well as special, that it is a serious question how to distribute the small stipends that the members of the church have to give; and it is a question of vital importance to the future of this work as to whether these amounts are being properly distributed. I can see but one way for a proper distribution, and that is through one central head, and not for everyone to be his own bishop, as is so largely the case at the present. This work is primarily a missionary work, and I am of the opinion that too much of the funds are being used in local and special ways to the injurious effects of the missionary department.

Those who have given their all to the missionary work can not be expected to be in a position to meet the growing demands occasioned by age and infirmity. While we walk by faith, yet to have in sight a large indebtedness, and then when we by reason of increasing age can not continue as active as we once could, and for that reason can not give the satisfaction that we once could, to be dropped from the missionary work without provision made for the care of dear ones who have thus sacrificed, is causing some alarm, and should be fully explained that others who are fast approaching the age of disability may not see the shadow that now appears on the horizon of many. This I am sure will be provided for in the near future so that some of the present feelings of doubt as to where this thing may lead may not have any occasion to exist even by appearance.

With a bright hope that the ultimate will be glorious, though many shadows now appear, is that for which I am laboring, and have faith that it will appear. I am

J. F. MINTUN.

VIRDEN, MANITOBA, June 23, 1914.

*Editors Herald:* Your valuable paper is freighted with precious truths of the gospel of our Lord and Savior Jesus Christ, in the articles of instruction from many of our bright and able missionaries all over the world and the letters from many of God's people telling of the experiences they have come through as a result of the angel's message. I have found much encouragement and spiritual strength in these letters and articles.

I am a young man twenty-six years old. It is now nearly nine years since I obeyed the gospel. I am what may be called an orphan. When I was between three and four years of age for some cause unknown to me, my parents separated, leaving myself and two younger sisters alone in the world. I know nothing of my parents. For fifteen years I saw no one of my kinsmen. I grew up as a wild, uncultivated plant. But under the guiding hand of Him who is a friend to the orphan I have been led to hear of the precious angel's message. I entered upon the new and everlasting covenant to be renewed and receive grace for grace.

Among strangers I received a common school education, for which I am thankful. My guardian was not a member of any church. I used to attend the Presbyterian Church and Sunday school more for pastime and fun than to learn. I did not care to let people see me reading the Bible or talking about religion. So many made light of religion and of religious people that I did not care to have much to do with it. But I used to take a Bible storybook and read it by myself. I always believed there was a God.

There is one thing I must thank my mother for. She taught me a little prayer which I repeated at night on going to bed. Many times in after years when I was alone or in fear or danger I offered a little prayer to God, asking him to watch over me and keep me from all harm and danger.

of my books. I read it over and over until I was able to repeat it. While I did not always say it before I went to bed, many times I did so. While no one on earth seemed to care for me, I felt that it was good to go to the Lord in secret prayer.

Without a friend to teach me the word of God and hearing many vile and vulgar stories and seeing people do evil, I partook of these things more or less. I was often severely whipped by my guardians for doing things that they themselves did. I remember a Scotch lady who used to talk to me and tell me about God, how he loved everybody and did not like to see his children do that which was wicked. Her talking and reasoning with me did more good than all the whippings I ever received.

When seventeen years of age I met an aunt and uncle who belonged to the church, when I heard for the first time about the Latter Day Saints. Many evil stories were circulated about these people. I was not interested other than being a little prejudiced. I moved with my people to another place where I started attending a Presbyterian Church. I sometimes attended the Methodist services, but seemed more drawn to the Presbyterian. A Presbyterian evangelist held a series of revival meetings which I attended. This was the first time in my life that I made any outward demonstration of a desire to turn from evil and serve God.

While I had not studied the Bible much, yet I could see that there was a difference between the denominations. I used to question in my mind which of these churches was the most closely following the teachings of the Bible. All taught that it did not make any material difference which church you belonged to so long as you were a member of some church and believed that Jesus is the Son of God, and that he died to save sinners.

While attending these revivals I ventured to the penitent form, as they called it, and confessed my sins and that Jesus was the Son of God, that he came down and died for me, and I thanked God that I was saved. While away from the meetings I could not believe that I was converted or saved. There always seemed to be something whispering to me that I was not saved.

At this time I began to argue with my uncle, and undertook to show him wherein he was wrong. In every discussion I went down in defeat. I concluded I would not go to church any more. I began to study the Bible. My aunt sent to the Herald Publishing House for literature, which I read with deep interest. I compared the same with the Bible and earnestly prayed to the Lord for light. With this reading and the instruction of my aunt and uncle I could readily see the similarity of the teachings of the Reorganized Church and those of the Bible. Having heard so many stories about the Saints, I feared to acknowledge the truth, feeling that there might be something deceptive about the work after all. I kept on studying and praying and seemed more and more enlightened by the Spirit. I at last yielded to its pleadings and all doubt fled from my mind. After this my mind was greatly enlightened so that the Scriptures seemed to be unfolded in great plainness. I was eager to yield obedience to the principles of truth.

At this time taking advantage of a harvest excursion from Ontario to Manitoba, I went to Treherne, where I had been informed there was a branch of the church. I met a man on the station platform who was looking for men to help with the threshing. I agreed to work for him. It was a week before I located any Saints. I then located Brother Nelson Wilson, who was in the furniture business at Treherne. The next day was Sunday, a beautiful day, September 16, 1906. With Brother Wilson and wife I went sixteen miles to where the Saints met for worship, where Brother Wilson led me into the watery grave. For the first time in my life I felt

When I was first able to read, there was a little prayer in one that I had done the will of the Lord.

I have failed many times to come up to the standard in moral and spiritual things, but I can truly say that the promise made by the Savior wherein he says that he that will do the will of the Father shall know the doctrine has been verified in my experience. I am glad the gospel has found me. I am striving to march Zionward with the people of God. I was called last January to the office of deacon. I was ordained under the hands of Brethren Christy and Fligg, and have enjoyed the spirit of my office and calling to a marked degree and have been greatly blessed of God. I am at present isolated from church privileges. I request the prayers of the Saints that I may live a pure life in the sight of God and men. May God bless all, and may we have a successful year.

Your brother in gospel bonds,

J. E. MCGREGOR.

## News from Missions

### Eastern Iowa

The Eastern Iowa district conference met in Davenport on June 13 and 14, and a very profitable as well as a pleasant time was had. There was not as large an attendance as we had hoped for, but those who did attend were full of zeal and did what they could to make the conference a success. We were especially fortunate in having with us our missionary in charge, Brother James A. Gillen, who endeared himself to all and assisted greatly in the transaction of business which will affect the district in the future.

The district has labored under some discouraging conditions in certain localities in the past, but the clouds are breaking away, and we hope to see a brighter day dawn in the near future. In the election of officers Elder C. G. Dykes was chosen president of the district, and Elder I. A. Chamberlain vice president. The reports from different branches show a gain in membership in most instances. Some of our trouble in certain branches is a lack of officers to carry on the work. There are some young men who in time, if faithful, we hope to see engaged in ministerial work for the church.

In our observations we have felt the need of men who are willing to make a sacrifice for the sake of the work. The Lord is calling for humble, devout workers who are ready to lay their life on the altar. Such men when they respond will make the future standard bearers of the gospel to the nations who will accept the message of life.

At the present time we have laboring in this district under General Conference appointment, Brother D. T. Williams, who is sure will prove himself to be an able representative of the church, Brother A. Welsh and the writer. There is a wide field opening up, and we fully expect to see many accept the gospel. In all our work for the church during ten years of missionary labor I believe I am safe in saying that interest has never been better than it has been in some places here in this field. The name of Latter Day Saints is becoming more honored as the people come in touch with the principles which underlie the great latter-day message. Just recently some men who are constantly before the public have shown a marked respect for us and what the church stands for. These men we are sure will ever be ready to correct any misstatement as to what we believe, and in this way do much good in correcting some of the falsehoods put in circulation by those who oppose the truth.

Taken as a whole, my work in the district has been of a very pleasant character. I have found some very earnest and energetic workers, yet we regret to say some are not doing

as much as they could. But there is hope that they will make an effort to do more. The weight of responsibility must be felt by men before they will do much.

Some of the branches in the district are getting along nicely. No trouble, and each seeking the welfare of his brother or neighbor. How pleasant to labor under such conditions. In some other branches there are things which give annoyance. But I see progress in nearly every branch where I have been.

Many throughout the district are preparing to attend the reunion to be held at Nauvoo, beginning August 14. The writer also expects to be present at that gathering.

Praying for the onward progress of the work, I am

In gospel bonds,

MCGREGOR, IOWA, June 29, 1914.

L. G. HOLLOWAY.

### Central Illinois

I consider myself fortunate to be associated with Brother R. L. Fulk in my missionary labors, together with such a noble band of Saints as I have been privileged to meet at Beardstown, Springfield and Taylorville. I am truly thankful for the fellowship of all.

We brought out the old tent and set it up here in Taylorville about ten days ago. The meetings will continue another week, and possibly longer. Last night the tent was full, with many standing on the outside. The theme for the last three nights has been the restoration. The presence of the Spirit has been keenly felt in our efforts to tell the story. One night in preaching on the subject of the laying on of hands for the reception of the Spirit, the Spirit of God came to us in confirming power, going out to the audience. It is wonderful to stand under the influence of God's Holy Spirit. To him be all the praise.

There is a noble band of Saints here. They have come to our rescue in many ways. The choir, about eighteen altogether, under the able instruction of Brother Richards, have been at their post every night. Their anthems especially have been attractive.

Last Sunday afternoon we had one of the grandest social meetings here that I have ever attended. The songs were sweet, the testimonies grand, and the Spirit came in all its glowing power to cheer, and to encourage. It is good to be a Saint in latter days.

Brother Fulk went to Springfield last Sunday to fill an appointment. The Saints at that place have rented a hall for one service a week, on Sunday. We just recently spent about three weeks at that city. We found plenty to do. The Brighamites are there with about four or five missionaries all the time. We found their trail and exposed some of their deceptive work. The end is not yet. We are trying to make arrangements to go back there and spend five or six weeks, canvassing the city thoroughly. We consider this one of the most important points in the district. We have some good material there also. Brother and Sister Bolt made us feel at home. In fact, all the Saints rendered all the assistance possible.

Brother Fulk wrote a column article which was published in two of the Springfield dailies, showing the difference between the Utah Mormons and the Reorganized Church.

Since coming to Taylorville the papers have been opened to us, which opportunity we have certainly improved. Every day since the tent meetings started a synopsis of the sermons has been given.

With the tent, street preaching, the prayers of the Saints, and printers' ink we intend to fight it out along this line, "if it takes all summer."

Your truly,

TAYLORVILLE, ILLINOIS, June 29, 1914.

A. M. BAKER.

## News from Branches

### Independence, Missouri

June 14 was Children's Day. The total attendance of the Sunday school was nine hundred and ninety-seven. At the usual time for morning service the primary and beginner departments gave an interesting program of vocal and instrumental music and readings, supplemented by the presenting of diplomas and a few speeches. At 1.30 p. m., about twenty-six children were baptized, who in the afternoon were confirmed.

At the evening hour the intermediates and juniors assisted by the junior orchestra rendered a delightful service before a large audience in charge of Superintendent D. J. Krahl and his helpers. At the close notices were read from the stand of the Summer Daily Vacation Bible School, to begin on June 29.

A. H. Parsons on the evening of June 21 began a series of lectures on the first principles. The Sunday school orchestra renders very efficient service at the meetings, and merits good support from those who attend their socials, one of which occurred recently.

On Wednesday as usual the faithful sisters of the Aid Society to the number of twenty-five met for steady work all day at quilting. These and the Patronesses of the Sanitarium are doing very acceptable work for that institution, the beneficent services of which are a great help to the many patients who enter daily its sacred precincts. Our worthy and faithful Brother Keck, still there, seems to be greatly improved in health. Several of our afflicted sisters are receiving much benefit.

We wish to congratulate our brethren of Charlestown, Massachusetts, who, on June 17, no doubt enjoyed in our native city the grand civic display commemorating the battle of Bunker Hill and the dedication of its monument, at which your humble servant was present seventy-one years ago.

Battles for the right seem still to be the order of the day; and right here in the beautiful center place of Zion there appears to be within our hearts and the hearts of all right-thinking people a longing and lasting desire to fight for the abolishment of the liquor traffic in our midst.

There are several of our rising, industrious young people who merit our sincere sympathy and support in their worthy endeavors. Among them we mention Brother A. Logeman and his friend, a young man who has been of help to him, Allen Forbes, both of whom are wireless telegraphers, and also our young brother, Julian Warnock, who over two years ago enlisted in the United States Navy, and who will soon be with us. We certainly rejoice to see our young men and women interested in all the noble attainments of life. And now that steps are being taken for the abolishment of the liquor traffic from this community we feel that they will be a power for good in this direction.

And thus we are moving ahead.

ABBIE HORTON.

## Miscellaneous Department

### Conference Minutes

WESTERN MAINE.—Convened with Stonington Branch, June 20 and 21, Paul M. Hanson and district presidency presiding. Statistical reports: Little Deer Isle, Mountainville, West Surry, Stonington, Sargentville. Little Deer Isle, West Surry and Sargentville reports referred to district secretary and secretaries of branches for correction. Bishop's agent H. R. Eaton, reported: Receipts, \$675.92; expenditures, \$490.35; received on church debt, \$69.25. Report together with auditors' received. District treasurer, P. F. Billings, reported: Receipts \$12.18. Report referred to auditors. Report of committee appointed to examine and correct Stonington records accepted. Election: William Anderson, president; G. H.

Knowlton, vice president; W. A. Small, secretary; P. F. Billings, treasurer; H. R. Eaton, bishop's agent; auditing committee, Joseph Eaton and Sister Bessie Noyes. Herbert Raymond was ordained a priest. Adourned to meet at Little Deer Isle, August 29 and 30. W. A. Small, secretary.

EASTERN WALES.—Convened at Gloucester, May 30 and 31, E. J. Trapp and A. Jones presiding. Statistical reports: Cardiff, 25; Gloucester, 48, gain 9; Nantyglo, 18. Treasurer reported: Receipts 7 pounds, 17 pence, 1 shilling; expenditures 3 pounds, 12 pence, 2 shillings. Officers elected: E. J. Trapp, president; A. Jones, vice president; A. J. Trapp, secretary; J. Smith, treasurer; T. Gould, bishop's agent. J. W. Rush-ton was chosen delegate to 1915 General Conference. Sunday at 11 a. m., T. Gould in charge, short addresses were made by T. Gould, J. R. Harris, L. Allen, A. J. Trapp, G. MacKay, P. Miles. Fellowship meeting 2.15 p. m., presided over by T. Jones. A peaceful influence prevailed and encouraging testimonies were uttered. William Mark Stokes (Gloucester) was ordained a deacon. At 6.30 p. m. preaching by Bishop R. May and E. J. Trapp. Adjourned to meet at call of presidency. A. J. Trapp, secretary.

MINNESOTA.—Convened at Clitherall, June 20, 1914, B. S. Lambkin, president, presiding. Chair appointed J. A. Gun-solley, T. J. Martin and A. W. Whiting auditors. Branches reported: Minneapolis, Oak Lake, Audubon, Bemidji, Union. President and secretary and tent and reunion committees reported. Bishop's agent's and auditing committee's reports approved. Oak Lake Branch was disorganized and district president and secretary authorized to grant letters. Election: B. S. Lambkin, president; Alonzo Whiting, vice president; Lester Whiting, secretary; Charles Lundeen, treasurer; Alta Kimber, member library board. Vote of thanks extended Clitherall for use of grounds, and to Mr. Fred Mollison, who so ably assisted with the music. Clitherall was chosen as place for next reunion, time to be set by committee, old committee being reelected. Adjourned to meet at Minneapolis, December 5. Lester Whiting, secretary.

### Pastoral

*To the Saints of Oregon; Greeting:* Having been appointed to your State I take this means of addressing you concerning the work in which we have a mutual interest. Some of you are living in organized branches, while others are among the scattered Saints. While we have a desire to build up and strengthen existing organizations, yet we must not forget the necessity of making new openings. My calling commits me to the latter-day work, but I am willing to do the former as occasion permits or necessity requires.

My certificate of appointment assigns me to the whole State, and, so far as the missionary in charge will allow, it is my intention to visit all its various parts. This I desire both in the interests of the work and my own education and experience.

I especially invite the attention of the isolated Saints. Please write me regarding the needs of and opportunity for missionary work in your several localities. I do not want any of you to be able to say, "Brother Barmore wouldn't come." I'll come if I know where to go. You must tell me. I have been in your State only once. I crossed over the line into the southeastern part when I was a missionary in California fifteen years ago. Of other parts I am largely ignorant.

My address is 1941 Washington Street, Portland.

In gospel bonds,

A. C. BARMORE.

### Conference Notices

Southern Missouri will convene with Bevier Branch, July 25, 10 a. m., in Saints' church, three fourths mile west of Tigris. Those coming by rail will be met at Cedar Gap, Friday night. Ministerial and other reports should be sent to the undersigned a few days before conference. Benjamin Pearson, secretary, Tigris, Missouri.

### Convention Notices

Clinton, Missouri, Sunday school will meet at Eldorado Springs, July 31, at 10 a. m. Would like all credentials at hand July 30. Zora Lowe, secretary, Eldorado Springs, Missouri.

Oregon Sunday school and Religio will meet July 17 at Estacada, Oregon. Institute sessions will be held during

the reunion of the Portland District. Lottie Gage, secretary. Southern Nebraska Sunday school and Religio will meet at Wilber, Nebraska, the evening of July 23 and continue over the 24th. A good program is being arranged. Mrs. Blanche I. Andrews, Sunday school secretary, Bethany, Nebraska.

### Reunion Notices

Those expecting to attend reunion of Clinton District to be held at Eldorado Springs, Missouri, July 24 to August 2, and who desire tents or rooms should notify S. C. Williams, Eldorado Springs, Missouri, at once. Tents, 10 by 12 and 12 by 14, \$2.25. No tents will be available except those ordered, hence the importance of getting your order in. Speakers: J. W. Rushton, William Lewis, H. E. Moler, W. E. Reynolds, Walter Johnson, W. S. Macrae. District conference August 1 and 2. Willis W. Kearney, for committee.

Northern California reunion will be held at the usual place, Irvington, California, August 21 to 30. Prices on tents and beds later. Those desiring rooms should correspond early with J. H. Driver, Irvington, California. You will also assist us by sending in orders for tents and beds early. Meals served on grounds. Send orders to C. W. Hawkins, 615 Spencer Avenue, San Jose, California, or to the writer. A. C. Hawley, secretary, 369 Cumberland Street, San Francisco, California.

Southern Wisconsin reunion will convene August 28 to September 6 at Madison, Wisconsin, south shore of Lake Monona, on the old Monona Lake assembly grounds, one of the most ideal spots for reunion in the State of Wisconsin, the Chautauqua auditorium and dining hall being available. All visitors coming on the Chicago & North Western Railroad should check baggage to South Madison; those on the Chicago, Milwaukee & Saint Paul to West Madison. Tents: wall, 10 by 12, \$2; 12 by 15, \$2.25; cottage, 10 by 15, \$2.50; 12 by 19, \$3; high side wall, 12 by 14, \$2.75; double spring cots 50 cents; straw for ticks 10 cents. Meal tickets 15 cents per meal,

single meals 20 cents. We expect J. F. Curtis and J. W. Wight, with the local force. Orders for tents should be sent to A. E. Gratz, 2234 Dunning Street, Madison, Wisconsin. B. C. Flint, secretary, Evansville, Wisconsin.

Southwestern Iowa reunion meets August 21 to 30, near the old camp ground east of Thurman, Iowa. Committee will try to arrange to meet all day trains, provided notice is given in time, stating number of passengers and amount of baggage. Bread and provisions sold on ground; boarding tent with meals at reasonable rates. Rural mail delivery daily except Sunday. Mail should be addressed care camp ground. Tents: 10 by 12, 3 foot wall, \$1.75; 12 by 14, 3 foot wall, \$2.25; 14 by 16, 4 foot wall, \$3.35. Army folding cots 65 cents. Folding camp chairs 15 cents. Place orders early. Make wants known to secretary, C. W. Forney.

Northeastern Kansas reunion will be held in Topeka, Kansas, August 22 to 30. Probably the following ministers will be present: John W. Rushton, William Lewis, Samuel Twombly, and J. W. A. Bailey. The grounds are ideal, in Topeka's beautiful park. Those desiring to engage tents and obtain other information will communicate with E. T. Lucas, 143 Norton Street, Topeka, Kansas. District conference will be held on the grounds August 29. Mrs. E. S. McNichols and Fred A. Cool will be in charge of the auxiliary work and music during the reunion. We want to make this meeting the best reunion ever held in the district. Frank G. Hedrick, Fred A. Cool, Edward T. Lucas, committee.

### Quorum Notices

#### ONTARIO PRIESTS

Ontario Quorum of Priests will meet at the Chatham reunion, Erie Beech, July 12. All members and priests of Chatham and London districts are requested to be present. L. B. Richardson, secretary.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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FIRST SEVENTY

*Daer Brethren of the First Seventy:* I mail to each of you the circular prepared at your request, just received yesterday from the printers. Any who may not receive one should notify me, and I will send another. If any changes in address occur during the year please drop me a card at once, for it may be necessary to send you some information, or to address you on some matter that will be of interest to you. In cooperation with you, I am

Your brother,

J. F. MINTUN, *Secretary of First Seventy.*

TINGLEY, IOWA, June 30, 1914.

Correction

In the second paragraph of the joint epistle, fourth line, *HERALD* of June 24, the word *immanent* should have been *imminent*.

JOHN W. RUSHTON.

HIGBEE, MISSOURI, June 30, 1914.

Died

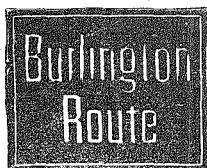
LAWN.—Rhoda A. Lawn, wife of Elder Jasper H. Lawn, was born in Gentry County, Missouri, December 1, 1845, died at Hollister, California, June 19, 1914. She leaves husband, ten children, and many friends. Her children, married and members of the church, were all present at the funeral. Sister Lawn was a faithful, devoted Saint. It was said by her neighbors who lived by her for thirty years that they never heard her speak ill of anyone nor anyone speak ill of her. What a beautiful record to meet on the other side. She has borne faithful testimony to the truth, her life being in harmony therewith. Services in Methodist Episcopal church at Hollister, C. W. Hawkins, of San Jose, officiating. Interment in Odd Fellows' Cemetery.

Ease is the way to disease.—Backbone.

A Vacation on a Ranch

this summer will do you more good than a barrel of medicine. Get out into the open, close to nature and have the time of your life. Rest, relax and recreate. Ride over sun-flooded trails in the hills; row on silvery lakes; fish in shady brooks; tramp down winding paths among the trees; loaf in soft valleys of green; stroll in the moonlight; eat of the fat of the land and sleep like a babe. Such a vacation pays tremendous health dividends. You will come back feeling like a different person.

In the Black Hills of South Dakota, in the Big Horn Mountains of Wyoming, in the Buffalo Bill country, along the Cody Road into Yellowstone Park, there are countless places where you can spend just such a vacation and at a very moderate cost. The Hot Springs (S. D.) teem with life-giving and disease-curing qualities, while down at Thermopolis, in the Big Horn Basin of Wyoming, is a hot spring, the waters of which are as an anti-toxin to hundreds of ills that beset the human race.

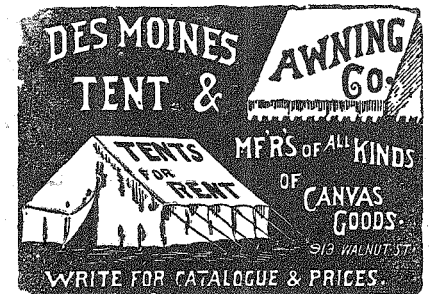


L. F. SILTZ, Ticket Agent.

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1 of each for 15 cents.  
2 of each for 25 cents.  
Order by number 172a.



Cook Wanted

To take charge of kitchen, and dining room at Graceland College; to put up fruit, and supervise work this summer; to take general charge of hotel department during the school year.

Write us at once, giving experience, and terms desired, including room, board and laundry. This vacancy must be filled at once.

S. A. Burgess, Lamoni, Iowa. 26-3t

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(a) They are of small denomination, thus enabling those of moderate means to become purchasers.

(b) We ask no premium—your interest is clear.

(c) We have issued only 250 bonds—\$25,000 worth—all of which goes toward payment of our debt incurred in adding improvements since the fire, and in adding other improvements, and refunding old bonds.

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**Write for Further  
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JULY 15, 1914

NUMBER 28

## Editorial

### IMMORTALITY

#### "MORE LIFE AND FULLER, THAT I WANT"

(Sermon by Elbert A. Smith delivered at Graceland College at vesper services, Sunday evening, January 18, 1914. Reported by Elizabeth France.)

(Note.—The line of thought followed in this sermon was suggested to a degree by a study of the book entitled, *The Assurance of Immortality*, by Harry Emerson Fosdick,<sup>1</sup> a splendid work that can not fail to arouse thought and stimulate faith in immortality.)

*If in this life only we have hope, we are of all creatures most miserable.*

*Our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*

The question of immortality is one that appeals to both heart and brain. I believe that it is an appropriate theme to consider at this twilight hour. Soon or late the twilight hour will come for each of us, when we must give it consideration.

Immortality was formerly believed in by practically everyone. It was generally accepted that man would live after death. I refer especially to those living in Christian nations. Even those who were not distinctly religious believed that life continued beyond the grave.

But to-day we find a change of sentiment, and there are many people who do not believe in immortality. There are many who treat it with indifference, even at times with a degree of flippancy.

#### MATERIALISM HAS WORST HELL OF ALL

I presume that this attitude of indifference is assumed in some cases in a spirit of bravado, by individuals who feel that having lost faith in immortality they may just as well shrug their shoulders and put the best possible face on a bad situation that they can not cure. But when we come face to face with the loss of loved ones, when in hours of contemplation our spiritual vision is opened, this attitude of indifference breaks down, and even the agnostic expresses a feeling of great concern. Ingersoll, standing at the side of his brother's grave, declared, "In the hour of death hope sees a shining

star, and listening love can hear the rustle of a wing."

And Huxley, who was himself agnostic touching this question of immortality, wrote to his friend, John Morley, in 1883, in this language:

It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. *I would sooner be in hell a good deal*, at any rate in one of the upper circles where the climate and company are not too trying.

So it has been reserved for the creed of materialism to imagine the worst hell of all.

Darwin said, "It is an *intolerable* thought that man and all other sentient beings are doomed to complete annihilation, after such long-continued, slow progress."

#### REASONS FOR A CHANGED SENTIMENT

There are causes, many of them, perhaps, why men and women have lost faith in immortality. We can only enumerate a few of them. There is a large class who have lost interest in the question because this "present life" absorbs so much of their attention. Jesus said, "the cares of this world"; and since that day the cares of this world have increased an hundred fold. Life is more intense, it is more varied, it is more strenuous, it is more exacting in all its phases; and many individuals permit it to absorb all of their attention. They permit this life to crowd out all consideration of the "life that is to come."

Then there is another class, who have acquired social consciousness as they term it, and they give all their thought, all their ambition to the advancement of society. They do not believe in immortality for themselves. They say they do not care for it. They ask, What does it matter if I die and cease to exist, so long as society goes forward and my children and your children are on a higher plane than we occupy to-day? They look for the conservation of all social, moral, and intellectual gains in society, and not in the individual. That may be a noble sentiment; but it is a short-sighted one, as we shall see before we close.

<sup>1</sup>The Macmillan Company, New York.

## WHEN DID MAN BECOME MAN?

Then there is another class who have become skeptical regarding immortality because of modern scientific theories, such as the theory of evolution, and psychology and kindred sciences. Now to-night we are not discussing either the truth or the value of these scientific theories. We are simply stating a fact that a great many people have observed.

The theory of evolution tells us that man has come up out of the slime, through the reptiles and the beasts, and men say, Can immortality come from such a source? And evolutionists turn on us and say, At what particular period in this progress did man become immortal?

Now of course the theory of evolution rests upon a hypothesis, like most scientific theories, and we should remember that.<sup>1</sup> But if I were to grant that it is correct in all its assumptions and were to reply to that question I would say, Tell us at what period man became man and ceased to be a beast, and then our answer will be rendered less difficult. Point out to us the individual who became a man while his father and mother were still beasts, then we can begin to surmise where the physical organism of man first became fit to receive the indwelling of the immortal spirit of man.

## MAN NEITHER HARP NOR MUSIC

Psychology, by pointing out the very close relationship between brain and mind, has led a great many to believe that when the brain is destroyed the mind ceases. We know what particular part of the brain controls the motions of our hands and our feet, and if that particular part is destroyed we can not move those members of our body. We know what particular part of the brain can think on abstract questions, and if that part is destroyed we can not think. We know what particular part of the brain regulates speech, and if that part is destroyed we can not talk. And so men conclude that if all the brain is destroyed by death the mind is destroyed and man has ceased to exist.

But this question is not altogether new. I read that it was discussed in the death cell where Socrates waited for the hemlock. Some of those who were there with him argued that man was like a harp. His emotions, his thoughts, his deeds were merely the music that issued from the harp, and when the

harp was destroyed man had ceased to exist. But Socrates replied that man was neither the harp nor the music; that man was the player who played upon the harp, and even if the harp were destroyed and the music interrupted the man would still exist and might find another and better instrument of expression.

## CREED OF MATERIALISM

If we adopt the thought that death ends all, we are in essence adopting a creed and must give reasons for it. It is just as much a doctrine, just as much a creed as the Christian doctrine and creed that the human soul is immortal. Some of those who have indorsed it have defended it just as dogmatically as anybody ever did the other side of the question. And we might just as well face the issue and decide for ourselves the logical conclusions that will follow such a position. We believe that those conclusions will lead us to see that granting the creed of materialism to be correct, the universe is irrational and unjust, and we are the victims of forces that are both unreasonable and unjust. Having struggled upward for centuries untold, and having finally brought into existence personality, something that can feel, that can aspire, that can sacrifice and struggle and die, the most valuable thing in the universe, then these insensate forces blindly destroy the climax of their production.

We must then conclude that the great soul of Abraham Lincoln was sacrificed "out of deference" to the few particles of matter that were deranged by the bullet of the assassin. That great soul was made dependent on and inferior to a few particles of matter.

What would we think of a man who should toil for many years to produce a violin, a perfect instrument, and learn to play upon it a divine melody, and then take the violin and smash it to pieces? We would say that insanity entered in somewhere in that proceeding. What shall we say of the forces of the universe that for centuries have toiled to produce a human spirit that can think, feel, aspire, love, hate, reason, and then at the hour of death smash it all to pieces and start the process all over again with some other individual? As some one has said, "Is God blowing soap bubbles? Did he dip the pipe of his power into the suds of matter and blow the character of Jesus that it might entertain him with its iridescence, burst to his satisfaction and be gone?" Is there then no reasonable process going on in nature to which we can fix our faith?

## A LONG LOOK INTO THE FUTURE

Right here we come to that question of the short-sightedness of those who are so willing that their forces and powers shall be merged into society,—

(Continued on page 661.)

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<sup>1</sup>Science forges ahead pretty rapidly nowadays, and in regard to evolution, for example, many of Darwin's theories have fallen to the ground. In fact, the whole question of evolution is in the melting pot now, and it is not easy to foresee what will come out as a result of current research on the difficult problems of variation, heredity, etc.—Professor Frank Cavers, D. Sc., professor of biology at Hartford University College, Southampton, in *Religious Beliefs of Scientists*, p. 77.

## OUR SANITARIUM

It is greatly to be desired that every Latter Day Saint should feel that the Sanitarium at Independence is *our* institution. Could the ambitions of those in charge be known and appreciated all would feel an interest in its success not now felt in many quarters. That ambition is succinctly set out by Doctor Harrington in a letter to the undersigned. He wrote:

The goal is to make this institution that which God intended: a place where God is sought for his direct blessing on the sick, and also for the direction his divine counsel will give to the workers that represent the human part or side of the institution.

Wide as is the field of activity and usefulness of the Sanitarium as at present organized, its activity and sphere of utility could be much widened under proper conditions, to the benefit of many not now reached but who are needing its help. There are many Saints who desire to send to the Sanitarium their tuberculous relatives, while other requests have come to admit cases of mental disorders, some of which, without doubt, under proper observation and treatment would be found to be temporary and curable. Cures in such cases mean lives saved from restraint in asylums. Neither tuberculous nor mental cases are admitted to the Sanitarium now because of lack of proper quarters and facilities for such.

From our Sanitarium should radiate activities tending to inculcate and propagate among our people a better and more adequate knowledge of the laws of health. To do this demands a corps of workers to go into the homes and teach not only the care of the sick but those not sick as well, so disease may be prevented. Therapeutics are good, but prophylaxis is better. Not infrequently there are those who while not suffering from any organic troubles are yet unable to coordinate their activities with the demands of duty, who could by proper rest and a rural sojourn be so recuperated from overwrought nerves that functionizing as a worker and citizen would again become a pleasure.

The foregoing contains a hint of the possibilities before our institution. I shall hope that its supporters and friends will be so many and strong that before long it shall be enabled to enter into broader fields of activity.

Many have already been blessed by its good work. May its good work go on.

Brother Leonard Harrington, now in charge, comes to the institution peculiarly qualified for its work. Along with a splendid training and long study of medicine that has qualified him as a pathologist and diagnostician, he brings a consecration

to service that is cheering to us upon whom great responsibility has been laid. We feel that his devotion to the cause we love can not but have a good effect as an example to others who have talents to consecrate to a good cause. We suggest that those of the church who are studying medicine and allied subjects get in touch with Doctor Harrington with a view to broadening the scope of the Sanitarium by saintly coordination of consecrated effort and cooperation.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, July 9, 1914.

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## NOTES AND COMMENTS

CONFERENCE AT LAMONI.—As will be seen by notice appearing in another department of the HERALD, the First Presidency has appointed Lamoni, Iowa, as the place for the convening of the next General Conference, April 6, 1915. Satisfactory arrangements have been made for improved railway service.

A MEMORIAL ADDRESS.—Elder H. A. Stebbins was called from Lamoni to Allendale, Missouri, to deliver the memorial address there this year. Lincoln's Gettysburg speech furnished the basis of his sermon. A synopsis of this address appears in *The Grant City Star*, which represents Elder Stebbins as especially impressing the young with the need of individual honesty, honor and purity that the work of state and Nation may be carried on as begun.

REJECTED BY THE BUILDERS.—The following extract is from the *Saint Louis Republic*, June 29, 1914, headed "Latter Day Saints Barred."

The Reformed Church of Latter Day Saints, the Christian Scientists and certain other churches were held not eligible to membership in the association Thursday of the International Sunday School Association. The membership question has been before the association for several years, and a former committee urged against affiliation on the ground that the church of the Latter Day Saints placed the Book of Mormon on a par with the Bible.

LONG TRIP FOR BOY.—The following from the *Kansas City Journal* for June 23 refers to the little son of Brother and Sister J. Charles May.

Samuel Roderick May, four years old, who recently came from Tahiti Islands, is a visitor at Independence. His parents are mission workers for the Latter Day Saints Church in the islands, and they sent Samuel Roderick to this country to spend the summer. The little fellow made the trip of four thousand miles without a "whimper." He came to America with Mrs. H. H. Savage, a mission worker, and then by easy stages with other friends to Independence. He will spend the summer with relatives in Lamoni, Iowa.

SPELLING CONTEST.—A spelling match was held in the dining hall of the Stone Church Tuesday evening, under the auspices of the Sanitarium Patronesses' Society, the proceeds to be applied to the fund for the erection of a laundry plant at the Independence Sani-

tarium. A large crowd was present, about sixty taking part in the spelling contest. Miss Jennie Clemens and Merrill Etzenhouser pronounced the words and Miss Caroline Stoll assisted as judge or referee. Mrs. A. A. Horton, Mrs. B. M. Anderson and Vernon Lee were the champion spellers, all those on the opposing side having been retired. Among the spellers were newspaper men, doctors, lawyers, educators and merchants.—*The Independence* (Missouri) *Examiner*, June 11, 1914.

**SOMEWHAT DIVIDED.**—Early in his career Alexander Campbell announced the following rule, which to this day is the slogan of both factions of the church instituted by Mr. Campbell: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." The difficulty among this people seems to have been to discern with any degree of unanimity where the Scriptures do and do not speak, which difficulty finally resulted in the division of the church. Difficulties continued between the bodies, and within both bodies. To what extent the nonprogressives do not speak where the Scriptures speak, nor remain silent, either, and consequently nurse a multitude of disputations, is indicated in the following paragraph by Daniel Somner, leading nonprogressive elder, and appearing in the *Apostolic Review* for April 7, leading nonprogressive periodical:

"Facts are stubborn things," is an old and true saying. And it is a fact that in near or about every congregation where certain papers and their friends have flourished, the brethren are divided about "voting and holding office in civil governments," about "attitude of the body in time of prayer," about "relaptism," "right hands of fellowship," "special providence," also about "official eldership," "woman's silence," "literature for Bible classes," "the right to have Bible classes in the meetinghouse," and about "laying on of hands in appointing officers in the church," also about "religio-secular colleges." The *Review* did not introduce even one of these questions.

The *Review* may not have "introduced" these questions, but it has generously contributed to the discussion of them. The *Review* of course holds that those not in harmony with its utterances are unscriptural, and vice versa. And so the never-ending disputation goes on, Scripture or no Scripture.

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## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**SANE FOURTH.**—Reported casualties on July 4 show a decrease over previous years. So far as reported there were fourteen killed and three hundred and eighty-two injured.

**IMMIGRATION.**—Immigration into United States for the year ending June 30 reached a total of 1,300,000, exceeding by 200,000 that of the previous

year. This number included 270,000 Italians, 140,000 Russians, 130,000 Poles, and 10,000 Japanese.

**THE HAGUE.**—The Dutch Government has issued invitations to the nations participating in the second Hague peace conference, asking them to appoint delegates to constitute a committee to formulate a definite program for the third conference. This conference will meet at The Hague, June 1, 1915.

**IRISH HOME RULE.**—On the 6th, the measure to amend the Irish Home Rule Bill passed its second reading in the House of Lords by a vote of 273 to 10. Immediately upon its passage amendments were offered to exclude the whole of Ulster, without referendum. There are said to be in Ireland and ready for action 84,000 Ulster volunteers opposed by 80,000 Nationalist volunteers. The Ulster volunteers threaten rebellion if the Home Rule Bill is finally passed including Ulster. The Nationalists threaten to take the field if the bill fails of passage, or is passed excluding Ulster. Leaders in Parliament hope for a compromise.

**MEXICAN WAR.**—General Obregon reported from Guadalajara that on the 8th, opposing twelve thousand Federalists and after a battle of three days, he had taken that city, with five thousand prisoners and all the artillery and ammunition of the enemy. The differences between Carranza and Villa are said to have been at least temporarily adjusted, with Carranza recognized as the commander in chief of all the Constitutionalists, and Villa as second in rank, and in full charge of the campaign against San Luis Potosi and the South. The plan is for the three divisions of the Constitutionalist army to converge at a favorable point and push on toward Mexico City. It was reported on the 8th from Vera Cruz that the family of Huerta had sailed from that place to Puerto, Mexico, presumably to be joined by Huerta himself if flight from the country should become necessary.

**MEXICO AND UNITED STATES.**—"On to Mexico City" is the answer made to Carranza by his generals and army, consequently the mediators anticipate from Carranza an unfavorable reply in the matter of the proposed conference between Constitutionalist and Huerta representatives. The leaders of the Constitutionalist army are reported as being eager to carry out the "plan of Guadalupe," which is the capture of Mexico City, the establishment of a military government with Carranza at its head, the election of a new congress to enact legislation providing for special election of president and vice president. It will be remembered that execution of the protocols signed by United States and Huerta representatives is contingent upon a provisional government and pacification in Mexico.

## IMMORTALITY

(Continued from page 658.)

"let the individual perish and let society go on." That assumption is all right if we take "a *short* look into the future." But if we take a "*long* look into the future" we discover there is absolutely nothing in it that is worthy of our consideration. Because if we look far enough we discover that even as the *individual* must perish, so sometime, somewhere, the *race* must perish. The world will have burned out. The race will have expended its initial impulse. And sometime, somewhere the last living man must go down to his grave in a world of graves.<sup>1</sup> Where then are the social gains? Where then are those things we have sacrificed for and bequeathed to society? They are lost. Even as the individual has perished; so the race itself has perished.

### ABSORBED BY DEITY

And by the way, there is another class of people who say, "Oh, it doesn't matter concerning the individual. We are simply rays of light that are emitted from the great Creator. We shine here in darkness for a little while, and then go back and are merged into deity"; a sort of mystic idea, borrowed perhaps from oriental peoples. "What does it matter," they say, "if individuality perish, so long as all justice, morality, and truth that are in the individual flow back into the great source and are preserved?"

But remember this thought, these attributes we talk about that we do not want to have blotted out and lost, the attributes of love, justice, and mercy, and kindred noble traits, these are attributes that can be exercised only *between* and *among* individual entities. They can not be exercised by one individual upon himself alone. And so when we look far enough into the future and see this old planet nothing but a tomb, all those qualities gone back into God, we have God alone, all love, with nothing but himself to lavish that love upon; all justice, with no one to exercise justice toward but himself.

How much more sublime is the New Testament conception that we are "*colaborers* with God," that we are and always shall be, independent, ever-existing entities between whom and God there can always be this flow of justice and this continuation of love.

<sup>1</sup>The application of Stefan's law to the calculation of the mean temperature of the earth, at a given latitude, shows that at the latitude of 80 degrees, the temperature was in the neighborhood of 90 degrees Centigrade, when the sun's radius was about one and a half times its present dimensions, i. e., about two million years ago. Thus it would appear that life commenced on the earth in the vicinity of the poles. The same reasoning leads us to the conclusion that in less than two million years, when the sun's radius will be reduced by one tenth of its present value, the temperature on the earth will have fallen below 0 degree, even at the equator.—*Scientific American*, May 9, 1914.

One of the great characteristics of Christianity that distinguishes it from all other religions is the supreme importance that it attaches to the human soul. Christ died for those human souls. God recognizes them as colaborers with him, and unfolds before them an eternity in which they can serve him in the cause of righteousness.

But if we take this other material view and believe that death ends all, it all appears as great, irrational, unjust tragedy, and there is left no ground for either faith, hope, or charity. We can agree with the thought of that individual who said, "Is God indeed blowing soap bubbles?" For as sure as we live, as it is with the individual so shall it be with the race.

If the individual ceases to exist at death, so sooner or later will the race cease to exist. Then we see that Huxley was justified when he said, "I would sooner be in hell."

### BETTER HAD MAN NEVER EXISTED

I will read a selection that expresses a similar idea:

Nevertheless, when, believing in annihilation, one takes account of the long travail of the ages, weighs in his imagination all the agony of struggle and misfortune there, and perceives the inevitable end, when, like a burned-out cinder, the earth whirls back to its primeval chaos, he can understand the meaning of the philosopher who wrote: "Considering the immense and protracted sorrows of mankind, it would have been better if the earth had remained like the moon, a mass of slag, idle and without a tenant."

The thought then is borne in upon us that if materialism is true, and death ends all, then the language that was used concerning the miserable Judas Iscariot may well be used concerning the entire human race. "It were better if he had never been born."

### ALL ADEQUATE INCENTIVE GONE

This conception blots out from our philosophy faith, hope, and charity. There is no ground left for faith in God; there is no ultimate hope left for either the individual or the race; and there is no adequate incentive for charity. But the Apostle Paul says, "Now abideth faith, hope, charity." There is the contrast. This other philosophy takes away all hope of reward. No incentive left there. It takes away all fear of future punishment. No incentive left there. And it takes away that which is vastly higher and nobler than either of these, the impulse and the desire to serve, because it offers no adequate incentive to service, indicating as it does that there can be no ultimate fruitage of our service worthy the sacrifices we are called upon to make. Think what will be the moral condition of humanity if finally all become convinced of this philosophy and it is borne in upon their consciousness that such is true. I believe the moral condition of a large part

of the world to-day is what it is because so many have subscribed to that thought.

#### A BETTER CREED

But how much higher and better the thought we have to present. We may say of all worthy men, as Tennyson said of Wellington,

We doubt not that for one so true  
There must be other, nobler work to do.

Paul takes up the same thought and says that God has not baptized us with the spirit of fear; and he goes on to add:

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable company of angels*, to the *general assembly* and church of the first born, which are written in heaven, and to God the Judge of all, and to the *spirits of just men made perfect*.

Instead of looking forward to a dark day when the last man shall die and human thought and activity shall cease and be no more for ever and for ever, we look forward to that great time when we shall come to this innumerable company of angels and the spirits of just men made perfect, the general assembly of the church of the first born.

#### WHERE REVELATION ENTERS IN

Should any man or woman hesitate in making a choice between these two conceptions, between these two creeds? Ah, but some one says, science has demonstrated that man is mortal, and that death ends all. That is a misconception. Science has never done anything of the kind. Some people assume that science has demonstrated the mortality of man; but, as one writer has said, "No man whose words are worth considering has ever taken such a position." Science has never demonstrated that death ends all, nor yet that life continues beyond the grave. We question whether science can ever demonstrate either position. Certainly we believe that science, in the very nature of the case, can not demonstrate that death ends all. And we doubt the ability of science to demonstrate life beyond the grave. In the very nature of the case demonstration can be made only by those who pass over to the other side, and the moment their demonstration is completed they are removed from the circle of mundane investigators. We can only learn what they have learned as we shall receive revelation from them or from some higher intelligence that knows what is existing on the other side.

Here is where religion enters in. It is not to the discredit of science that science has not settled this question, because it must be settled in some other way. Here is where revelation enters in. That is why Paul says that Jesus Christ has "brought immortality to light." It can not be brought to light in any other way. Jesus revealed it, not only by word, but also by his great experience when he came up on the other side of the grave and said that the

keys of death and of hell were delivered into his hands.

#### NOT OPPOSED TO SCIENCE

But a belief in immortality is not inconsistent with scientific research and enlightenment. This is indicated by the fact that such men as Sir Oliver Lodge in natural science, Professor William James in psychology, Hermann Lotze in philosophy, and William Osler in medicine have been believers in the immortality of the soul. They found nothing in science, neither did many others, who have entered into profound research and investigation, to convince them that man is not immortal.<sup>1</sup>

#### THE ELEMENT OF MYSTERY

But men say immortality is so mysterious. Yes, indeed, it is mysterious. We can not understand how the spirit enters into man and operates through human brain tissue to think and to feel. But if we take the other view of the situation we do not escape from mystery, in fact it becomes even more mysterious. And that individual who turns from a belief in immortality and takes up with materialism to escape mystery and miracle "is like the individual who jumped into the river to escape getting wet when it rained." He plunges from one mystery into many others. For certainly one of two things is correct: either personality operates through brain tissue, which is sufficiently mysterious; or else brain tissues creates personality and mind, which is infinitely more strange and mysterious. If we adopt the theory of materialism then the matter that otherwise might have gone to make a turnip or a cabbage or a pumpkin when properly diverted and converted into human brain cells, suddenly becomes capable in and of itself of thinking and feeling and sacrificing, and willing to die in the interests of truth.

Is a thought like that capable of gaining our credence? Again I will read an extract from this book to which I have already referred, because it presents this thought so clearly.

But if the brain conceived as the instrument of personality is an enigma, what is the mystery of the brain, conceived as the creator of personality! That is the alternative. Either mind uses brain or is produced by it. If our physical structure is not the instrument on which we play, our physical structure is our originator, and we are creatures whose builder and maker is brain. . . .

Has each cell a mental aspect? If each cell has, how can it communicate its mental power, and arrange with its neighbors so to contribute theirs, that altogether they shall produce an Emancipation Proclamation or a determination to die on Calvary rather than be untrue? The thing is inconceivable.

And when Latimer, burning at the stake in Oxford Square,

<sup>1</sup>In this connection see *Religious Beliefs of Scientists*, by A. B. Tabrum, containing statements from more than one hundred and forty scientists, Hunter and Longhurst, London.

said to his companion in martyrdom, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out," the cause was that by a happy conspiracy among the molecules in his Brocca convolution, they had succeeded in pooling their physical aspects and producing the heroic words.—The Assurance of Immortality, pp. 86-91.

Now that is the mystery we are plunged into when we adopt the theory that materialism is all with which we have to reckon. All the natural forces seek the line of least resistance; but the will of man toils upward against obstacles. Is it the product of natural physical forces?

#### WHAT MANNER OF MEN OUGHT WE TO BE?

We are persuaded that there are better things for us to consider, and in closing we wish to present this thought. If we are in fact immortal, we are at the present time in one sense immortal. That is we have already entered upon an existence that will never have an end. In view of that fact, what manner of men ought we to be? The things that we do now not only affect us here and for three score years and ten, or less, but they affect us for ever and for ever. They will either make or mar. We are laying the foundation on which we shall build and continue to build throughout untold centuries.

Ah, if we could only have that thought burned into our minds! If men could only sense it, they would not live as they live now. Jesus Christ came here with that conviction and always retained it, always keeping it in his mind. He gave us the supreme example of right living. He has demonstrated the manner of life that a man lives who in his heart and his soul believes he is an immortal being who will never die.

In conclusion we wish to call your attention to a little verse from the writings of Tennyson.

Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.  
'Tis life, whereof our nerves are scant,  
Oh, life, not death, for which we pant;  
More life, and fuller, that I want.

In reply to that great appeal for fuller life, coming up from the human heart, Jesus said, "I have come that they might have life, and that they might have it more abundantly."

#### ARTICLES ON THE ATONEMENT

In this number we begin the publication of a double series of articles on the atonement. The reader will quickly discover that the two writers take widely different views of the question. Both write from an independent viewpoint, neither having read the manuscript of the other, though each had a fair general knowledge of the positions held by the other. The one holds that the crucifixion of

Jesus is a vital and important part of the atonement and that the shedding of the blood of Jesus was associated with the remission of the sins of humanity; the other, while believing fully that Jesus is the Savior of the world, holds that atonement comes through his life, example, and teaching, and that the crucifixion was no part of the divine plan.

It is probably unnecessary to state that each author is responsible for his own utterances on this as on all other topics, and that the HERALD as the official organ of the church is in no instance compromised by the positions taken by writers of original articles appearing from time to time in its columns. The positions taken by any and all writers must be weighed in the light of unprejudiced reason and tested by the Word of God as it is recorded in the standard books of the church. E. A. S.

## Original Articles

### THOUGHTS ON THE ATONEMENT--NO. I

BY ELDER J. R. LAMBERT

When one approaches this important subject with a view to benefiting those whom it may concern, he necessarily does so with a deep consciousness of his own finite condition. It needs to be treated in the light of divine wisdom, else we will necessarily go wrong. Human wisdom is not sufficient, as may be easily seen from the following texts:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Corinthians 2: 11-14.

For the Jews require a sign, and the Greeks seek after wisdom: But we preach *Christ crucified*, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—1 Corinthians 1: 22-24.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.—1 Corinthians 1: 30, 31.

#### WHAT IS OUR STANDARD?

We agree with the expressed thought that God is, or should be, our standard of belief and conduct. He is the true ideal for the people of God in all matters of belief and practice. In the broadest sense, we may safely say that when we are in harmony with God we are right, but when in conflict with God we are wrong.

Just to that extent that we are in harmony with the divine Being (the God of the Bible), *we are right and safe*. Just to that extent that we are in conflict with him, *we are wrong and in danger*. Hence the necessity of becoming thoroughly acquainted with God, so far as possible.

But the important question is, How can we know God except through a revelation of his will to us? Do not all true Latter Day Saints believe that the Bible, the Book of Mormon, and the Doctrine and Covenants contain a revelation of God's will to his church, and the people of the whole earth? I think so. Is it not a fact that we are committed by the testimony of these books? The writer has thought so, and he still thinks so.

Our opponents affirm with great emphasis that we are committed in favor of the testimony of these three books, the first one being the version as revised by Joseph Smith. They seem to think, when they make these statements, in print or from the rostrum, that they are about to put us in a trap from which we can have no hope of escape. We have been, in the past, entirely willing to indorse the correctness of their statement *at once*. We have thought, as we think now, that to accept such a statement is nothing more than fair and right, and, further, that a candid and hearty indorsement of this position, so gleefully defined by some of our opponents, will, to say the least of it, bring much greater gains to our cause than to theirs.

#### ATTITUDE OF THE CHURCH

Ever since the church was organized, in 1830, the Bible and Book of Mormon have been regarded as proper standards of authority by all true Latter Day Saints, on doctrine, conduct, and matters of belief. To these was added the Book of Doctrine and Covenants by action of the church in "general assembly," in 1835, at Kirtland, Ohio. The Reorganized Church of Jesus Christ of Latter Day Saints has claimed and acknowledged the authority and teaching of these books from the beginning till now.

More than this, we should know that the accepted revelations of the church, from the beginning, and by the plainest implication, indorse the Bible, Book of Mormon, and the accepted revelations, given through Joseph the Seer. In a revelation given for a law to the church and to be in force till the Savior comes, dated February, 1831, we have the following:

And again the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—Doctrine and Covenants 42: 5.

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42: 16.

Jesus never said anything which even had a tendency to invalidate the Holy Scriptures, neither in former nor latter days. He did say, however, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4: 4.

That Jesus believed the word of God was contained in the Scriptures is evident from what he said to the Jews: "Search the scriptures; . . . and they are they which testify of me."—John 5: 39.

Where is it written that "man doth not live by bread only, but by every word that proceedeth out of the mouth of God"? In Deuteronomy 8: 3.

Jesus, after his resurrection, reproved his disciples for their unbelief in the following words:

O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.—Luke 24: 25-27.

In that wonderful contest with Satan, at the time of his temptation, Jesus won a glorious victory by an intelligent and continuous appeal to the word of God. "*It is written,*" "*It is written,*" he continued to say, until the contest was ended and the victory won. I do not wonder that Paul, who, as the writer believes, was next to Christ as a minister for God, should say to Timothy, "*Preach the word.*" (2 Timothy 4: 2.)

In a revelation given to the church in 1833, the Lord says:

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith.—Doctrine and Covenants 95: 3.

In Doctrine and Covenants 83: 7, the same grand truth is enjoined, and emphasized by giving reasons why we should live in obedience to every word of God. The opening words read as follows:

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God.

In the next paragraph of this revelation (paragraph 8), given in 1832, the church is reproved and instructed in the following strong words:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they



shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do *according to that which I have written*, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

They are expressly told that the condemnation would remain upon the children of the kingdom until they repented and remembered the new covenant. The new covenant is defined to be the Book of Mormon and the former commandments. That is, so far as records are concerned, the restored gospel consists of the Bible, Book of Mormon, and the commandments which God gives to the church. Why do I say the Bible? Because it is strongly indorsed by commandments of the law which God gave for the government of his church, and for the further reason that he made provision that the King James translation should be revised and corrected by inspiration. The word of the Lord to the church, on this point, reads as follows:

Thou shalt ask and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people—Doctrine and Covenants 42: 15.

All the above evidences show, quite plainly, what estimate the Lord has placed upon former and latter-day scripture.

#### DIRECT AND DEFINITE ACTION BY THE BODY

Because existing conditions seemed to demand it, the church in September, 1878, adopted the following resolutions:

That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures, as revised, corrected and translated by the spirit of revelation, by Joseph Smith, jun., the Seer, and as published by the church we represent.—General Conference Resolutions, 214.

That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ.—General Conference Resolutions, 215.

(See action of the conference one year later, at the same place, on the report of the First Presidency on petition and resolution from the Decatur District, Conference Resolutions, number 222.)

The last indorsement of the books by the church in general assembly, so far as we know, was on April 15, 1892, at Independence, Missouri. It was the adoption of a resolution presented by the Twelve, which reads as follows:

Resolved, That we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication, should simply rest upon its own merits, the church being responsible only for that which it authorized to be done, or which it accepts after it is done.—General Conference Resolutions, 368.

Thus we have the answer to the question, Have we, as a church, an authorized standard of evidence?

It is evident that when God provided records for the purpose of representing his will to his people he saw that it would be necessary for these records to perform an important part in connection with the office work of the Holy Spirit. He saw, as we may see, that it would be highly necessary, *and important*, for the safety, as well as the moral and spiritual development of the body, *collectively and individually*.

(To be continued.)



## THE ATONEMENT--PART 1

BY ELDER F. A. RUSSELL

DID GOD DEMAND THE CRUCIFIXION OF JESUS OR THE SHEDDING OF HIS BLOOD AS A PART THEREOF?

One of the lecturers at the late General Conference intimated that in the study of comparative religions we might discover some things which would be "shocking to our religion." Would that be as startling as the likelihood that in the study of our religion we might discover that which would be not only shocking to real Christianity, but dishonoring to both God and Christ? By the term *our religion* we refer to personal convictions or conclusions on such things as we have heard or read, and which constitute present belief regarding spiritual things. In the consideration of such matter as may be presented in these articles it is strongly urged that each reader shall, as thoroughly as possible, explore the ground which has been included in his religious field, the nature and fertility of which may have been taken for granted. In other words, make a tour of investigation of your professed possessions.

You may have misunderstood the agent, or the agent himself may not have noted carefully the "report of the committee on boundary lines," and may have included in your district territory which does not belong there or omitted some that does. And in fact, he may have given you description of certain very bad land which you were required to "take" in order that you might secure the valuable estate.

It is not impossible that somebody may have taken advantage of your credulity and succeeded in getting you to "fence in," at enormous expense, a great quagmire, and because of certain representations you may now be advertising such quagmire as your most coveted possession. Yet one more thing is possible. A journey, as proposed, may reveal that somebody has diverted the course of a foul stream in such a manner as to cause it to overflow and make great deposits of filth, thus obscuring some of the very best portions of your land. Any one or more of these things if found true relative to our physical possessions would prompt immediate action on our part.

And now will you take a walk and have a talk with me while we examine "our possessions"? Walking, we will move toward and be able to view at closer range the land obtained, and from which we hope to secure that which will supply the inner man. But slip your binocles into your pocket. We will need them. Our time for this journey is limited and we will be unable to reach all the corners, for the field is large. Now, if you are ready, we will proceed, and, if agreeable to you, I propose that we make our way towards that portion which we have been told is the very best and which, for some reason, seems not to be putting forth an abundance. Over there is to be found splendid pasture, I am certain, for on clear days, with the aid of the "telescope," I am able always to see great numbers of sheep feeding there. In fact, I have observed that most of the sheep seem to stay very closely to what appears to be the middle of the field. Our printed description will aid us when we come to sort over the various rumors we have heard about this place, so be sure to bring it.

To some, perhaps many, the foregoing may seem to be a strange introduction to this subject. It is not the intention of the writer to follow to any great extent even that which may have been suggested in the preceding lines only as use may be made of things therein stated with the hope of fastening securely in the mind of the reader ideas later expressed.

#### OBJECT AND PURPOSE

The object and purpose of this writing is to stimulate broader study and deeper thought. We are inclined to think in grooves which others have made, partly, no doubt, because it saves the "wear and tear" of original thought, but, anyway, it seems much easier. Then, too, if the "groove" be well worn it may be difficult to get out, or even when once free the pressure of sentiment and opinion may send you back. Our object shall be to assist the reader to obtain clearer vision of things pertaining to the work imposed by the Father and undertaken by the Son for the redemption of God's children, to call attention to some things which I believe have been

erroneously made a part of the divine plan, and to offer to the hungry soul an opportunity of partaking of the good things of the kingdom of God without being required to *profess* belief in a thing against which there is a conscientious denial or a persistent mental reservation. (Not wishing to apologize to the editors for borrowing their pet word *we*, and for other reasons as well, all risk of criticism will be assumed and the "first person pronoun" will be used.)

#### PLAN

The plan which I have in mind is to submit what seems to me to be just and effectual criticisms against some of the current interpretations of scripture, such interpretations being of that sort as to represent Divinity as being party to events wholly at variance with divine nature, and as such very unwholesome. In place thereof I will offer renderings which are believed to be entirely acceptable to him who is "righteous in all his ways." No attempt will be made to treat the subject exhaustively, but merely to present that which has materially aided some in the solution of that which for years has been *spoken of* as the great mystery—problem—aye, paradox of Christianity.

#### STATEMENT

Before offering either criticism or proof I will set before the reader my conclusion relative to the subject at the head of this article and trust him to follow carefully all that is later submitted in order to obtain my reason for such decision. Not all citations can be quoted in full, so it is hoped that each one will carefully examine every passage indicated.

For many years I have been reading in the three books the various passages relative to the crucifixion, the blood, the cross, the atonement, etc., and preaching to the people certain interpretations put thereon by somebody, I didn't know who. Questions came from others, or arose in my own mind like this: Did Jesus *have* to die on the *cross*? Did his blood *have* to be shed? *Who* wanted it so? Was that terrible affair on Calvary *arranged* by God so I could be saved? Did somebody *have* to betray Jesus and *kill* him, else the whole human family be eternally and everlastingly doomed to hell? Was the shedding of Jesus' blood *required* by God as part of the atonement?

What did I do when such questions demanded answer? May I guess that I did much the same as you: just pass it off with a wave of the hand and a sigh, saying, "I can't understand why nor how! Never expect to while I am mortal! But it must be so, for the preachers and the books say so!" and went on preaching to the people to "come let us reason together," all the time either the victim of an unawakened intellect or else opposing my own reason

and conscience. I was somewhat like the lad who when asked to give three proofs that the earth is round replied, "The teacher says so, ma says so, and the book says so!"

Did God demand the crucifixion of Jesus or the shedding of his blood as any part of the atonement? My answer to that question is *NO*, and I want the printer to make that word as "*loud*" as possible! I believe we are now ready to begin.

#### OUR JOURNEY

There are extant to-day various theories concerning the atonement. Each represents an attempt of some person to reconcile three things, i. e., the teachings of Jesus, interpretations thereof by early or late writers, and their own personal feelings. It may be well to mention some of these theories.

One is to the effect that after the fall of Adam all the human family was in the grasp of the Devil, whose rulership was not greatly to be desired, but from whose control God was able to release them only on the condition that he should give a ransom to his satanic majesty; this ransom to be the giving of his beloved Son to be slaughtered as a sacrifice. While some writers declare this theory appeared during the second century, and for many centuries was the prevailing one, it by no means has disappeared. It is easy to see how such passages as Hebrews 2:14 might be used to support the theory.

Another theory which seems to be quite popular to-day is termed the penal. This places the necessity for the shedding of the blood of Jesus in the divine mind, to satisfy divine justice, satisfaction being obtained by accepting Christ as the substitute for sinners, and inflicting upon him the penalty for their sins. Justice now being satisfied and the wrath of God appeased, the way is open for sin to be pardoned, since Jesus is said to have "taken upon him every individual sin of every man and woman since the fall of Adam."

So far as I have been able to understand the teachings of various ones in the church we seem to have a sort of a mixture of these two theories. Along with them we hear the following: It wasn't the blood that was shed on Calvary that makes our redemption possible and secure, but that which was shed in Gethsemane. It was the blood which Jesus took into the "holy of holies" and there offered for our sins that redeems us. No, *God* did not require Jesus to be slain. Jesus *proposed* the crucifixion and planned his own death. Of course he *had* to be killed! If no one else would do it he would have committed suicide! In any of these do you discover yourself "walking on your own land"?

#### INTERPRETATIONS QUESTIONED

Presumptuous as it may seem to some, I propose to attack some very common *interpretations* of

scripture for no other reason than because I believe them to be erroneous. That some of the passages cited may *appear* to justify the interpretation, if isolated, I admit. But that such interpretations are out of harmony with Divinity as revealed in Christ, I verily believe. (Inspired Version, Authorized Edition of Book of Mormon and late edition of Doctrine and Covenants are used unless otherwise specified.)

Most blood atonement apologists lay great stress upon the fact that prophets had foretold the crucifixion of Jesus, that some had, in vision, seen him lifted up upon the cross. Jesus' reference to those things spoken by the prophets, followed by his observations thereon, i. e., "Ought not Christ to have suffered these things," etc. (Luke 24:24, 25), are offered as proof that it was just right that he should be slain, since the prophets had thus said that he would be. In Matthew 16:22 the historian tells us that Jesus said that he "must go to Jerusalem and suffer . . . and be killed," etc.

Error in interpretation is encountered relative to these passages because of failure on the part of the reader to observe the two lines of prophecy running through the books. One line foretells events which, when they transpire, are pleasing to God, and the results blessed of him, and to which he may be a party direct. The other just as clearly foretells events, but is of an entirely opposite nature, but with it we must not attempt to associate divinity in the fulfillment. Always keep this in mind, and the solution of what may have seemed mysterious is often easy. Forget it, and you are frequently involved in endless difficulties. Remember this: *Prophecy must not be considered the reason for the occurrence of any event.*

Who would ever think of saying that the prophecy concerning the Rebellion, or the Author thereof, was responsible for the death of the thousands slain? In both of the above citations Jesus is simply identifying himself therewith as the Messiah because the things before written were fulfilled in him. God foreknew the sufferings which would be heaped upon his Son, so could and did foretell them; but nowhere do we find God even intimating that such sufferings are pleasing to him. Jesus tells his disciples that they shall be betrayed by parents, et al, and that some of them shall be put to death. (Luke 21:15, 16.) Is God committed to the approval of such actions simply because he has foretold it? Hardly. Did Jesus desire his disciples to be scourged from city to city as indicated in Matthew 23:31? You answer.

No doubt some good brother will say: "Yes, sir, somebody *had* to scourge them, else that prophecy would have failed." The same is said about the prophecies relating to Jesus, but that is poor logic, or anything else. No prophecy *COULD* have been

given had not God known of the coming events, hence there would have been none to fail. He foreknew, but did not foreordain the crucifixion. How strange that the act of God in simply foretelling an event should be so construed by anyone, now or yesterday, as to seek to make it appear that he *demand*ed the event.

We are cited to Matthew 26: 36-39 and asked, Is it not plain that it was *God's will* for his Son to suffer? Though a figure, it will be admitted that the "cup" refers to his coming trial. My answer is: If it WAS God's will, Jesus stood in opposition thereto and asked for release from the ordeal, and his submission was not a willing sacrifice. (More on that later.) It also represents Jesus having undertaken a mission the chief feature of which was so utterly unknown to him that even right at the time the "central truth" is to be manifested he wants it omitted. Most assuredly if he had his way in the matter he would never have been killed, for his way would have converted those Pharisees. It nullifies the teachings of Christ, Love one another, as the Father hath loved me, by presenting the terrible picture that after all the Father's love for his Son moved him to plan his death.

I submit a more wholesome rendering, viz: The prayer indicates that Jesus knew no way of escape from approaching danger, so, as was perfectly natural to one possessed of his faith, he asked the Father to help him and to save him, if possible. That prayer was not breathed by a hypocrite! It was real! He was in earnest. 'Tis as if he said, It is my wish, Father, to escape the fury of the gathering mob; but nevertheless, whether my wish is granted or not, THY will shall be done IN ME. I'll be true to the testimony I have borne, though they scourge and crucify me!

Ah, here was the crucial test. Treason or die! History tells his choice, and why need we dishonor God and rob Christ of the glory rightly belonging to him for such choice by saying that God decreed it so? Scarce can I endure the thought long enough to write it! The fifty-first verse indicates that if Jesus had called for them the Father would have sent more than twelve legions of angels. I am unable to say why he did not secure such assistance; but I *am* able to say that the very fact that God was *willing* to thus dispatch the angelic host is *positive* proof that God was not anxious for the success of his enemies.

Matthew 26: 24 is offered by blood atonement advocates. It reads: "For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins." With the interpretation that the "blood" is a part of the atonement, let me remind you that there is then a part of the atonement that

does not reach all people, a limited atonement, while in fact Jesus is referred to as being the mediator for the whole world, a propitiation for the sins of the whole world. Mosiah 1: 17 should be read now.

It seems to me that in every place where the blood of Christ is referred to a perfectly rational interpretation is possible. For instance, in the above: Jesus delivered the law of life, obedience to which obtains from God the benefits of his mercy including the pardon or remission of sins. Because of his teaching thus, his blood was shed; and so it becomes perfectly easy and natural according to our form of speech to say it was shed for those who believe on his name.

The spilled blood of Jesus symbolizes the life of devotion and sacrifice which was the sum of his human experiences in his ministry of redeeming love. Who among us eats the bread and drinks the wine commemorating the murder on Calvary? No! No! We "think on nobler good." We think of his fidelity and the wondrous manner in which he glorified the Father by devotion to him, a faithful witness, in spite of the inhuman treatment he was receiving at the hands of his persecutors.

"For this cause came I into the world that I should bear witness unto the truth."—John 18: 37. Because of devotion to such "cause" he was by many despised and rejected, and persecuted wherever he went. Conspiracies were formed against him to kill; he was lied about, and finally through the assistance of a misguided disciple he was captured, rushed through a mock trial and hurried along to the indescribable scene on Calvary.

Is there a man or woman who reads this but feels in their soul to cry out: Oh, that terrible, terrible affair! Then tradition whispers in your ear, "God willed it so!" Your good sense and reason are dethroned, for the spiritual anæsthetic has done its work! May I remind you that just so long as the "disease" remains, just so sure will the *pain* return when reason and judgment return to reign. With my present concept of God I feel that I would greatly dishonor him if I intimated that he desired, willed, required, or in *any* sense was pleased with the conduct of those men when they took the life of his beloved Son. God was on the side of Christ in that ordeal and sent an angel to strengthen him. Luke 22: 43. Dare we say that God wrought on *both* sides?

1 Nephi 3: 87 says the Son was "slain for the sins of the world." I understand that exactly as I do Revelation 6: 9, "Slain for the word of God and for the testimony which they held"; also Revelation 20: 4, "Beheaded for the witness of Jesus."

Nephi 12: 26, 27 is declared by some to be an "unanswerable" in favor of blood atonement. Maybe it is, let us see. On the fly-leaf of the Book of Mormon we read this: "If there are faults, they are the mis-

takes of men:" Again, Moroni, in finishing the record of his father Mormon (Mormon 4: 97-99), admits "imperfections" in the records of himself and his father, as well as those "who had written before" his father. Among the latter writers was this man Nephi, whose statement is under examination. With Moroni's permission, then, am I presumptuous, or do I dishonor any when I say that "imperfection" certainly *might* be found in Nephi's record? As proof I need but cite you to Nephi 7: 1, last two lines, and then ask you to compare Nephi 6: 35; Nephi 5: 86, 87; Nephi 5: 105; Nephi 6: 11 with Matthew 7: 33; 5: 42, 43; 6: 14; 6: 38 respectively. Now since we have the correction of these texts set out in the Inspired Version I can do nothing but decide that "imperfection" here exists in Nephi's record, and that the same is "made manifest." Is it not much better to discover imperfection, if it exists, than to do otherwise? Read Moroni 4: 97.

So I believe that Nephi 12: 26-28 contains truth, but so imperfectly stated as to be susceptible of misinterpretation.

It contains a simile or rather a comparison which even extreme blood atonement advocates would not dare attempt to apply. Neither is there reason for barring Nephi's record because of this probable discrepancy, any more than the statements of numberless writers and speakers. Few men are infallible in their record or repetition of sayings. So far as I know Nephi did not claim infallibility for his record. Maybe you are "in the groove," and are taking for granted that all traditions are true. They may or may not be so.

(To be continued.)

## Of General Interest

### SUPPORTING WORD OF WISDOM

Mike Donovan, who retires at the age of sixty-seven after thirty years as boxing instructor of the New York Athletic Club, gives some excellent advice in an interview which appears in the *New York Times*, Sunday, May 17. It will be observed that on the question of diet, the use of tea, coffee, tobacco and strong drink, as well as on the question of sleep, he is very nearly in harmony with the instructions contained in the Book of Doctrine and Covenants. We quote as follows:

I think I'd be inclined to put overeating as the most frequent trouble with the average man. Almost everyone eats two or three times too much. Putting overeating first, the other things that cause the poor physical condition of so many men are too little sleep, too much alcohol, too much tobacco, not enough water, badly chosen foods, badly chosen drinks with meals, insufficient mastication, and lack of exercise. . . .

Of course, men think they're having fun—and so they are, lots of times—when they're eating rich foods and staying

out late and consuming booze and tobacco to excess, but let me tell you that there isn't anything in life for day in and day out gratification like the feeling of perfect physical condition. The man who is constantly out of sorts, a little under the weather, as they say, whose digestion does not work just right most of the time, and who feels a little heavy during the day—that fellow doesn't know what living really is. So that I make another point there; the results which come from using some will power and giving things up that are pleasant more than make up for the self-denial.

Now, as to this overeating question—I can't put too much emphasis on that. Overeating is what is wrong with half the men who are chained at a desk all day. Some of them eat enough for two strong men doing hard work with their hands. How can a man in a sedentary life expect to stuff himself three times a day and not feel bad? I know men—lots of them—who eat three times too much. Three times—think of it! A man puts three times the load on his digestive machinery he should and then he wonders why he's carrying excess weight around the waist line and feeling dull.

The food that seems to be eaten more to excess than any other is meat. A man whose main exercise is climbing the subway steps will polish off a pound of steak at a sitting, when no man should eat more than five ounces. Then the man who overeats fills up also on rich pastries and cakes, when no man should eat either. Simple puddings are all right, but pastries and cakes—no.

One of the things that causes overeating is the habit of drinking at meals. Let me make this strong—eat your meals dry. If you must have something to drink with your meals drink hot milk, and if you must have tea or coffee make your drink of milk and tea or milk and coffee, rather than tea and milk or coffee and milk.

The perfect way to handle this question of drinking is to drink plenty of water during the day, then you won't need these quantities of liquids with meals. The average man does not drink nearly enough water, anyhow. Every person should drink at least three quarts of water daily. Water purifies the system and is of great help in keeping people well. And when I speak of water I don't mean ice water. Ice water is very injurious.

The water should be taken not less than one hour after or one hour before a meal. Quantities of water should not be mixed with the meal itself. If a man finds on trial that he has got to have something to drink when eating he ought to take hot milk heated pretty well—not boiled, but hot enough to drink comfortably. Tea and coffee are poisonous, but if a man has got to drink them he should dilute them with plenty of milk, so that his drink will be chiefly milk. . . .

I make mention of beer. I do that because so many men feel that they must have something at least slightly alcoholic. Of course my own belief—and I have seen enough in my life to give me a pretty big experience—is that a man should take nothing whatever with alcohol in it. This is no moral talk, you know—I am talking about the physical side of the proposition. You can't get away from this situation—a man who drinks anything alcoholic at all is not as good a man physically as he would be if he didn't take a drop. The man who doesn't drink always has the physical edge on the man who does. . . .

As to smoking, the same thing applies as to drinking. A man is physically better off if he does not smoke at all. . . .

On this whole drinking and smoking question I can't give better advice to any man than I do to my boy. I say to him: "Don't smoke and don't drink and your battle is half won." . . .

One thing is important for the business man to remember—don't eat too fast. Men hurried by their affairs have a

habit of bolting food. That is mighty bad and results in lots of digestive troubles. Eat slowly and chew the food thoroughly. A little food well chewed is going to do you a lot more good than a great deal half chewed.

Still another tip to the business man—get plenty of sleep. Lack of sufficient sleep causes a lot of physical trouble. Everybody should take a minimum of eight hours of sleep; I, myself, take ten.

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## The Staff

EDITED BY AUDENTIA ANDERSON

### Keep Up Interest

Our message to you this month will be a very short one, but in it is contained much earnestness. It is this: Let not your interest in choir work flag during the warm season. It is easy to be enthusiastic and regular in attendance when there are big things doing, such as a special revival, a conference, or a two-day meeting; but the test of the truly consecrated choir member comes in the summer, when the warm weather is prone to put thoughts of staying away into the hearts of the singers.

It is easier to stay on one's porch and drink iced lemonade, etc., than to sit through a service at church. But, let us ask the question, are we rewarded for the *easy* things we do, for the soft, pleasurable indulgences of our impulses? or is it not rather the faithful discharge of duty and responsibility, in spite of tendencies which seek to prevent, which develops us, develops our reliability, our steadfastness, and helps to earn the approving, Thou has been faithful in a few things, I will make thee ruler over many?

AUDENTIA ANDERSON.

### A Timely Suggestion

It will be a pleasure for me to correspond with students who are planning to come East this year for studies in music. Many have come here in the past, some with hard-earned money, and not being acquainted with conditions have actually squandered their savings with individuals of no musical reputation or standing other than that of petty crooks, whom the law can not seem to touch. We would appreciate being in touch with our musical brethren or their friends who are coming here. Not only can we assure them of getting into the musical atmosphere, but under the gospel influence as well, which means much to a student away from home.

ALBERT N. HOXIE.

### Teaching Young Children

[Some time ago we asked Sister Nellie Martin, of Perry, Iowa, to tell us the secret of her unusual success as a teacher of music with children, and to give us illustrations of her lessons. She very gladly complied with our request, and some of her little helpful hints have appeared in these columns. This month we present from her a sample lesson for a small child just beginning the study of music. It illustrates her method of interesting the child from the first, and also gives an idea of how she sandwiches in a little gospel teaching with her other instructions. Sister Martin prefaces her illustration as follows: "This lesson is for a Latter Day Saint child. With an outsider, I use the name Alexander instead of Aaron, the George in both cases is George III. I attribute my success as a teacher to the object I have in view of making them Latter Day Saints and weaving the threads of our beautiful doctrine so closely around them that they never can get away from them. The Lord promised me in my 'blessing,' that he would

aid me in this work, and he surely has done it. In some cases I have had pupils who never knew I was a member of any church, and others who were filled with prejudice before they came; but in most instances the prejudice gave way to reason, and sincere devotion."—A. A.]

#### THE VERY FIRST LESSON

"What is your full name?"

"How old are you?"

"Do you know all the letters of the alphabet?"

"Good! Then you can soon learn seven of them on the piano. Now here is 'A.' His right name is 'Aaron', and that will be so easy to remember because he was brother to the prophet Moses, and *next week*, if you do all your canvas book tells you to do, I will tell you something just *wonderful* about Aaron and Moses. When you study well with me twenty minutes, I'll tell you about Moses, and the rest of the hour we will spend in learning what spaces and lines are, and their numbers.

"Now, Aaron and George are twins. They live with three black servants, see, (touching the three black keys on the piano.) Their folks are great workers, and they must hustle, too. You can remember which is A, because Aaron stays on the right side of George.

"There are three servants, aren't there—very black, but useful. One does the cooking, one feeds and cleans them up, and the third keeps the house in order.

"Let us spell these words on the piano, now that you have learned where these seven letters belong. Ab, bab, cab, cage, age, dead, add, ebb, etc. Here is a list of twenty words to be spelled out at your next lesson.

"Now, if you will follow out my instructions very carefully, at the end of ten weeks, I'll reward you, and as the Bible says, 'according to your works.' If you do all I say; you may have a water color picture this size, or a plate like this,—etc. All your notes must be copied at least five times—maybe it would be better seven times, because you remember one time the children of Israel marched around an enemy's wall seven times and down it came! It is best to have a certain number of times to practice your lessons.

"Keep track of your time this way: Now when you go home you may feel like practicing twenty minutes. After a while you may get in fifteen more, and before supper you may get in ten, and after supper, twenty more. So as to-day is Saturday, put it down like this—Saturday 20, 15, 10, 20, minutes and on; Monday 30, 10; Tuesday 20, 15, 35, 5, etc.

"I can not give you credit marks for work you do on Sunday, for the Lord has told us not to work on Sunday and expect to gain anything, and if we do not mind him, he might not help us. He punished some Jewish people one time for working on Sunday, and he never changes, so he will want us to observe the Sabbath, too.

"Now, in two weeks from to-day I'll tell you all about what he did to those Jewish people, and I'll tell you who they were and where they lived, etc. Of course you must get over your lesson the number of times your book says, or I could not take time to tell you of these wonderful things, because we would have to put in our time getting your lesson.

"It will be necessary for you to say your prayers both night and morning. You must have no set form about your prayers, but think about what you desire, and ask God's help in studying your music, and in all good efforts. I'll tell you what the Lord said to the brother of Jared because he didn't pray more.

"Now here is your canvas book, with the first lesson all marked.

(Sister Martin uses a canvas back board, journal, ledger or record book will do, in which to outline a pupil's work

from week to week. She has a pretty little traced marked on the inner cover, with the pupil's name, and age, and the date of his enrollment as member of the Martin Music Class. Then an outline of the first lesson and its requirements as follows:)

"Date of Lesson. Paid.

"Practice Number 1 in Matthews ten times each day, singly.

"Spell this list of words on your piano, and see if you can find any others.

"Keep the slip telling you on what lines and spaces your notes are, on the piano or near it, so you can refer to it when you need it.

"Copy all the notes in your lesson five times: Do it this way: look at the line or space, *be sure* about it, and then write the name of the note, like this, C, D, E, F, A, B, D, E, etc.

"The spaces say some funny words, too. They say, 'Fanny, Annie, Can't Eat George.' The lines say, 'Every Good Boy Does Finely.'

"Do not forget that G and A are twins, named George and Aaron and live with three black servants most of the time. Their parents are great workers and are gone much of time.

"Keep time of your practice on the lesson here: Tuesday 20, 30, 10, 15; Wednesday 40, 10, 5, etc."

### Notes of the Staff

"When gripping grief the heart doth wound,  
And doleful dumps the mind oppress,  
Then music, with her silver sound,  
With speedy help, doth lend redress."

—Shakespeare.

Council Bluffs has quite a fine children's chorus, under the direction of Sister Leona Currie, with Sister Ruth Timm as pianist. They gave a successful Easter program, and are now at work upon another concert. We wish to especially commend this kind of work, for efforts are never wasted that are put forth for the young of our church. This work can be done in every branch where there are children and one or two willing spirits consecrated enough to put their hearts and efforts into the cause of music.

Sister Royal Brocaw, of Independence, has been appointed to take charge of the music at the Independence Stake reunion, to be held at Pertle Springs, Missouri, beginning Thursday, August 13. Preparations are already under way to consolidate the work of the various choirs in the stake, that there may be rousing and enthusiastic music at this reunion. A book of easy anthems has been selected; and already various choirs are at work upon these, and the rest will gladly fall in line. Here's wishing for Sister Brocaw and her corps of helpers, unqualified success in this the first endeavor of the kind in the Independence Stake.

Brother Hoxie writes that he is very near a decision as to the oratorio he wishes prepared for rendition at next General Conference. It is to be hoped and greatly urged, that immediately upon the announcement of this decision, every *choir* within whose ability the music selected may lie will order copies and get heartily and earnestly to work upon the oratorio. Don't wait for personal invitation or urging. The invitation is to *all*; and, as you all know, the earnest desire of those in charge of this general choir movement is to interest and include *all* the musicians in the church, why wait for any personal urging. We want you, we need you, and, which is as vitally true and important, *you need us* and the inspiration and encouragement you will receive when in line and touch with the general movement forward and

upward! For your own sakes, for your own improvement and development musically, get the music selected for our general use throughout the church, master it and have it ready, that at any and all times you may be able to respond when it is called for. Use it in your conferences and reunions, and be in the ranks of these united singers!

"The meaning of song goes deeper,—who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us, for moments, gaze into that?"—Carlyle.

### News From Philadelphia

We did not look forward to June with its customary sultry days in which to do much hard work, but every Sunday was moderately cool and pleasant, which accounts for this encouraging report. Those who have had the desire to be of service are a goodly percentage of the winter regulars. Some are away for the summer, taking extended vacations, but we are hoping they will renew their work in the fall with a constancy good to behold.

While we have been happy in the choir work and its possibilities we were made to realize its work of helping many to make a decision to walk in the paths of righteousness. Three of our steady workers were among the twenty or more that have been baptized these last few weeks.

Plans are under way for a strenuous winter's work.

ALBERT N. HOXIE.

### Our Correspondence

*Mrs. A. Anderson; My Dear Sister:* Sure you may be I was one to read your wail that went up with the appearing of the last issue of the Staff column, and must confine myself by the limits of propriety to the gentle task of taking doses moderate or excessive as the case may require. The nerve stimulating, revivifying process over, I may do my little part to support the (to a degree) neglected work you have at hand.

I had a very striking suggestion to write you for Staff publication about a month ago, and in fact as you may know I have often wanted to write. But this especial impression was at the time of testimony in a small branch, one brother repeating the lines of an early hymn of the church. I was much impressed with its wonderful and singular application, and my soul went forth in the beautiful idea of our hymns and songs, how singular and striking they should be, if we are to be Zion the pure in heart, if we shall gather, if we are not to be divided, all one body we. Then, my soul went out and my mind reveled in the thought that the most potential power under the influence of the Spirit of God to win men, to help them is song.

We must sing about them, all our music, all our songs must be teeming with the thought, the blessed hope, the fulfilling of the promises of God. It is blessed to sing of the things hid for ages and of the sweet bye and bye. But what we want to fill the souls of the children of God with, is the blessings, the wonder and power and glory he desires to bestow upon us here and now.

That had very much to do I feel with the rise and power of the old church. Permeating all through was the especial and singular story of the restored gospel, the powers, gifts, and blessings, its prophet and Zion. All over the land and in the islands, was it a mere lisp of the words? No, far more, it was the very essence of their life, breathed out in the only way there can be brought that sincere satisfaction which remains a joy for ever.

Oh, at some time when I feel again as I did then I might

try to write about it. I trust you shall continue the good work and have the loyal support your labor is worthy of.

Most sincerely your brother,

T. J. ELLIOT.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### The Baby's Body

An infant was presented in the church to receive blessing at the hands of the elders. There was something very appealing about the little form as it lay in the repose of the hands that held it gently that he who prayed the divine Parent to bless the child asked that the little body might grow aright, while he also prayed for spiritual development to come to it.

It was reference to "the little body" that started a train of thought and investigation which has resulted in the following information gleaned from scientific sources worthy of our credence.

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### The Child's Record

If we read the current news, we must notice that attention is being given to human life in the periods of infancy and childhood in a manner not before known to us. The development of the body is being noted scientifically. A few years ago the baby was sometimes exhibited at a fair in a contest for the beauty prize; now the child so presented is subjected to an examination intended to ascertain how nearly he approaches the standard of perfection which pertains to his period of life. He is measured and weighed and submitted to scientific tests which show how well he is qualified to resist the enemies to life which surround us and which some pass safely while others succumb to them through inherent weakness.

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### The Mother's Notebook

Practically all specialists in children's diseases agree that "the weight of a child, if taken regularly, is the best thermometer of its health; it easily expresses in terms of figures what the nursing child can not express in words."

"In the more progressive countries, the  *carnet maternel*, or mother's notebook, has begun to come into fashion for the use of mothers belonging to the upper social classes (as, for instance, in England): it consists of a book of suitable design, in the form of an album, in which the most minute notes are to be registered regarding the lives of the children from the moment of their birth onward. Various authors, especially in France, now give models for the maternal registration of the child's physiological progress. . . . Nothing short of a great and far distant social progress could place all mothers (the working women and the illiterate) in a position to compile their  *carnet maternel*."

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### The Laws of Growth

"From the moment of the child's birth, throughout the first two days it suffers a loss in weight which, if normal, it regains by the end of the first week; so that after the seventh day the normal child weighs the same as at the moment of birth."

"Children nourished at the mother's breast double their weight at the fifth month and triple it at the twelfth. In other words, before the middle of its first year a healthy child, normally nourished, will have doubled its weight. On the contrary, artificial feeding retards this doubling of weight in children."

"There are certain maladies that cause a daily and notable loss in weight. They are the intestinal maladies. . . .When a child, suffering from acute febrile intestinal trouble (cholera infantum), loses a tenth of his weight in twenty-four hours, the illness is mortal."

In connection with the above, the authority from whom we are quoting says: "Undoubtedly a great moral and social progress would be accomplished through a wide dissemination of very simple and economical  *carnets maternels*; which should contain not only tables designed to facilitate the keeping of the required records, but also a statement of the laws of  *infant hygiene*; or at least, simple and clear explanations of the significance of such phenomena, in relation to the life and health of the child; and also as the causes which produce weakness in new-born children; or, in other words, advice regarding the fundamental laws of the hygiene of generation. All that would be needed, in such case, would be a progressive exposition by means of the  *carnets*, through lessons made as simple and as objective as possible, such as the weighing of small babies, to make the desired education of the mothers both possible and practical."

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### The Weighing Machine

"The use of the weighing machine, both at home and in school, can not be too strongly commended. In America the pedagogic custom has already been established of recording the weight of the pupils regularly once a month; but, instead of once a month, the weight ought to be taken  *every day*. The children might be taught to take their own weight by means of self-registering scales, and to compare it with that of the preceding day, thus learning to keep watch of themselves: and this would constitute both a physical exercise and an exercise in  *practical living*."

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### The Rate of Growth

"The greatest increase in stature takes place during the first year. . . . In no other year of life will the stature acquire so notable an increase. It is very important for mothers to watch the growth of the child during the first year of its life. During the second year of life, the increase in stature is about one half that of the preceding year. After this the annual increase diminishes in intensity."

Just prior to the approach of puberty (about the age of thirteen in boys) there occurs "a period of calm in growth," after which the rate of increase becomes markedly rapid during the period of adolescence until the eighteenth year has been passed, when the rate of increase again diminishes.

Growth in the stature continues up to the twenty-fifth year, after which it remains stable until the involution of old age begins, when the stature begins to decrease.

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### Of Importance to Parents

It is of importance to parents to be informed concerning the laws and periods of growth, because, side by side with the growth of the body in stature and weight runs the mortality of the body.

A principle to be noted is that "an organism in rapid evolution is exposed to death;" or, in other words, children are more liable to sickness and death in the periods of most rapid growth. We have already seen that the periods of most rapid growth are the first years of infancy and, later, the period of early adolescence, from thirteen to eighteen. The liability of the young child to die, if not well cared for, is well established in the public mind, but it remains yet to impress the fact that, during the period of puberty, liability to sickness and death is increased above what it is immediately before or after that period. Simplified, this means that a child, in the



period from ten to thirteen, and a youth above eighteen is not so susceptible to sickness as in the period between thirteen and eighteen.

"There are certain ages at which even the strong are weak." They are the periods in which those individuals are going through the changes of most rapid growth. The child who in those periods does not make progress in his studies should not be urged on to enforced efforts, but should be protected from permanent weakness or an arrest of development. "Nature seems to exhaust for a time the powers of the mind, and our boys and girls have periods of stupidity and dullness apparently unaccountable. Laziness and spells of languor frequently manifest themselves, due to fatigue naturally accompanying rapid growth and all the other changes. With the normal boy and girl these spells will soon pass and extreme activity will take their place."

### The Generation to Come

"Careful forethought not to produce immature or feeble fruit will form part of the coming man's regard for his posterity."

"Whoever weakens a child and puts a strain upon the threads of its existence, starts a vibration that will be felt throughout posterity."

We may well consider some of the causes which result in weakness in children. It is claimed that statistics collected demonstrate that "the number of children who die is largest in marriages contracted at the age of sixteen or earlier and becomes lowest among the children born of marriages contracted between the years of twenty-nine and thirty-two." It is claimed that mothers under twenty years of age and under proper weight bear children of inferior weight who are less predisposed to normal growth, and that women who toil at wearisome work up to the final hour give birth to children inferior in weight to those born of mothers who have had the needed quiet and rest for some time before the expected birth.

### Nutrition

Nutrition has a very noteworthy influence upon growth. The children of the 'underfed' are undersized, as, of consequence, are children who themselves are underfed in the periods when the body should grow rapidly.

"There was a time when a good appetite was regarded as a low, material instinct. . . . To-day science is shedding its light on the true conception of nutrition and is holding it to be the first necessity of life and consequently the first problem to be solved."

Children must be fed, and fed that which nourishes, if they are to enjoy proper physical development.

"Children should never, in any case, drink wine, alcoholic liquors, tea or coffee—in other words, stimulants, which are poisons to their childish organisms. . . . Children who drink alcohol do not grow in stature. . . . Alcohol produces in children an arrest of mental development."

"Children need sugar, because sugar has great formative and plastic power; all young animals have sweetish flesh because their muscles, in the course of development, are extremely rich in sugar. The method of giving sugar to children should be as simple as possible, as with freshly cooked fruits sprinkled with sugar or served with a little syrup. But the substantial nourishment for young children should consist of soup or broth served hot, since heat is as essential as sugar for organisms in the course of development. The English commend soups made of cereals and gluten, in which it is never necessary to use soup stock."

The *Mother's Magazine* for July contains suggestive menus

for the feeding of young children. The same information is to be obtained in other publications and is accessible to most mothers who desire to give careful attention to the subject of the nutrition of their children.

### The Sources of Our Information

The statements quoted in these writings are from recognized authorities on the subject. Largely we have gleaned from a chapter on the principles of general biology in a scientific work by Doctor Maria Montessori. We have also quoted from a very able writer, Emma Virginia Fish, graduate of Hartford school of religious pedagogy. The material we have offered is, therefore, worthy of consideration as coming from those qualified to teach us.

### Prayer Union

FOURTH THURSDAY IN JULY

Pray for our Sunday schools and the Religio societies; for the Prayer Union, and for all the auxiliary departments in the church, that each may be blessed in its work for the general uplift.

Lesson, 2 Corinthians 9: 8-15. Memory verse, 2 Corinthians 9: 12.

### REQUEST FOR PRAYERS

A letter comes to us from Port Huron, Michigan, requesting prayers for the daughter of Sister James Cory. The afflicted one is suffering from derangement of the mind which has compelled her friends to send her to a hospital for those so afflicted. The request says: "Pray that, if it is God's will her mind may soon be restored and that, through this terrible affliction, she may be brought to obey the gospel."

## Letter Department

LOS ANGELES, CALIFORNIA, June 29, 1914.

*Editors Herald:* Many and varied are the false and malicious statements published against "the Mormons," so-called. I have just gleaned a new story from a leading Paris paper. It says:

"The Mormons are a strong religious sect founded by the Reverend Arthur Smith about thirty years ago. Mr. Smith was a cotemporary of Mrs. Mary Eddy, the Christian Science founder, but the two could not agree in their faiths and Mr. Smith went west in a caravan with thousands of followers, many of whom were killed by Indians in crossing the deserts of America. Mormons have many wives, like the followers of Islam, and they are to be found in all American cities with their large families."

I suppose we will have to correct our history to date.

THOMAS W. WILLIAMS.

GLASGOW, MONTANA, June 24, 1914.

*Editors Herald:* I take this way of letting Brother Peter Anderson know that we are very anxiously waiting for him.

This spring is the first that the gospel has been preached here in this wicked city of about eighteen hundred. Brother R. Newby, of Fairview, Montana, delivered the first sermons here, the meetings lasting not quite a week, and held in a private house. The neighbors turned out well, and some seemed much interested, saying, "He surely preached Bible," "I never heard anything like it before," "You folks certainly have the true church," etc.

My brother, E. R. Davis, of Viceroy, Saskatchewan, was here last week and preached two sermons, which were very acceptable.

There are only a few Saints here so far, but the work is surely going to be built up here. We need and must have at least two or three weeks preaching by, I would like to say a couple of elders, but this district is so large and there are so few laborers that we surely would be satisfied with one elder.

Brother Anderson, we want you for several reasons. We know you are an old missionary. There are many Scandinavians here. We have told different families about your coming, as Brother Newby informed us you would be here this summer, and they said, "When he comes, just bring him over."

We have already been promised by a nonmember the use of a grove not far from town where we might hold meetings. So all we lack is a preacher, and one of the ministry will be welcome any time.

Sister Sandidge and three children came here this spring from Saskatchewan. She certainly is an instrument in the hands of God. If we all did our duty as she does in warning our neighbors I am sure there would be many more in the church. She must have been sent here. She is just the one we need for this place.

Before closing I want to ask the Saints to pray for my mother who is almost helpless from sickness and sorrows that have been placed upon her (and who could have borne it all more patiently), that if it is God's will she may be comforted in her last days. The prayers of the Saints have surely been heard in the past, for she has been blessed in different ways.

We hope to hear from or see one or more of the missionaries soon. Should any of the ministers come who are strangers here, call phone number sixty W, or inquire for R. H. Davis' residence. It will be easily found on the south side of the track.

With love and best wishes to all, I am ever

Your sister in Christ,

LUTIE B. DAVIS.

HUGOTON, KANSAS, June 26, 1914.

*Editors Herald:* This writing finds me visiting with my relatives in Southwestern Kansas. Wife and I came here from Independence the 17th inst. To be explicit, we left Independence the 16th and arrived at Dodge City that evening. We remained over night at Dodge City, being the guests of Sister Nancy Thorpe. We had a pleasant time with her, her son and his wife and their little boy. The son is also a member of the church. They are genuine Latter Day Saints. They take all the church papers, and are always glad to welcome the missionaries. Their address is 1208 Santa Fe Trail. I give it so any of the missionaries who pass through may be able to call. I was in Dodge City twice before I knew anything about them or their address. I learned of them through a letter Sister Thorpe wrote to the *Ensign*.

We arrived here on the afternoon of the 17th. My sister, Mrs. E. E. Kramer, lives in town, and is in charge of the telephone exchange. We remained over night because of a public school commencement in which my sister's son, Elvin, had a part. The next day my brother, J. D. Barmore, took us out to his place, fifteen miles distant, where we are at present domiciled.

Just now is a good time for our missionaries here, for the ministers of the other churches have quit preaching in the country districts, because last year's drought has made it impossible for the people to pay the salaries they require. This is a new country, and the complete or all but failure of last year's crops has put it back. Some of the citizens have just

proven up on government claims, while the rest have not yet completed their time.

While in Independence I was in the Sanitarium nineteen days, where I underwent an operation for hernia. I stood it well, but have not yet recovered sufficiently to resume my ministerial labors. I am here recuperating. Physically I feel well. I am well enough to read and write, but not yet able to travel and preach. I do not know when my body will be strong and firm enough for my usual exertions.

Of late years I have led a life of great physical activity, for which I am now disqualified. I have felt this restraint very much and still feel it, although of course my activity is greater than when I was confined to the Sanitarium. I have, of course, submitted to surgical treatment with the view of increasing my efficiency. As it was, I was laboring under a handicap which would have continued through life. As it is, I expect a complete cure. Some of the Saints who read in the *Ensign* of my operation have written expressing sympathy and anxiety. To these and others it is only necessary to state that my general health has remained good, and that I have not at any time been in a serious or dangerous condition.

Doctor E. D. Twyman was my surgeon. Doctor W. E. Messenger assisted. The operation was perfectly performed. I regard my presence in the Sanitarium as a variation in my life, which had its lessons, as well as other experiences. I considered it an opportunity in which I might succeed or fail in manifesting the faith and resignation of a Saint. It was the first time in my ministry of twenty-one years that I had been laid aside. Brother F. C. Keck was with me. At a communion service held in the Sanitarium chapel we were spoken to in the gift of tongues and promised future activity and usefulness. There is a prayer service held there every Sunday at 2.30 p. m. There is also singing and prayer daily at 8 a. m. In my judgment the spiritual character of the institution provided for in the revelation is fully maintained.

I had an opportunity of becoming acquainted with the Sanitarium as an institution of the church which otherwise I could not have had. I understand its work and workers better than before. To begin with: The business and mechanical management are all they can be. Brethren Haas and Reese fit into their positions perfectly. Brother Campbell, who works on the grounds, I have known for twenty years. I have always regarded him as a conscientious man and a model Latter Day Saint. He is the only one there with whom I had had a previous acquaintance. In addition to my own surgeons I met, of course, Doctor L. E. Harrington, the physician in charge, also Doctor Mather, Doctor Green, Doctor Braun and Doctor Keown. I met others, too, but their names I do not now recall. All of these men have my highest esteem, both from a professional and personal standpoint. As to the nursing staff, there could not be found a better class of girls if the six continents were searched. Doctors Twyman and Braun, Miss Howell, the matron, Miss Miller, the instructor, and Miss Tudor, one of the nurses, are not members of our church, but they are as good as those who are. Many of the patients are also nonmembers, but they all had a good word for the Sanitarium.

Why could not our branches and auxiliary societies do more for the Sanitarium? I am sure they could and would if they were conscious of its needs. Beds and table linen and such articles as towels and napkins are always in demand, for they wear out rapidly. Good, clean rags in large quantities can also be used in some way. These are some of the little things. A hint to the wise is sufficient.

In gospel bonds,

A. C. BARMORE.

STELLARTON, NOVA SCOTIA, June 21, 1914.

*Editors Herald:* In this place the people do not believe the doctrine of Christ. My wife and I are here where we are not permitted to hear the true gospel preached, much as we would like to hear it.

I love the old-time gospel, the faith once delivered to the Saints. I ask the Saints to pray God to send some one to minister to us in the good way. We are both strong believers in the restored gospel. We have been baptized, but did not receive the blessing enjoyed by the Saints, the minister who officiated not having been called. I enjoy reading the HERALD and other church literature.

I trust that the Lord will send some one here.

Your brother in faith,  
SIMON S. BIGNEY.

STELLARTON, NOVA SCOTIA.

*Editors Herald:* I have received great enlightenment in reading the HERALD and church books. We could not get along without the HERALD. I am not a Saint, but would like to be one. Pray that a minister may be sent our way.

We know of no Latter Day Saints living near here. I heard two of your ministers preach two nights in 1911 and secured papers of them. These men were Daniel Macgregor and John Sheehy. I have since been praying and waiting for some one to come. Both my husband and myself know that this is the true church. We sent for the Book of Mormon and other books. As we long to be one of you, pray for us that we may be more enlightened.

Yours in the one faith,  
N. BIGNEY.

JONESPORT, MAINE, June 26, 1914.

*Editors Herald:* A month ago, after committing loved ones to the care of the One we serve, my departure from home was taken for my work along the Atlantic Coast. En route East I called at Washington.

We now have at the capital a considerable number of wide-awake, devoted Saints, who are making praiseworthy efforts to establish our work in that city. About fifteen were present on one occasion at the home of Brother George Briggs in attendance at a preaching service by Elder H. O. Smith and myself. While in the city we made our home with Brother Briggs, whom we found with his wife (nee Grace Kelley) taking a lively interest in all that related to the welfare of the church. Brother Briggs is in the educational department of the governmental service. We were pleased to see in the little gathering of the Saints, Brethren Guy Mintun and Rupert Wight, of former acquaintance, who also are employed in the service of the Government. The Saints of Washington constitute a splendid representative class of people. We hope to see in this noted and interesting city a regular, permanent meeting place for the church.

At present I am in Jonesport, Maine, a coast town, long noted for its sardine and lobster industries. No better place exists anywhere for the prosecution of church work than is afforded in this region of country. Those not of the church seem ready to learn of the church so far as the church is able to make known its message; those holding membership are loyal to the church in all of its departments.

The lateness of the seasons here is very noticeable—lilacs are now in bloom and apple trees in blossom.

The church is moving on towards Zion's redemption—it is Christ's and he can be depended on to direct its course to a happy end.

Without equality both of a law to administer and its administration, there must be inequality develop; such a perfect law has been given to the church. Its observance has

led and will lead to a spirit of brotherhood and cooperation that will establish Zion. Personal contact with the church membership is necessary to know and then supply the needs of the church. Believing that, I am desirous of magnifying my calling by coming in contact with the church, though such action calls for my presence away from home.

The same may be said with reference to the needs of the world. God's work can not be successfully carried on in any other way than by coming in contact with the people. This is evidenced by the course pursued by John the Baptist, also the early seventies and apostles. Where is there room for any feeling except that which prompts one to move among all classes? Is the Christ spirit possessed if we desire to move only among the cultured, or those of means, or position? Verily, no! This applies to the membership of the church as well as to the ministry. The Christ way leads to mingling with all classes, that they may derive from what we may possess of learning, wisdom, divine knowledge, and culture.

Anything that partakes of class distinction in the church or out of it, by one person or a group of persons, by anyone in the ministry or out of it, must come to naught; it does not truly have and should not have the support of the people. Everyone, so long as he desires to do right, no matter what are his gifts, is needed in the body of Christ, and should be made to know he has an important station to fill in the church.

Recognition is due first to those who have worked hard and given of their time and means to carry on the Lord's work, though their outward adorning may not be so noticeable by reason of the sacrifice made, rather than to be given to mere leaders along social lines, who appeal only to a certain class. Otherwise sacrifice will come to mean to many a sign of weakness, only resorted to by those whose tastes are not developed along artistic and social lines. That which even remotely discourages sacrifice by giving recognition to class distinction neutralizes, or destroys the effect of what many are giving their lives to build up, the great latter-day work restored to earth by command of God through angelic ministrations. Rather is it the true way to let the burden of the missionaries' wives be lightened, their sacrifices not forgotten, Zion's children encouraged in their humble efforts to bring forth Zion, the poor remembered, a demonstration made all along the line individually and collectively of the power of God in his church.

The reunion of the Massachusetts District, which because of its past years of inspiring good times and successful work has become favorably known throughout the Eastern Mission, will meet at Onset, Massachusetts, beginning July 25 and hold over three Sundays. Leading men of the church are expected to be present. As usual a good time is anticipated.

With faith in Zion's cause, I am,  
PAUL M. HANSON.

LOGAN, NORTH DAKOTA, June 30, 1914.

*Editors Herald:* The North Dakota reunion met this year in the beautiful grove of Brother and Sister H. L. Tiltens, near Logan, North Dakota, June 19 to 29. For speakers we had J. W. Wight, William Sparling, James C. Page, J. E. Wildermuth, Thomas Leitch, of the missionary force, and J. S. Wagener, Warren McElwain, R. V. Rasmussen of the local brethren. The attendance was larger than last year, when we were at Fargo in joint reunion with the Minnesota District. The baptisms exceeded those of any previous reunion in the State, fifteen having entered into covenant with Christ. The Spirit of the Master pervaded our gathering throughout, so that peace and love was sensibly felt by all.

Brother Wight administered in his office very acceptably, and was kept busy, besides being called upon about every other day for instruction and council. He gave thirty-four blessings.

The music and singing was exceptionally good. Many outsiders were heard to commend it very highly. We noted improvement along every line of our work. Three brethren were ordained to the office of elder, Warren McElwain, Thomas Leitch and J. W. Darling.

The Saints decided to hold the next reunion at the same place and the committee set the date for July 2 to 12, 1915. In all, much good was accomplished. The Saints were revived and strengthened in the faith, and a goodly number of outsiders were instructed with reference to the narrow way pointed out by Christ. Some heavy rains the last of the reunion brought just a little discomfort, but all seemed in good spirits and glad they were there. Calls for the missionary come from every quarter, he is bewildered to know how to meet the demands, and just where to go first. The Spirit of the Lord through the gifts of the gospel spoke comforting words to the Saints on several occasions. Brethren William Sparling, J. W. Darling, and Thomas Leitch were chosen to preside, with J. C. Page, secretary and press agent. The auxiliaries held their conventions and institute as also the church its conference.

JAMES C. PAGE.

#### Extracts from Letters

In a letter to Brother John Smith, of Lamoni, Iowa, Brother U. W. Greene wrote from Jerusalem: "Sectarian prejudice is a great hindrance to our work here. Nearly all men are employed by the churches in some way, and they threaten to discharge any who attend our services; in some instances they have done so. People are afraid to attend on that account. The people at Roum, Lebanon, are asking for preaching and school work, and I hope to assist them and arrange for future work there. We longed for association with Saints during the late Conference, but spent an evening in Gethsemane, the exact date of the night the Lord agonized there, the dates coming the same for the first time in several hundred years. Then we followed the events of passion week from day to day, and felt that there was no great loss without some small gain. Many of the Saints would gladly miss a Conference for our experience. Would you?"

Brother Lester Whiting, writing with reference to the Minnesota reunion at Clitherall, says: "The Saints certainly had a ten days' feast. Brethren L. E. Hills, B. S. Lambkin, J. W. Wight, J. A. Gunsolley, and the local ministry all joined forces in dispensing the gospel message. The old saying 'In union there is strength' certainly proved itself true in this case. I am sure good was done to those outside the fold as well as to those within. The prayer meetings were of a very spiritual order, the gifts being much in evidence, to the joy and satisfaction of the Saints, as well as wonder and amazement of the outside world. May we each begin to-day to make preparation for the next year's reunion, by placing ourselves in that spiritual condition before our heavenly Father that will cause us to be worthy of the great blessings he has in store for the faithful. May the Lord help us all."

Charley Fry, Saint Joseph, Missouri: "Moved to the above address last Friday, and am doing what I can to look after the interests of the work here. Will have plenty to do. The Saints of the several branches and missions here united in a patriotic picnic-celebration at Hyde Park on the Fourth. The place is a beautiful, secluded spot, where only Saints

assembled with a few friends, numbering in all about five hundred. A program was rendered of instrumental and vocal music, an address by the writer, and the reading of the Declaration of Independence by Brother John Bear. Picnic dinner was served and the afternoon spent in games and contests. The event was a grand success and gave credit to the brethren of the branches whose diligence and labor made it so."

E. B. Hull, Brooklyn, New York: "We had a very successful Sunday school-Religio institute here on June 28. District Sunday school Superintendent O. T. Christy and District Religio President Edmond Gleazer, both of Philadelphia, Pennsylvania, were in attendance. Some fine papers were read by local talent. These institutes are calculated to inspire and encourage the local workers, and should be had in every district."

## News from Missions

### Arizona

About one year ago we left San Antonio, Texas, for our field, Arizona. Still fresh in our mind is the following remark of an outsider at the former place, "The Latter Day Saints surpass any church in the city at rounding their children up for church. They almost live there." We remember that the credit belongs largely to the tireless and arduous Sunday school and Religio leaders.

The little branch at Bisbee, Arizona, is not without its young members prominent in music, Religio, and Sunday school departments. Older heads preside over the branch with commendable zeal, and also help in the auxiliaries. Saints passing through Bisbee will be at home when calling at the little church opposite the Warren Laundry, on Tombstone Canyon.

Last winter we spent a month at Phoenix, holding forth first in residences and lastly on the city hall grounds. At the former the attendance hardly exceeded the three or four families who composed the regular Sunday school and prayer meeting. At the latter place the attendance was encouraging, but much disturbed by "Industrial Workers of the World," who talked out during services and ridiculed the Bible. After dismissal a few of the same order, however, showed respect for the preaching and tried to quiet their fellow members.

Last month we met a lady in Douglas who by reading the Book of Mormon was convinced that it was true and that polygamy was wrong. The Book of Mormon was furnished her by the Brighamites. She wished for the first time to hear representatives of the Reorganization, thinking that they were the right church, having heard that they opposed the plural marriage doctrine. With the assistance of Elder S. D. Condit we held a three weeks open air meeting near her residence. She and other members of the family have joined our new Sunday school and talk of being baptized soon.

A few of the Brighamite officials ventured out to about three services, contending once or twice that the Bible justified polygamy, and inviting the crowd to come and hear them refute our position at their own church. Brother Condit replied with prudence, and invited them to discuss the question with us so the people could hear both sides fairly examined. They declined to accept this proposition.

Your brother in Christ,

WILLIAM H. MANNERING.

DOUGLAS, ARIZONA, June 30, 1914.

## News from Branches

### Buffalo, New York

Elders A. E. Stone and A. M. Chase have been with us since our district conference, also Sister Chase and daughter Alice since school closed at Cornell.

We have a nice Sunday school and Religio here, with good interest in both. For July and August our attendance is not so large as at other times on account of so many being away to reunions or on vacations. At our Wednesday evening prayer service, James C. Blair was ordained to the office of deacon.

Although the work in this city is progressing slowly, we have some earnest workers and hope that in the future they will see the fruits of their labors.

Ever praying for the advancement of this glorious gospel,  
AGNES B. BATCHELOR.

## Miscellaneous Department

### Conference Minutes

MOBILE.—Met at Vanleave, Mississippi, June 6, F. M. Slover and W. L. Booker presiding. F. M. Slover reported a branch organized at Escatawpa. Reports: Bay Minette, 351; Theodore, 152; Three Rivers, 168; Bluff Creek, 152; Horse Shoe, 15. Officers reported. Auditors reported an error of \$10 in addition, and 2 cents in subtraction in Bishop's agent's report, and a mistake of 10 cents in treasurer's. Bishop's agent's report as corrected showed: Receipts, \$67.98; expenditures, \$32.12. Treasurer's report as corrected: Receipts \$2.05; expenditures, \$1.26. Officers elected: President, A. E. Warr; vice president, W. L. Booker; secretary and treasurer, Edna Cochran; member library board, Frank Miller; historian was sustained. Preaching by F. M. Slover, W. L. Booker, A. E. Warr. Adjourned to meet at Bay Minette, Alabama, October 3. Edna Cochran, secretary, Vanleave, Mississippi.

FAR WEST.—Convened with Cameron Branch, June 13 and 14, J. W. Rushton and district presidency presiding. C. P. Faul, bishop's agent, reported; auditors reporting same and accounts to be correct. Branch reports: Oak Dale 75, gain 14; De Kalb 50, loss 7; Kingston 86; First Saint Joseph 577, loss 3; Second Saint Joseph 173, gain 7; Third Saint Joseph 127, gain 3; Stewartville 234, loss 2; German Stewartville 90, loss 1; Far West 41, loss 3; Pleasant Grove 72, gain 1; Edgerton Junction 47; Alma 60, gain 5; Cameron 157, gain 7; Delano 81, loss 1. The new rules to govern future conferences adopted; secretary was ordered to have five hundred copies rules and by-laws printed. Walter Davis, Richmond, Missouri, was ordained a priest, by J. W. Rushton and John Davis, William Hamann a teacher by John Davis and J. W. Rushton. Fourteenth Quorum of Teachers and Far West Quorum of Elders reported. Officers elected: B. J. Dice, president; D. E. Powell and J. T. Ford, vice presidents; Charles P. Faul, secretary; R. L. Henry, recorder; D. C. Wilke, treasurer; Harvey Tilden, member auditing committee. District presidency were asked to provide two-day meetings in the branches and missions, and to appoint speakers for same. Preaching by John Davis, J. W. Rushton. Adjourned to meet with Second Saint Joseph Branch, October 3 and 4.

SPOKANE.—Met in Spokane, June 27, George Johnston and Peter Anderson presiding. Branch reports: Sagle 47; Spokane 327. Bishop's agent, W. W. Fordham, reported: Receipts, \$501.91; expenditures, \$513.70. District treasurer reported: Receipts, \$7.69; expenditures, \$2.75. Report of auditors showing same correct was adopted. Agent reported general church debt collected, \$228.75. On motion Ellenburg Branch was disorganized. Officers elected: George Johnston, president; J. A. Bronson, vice president; W. W. Fordham, secretary and treasurer; V. L. Gunter, librarian, auditors, D. H. Crum, three years; W. Wood, two years; Ray Wright, one year. District rule number two was amended by striking out the words *second Saturday* and inserting *at the call of district president*; rule three by adding *teachers and deacons*. General Conference resolution 312 was added to rules. December conference will be at Sagle, Idaho. A duplicate of Elder C. E. Aldrich's license was granted. There was one baptism, one child was blessed, and round table talk. Preach-

ing by J. A. Bronson, Peter Anderson, F. D. Omans. The sacrament meeting was well attended and a feast spiritually. W. W. Fordham, secretary, 238 Haven Street, Spokane, Washington.

### Convention Minutes

MINNESOTA.—Sunday school met in mass convention at Clitherall, June 19. Officers elected: R. J. Wildey, president; M. J. Jepson, vice president; Alta Kimber, secretary; Ralph Murdock, treasurer; Sister R. J. Wildey, home department superintendent; Sister Wolfe, librarian. Executive committee was empowered to provide program for the next convention. Adjourned to meet at same place, Friday preceding next district conference. Alta Kimber, secretary.

NORTH DAKOTA.—Religio met in mass convention at Logan, June 26, 4 p. m. Officers reported, report of treasurer referred to auditors. Election: James C. Page, president; Sister B. F. Wheeler, vice president; Sister Charles A. Smith, superintendent home department; M. D. Graham, secretary and treasurer; Jessie Langton, member library board. Report of Rosa Stredwick, superintendent Gospel Literature Bureau, was read, showing 450 tracts distributed, 57 *Ensigns*, 36 *HERALDS*, a favorable increase over former years. Adjourned subject to call of officers, Bertha Graham, secretary.

MOBILE.—Sunday school and Religio met at Vanleave, Mississippi, June 5. Schools reporting: Bay Minette, Escatawpa, Bluff Creek, Gulfport. Report from new school at Mobile read and school enrolled. Verbal reports heard from Three Rivers and Bayou Casotte. Treasurer's report showed \$4.10 on hand. Home department expense of 53 cents ordered paid. Home department superintendent was allowed \$1 per quarter for expenses. No Religio reports on hand. Religio officers reported. A committee was appointed to collect \$2.58, due home department Religio superintendent. Reports on standard of excellence shows one first grade school, Bay Minette. Adjourned to meet at 9 a. m. Friday preceding district conference. Edna Cochran, clerk.

NORTH DAKOTA.—Sunday school met at Logan, June 23. District officers reported. Secretary's report showed five active schools. Officers elected: Warren McElwain, Lansford, North Dakota, superintendent; J. C. Page, Culbertson, Montana, assistant; Emilie McLeod, La Moure, North Dakota, secretary; Lovina Langton, treasurer; E. E. Weddle, Fargo, North Dakota, home department superintendent; Sister C. A. Smith, Minot, North Dakota, librarian. Standard of excellence for schools was adopted. Report showed 143 Open Letters to the Clergy sent out. Those who have not yet sent names of ministers in their vicinity please do so, as each minister in the district should be supplied. Meeting adjourned subject to call of officers. Emilie McLeod, secretary.

### The Presidency

GENERAL CONFERENCE, 1915

It will be remembered that the last General Conference when adjournment was being considered fixed the date for the convening of the 1915 conference at April 6, 1915, but the place for the holding of the conference was left to the First Presidency to determine.

In consultation with the proper officials, arrangements have been made with the Burlington Railway which promises satisfactory handling of the delegates in and out of Lamoni. Therefore, the Presidency hereby gives notice that the conference of 1915 will be held at Lamoni, Iowa, on the dates fixed by action of the conference.

Respectfully submitted,

FREDERICK M. SMITH, *Secretary Presidency*.

INDEPENDENCE, MISSOURI, July 7, 1914.

### The Bishopric

AGENT'S NOTICE

*To the Saints of Southern Indiana District:* In looking over the past year in our district we find much to encourage us. We had a large missionary force and much good was done. Some new names were recorded on our books and a goodly amount of tithes and offerings were received. Some of the Saints did well—we are doing well when we strive to honor the Master's law. Some we are sorry to say, have not yet risen to that condition in their spiritual growth and development where they see the necessity of complying with

the financial law; they fail to realize that the same God who gave the law of repentance and baptism for the remission of sins also gave the law of tithings, free-will offerings and consecrations; that they are both perfect laws in their respective spheres, or are parts of a perfect system of laws, designed to make the comers thereunto perfect.

We can not reach perfection by complying with a part of the law; but as we grow in grace and the knowledge of the truth—the law of God—we understand the different parts of his law, and by complying with each, as we get an understanding of it, to that extent we become perfect, and exemplify the fact that we are striving to heed the injunction of the Master: "Be ye therefore perfect, even as your father in heaven is perfect."

During the past conference year we ran behind quite an amount in meeting the expenses of the missionary force of the district, which caused much inconvenience to the missionaries families, and we believe hindered the work to some extent. We trust that our heavenly Father will bless us this conference year, and that the Saints will place greater faith in his almighty power, and strive to come up higher, honor his law, keep his commandments, which, if we do, we will find at the end of the year that instead of a deficit there will be a balance in our favor.

May God help us to come up higher, to each day strive to be more perfect, is the prayer of

Your fellow servant,

CHARLES H. FISH, *Bishop's Agent.*

INDIANAPOLIS, INDIANA, 645 West Twenty-ninth Street.

### Quorum Notices

#### ALABAMA AND FLORIDA DEACONS

First Quorum of Deacons, Alabama and Florida District, will meet July 31, at the reunion, Pleasant Hill Branch, to elect a quorum president and transact such other business as may come before the quorum. Our president, H. H. Wiggins, has been ordained a priest.

#### SOUTHEASTERN MISSION TEACHERS

are requested to attend the reunion at Pleasant Hill, two and one half miles west of McKenzie, four and one half east of Garland, Alabama, August 6, to complete the organization of the quorum. W. H. Drake.

### Conference Notices

Southwestern Texas will convene with First San Antonio Branch, the evening of July 31. Carl F. Wheeler, secretary.

### Convention Notices

Central Nebraska Sunday school will convene with Inman branch, July 31. Clyde Patios, secretary.

Southern Nebraska Religio will meet at Wilber, July 22 and 23. Send reports to me as early as possible. Mrs. Edith Trask, secretary.

Far West Sunday school and Religio will meet with Far West local, ten miles southeast of Cameron, Missouri, at 2 p. m. July 18, continuing over the 19th. No trains will be met after 10 a. m. Saturday, and none on Sunday. Secretaries please send reports promptly, also list of delegates. Send action of your school on proposed rules and by-laws to R. L. Henry, secretary, 2904, Patee Street, Saint Joseph, Missouri.

Southwestern Texas Sunday school will convene July 31 at 3 p. m., Saints' chapel, South Flores Street, San Antonio. H. H. Davenport.

### Reunion Notices

Eastern Oklahoma reunion will convene at Haileyville, August 24. Tents should be ordered by August 10. State size wanted. We expect prominent speakers. Place: one block west of the line of Haileyville and Hartshorn, across from the church. Trains will be met the first few days. Get off at Hartshorn or Haileyville. John S. White, for committee.

Southeastern Illinois reunion will be held at Parrish, Illinois, August 28 to September 6, with special invitation for the Saint Louis and Central Illinois districts. Those wanting tents and cots must order as soon as possible. Plenty of pasture. Dining hall prices as low as possible. We are expecting J. W. Rushton and the missionaries of the

three districts. Send orders to W. E. Presnell, secretary, Xenia, Illinois.

Northwestern Missouri reunion will be held in Dice's grove at Stewartville, Missouri, August 28 to September 6. Grounds are one half mile from depot. Plenty of shade and water. Tents: 10 by 12, 3-foot wall, \$2; 12 by 14, 3-foot wall, \$2.50; 12 by 14, 6-foot wall, \$4; 12 by 19, 6-foot wall, \$5. Double spring cot, 75 cents, single spring cot, 40 cents, chairs 10 cents, meals 20 cents. J. W. Rushton, J. W. Wight, the local missionaries and others are expected. All who expect to attend and have talent for music and song bring instruments and come prepared to assist. Children's Day on Thursday. All children who can are requested to have a part in this day. Send orders early to B. J. Dice, president, or J. E. Hovenga, secretary, Stewartville, Missouri.

Southern California reunion will be held at Irvington, August 21 to 30 inclusive. Tents: 8 by 10, \$2; 10 by 12, \$2.50; 12 by 14, \$3; fly 12 by 14, \$1.50. Straw. Orders taken for mattresses. Meals on grounds. Send orders to C. W. Hawkins, 615 Spencer Avenue, San Jose, or A. C. Hawley, 369 Cumberland Street, San Francisco. If you wish rooms, write J. N. Driver, Irvington. When buying ticket ask for certificate that you may return for one third fare. A. C. Hawley, secretary.

Southern Indiana reunion will be held at Derby, Indiana, August 15 to 25 inclusive, R. C. Russell has promised to attend. For further information write D. H. Baggerly, Rome, Indiana. Edwin Perry, secretary.

Lamoni Stake reunion will be held at Lamoni, Iowa, August 7 to 16 inclusive. Leave orders for tents on or before August 1 with Joseph Roberts, Lamoni, Iowa. Meals served on the grounds. A. Otis White, secretary.

### Two-Day Meetings

Eastern Michigan District: Shabbona, August 8 and 9; Pigeon River, August 15 and 16; Valley Center, September 5 and 6. William M. Grice, president.

### Correction

In notice of Southwestern Iowa reunion last week a mistake was made in quoting the prices of tents. Prices should be: 10 by 12 tent, 3-foot wall, rental price \$2; 12 by 14, 3-foot wall, \$2.50; 14 by 16, 4-foot wall, \$3.75; folding army cots, 75 cents, camp chairs, 25 cents. C. W. Forney.

### Absent Members

We wish to locate the following absent members of the Bay Port, Michigan, Branch. Any information regarding same will be gratefully received. Henry C. Sylvester, William J. Smith, Victoria Lavulett, Mary J. Hull Grant, Mary Martyne, Aaron Bachtel, Arthur J. Martine, Celia Hull, Katie M. Harder Bradley, Loise Martindale Livingston, Alexander Adams, Lucy Daniels, Ellen Adams, Della Burwell, Edward Fober, Eva O. Brackenbury Taylor, Anna Lang, Minnie McCloud, Mary Shultz, Ida May Sly, John Taylor, Flora Meyers, Ida May Danks Finkbinder, Laura Hodgins Ross, Emma A. Burr Irwin.

### Died

PERRIN.—Joseph Perrin was born at Mariposa, Ontario, November 18, 1834, died at Cameron, Ontario, July 4, 1914. He was baptized May 31, 1886, by J. H. Lake. He married Almira Richardson, June 22, 1864. Six sons, 5 daughters were born to them. His companion, 5 sons and 3 daughters survive him. Services in Saints' church at Cameron, interment in Eden Cemetery, sermon by W. D. Ellis, assisted by Robert Braden.

CROMPTON.—Rachel Crompton, widow of Elder James Crompton, formerly of England, died at the home of her daughter, Sister Audet, at Brooklyn, New York, July 3, 1914, aged 85 years, and was buried at Lawrence, Massachusetts, July 5, H. J. Davison conducting the services. Sister Crompton was a member of the early church. She united with the Reorganization in 1869 or 1870, and was faithful until death. She leaves 1 son, William, 3 daughters, Mrs. Audet, Mrs. Crowell, Mrs. Warren.

PATRICK.—Rebecca Patrick was born in Kings County, Nova Scotia, December 1, 1820, died at Lamoni, Iowa, July 1, 1914. She was baptized in Missouri, October 9, 1893, by William Summerfield, confirmed by B. J. Dice and William

Summerfield. She loved the Lord and his gospel to the end. During eight years' residence at the church home she was beloved for gentleness and patience. Funeral services held at Saints' Home, sermon by H. A. Stebbins, assisted by A. S. Cochran.

**TOULSON.**—James Toulson was born at Gelston, England, March 12, 1905, died at Kingfisher, Oklahoma June 10, 1914, at the home of his parents, after suffering eight months with inflammatory rheumatism, the last three weeks having whooping cough. He was administered to a number of times, and always secured relief. Services from the home in charge of Clyde Smith, Hubert Case preaching, interment in the Kingfisher Cemetery.

**BRIGGS.**—At Independence, Missouri, June 25, 1914, Clarissa E. Briggs, nee Green. Born at Tabor, Iowa, October 27, 1850, daughter of Noah G. and Sarah A. Green; married Riley W. Briggs at Tabor, Iowa, July 29, 1870, which union was blessed by four children, George N., Washington, District of Columbia, Walter H., Ewing, Nebraska, Clarence, deceased, Pearl S. Bullard, Pittsburg, Pennsylvania. Deceased is survived by husband, 3 children, 9 grandchildren, 3 sisters, 3 brothers, many friends, who mourn the loss of a sweet and gentle character and an exemplary Saint. Funeral at the house June 27, in charge of W. H. Garrett, sermon by Frederick M. Smith.

**REW.**—At Lamoni, Iowa, July 4, 1914, Elberta May, infant child of Claude L. and Daisy B. Rew, at the age of 25 days; funeral services on the 5th, at the residence, prayer by David D. Young, sermon by Robert M. Elvin, from Matthew 19:14; interment in Rose Hill.

**BRADY.**—John Brady was born December 9, 1865, at Fredricktown, Missouri, died May 25, 1914, at Marble, Arkansas. He was baptized by J. W. Jackson at Stringer, Arkansas, August 13, 1905; was ordained a priest by W. H. Hampton and J. S. Moore, July 28, 1909. He lived a grand, Christian life, did all he could to build up the gospel wherever he went, preaching at every opportunity. He died testifying to the truthfulness of the gospel. He leaves wife, several children and a host of friends.

**HAMILTON.**—Finis R. Hamilton, youngest daughter of Brother and Sister James Hamilton, was born at Cameron, Missouri, August 25, 1894, died at Independence, Missouri, June 27, 1914. She was baptized at Independence, Missouri, June 7, 1908, by G. E. Harrington, and was a faithful, consistent follower of the Master to the end. Of a modest, quiet disposition, she endeared herself to all who knew her, and who prize virtue and integrity. She leaves parents, three brothers, three sisters. Funeral from the church, Alma Dille in charge, sermon by W. H. Garrett. Interment in Mound Grove Cemetery.

### Book Reviews

**BRET HARTE.**—Stories and Poems, Compiled by Charles Meeker Kozley. Pp. 429. Boston and New York: Houghton Mifflin Company. \$6. America has no writing son to whom she yields more sincere admiration than to Bret Harte. Mr. Kozley has, for years, been studying the files of California newspapers, and here presents a vast amount of hitherto uncollected writings by Harte, immature and unrevised, but revealing the same genius which was shown later in more finished form. Most of the stories and poems were contributions to *The Golden Era* and *The Californian* during the years 1860-65. They are alive with that rare sense of humor so peculiar to Bret Harte, that appreciation of motive underlying the lives of the pioneers of the West, as well as a keen sympathy with all that is genuine and true in character. Many specimens would doubtless have been lost had they not here been collected for preservation. They show steady and gradual development. The author then signed himself "Bret," "H.," "F. B. H.," or used some of his many *noms-de-plume*. The book is attractively bound, beautifully illustrated, and is a great addition to our Bret Harte bibliography.

**THEY WHO KNOCK AT OUR GATES.**—By Mary Antin, Houghton Mifflin Company, 4 Park Street, Boston, Massachusetts. Price \$1. This is an interesting and valuable study of the immigrant question, the more remarkable because it is written by one who is a child of immigrants herself, and has made her way up from the slums. In her passionate appeal for the higher ideals of American citizenship she shames many who trace their genealogy back to the Mayflower. In her introduction she says that the three main questions to be asked with reference to immigration are, first, Have we any right to regulate immigration? second, What

is the nature of our present immigration? third, Is immigration good for us? Assuming that a great fundamental principle of American life is stated in the Declaration of Independence, she concludes that the first question must be answered in the negative. If all men are born free and equal and have an inalienable right to life, liberty, and the pursuit of happiness, she concludes that the poor of Europe have an inalienable right to better their fortunes, preserve their lives, and seek their happiness in the land of liberty and opportunity. In answering the second question she concludes that our present immigration is better than it has been represented, that we draw the best classes even from Southern Europe, that those who come do so in pursuit of an ideal and are men and women of initiative and courage or they would not undertake such an adventure. She points out the fact that they respond readily to our institutions and that children of immigrants annually take the highest places in the graduating classes of our schools. The third question also is answered affirmatively. The following is quoted from the closing chapter of this book: "Not the good of the flesh, but that of the spirit is the good we seek. If it is good for the soul of this Nation that we should walk in the difficult path our fathers trod, harkening only to the inner voice, never pausing to hear the counsels of cold prudence, then assuredly it is good for us to lift up the burdens of welcoming and caring for our brothers from other lands, thus putting into fuller use the instrument of democracy the fathers invented, —our Republic, founded to promote liberty and justice among men. . . . Immigration on a large scale into every country as thinly populated as ours must go on, will go on, as long as there are other countries with denser populations and scantier resources for sustaining them. Right through history, the needy peoples have gone in and taken possession of the fat lands of their neighbors. Formerly these invasions were effected by force; nowadays they are largely effected by treaties, laws, international understandings. But always the tide flows from the lands of want to the lands of plenty. Nature is behind this movement; man has no power to check it permanently. We in America may, if we choose, shut ourselves up in the midst of our plenty and gorge till we are suffocated, but that will only postpone the day of a fair division of our country's riches. We shall grow inert from fullness, drunk with the wine of prosperity, and presently some culminating folly, such as every degenerate nation sooner or later commits, will leave us at the mercy of the first comers, and our spoils will be divided among the watchers outside our gates."

**THE CHANGING ORDER.**—By George W. Wickersham. G. P. Putnam's Sons, 2, 4, and 6 West Forty-fifth Street, New York City. Price \$1.25. Mr. Wickersham was Attorney General of the United States during one of the most stirring periods of our recent history. The subjects taken up in his book are: The progress of law, the State and the Nation, college men and public questions, business and the law, recent interpretation of the Sherman Act, regulation of interstate commerce, results of the trust dissolution suits, new states and their constitutions, etc. From his preface we quote the following: "These essays are by-products of the writer's work as head of the United States Department of Justice during the four years from March 5, 1909, to March 5, 1913. That period was instinct with great problems. New conceptions of the relation of government to industrial organization were asserting themselves; new theories of government finding expression. The old order was changing. The epochal litigation between the Government and great industrial combinations culminated in a series of decisions rendered in cases argued during that period in the Federal Supreme Court. By these decisions, the supremacy of law and government over monopoly was established. During the same period, the laws regulating common carriers in interstate commerce were radically amended, and these laws, and great questions arising out of them, also were brought to the Supreme Court for construction and exposition. The admission of the territories of New Mexico and Arizona into the Union gave rise to the discussion at the National Capitol of profound modifications in constitutional government as it had been theretofore understood and practiced. These changes were being embodied in new institutions of some of the western States. Their inclusion in the constitutions of the new States, presented to the Congress for approval, compelled a consideration of the meaning of the words "*republican form of government*," as used in the Constitution of the United States.

**TOURIST GUIDE AND HANDBOOK.**—Western Guide Book Company, Berkeley, California. This guidebook is devoted exclusively to California, and is invaluable to those who propose

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assis- tant Editor.

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

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to visit the land of sunshine. The leading cities, and towns are described, also routes of travel and side trips for tourists. This book should be of especial interest to those who propose to visit California during the coming great exposition.

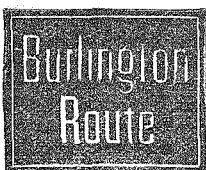
SEXUAL KNOWLEDGE.—By Winfield Scott Hall, PH. D., M. D., published by the International Bible House, Philadelphia, Pennsylvania, price \$1.00. Doctor Hall is professor of physiology, Northwestern University Medical School, Chi-

cago, member of the American Physiological Society, fellow of the American Academy of Medicine, and president of the Child Conservation League of America. The book is "dedicated to the whole human family for the uplift of humanity, and for the conservation of the vim and vigor of childhood and youth, the vitality and virtue of womanhood and the nobility of manhood." It is intended especially for the instruction of youths and maidens, young husbands and wives who desire to know and need to know sex hygiene.

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S. A. Burgess, Lamoni, Iowa. 26-3t



# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JULY 22, 1914

NUMBER 29

## Editorial

### THE INSIDE OF THE CUP

(Sermon by Elder Elbert A. Smith, delivered Sunday evening, November 9, 1913, as the closing sermon of the series of revival meetings held in Lamoni in conjunction with Elders Frederick A. Smith and John W. Wight. Reported by Elizabeth France.)

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. [Or, as the Inspired Version has it, "Unspotted from the vices of the world."]—James 1:22-27.

I am tempted to-night to take for my text these words, "What are you going to do about it?" applying them to that heaven-born impulse that has come into your hearts to do better and live better because of these meetings.

I was admonished by a good sister to give you a practical discourse to-night, and I can think of nothing more practical to start on than to suggest to you this thought: it would be extremely foolish and extravagant for us to spend two weeks of our time here every evening talking or listening, as the case may be, and not determine to get the greatest possible amount of good out of that which has been presented. And so I ask you to consider that which you have heard and which you have felt, and then answer this question, What are you going to do about it?

#### LOOKING INTO THE GOSPEL MIRROR

We are told in the Scripture lesson that we have read that the individual who is a *hearer* of the word and not a *doer* of it is like the man who looks in the glass and sees his natural face and then goes away and forgets what manner of man he is. The great gospel mirror that is held out before us from time to time reveals to us what manner of men we are. But too often we go out from the presence of God

and immediately forget the defects that have been revealed, and make no effort to correct them.

Possibly there have been those in attendance at these meetings who have noticed, and it has been borne in upon their minds, that the gospel that we present is strictly in harmony with the word of God. I refer now to individuals who do not belong to the church. And they have felt the impulse that they would like to serve God. Now, will they go away and forget that which has been revealed to them?

And again, there may be those members of the church who, coming into these meetings and looking into the great gospel mirror, have discovered things in their characters that ought to be corrected. They have seen those things in their lives that ought to be removed. Now, will those individuals go away and forget that which has been revealed by this little glance into the gospel mirror?

#### THAT "MORE OPPORTUNE TIME"

I wish to remind you of the experience of Felix when Paul reasoned before him and presented the gospel of Jesus Christ. Felix, trembling and self-condemned, realizing the truth of that which Paul had presented, said to him, "Go thy way, for this time; when I have a more convenient season I will call for thee." There never came a more opportune time in the life of Felix, and in the great day of judgment that will stand to his condemnation. There can be no more opportune time to do the will of God than when that will is borne in upon our hearts. Any individual who shrinks from truth is a moral coward.

I presume you have all read or heard that celebrated poem by Senator Ingalls, called Opportunity, but I am going to read it again to-night because there is a thought in it I want you to grasp.

#### OPPORTUNITY

Master of human destinies am I:  
Fame, Love, and Fortune on my footsteps wait:  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late,  
I knock unbidden, once at every gate.

If sleeping, wake; if feasting, rise before  
I turn away; it is the hour of Fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save Death; but those who doubt or hesitate  
Condemned to Failure, Penury, and Woe,  
Seek me in vain and uselessly implore;  
I answer not, and I return no more.

We do not endorse all of the philosophy of that poem. We think possibly that opportunity does come again to some doors; but never, perhaps, with the same privileges, and possibly not until we have waited until our hearts are sore and we have repented for the lost chance that was given to us. But the thought was that when opportunity knocks at our door it is the "hour of fate." For Felix it was the hour of fate; but he unwittingly let it pass by.

#### "ALMOST PERSUADED"

And then we remember Agrippa a little later, before whom Paul stood and reasoned in that sublime discourse of his. When he had finished, Agrippa, moved out of his kingly reserve and stirred to the very depths of his heart, called out, "Almost thou persuadest me to be a Christian." And Paul answered, "I would to God, that not only thou but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

And so to-night we can say if there are any here who are almost persuaded, we would to God that they were not only almost but altogether persuaded to take up the service of God in the strictest sense of the word. And to them it is, as it was to Agrippa, the "hour of fate." And so it was to Nicodemus when he came in the nighttime and approached the Master, and the Master said to him, "You must be born again." Nicodemus, coming in the night, went away in the night, and that is just about all we know about Nicodemus.

The opportune time is when the impulse of the Holy Spirit whispers in our heart and tells us, Now is God's time. The question is not, When is *my* time? but when is *God's* time?

#### RELIGION AND GOODNESS

We want to impress on your minds this evening the true character of religion. I was talking with an individual a little more than a year ago, a member of the church, too, by the way, and he said, "It isn't hard for me to be *good*, but it is awfully hard for me to be *religious*." I looked at him with a degree of curiosity. I said, "What do you mean by being religious?" He said, "Offering long prayers in public and cheating your neighbor in private." I replied, "You must have a peculiar conception of religion. That is not *religion*, that is *hypocrisy*, and no man can be religious who is not at the same time good."

#### THE INSIDE OF THE CUP

And so that brings me to the subject, that of the Inside of the Cup. You remember on a certain occasion the Master was dining with some of the Pharisees, and they marveled that he sat down to eat without washing his hands as was their strict custom. But the Master, great teacher that he was, selected an illustration from their own table, and said to them:

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

I do not read this to-night with any thought that these denunciations of the Master, leveled at the Pharisees, have any application at all to this congregation. Nor have I any particular individuals to whom I think they have application. If there are such, however, in this congregation, they should consider well where they stand.

Passing by the denunciation entirely, we want to grasp the principle presented, that while it is necessary to cleanse the outside of the cup it is even more necessary to cleanse the inside.

While it is necessary to have a perfect form of doctrine and observe all the letter of the law and the ceremonies and ordinances, it is even more important to have personal righteousness.

While it is necessary to be well-dressed and clean, it is infinitely more necessary to have a clean heart and a pure character before God.

#### CORRUPT SOCIAL CIRCLES

This principle has a great many applications. We can apply it to society, for instance. Some years ago there was a young married lady, a member of the church, who went out into a social gathering among those who were not members of the church, with possibly one or two exceptions. And she came home from that little circle of women folks and wept, feeling degraded and humiliated because the greater part of the time was taken up with telling indecent stories and scandals and rumors of a salacious nature about individuals living in the neighborhood. She had not been used to that in church circles.

These women were well-dressed, well-powdered, and they were no strangers to the bath-tub,—but "inside of the cup," inside of the heart, inside of that social circle, was that corruption that led them to dwell on those things of obnoxious nature.

Possibly there are many social circles where this lesson ought to go home with a great deal of force.

#### THE MUNICIPAL CUP

Then we might apply it to cities. Foreigners coming across the Atlantic Ocean to our shores, behold first the great Statue of Liberty, holding aloft the torch that is supposed to enlighten the world. They see also those great sky scrapers of New York City, one of the greatest cities of the world, presenting such an exterior of power and magnificence, and are told of its dense population and of its commercial greatness. But under the surface of that great city is hidden all manner of social corruption, of political graft, and vice and crime and degradation of every nature. Oh, yes, the exterior is very pleasing; but what about the inside of the cup? What about the inside of the city?

And we can take that lesson home to our hearts in this little community. It is well for us to have nice homes, well-trimmed lawns, and level streets, all those things are legitimate and proper; but it is infinitely more important that we shall have a city made up of honorable and honest men and virtuous and pure women. What about the inside of the city? And are there any things in this little community that ought to be purged out? If there are, we trust that we will give a little more attention to the cleansing of the inside of the cup, not forgetting either to keep the outside in a proper condition.

#### THE INNER AND THE OUTER LINCOLN

We might apply this individually for the benefit of us all. It is not always the exterior of the individual that counts. When Abraham Lincoln went to the White House the polite social circles of Washington snickered behind his back, he was so uncouth and so awkward and so poorly dressed. They saw simply the outside Lincoln. But before four years had gone by they began to see the inner man, this whole nation began to see the inner Lincoln, and no one ever laughed at the inner Lincoln. And those who got the nearest glimpse of him saw what a difference there was between the exterior and the interior.

There is a little story illustrating his exterior homeliness of feature, to the effect that one time he was riding through the woods and met an individual. When that individual saw him, he pulled out his revolver and said, "Stop. I swore one time that if I ever met a man homelier than I am I would shoot him."

Lincoln stopped, took a good look at the individual, and said in his slow, humorous way, "All right, shoot away. If I am homelier than you are I don't care to live."

But there was another little story about a poor

old mother whose son out on the battle field had slept at night while on guard duty, and was sentenced to die. His mother came to the White House, pleading for her son. The secretaries would not let her in. But Lincoln heard her talking at the door and invited her into his room and listened to her story. And he found that the boy was only eighteen years old. Then he said, "This great nation shall never with my consent stand an eighteen year old boy up against a wall and shoot him." And he found also that this boy had been taking the place of another comrade and had been up the night previously, and consequently had gone to sleep. So he seized his pen and wrote out a pardon. And the poor old mother fell to her knees, stroking those ungainly hands of "Father Abraham" and said, "Mr. Lincoln, they told me you were a homely man, but your face is the most beautiful face that I have ever seen."

His character was so lovely it even sanctified his homely countenance, and to-day we would not change a single line of that countenance, as we have it portrayed on canvas and in marble if we could do so.

And we think about that greater man, Jesus of Nazareth. In the fifty-third chapter of Isaiah the prophecy is made, "When we shall see him, there is no beauty that we should desire him." So when they saw him hanging on the cross they saw no beauty in him. His haggard and worn exterior was all they saw.

But we, beholding the true beauty of his spirit, are led to sing, "He's the lily of the valley, the bright and morning star; He's the fairest of ten thousand to my soul."

#### "EXCEPT YOUR RIGHTEOUSNESS EXCEED"

Jesus on one occasion was talking to his disciples and said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Pharisees were very strict to observe the letter of the law. They kept all the little customs, all the little ceremonies that were in the law and the many traditions that the elders had handed down to them. But within their hearts they were corrupt, they were greedy, they were unmerciful, they were dishonest, they were so unutterably vile that Jesus said they would devour widows' houses. That is, they would cheat a poor widow out of her house and defraud orphans, which is the exact opposite of what James says is pure religion and undefiled: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

And so that lesson should come home to us as religious individuals, that though the doctrine may be absolutely defensible, (and we have tried to prove that to you for the past two weeks) though our

(Continued on page 685.)

## CURRENT EVENTS

## SECULAR AND RELIGIOUS

**PASSING OF JUSTICE LURTON.**—Associate Justice Lurton of the United States Supreme Court died suddenly in a hotel at Atlantic City, New Jersey, July 12, from heart failure superinduced by cardiac asthma.

**REVOLUTION IN HAITI.**—To impress upon the revolutionists of San Domingo and Haiti the determination of the United States Government to terminate their activities by force unless they heed the warnings already given, the United States Navy Department has been ordered to assemble marines at Guantanamo, Cuba, a day's sail from the north coast of these revolution-riven countries.

**"STORSTAD" BLAMED.**—The commission investigating the collision of the *Storstad* and *Empress of Ireland* have fastened the blame on the third officer of the *Storstad*, for keeping the navigation of the vessel in his own hands without calling the captain, Thomas Anderson, when he saw the fog coming on, and for changing the course of the *Storstad* in the fog and after each vessel had sighted the other.

**ALCOHOL AND INSANITY.**—Declaring alcoholic drinks to be responsible for a large part of the world's insanity, feeble-mindedness, epilepsy, and "other forms of mental, moral, and physical degeneracy," the national convention of alienists and neurologists at Chicago, on the fourteenth, by unanimous vote passed resolutions recommending that state legislatures prevent traffic in alcoholics; that physicians promulgate public education as to alcohol's deleterious effects. Report says that alcohol did not appear to have one friend in this convention of physicians and scientists.

**REFUSE CONFIRMATION OF JONES.**—On the grounds that he is a director of the Harvester Trust, "judiciously declared" to be "an unlawful conspiracy," and now under prosecution by the United States, and a director of the Zinc Trust, having a practical monopoly in oxide of zinc, the Committee on Banking and Currency in a majority report to the Senate on the fifteenth, refused to confirm the nomination by President Wilson of Thomas D. Jones of Chicago for member of the Federal Reserve Board, to control the new banking system.

**CHARGE NEW HAVEN.**—In what is said to be the most severe indictment ever made by that commission, the Interstate Commerce Commission on the thirteenth sent to the Senate a report on the financial operations of the New York, New Haven, and Hartford Railroad Company, charging criminal negligence in waste and mismanagement resulting in a loss to stockholders of sixty to ninety million dollars. These lapses constituting "one of the most glaring instances of maladministration in the history of American railroading," include alleged deception in

the management of accounts, the burning of papers and accounts to thwart the investigation of the interstate Commerce Commission, the secret use of money in bribing political managers, newspapers and public officers, and dummy companies to conceal illegal transactions.

**MEXICAN WAR.**—On the 15th General Huerta resigned, and Francisco S. Carbajal, foreign minister, succeeded him. All members of the Huerta cabinet also resigned, leaving Carbajal free to surround himself with advisers of his own choice. Huerta, accompanied by General Blanquet, joined their families at Puerto, Mexico, on the 17th, from which port it was anticipated they would take passage on a foreign gunboat for a foreign port. The Constitutionalists, according to their previous plans, will not recognize Carbajal, appointed by Huerta as foreign minister, and under the constitution succeeding him in the presidency as provisional president. Carbajal, however, is understood to be ready to transfer the government to the Constitutionalists on guarantee of the protection of the lives and property of all elements in Mexico, and a grant of amnesty to all Federalists. The United States Government urges Carranza to agree to these terms. Final occupancy of Mexico City without further bloodshed is hoped for. Conference looking to this peaceful entry of the Constitutionalists into the city is expected. Under the protocol signed at Niagara Falls, the United States can only recognize a government set up by agreement between Constitutionalists and Federalists. And until such government is established the Army will remain in Vera Cruz. San Luis Potosi, according to reports, has surrendered to the Constitutionalists.

## NOTES AND COMMENTS

**A LIBERAL OFFER.**—We are in receipt of pamphlets from Brother J. H. Tyrrell of 197 King Street West, Chatham, Ontario, setting forth briefly the faith and character of the Saints, and offering one thousand dollars to anyone who can show that the Reorganized Church is in any way connected with the Utah Church. These pamphlets are by Brother Tyrrell inclosed with other literature and sent into new fields preparatory to the work of the missionary. He informs us that he has three new openings ready for missionary work.

**PRESIDENT IN SCHOOL.**—Speaking of the work of President Frederick M. Smith, *Zion's Ensign* for July 16 says:

• He left on Tuesday to be gone one year, going to Worcester, Massachusetts, where he will attend Clark University for the entire year, his family also going there with him. The extra expense entailed by his attending college and their moving there will be borne by a good brother in the church. We will not attempt to say the exact course of study, but it will be something in social science and economics, and a degree will be conferred on him when through. These studies are taken up to better fit him for the duties and responsibilities connected with the place he occupies in the church.

## THE INSIDE OF THE CUP

(Continued from page 683.)

church organization may be strictly in harmony with the law, and we may observe all the customs and ceremonies of the law, it yet remains for us by demonstrating that our righteousness exceeds that of Pharisees to prove that we have right to enter into the kingdom of God and stay there. That is the lesson we want to impress upon your minds to-night. And we want to examine some of the things that come along the line of practical, common-sense religion.

### THE MIND CURE

One of these we will find in the fourth chapter of the Philippian Letter:

Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

We have heard about the faith cure, about the water cure, about the fast cure, and the mind cure. Here is a mind cure that is worthy of our consideration. By thinking clean and wholesome thoughts we obtain a clean and healthy life, and we can not have it any other way.

You have heard the old quotation often, "We sow a thought and we reap an act, we sow an act and we reap a habit, we sow a habit and we reap a character, we sow a character and we reap a destiny."

### THE "SUDDEN FALL"

Individuals fall sometimes, and we say they have fallen suddenly. Some man whom we have trusted, that we thought was absolutely honest, suddenly absconds and takes with him money that belongs to somebody else, and we say, That man fell suddenly. We think some great temptation came to him in a moment and overthrew him, but the chances are that he has been undermining his own character for weeks and perhaps for years. He has been thinking how to get rich at the expense of somebody else. He has sown a thought and he has reaped an act. It is the natural tendency of thought to take shape in action.

Some man whom we have always trusted disappears with some other man's wife and we say, Why, he fell suddenly, he was suddenly tempted. But the chances are that he has been undermining his character for a long time. Perhaps he was like that individual who said he entertained a warm, southwind feeling for all women. He sowed to the wind and reaped the whirlwind. He sowed an infamous thought and reaped an infamous act.

We go away from the community perhaps and are gone for twenty years. We come back and see those who were young when we left and note the change

that has been wrought in them in twenty years. Here is one that has grown up to an honorable, honest, and respected citizen. And we realize that he has sown an act and has reaped a habit, he has sown a habit and has reaped a character. While the individual who has been thinking wrong thoughts and doing wrong deeds and forming wrong habits has finally reaped the fruit of that which he has sown and has a bad character. Finally those two individuals must stand before God and reap a destiny in harmony with the characters they have formed, and the beginning of it all was in the thought that they entertained, the root of their action.

And we believe there are several places where religion to be true and of value should have its manifestation, and the first place is in the home. We believe that individuals should live their religion in their homes, and if their religion is not any good at home it is not very much good anywhere else. Some men growl at their food and snarl at their children, and snap at their wives until we almost think that they ought to pay a tax and wear a brass collar. When you see the children cease their chatter and sneak out the back door when father comes in at the front door, you may mark it right down in the book of remembrance that father is not a Christian. His name may be on the church books, but he is infinitely less a Christian than Ingersoll was, and we call him an infidel. Children were not afraid of Ingersoll. A man's religion ought to determine his conduct towards his wife and children.

I do not know but what we could go farther than that and say it should determine his treatment of dumb animals as well.

### ONE "DOUBTING THOMAS"

I think sometimes that the dumb animals that come under the care of professed Christians could tell a story if only they were not dumb. Brother Griffiths tells a story of one time when he was over in Wales. As nearly as I can recall it runs like this: In company with another elder he took dinner at a home where the good wife had a pet cat. And the cat sat at the table and ate out of a plate. Here sat Brother Griffiths, here sat the elder, and here sat the cat. Presently the good wife went into the kitchen for something and the elder gave the cat a blow that sent him half way across the room. He hid under the stove. When the good lady came back she knew nothing about the trouble and finding the cat under the stove, said, "Thomas, come on. Do not be afraid. These be men of God; they would not hurt thee." But Thomas knew better. Thomas knew more about those men of God than his mistress did.

And I do not know but there may be many a poor horse that could tell a story of neglect and abuse

that he has received at the hands of some professed Christian, and many a poor cow that has been kicked in the ribs by number ten Christian brogans.

Christianity and religion ought to determine our conduct towards all living creatures, whether they be human or animals.

#### IN THE SHOP AND STORE

I suggest also that it should be manifest in our places of activity, in the shop, in the store, in the workroom; everywhere that we spend our time during the week our religion should be just as strong as it is in the church on Sunday. If we have dealings with individuals, we should follow the divine injunction to give them honest measure and observe the golden rule, Whatsoever you would men should do unto you, do ye even so unto them. A man who has those in his charge as employees should treat them with a spirit of Christianity. An individual who is nice and flattering to those over him and mean and oppressive to those under him is not a Christian. But the individual who has the Spirit of Christ will treat all men in harmony with the golden rule. To put it plainly, one can not be a Latter Day Saint unless he is a gentleman also, and extends to others the courtesy and kind treatment that is their just due.

#### IN OUR DEVOTIONS

I believe our religion should be manifest in our devotion. The instruction in the word of God, is "Not forsaking the assembling of ourselves together, as the manner of some is."—Hebrews 10: 23. Now, we should not neglect to assemble in the house of God at the preaching services and the prayer services as well.

I hope these meetings will be the means of increasing our attendance. And that when they close, instead of there coming a slump, a falling away and relaxation, there will be an increased attendance immediately. Prayer meeting comes next Wednesday night. There will be preaching next Sunday morning and next Sunday evening, and the attendance should be larger at these services immediately than it has been prior to these services, for the instruction is, Neglect not the assembling of yourselves together.

Neither should we neglect or forsake the devotions that belong to God in our homes. How many are there who from these meetings on will pray in their homes at least once every day? Now, when we get into trouble, when we get sick or our loved ones get sick, we begin to pray. But is it not better that we should have our homes places of prayer before trouble comes? And then when trouble comes we will be in a spiritual condition so that we can stand it, and can merit and receive the blessings of God.

#### OUR CONVERSATION

I believe our religion should determine our conversation; that our conversation should not be profane or obscene or slanderous, but that it should be, as we read in one place, "from above," and should be characteristic of the servants of Christ.

We should remember that the words that we speak do not always die in empty air, but they live in the hearts of those around us. Twenty years from now we may find rankling in the heart of some individual an unkind word we have said. Or we may find in their character and in their memory some splendid instruction and encouragement we have given them. Longfellow, along this line, has a splendid little poem entitled,

#### THE ARROW AND THE SONG

I shot an arrow into the air,  
It fell to earth, I knew not where;  
For so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong,  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end  
I found again in the heart of a friend.

Is it not a great deal better to find a noble sentiment in the heart of a friend that we have planted there than to find some little mean insinuation or harsh, unkind criticism that we perhaps without thinking have planted there and the barb that was on it rankled and held throughout all those years?

#### BLOCKS IN THE WAY

I do not believe we have any right to interfere with the progress of others along the straight and narrow path. About two years ago I took a little trip in company with Brother Charles Crumley up into the mountains. We went with a one-horse buggy. And as we ascended the load became too heavy for the horse to draw so we had to get out and climb. Every little while we had to stop and let the horse rest, and then we would put a big stone under a rear wheel to keep the buggy from slipping back. We reached the top, enjoyed the view, and started down again. And on our way down we met the road supervisor. We did not know who he was, but he knew who we were. He said, "Are you the people who went up the mountain this morning?" We replied, "Yes." He said, "I saw your trail. Did you leave those rocks in the road that you blocked your wheels with?" We had to admit that we did. "Well," he said, "It is contrary to the law in this country. The law is that you should throw those

rocks out of the road." We had to acknowledge that it was a splendid law and that hereafter we would observe it.

It is a good law in spiritual matters. It is all right for us to struggle up the mountain side, but it is all wrong for us to leave stumbling blocks in the road of those who are coming after us. Whether these stumbling blocks may be unkind words or evil deeds or corrupt business methods, if it is anything we have left to hinder another it is wrong. Instead of hindering we should be helping.

#### SUGGESTION

You know there is a great deal in suggestion. Psychologists dwell a great deal on suggestion. That is why we have been suggesting to you every night that you should come out the next night. There is a great deal in that.

When the little child comes to its mother with a bruised head, the mother kisses the head and the child says, "Feel better now," and runs away. The kiss did not do a thing to the body, but the suggestion did a great deal to the spirit. And so we can help others or hinder them by suggestions.

To illustrate: Suppose I am traveling over those mountain roads we have mentioned and meet an individual toiling upward. He is carrying his burden and making slow progress, but is getting along all right. Suppose I begin to discourage him. I say, "You look just about played out. You should never have left the valley. You are not strong enough for this altitude, you will never reach the summit. It is a long way up there, and a hard struggle; you will never make it." What happens? He looks up, and it seems further and further away. Pretty soon he takes up his load and goes back down,—down and out. What was it that did that? It was suggestion.

But if I meet him and say, "Now, brother, you are doing pretty well. Take it slowly and within your strength and there is no reason why you should not reach the summit, and when you get there there is a splendid view." He goes on encouraged.

The same thing is true of church work. If we say to the individuals around us, "You are not accomplishing very much; it is not worth while; and anyway there is nothing in it; you will never make it;" and discourage them at every turn, the chances are they will quit and go back. But if we say, "Brother, you are doing pretty well; if you keep on, by the help of God, by and by you will succeed," the individual goes on cheered and encouraged.

The same thing is true of autosuggestion—what an individual thinks about himself. If we think all the time, I haven't any talents, I can't do anything, I can't sing or make an effort to speak in prayer meeting, I am going backward anyway, we will never make any progress. We want to think courageous

thoughts, affirmative thoughts, victorious thoughts, that we are going on and this whole church is going on because God is in it and God's influences are around it, and then we will go on and we will help others to go on.

#### A LIVING EXAMPLE

My mind goes back to a brother who works hard six days in the week; but is always at the Wednesday night prayer meeting; it is a bad storm that keeps him away. On Sunday he is out preaching or helping some Sunday school; always cheerful, always optimistic, always helping someone along. And that brother is a cripple.

That brother goes through life with a broken leg that the doctors experimented on and he is suffering from their experiment and never will be healed. Some of us would be looking for a nice, soft place on the retired list if we were in that condition. But when I used to see him limping up the walk whistling a cheerful tune, I always felt encouraged.

And my mind goes past him to that greater Friend. I see that man of Galilee taking his serene way among the children of men, giving off strength all the time, so that even those who touched but the hem of his garment were healed, and I heard him say, "I am come that they might have life and have it more abundantly." I heard him say, "Come unto me all ye that labor and are heavy laden." I heard him say, "My peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." And then I realized his ministry he has placed on us. It is our business to help others, to strengthen them, to encourage them, to lift them up, to be optimistic, to be cheerful, to give off strength and encouragement. To push the load along, not to be pessimistic and despondent and all the time pulling someone down.

#### THE POWER OF UNITY

In conclusion, this thought: We appreciate the support that you have given us in these meetings, by your attendance. We realize that if there has been any good accomplished God must receive by far the greater meed of credit and glory. It is God that gives the increase, though one may plant and another cultivate. We long to see the time when the Saints will be united. You know there is a force, a power that is locked up in unity. When soldiers march and keep step, when they come to a bridge they must break ranks, because there is such a force in that rythmical marching in unison that the vibration will shake the bridge down. They must break ranks and walk across the bridge. There is that power in unity.

Now the Master speaks of the time when his army will be very great and very terrible, not because

there are so many of them, but because they keep step, because they are united, because they are one. If the preachers in these revival services have been blessed by the Spirit one reason is that we have been entirely united. We have worked together with the most pleasing harmony. There has not been a note of jealousy or friction. Each one wanted the other to receive the same liberty he craved for himself. And we believe there has been the same unity among the people who have listened to that which we have presented. We have not felt to preach any sermons of denunciation. Some people have complained in the past because there have been sermons that have been of a "scolding" nature. I believe there are times when it is necessary to preach a sermon of denunciation. When that time comes we may as well take our medicine. But with us the spirit has been to preach affirmatively, to try to educate and help along until men find that more excellent way so that they will not desire anything else.

We pray that God may bless and direct, and that the fruits that come from these meetings may all be of a pleasing and acceptable nature.

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## Original Articles

### THE ATONEMENT--PART 2

BY ELDER F. A. RUSSELL

*Did God demand the crucifixion of Jesus or the shedding of his blood as a part thereof?*

#### THE BLOOD-ATONEMENT THEORY

As I understand, the adherents of this theory declare that since sin came upon all, justice demanded penalty for that sin; and since there was nothing that man could do to free himself from the consequences of sin, all would have been punished eternally for their sin since justice demanded the same treatment for each one, had it not been that Christ's blood was shed. This shedding of his blood, then, satisfied justice and opened the way for our return unto God.

I ask, if the blood of Christ atoned for my sins in the sense that he bore the penalty, why teach *me* to do something in order to receive remission of my sins? Justice, you say, is satisfied since the penalty is wrought on my substitute who paid the debt in my stead. If penalty is imposed, why pardon? If a man serves a term in prison for a misdemeanor and is released at the expiration of the term, after the penalty has been meted out, where is there any opportunity for pardon then? Does not pardon imply the lifting or the release from penalty?

I find no ground for believing that God pardons *my* sins, simply because far greater sinners committed the heinous crime of slaying his Son. Who can im-

agine that God continued firmly and unrelentingly angry against the whole human family until the instant the nails were driven into the hands and feet of Jesus, and then as soon as he saw the blood trickling forth said, "Now I am willing to receive my erring children, I am satisfied! That is the penalty that each one deserved!" Nothing in that to satisfy *my* soul.

Again, the thought that the few hours of suffering of Christ would be equivalent to the sufferings of those affected by that sort of an atonement strikes me as highly improbable to say the least. Some one hurries along hoping to drive this "terrible skepticism or infidelity, from my mind, by assuring me that in Moses' time the victim (bullock or lamb) stood in the place of the offender and died in his stead. On the altar it was the type of Christ symbolizing what his death realized.

The idea that the sufferings of Christ pacified the anger of God is clearly opposed to the teachings of the Word. "God so *loved* the world," etc. Why, then, say that he was so angry as to demand the death of his Son? Nor do I find in Jewish history any intimation that the sacrificial victim bore the *penalty* of the offenders' sin. There is no mention made of the sufferings of the victim, nor that they were of the slightest value. The evident effect of sacrifice, in the mind of the worshiper, is, by offering it as a gift (for that reason the best was always provided) hoping thus to please Deity and thus enjoy communion with him, and through this union gain deliverance from real or threatened evil and possession of coveted good. It was intended to gain or hold power. In the Jewish practices sin was not actually transferred to the victim. Then why say our sins or the penalty thereof are transferred to Christ? He was the Great Example. "I am the way, the truth and the life," might be expanded thus: I am teaching you the way. My words are truth. Obey them and you will possess life more abundantly.

In 1 Corinthians 5: 7, Paul refers to Christ as "our passover," and some conclude that the paschal lamb was a type of Christ and that God required the sacrifice of both. In the institution of the passover no hint is made to the effect that a lamb was to be slain and sacrificed to typify a coming Christ. It was only to commemorate a *past event*.

Paul had been a very strict Pharisee in his time, and with them sacrifices occupied the prominent place in their worship; so it is not at all unnatural that in his epistles Paul should lay great stress upon the death and sufferings of Christ as the last great sacrifice. Though one of the principal writers of the New Testament, he was not a convert to Christianity for a considerable time after ascension of Jesus, but based his teachings largely upon spiritual manifestations which are at least as much subject to examination as any which occur to-day. (This is



a field we can not examine to-day; just take a glimpse and study more at your leisure.) Let no one say that amounts to a repudiation, unless you say that the examination of any communication to-day implies repudiation. Paul is one of my special witnesses, so naturally I have no desire to discredit his testimony.

The mode by which it is alleged that divine justice is satisfied seems to me to carry with it a refutation of the theory. A flagrant crime is committed—the community shocked, offended. Will those feelings be allayed by punishing the noblest character of the community? You may be the victim of a fearful crime. What could be more absurd than to say that your feeling will be assuaged by inflicting punishment upon the person of one you love the most? Such is the logical conclusion of the theory that God demanded the crucifixion and blood of his Son as a part of the plan to reclaim his erring creatures—make them to be again at one with him.

It has been well asked, "Is the alleged immorality of letting off the sinner amended by the additional crime of penalty-crushing the sinless?" What a travesty upon justice to say that even she could demand such a thing! What can you answer when I ask you if Christ was not as much offended as his Father (if either was) when men sinned? Then why inflict upon himself another and additional wrong, hoping thereby to satisfy the first offense? Does this not almost reach the climax of absurdity? I think so. But is not this the blood-atonement theory?

If the sufferings of Christ answer the demands of divine justice (God) for the sins of all of Adam's posterity, then assuredly all the people are free, restored to God from whom they were estranged. Oh, no, you say, Jesus paid the debt, now we owe him. I have preached that, but is it true? I thought it was. In the groove, you see! What doctrine is more remote from the teachings of Jesus? *His whole purpose and effort was to establish a reconciliation between God and man!* Absolutely no intimation that when such reconciliation was effected he, Christ, still held certain demands against us. Methinks if true relationship exists between God and me, Christ will not interpose demands! It is a severe jolt to some traditions, I know, but when Jesus told the people of his day that they were making the commandments of God of none effect, *their* traditions also received a jolt. Notwithstanding our sympathy for these *people*, we have little sympathy for the traditions. They had to go.

Again, this theory represents God as being moved or compelled by some eternal force, which force effectually prevented him from granting pardon to any if he should so wish, thus preventing the exercise of mercy until every demand of such power

should be satisfied. It dethrones God, and the majesty of the All in All is lost, for he is no longer All in All. Mercy is a divine attribute. It is a favor to those who deserve not the favor; but since stern justice *made demand* and *secured* for sin the *full measure* of suffering in the agonies of the crucifixion, what has become of mercy? If it is an attribute of the Father, where is the evidence of it being exercised in this sort of an atonement? John Milton Williams says: "It is even doubtful, if this theory be true, whether the redemption of Christ has saved any suffering to the universe."

Further, Jesus is represented as a ransom in the sense that the Devil having possession of the souls of men, God's great family of children, he, Satan, would not release them unless God would let him have his Son to kill. This, of course, transfers the satisfaction primarily demanded from God to Satan. It is now the Devil to be satisfied; before it was God. Says the Devil, "Your children have sinned, and I shall hold them and not allow you to pardon them until you grant my demands. Give me the choicest one of all your children, and to him I will administer torture equal to all that which otherwise I would have put upon all the people." God now at the mercy of the Devil! He who spoke the word and banished from his presence Satan and all his cohorts, must now yield to his requirements. Reader, declare me what you will, 'tis not in my heart to accept such a theory. Where it came from, God knows. Where it belongs, I think I know.

Webster defines ransom thus: Price paid for procuring the pardon of sin and the redemption of the sinner. Not only did Jesus pay the "price" with his own life, but many others did the same thing, just as he had told them they would. Remember, the whole argument centers around the question, "Who set the price?" If God did, then it may be said to be a part of the plan of atonement. If the Devil did, then it is no part of the atonement. In no single instance can it be shown that any one of those who paid such a price did so voluntarily—that is, without the exercise of force by the enemy. The spirit prompting Christ was one of *voluntary life service*, fearless of the consequences from the ranks of opposition, even if he should meet death in its most horrible form, as he did. I recall but three passages referring to Christ as a ransom. 1 Timothy 2: 6, "A ransom for all." Matthew 20: 28 and Mark 10: 45 each have it a ransom "for many." In the last two references I believe we have the comments of the writer on Jesus' teachings. Those men had a habit of so closely associating their own comments with the words of Christ that it is often difficult to determine the authorship. "By the obedience of one shall many be made righteous."—Romans 5: 19. Has there not been a tendency to credit the obe-

dience of Christ over to ourselves, and thus clear the record so far as our guilt before God is concerned and, as before intimated, leave us in debt to Christ? I think so. But note the predicament in which that places me: So far as God is concerned as regards guilt, on pretty much the same footing as the angels. They never sinned; I did but am pardoned. But so far as Christ is concerned I am a guilty wretch! Sin all upon me yet. First, God was offended, Christ my friend; now Christ is offended, and God my friend. What has been accomplished, after all, to help me out? Is not my salvation as far away as it was in the beginning? First, I could not return to God because the Devil would not permit me so to do. And now though *reconciled to God for which express purpose Christ came into the world*, I find to my astonishment that I can not return to God because *Christ will not permit!* I thought you said my debt had been paid, and, lo, I discover it now in the hands of the "innocent third party." Salvation no nearer, damnation *just* as near as at any time, for I am now told that I will land in hell if I do not satisfy the demands of Jesus. Well, well, what a tangled web.

I prefer to believe that when I settle accounts with God or with Christ the other is satisfied. Is it wrong thus to believe? The Scripture nowhere intimates that each has separate demands. Even though I should be under infinite obligations to Christ, could I not justly claim exemption from consequences of sin by virtue of his sufferings? And, further, would not divine justice now intercede in my behalf and rightly demand my salvation with the same persistence with which said justice previously demanded my damnation? Not necessarily because of anything I had done, but because of what Christ had done in my stead. When you get that solved tell me which you stand for, a limited atonement or a universal salvation. If the cross of Christ expiated the sins of every man and woman then why not universal salvation? If a limited atonement, is he the Savior and redeemer of the whole world? If sin was expiated by Christ upon the cross then it is inconceivable that anything further should be required of me in order to obtain salvation.

#### WHY JESUS WAS KILLED

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14.) If the latter part of that verse refers to the manner of death to come upon the Son of Man, it but *foretells* the same, and the author of those words simply takes the "serpent" as an illustration, because of likeness between a "pole" and the "cross." One trouble is that while prophecy says certain things *will* come to pass, when such prophecy is either quoted or referred to by a later writer so

often the word *will* is changed to *shall* or *must*, thus fixing the responsibility for the act upon the author of the prophecy—certainly a grave error when sinful acts are set forth. That is all I can see to this verse. Jesus doubtless knew he *would* be lifted up so the word *must* is used. However, in connection with verses fifteen and sixteen I prefer to believe that the "lifting up" has reference more to the exalted position the Son of Man was to occupy that all might look to him and hear the words of eternal life. From the way things are mixed up in verse thirteen it is quite evident that we need the testimony of the Spirit as well as the written Word.

If the statements of men now living and honored as men of strict integrity could settle the question, in one brief paragraph I could tell you *why* he was killed. I shall quote one statement anyway. It is found on page 2, paragraph 3 of a tract entitled "Our defense," by Elder J. R. Lambert:

Those who received the message of the gospel, honestly and intelligently, were impressed and led by the Spirit of truth; those who opposed it and persecuted the disciples of Jesus—even unto death—were led and impressed by the spirit of error, under the influence and inspiration of this false spirit Jesus, the Christ, was maligned, persecuted and killed.

So I believe; and it seems to me if this be admitted by the advocates of blood atonement that such theory is most effectually exploded, for it clearly states that Jesus was killed by those acting under the inspiration of a *false spirit!* Some may not accept the conclusions of this writer, so I offer scriptural support of the same thought.

Chief priests, scribes and elders conspire to take and kill Jesus. (Matthew 26:1-3.) Spies or detectives were sent among the disciples to "take hold of his words" so they might deliver him to the power and authority of the governor. (Luke 20:19, 20.) Chief priests sought how they might take Jesus by craft (kidnap?) and put him to death. (Mark 14:2.) An offended disciple covenants to tell the place where Jesus was. (Verses 31-33.) He was betrayed, delivered into the hands of an enemy by treachery. (John 18:2.) Because of the priests' attitude in trying continually to kill him, Jesus "walked no more openly among the Jews." (John 11:53-57.) He goes over to Ephraim and so completely eludes his persecutors, that a command is published saying that if any man knew where he was he should show them that they might take him. (All this to fulfill divine decree? That foul stream is flooding the pasture even as I feared.) Chief men were angry and sought to lay hold on him but feared the people. (Mark 12:12.) (I suppose [?] the angry ones were trying to execute the will of God, but were being prevented by the people!) Delivered to Pilate because of envy. (Mark 15:12.) See also Matthew 27:19. James 3:16 tells us, "where

envy and strife is there is confusion and every *evil* work." In Second Nephi 2:110, 111 we read: "None of these iniquities come from the Lord." (Who will face that and still declare that those wicked men were preparing to execute the decree of the divine?)

Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death; and shall deliver him to the Gentiles to mock, and to scourge, and to crucify. And the third day he shall rise again.—Matthew 20: 17.

All this, you say, must have been a part of an infinite plan because Jesus said it would be, and because it *did* occur. As well say that everything that occurs is the way God would have it. (Before we leave this field, I will help you force that filthy stream from the land, if you are willing.)

In Luke 18: 31-33, Jesus intimates clearly that he felt the pressure of the accumulating forces of evil, and that indeed the things written by the prophets concerning him would soon be fulfilled. He should be mocked, spit upon, scourged and put to death! (Can you feel that such treatment is divine in character?) The world hates Jesus. (John 7:7.) The stirrings which followed his teachings were a constant menace to the prevailing religious and political order of the day, and they worked in every conceivable manner to dispose of him. He was driven from one city with a command to teach his doctrine no more among the people, only to appear in another. His keen ability to fathom the motives of men and to understand the results of their actions abundantly qualified him to be, under God, the great Teacher of men. Well did Peter say, "Thou hast the words of eternal life." They took up stones to stone him but he escaped out of their midst. (John 10: 31-39.)

Turning now to John 13:2 we learn that "the Devil having put it into the heart of Judas Iscariot, Simon's son, to betray him." Let us look over this field a bit. We have, as one of the first incidents leading to the crucifixion, a former disciple (Mark 14: 31 says he had turned away) prompted by the Devil, *not God*, to betray Jesus. I have often wondered why some people talk nearly as much about the Devil as about Jesus. But why not? What a good, kind Devil he must be to come to the aid of Jehovah and find a man for him who will do that miserable piece of business. None but a devil *could* prompt one man to betray another; but since God had made (?) the crucifixion a part of the atonement, somebody must secure the victim, so the Devil got the job; and if history be true, the work was done as none but a devil could direct it! Little chance our blessed Lord would have for his life when God had (?) decreed, and the Devil was carrying out the decree *against* him! And all in order that I might be

redeemed! I refuse to believe it, for the simple reason that I am unable to believe that God uses Satan to carry out his plans. They have not been on such good terms as to work together for some time.

Please remember, now, that the Devil appears in the first act of this tragedy (is it that?) as the moving power. If God is in *any way* a party to this transaction it remains for blood-atonement advocates to reveal his hiding place. Could a god who would order such a thing as that be any better than a devil who would execute the order? If I accept the popular theory I am required to believe that the Devil actually executed the design of God in stirring up the people to crucify his Son. I must accord to Satan the honor of putting on the "capstone," without which all the work of Jesus as mediator would have been futile. Believe it if you wish, if you can.

(To be continued.)

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## THOUGHTS ON THE ATONEMENT---NO. II

BY ELDER J. R. LAMBERT

The atonement which Christ made for his people, and for the people of the whole world, is what is meant by the caption. We take it for granted that all Latter Day Saints are prepared to believe that Christ did make a suitable and adequate atonement, which, so far as the Adamic sin is concerned, did at once reconcile all the inhabitants of the world to God. That is, whatever was lost in Eden because of transgression was restored in Christ, so that all men could have *free* and *full* latitude to exercise their agency, just as our first parents had in the beautiful garden, before they transgressed and fell.

In this way (that is, through the atonement) Jesus *sought* and *saved* that which was lost. As he himself said: "For the Son of man is come to save that which was lost." (Matthew 18: 11.)

Through the atonement of Christ is brought to pass the resurrection of the dead, followed by a just judgment, when sinners will answer for their own individual sins, and not for Adam's transgression; and little children who have died before reaching the age of accountability, with all who render a proper obedience to the gospel plan, and remain faithful to the end, will receive the full benefits of the atonement made. All others, however, will receive according to their works, whether they be good or evil. Such, we believe, are the teachings of "holy writ," as found recorded in the three sacred and standard books of the church.

### WHAT SHALL WE TEACH?

As authorized ministers of the church, it is our privilege, and *duty*, to teach and defend the doctrine taught in the Bible, Book of Mormon, and the Book of Doctrine and Covenants. We are sent out to rep-

resent the church, not to invalidate their only standards of evidence on conduct and doctrine.

It is true, however, that we should make proper allowance for an honest difference of interpretation, especially on unimportant and speculative topics. Is the doctrine of the atonement of Christ *unimportant* and *speculative*? Our view is that it is a part of the gospel, is very fundamental, occupying an important position at the very bottom of the divine plan.

It will, therefore, be the leading aim and effort of the writer to make his positions and statements conform to the word of God, as contained in our sacred records.

#### WHAT DOES THE EPITOME SAY?

We call attention to some statements found in the "Epitome of Faith and Doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints," which has been indorsed by the church in general assembly:

"We believe that in the Bible is contained the word of God, so far as it is translated correctly."

What does this declaration mean? It certainly means that we accept the Bible *for just what it purports to be*, nothing more, nothing less. If it does not mean this, then it is of no value to the church, collectively or individually, and the time and money spent in preparing, discussing, and adopting, and last, but not least, freely distributing this document among the people of the church and the world is wasted, and worse than wasted. Why do we say worse than wasted? Because, in that case, we would be guilty of conveying to the people false and deceptive impressions with the sanction of the church behind them!

I quote again: "We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel."

The three references which are given clearly indicate that Christ's suffering and death were, at least, an important part of the atonement, hence part of "the gospel of our salvation." The first one is 1 Corinthians 15: 3: "For I delivered unto you first of all that which I also received, how that Christ died *for our sins* according to the Scriptures." (We shall emphasize some words and phrases found in quotations, and some statements made, for the sole purpose of calling particular attention to them.)

In order to understand the full force of this quotation it is necessary to read the two verses which immediately preceded it. They read as follows:

Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which also *ye are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Then follows the quotation referred to in the epitome.

Thus we show that Paul preached, as an important

part of the divine plan, the death of Christ on the cross (the only death he died), just as he preached his resurrection as another important part of the same plan. Is it not true that the gospel consists of *facts* and principles which we are required to believe, and of promises which we may receive, if we will obey the conditions upon which they are offered to us? Christ's death and resurrection are gospel facts.

#### DEFINITIONS AND STATEMENTS

*Atonement.* This word occurs only once in the New Testament, and though it is of frequent occurrence in the Old Testament, it is not there used in a theological sense. The same Greek word, however, occurs several times in the New Testament, being ordinarily translated by "reconciliation." The etymological signification of the English word is indicated by its composition. *To atone* is to make at one. The doctrine of the atonement assumes, therefore, that God and man are somehow at variance, and that reconciliation or atonement is necessary. This idea not only underlies the gospel, but is the fundamental idea of all religions, heathen as well as Christian.—Dictionary of Religious Knowledge, by Lyman Abbott and T. J. Conant.

Webster's short definition is as follows: "Atonement, 1. Reconciliation. 2. Satisfaction by giving an equivalent for an injury; expiation."

The one and only place where atonement is found in the New Testament is Romans 5: 11. Young, in his Analytical Concordance, defines the Greek word translated *atonement* in this passage to mean, "Reconciliation, through change."

Right here we quote Paul:

For the love of Christ constraineth us; because we thus judge, that if one died for all, *then were all dead*: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Corinthians 5: 14, 15.

In complete agreement with this is Doctrine and Covenants 28: 11:

Wherefore, it came to pass, that the Devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded to temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. (Read paragraphs 9, 10.)

It may be easily seen that there is no conflict between the passages quoted and the definitions given. Nor is there any conflict between Paul's statements and those found in the "revelation given in the presence of six elders, in Fayette, New York, September, 1830." Should we quote the Book of Mormon in this connection, we would find the same striking harmony on the fall of man and the consequent need of divine atonement. All this will be made still more plain when we submit the more complete.

## TESTIMONY OF THE BOOKS

Believing as we do that the three books, Bible, Book of Mormon, and Doctrine and Covenants, are reliable, when taken as a whole, singly, or altogether, we are opposed to any view which makes it necessary to violate the rules which govern safe interpretation, or, still worse, which invalidates the testimony of the three sacred and standard books of the church. Such a view renders void, and to a serious extent impeaches the best witnesses that have ever spoken or written, in ancient or modern times. Therefore we ask the indulgence of the reader while we present a list of quotations from the books.

## ANTIQUITY OF THE ATONEMENT

*Bible Evidence.*—And he gave unto them commandments that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of *grace* and *truth*.—Genesis 4: 5-7, Inspired Translation.

*Similitude* means resemblance; likeness, act of comparing. *Full of grace and truth* are significant words. That is, the offering of Jesus Christ, "once for all," that all might be saved, is full of the *favor* of God, and the *truth* of God.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (Isaiah 53:8-12.)

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors. (Isaiah 53: 12.)

The wonderful prophecy in this chapter was given more than seven hundred years before Christ (the subject of the prophecy) was born. All Bible believers, so far as we know, agree that this whole chapter furnishes us with a history of Christ's life, death and burial, together with his sufferings and sacrificial offering of himself, in prophecy. We call attention to the following expressions:

And the Lord hath laid on him the iniquity of us all.

He was cut off out of the land of the living: for the transgression of my people was he stricken.

And he was numbered with the transgressors [being crucified between two thieves]; and he bore the sin of many, and made intercession for the transgressors.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn

you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.—Zechariah 9: 11, 12.

Notice, these "prisoners of hope" were delivered from the pit by the blood of the covenant.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison.—1 Peter 3: 18, 19.

Christ's suffering is herein described as "*being put to death in the flesh*,"—not because he was overpowered by a murderous mob, contrary to his desire and consent, but rather, "*that he might bring us to God*."

"Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29.

With this statement of John the Baptist, we present one found in Revelation 13: 8: "Whose names are not written in the book of life of the *Lamb slain from the foundation of the world*."

From this we draw the just inference, we think, that because Christ had made the necessary offering, in prospect, and the Father had accepted it, the sacrifice applied to every candidate for salvation, before it was made in fact, as well as afterwards. This view establishes the impartiality and justice of God. (Read Doctrine and Covenants 17: 5.)

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Acts 2: 23.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—Acts 4: 27, 28.

Only one conclusion can be reached from these texts, unless we can impeach the testimony of Peter, as expressed in his preaching and prayer; and that one conclusion is that God, who sees the end from the beginning, and knew just what conditions would exist when his Son came to the earth, predetermined that the best possible thing that could be done was to deliver up his anointed one to die on Calvary's cross. We will leave this important consideration right here for the present.

For God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that *the world* through him might be saved.—John 3: 16, 17.

Thus we see that God did actually make provision for the salvation of all people, even from the beginning, through his Son, Jesus Christ.

*Book of Mormon. Authorized Edition.*—And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. And he suffer-

eth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.—2 Nephi 6: 45-47.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. . . . And yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood. . . . For behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins. . . . But men drink damnation to their own souls, except they humble themselves and become as little children, and *believe* that salvation *was, and is, and is to come, in through the atoning blood of Christ*, the Lord Omnipotent.—Mosiah 1: 107, 113, 115.

How can we believe that the shedding of Christ's blood was no part of the atonement, without first impeaching the witnesses, whom we have every reason to believe were not only good men, but highly intellectual and intelligent, and, best of all, chosen by God and inspired of God?

And also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body.—Mosiah 2: 10.

O remember, remember, my sons, the words which King Benjamin spake unto his people; yea, remember that there is no other way or means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.—Helaman 2: 71.

King Benjamin was the man who spoke the words which I have just quoted from the Book of Mosiah. Notice how strongly these words are emphasized and indorsed by Helaman.

I close on this point, with a quotation from Doctrine and Covenants 17: 5.

Wherefore the almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, *but all those from the beginning, even as many as were before he came*, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

It will be seen that the foregoing scriptures, taken from the Bible, Book of Mormon, and Doctrine and Covenants, not only prove the antiquity of the gospel, including the atonement, but they also prove, when taken as a whole, and sometimes singly, that Christ's death on the cross was, *at least*, an important part

of the atonement, and of the divine plan for saving the people. Let the records speak for themselves, for herein lies our safety.

(To be continued.)

## Of General Interest

### INDEPENDENCE SUMMER SCHOOL

The second annual summer school at the Stone Church opened yesterday with an enrollment of three hundred and fifteen pupils. It is in charge of George E. Harrington as general manager, and of Miss Emma Criley as head instructor. Each has a large corps of assistants.

Much attention will be paid to manual training. Elder Harrington has special charge of this department, which is so attractive to the boys. The dining hall is being used as a workshop.

The girls are learning to do fancy basket work, to weave hammocks, and many other kinds of work that are out of the ordinary. Miss Criley looks after them and their work. The basement of the church is used for this purpose.

The school was held for the first time last year and proved so popular and successful that it was determined to repeat it this year. It will continue about six weeks. Sessions are held daily beginning at ten o'clock in the forenoon, and closing about one o'clock.

There is a Bible School in connection with the other work, but it is nonsectarian; and the attendance is not limited to members of the Stone Church. It was said this morning that others would be heartily welcomed. No charge is made for tuition.—*The Jackson Examiner, July 3, 1914.*

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### THE CHAUTAUQUA IS FORTY YEARS OLD

The present summer marks the fortieth anniversary of that most distinctively American institution, the Chautauqua. In this connection it is of interest that the past twelve months have witnessed the greatest development of the Chautauqua movement in all its history.

There are eight hundred more Chautauquas in the United States this summer than there were in 1913, increasing the grand total to about two thousand nine hundred and thirty. More than two thousand two hundred of this number are held in tents. In fact, the most important and far-reaching innovation that has come to this movement was the introduction, about seven years ago, of the traveling-tent or "circuit" Chautauqua, which someone has styled "the last word in popular education."

This new factor had its inception in the West, first invading Minnesota, Missouri, and Iowa, then spreading into Nebraska, Kansas, and Colorado. In

the Middle West the traveling-tent Chautauqua made its debut in Indiana, Illinois, Ohio, Pennsylvania, and Michigan, and later in the South in Georgia, Alabama, Tennessee, Kentucky, Oklahoma, and Texas. This season in New York, the State in which the Chautauqua idea originated, there will be at least twenty-five circuit Chautauquas.

This year the Chautauqua season began a month earlier than usual. Having opened in cities on the southern seaboard in late April, it will close simultaneously in Pennsylvania, Ohio, Michigan, and parts of the West in September. This close will be just in time for the annual social and business gathering of the international organization of lecturers, musicians, and all others interested in our American forum as represented in the lyceum and Chautauqua. The gathering will be held at the birthplace of the Chautauqua movement.—From "The Chautauqua of to-day," by W. Frank McClure, in the *American Review of Reviews* for July.



### AMUSEMENT AND THE CHURCH

Words of soberness and truth, timely and stirring words, are those of Dean Shailer Mathews in the editorial quoted in the *Record-Herald* of yesterday. Professor Mathews recognizes that in certain communities churches may properly undertake to furnish or cooperate with other public-spirited agencies in furnishing rational entertainment and recreation. The church must deal with facts, and the craving for amusement is a fact it is dangerous to ignore. Where elevating and wholesome entertainment is lacking many of the people, and especially the younger and more energetic people, will be driven to patronize low, debasing forms of amusement.

But even in the church there is such a thing as definite division of labor. A church may organize socials, concerts and lectures on scientific and popular topics. It may establish reading rooms, encourage athletic teams, give outdoor festivals. But these activities can and should be distinct and separate from the true and essential functions of the church. Nothing vulgar, theatrical, frivolous, sensational should ever be tolerated in a structure dedicated to worship and religion. Earnestness, eloquence, reverence, dignity, charity have not lost their potency in the pulpit. The modern world may seem to be "mad after amusement," but in reality it is as hungry and thirsty for philosophy, for spiritual light and leading, as any age ever was. No thinker with a message, no high-minded, scholarly, gifted preacher, teacher or philosopher finds the world deaf and indifferent. Any church that stoops to attract men will soon lose the little that it has to give. It had better try a higher standard than a lower one; it had better find the right man and charge him with

the duty of upward instead of downward education.—*Chicago Record-Herald*, May 8, 1914.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

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 Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.  
 Young Woman's Department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

AUGUST READING.—BODILY GROWTH

"It is our duty to learn to read the truth in the book of nature."

Proper physical development is of fundamental importance to humanity, for the sake of the individual, for society, and for the race. It is therefore necessary to learn to read in the book of nature the truth concerning the growth of the body.

In this case, to read the book of nature means to observe the development of children. But, as the botanist, in his study of plants, is guided by the laws and classifications of plant life-laid down by those who have studied before him, so, in our study of the human body, we need the aid of those who can turn the light of science upon the pages of nature as we read.

We must observe the children, but if asked, "Understand thou what thou readest?" how often we must answer, "How can I, except some man should guide me?"

Until recent years the data were not obtainable with which to compare the development of a child. Even in 1911, Dr. Hall wrote in *Educational Problems* that the child from two and a half to six years is relatively unknown to science. He says, "A dark cloud of ignorance hangs over the kindergarden age," and adds that even the growth rate needs illumination. Of other periods more has been known, and later writers give additional light.

### THREE PERIODS OF ADULT LIFE

Of the preparatory portion of life three divisions have been made. The period of infancy extends from birth to the sixth or the seventh year. Childhood covers the succeeding years to the twelfth or the thirteenth. Adolescence includes the years from twelve to twenty-five.

## SPECIAL PERIODS OF GROWTH

One authority states that the total weight of the body increases nineteen fold from birth to complete development. But this increase in weight is not acquired regularly. On the other hand the body "passes through *crises of development*, during which the forces of the organism are all devoted to its rapid transformation; such periods represent epochs at which the organism is more predisposed to maladies, more subject to mortality and less capable of performing work." The two periods of most rapid growth occur just after birth and during puberty (the time when the sex function is established—from twelve to fourteen years).

The years from seven to nine are sometimes called a fatigue period. "At this time the brain has nearly attained its full weight and the nervous system now prepares itself for finer adjustments. This period is characterized by the child's easy yielding to mental and physical fatigue and exhaustion. . . . One of the surest symptoms is the appearance of general laziness which should not be punished as it often is. The child should rather be rested and the demands upon his physical and mental activity temporarily diminished.

"The time of rest granted to the child during this and the next critical period must not be counted as a loss; on the contrary, timely rest will secure greater strength during the periods following, while irrational stimulation at these stages will produce a lasting weakness.

"The period fraught with gravest dangers and characterized by most remarkable developments is that of pubescence and adolescence."—M. P. E. Grossman, Ph. D., in the July *Mothers' Magazine*.

Of this period of adolescence, Dr. Hall says: "The annual rate of growth in height, weight and strength is increased and often doubled and even more. Bones and muscles lead all other tissues as if they vied with each other; and there is frequent flabbiness or tension as one or the other leads. Nature arms youth for conflict with all the resources at her command—speed, power of shoulders, biceps, back, leg, jaw—strengthens and enlarges skull, thorax, hips, makes man more aggressive and prepares woman's frame for maternity."

In her book, *The Boy and Girl Adolescent Period*, Miss Emma Virginia Fish says: "Girls shoot up rapidly from twelve to fourteen, and boys usually from fourteen to sixteen, although we have all seen many boys of thirteen as tall as those of sixteen. Too early or too extreme growth may cause languor or heart weakness, and in such cases the boy or girl should be watched and not allowed too active exercise for a year or two.

"If the muscles grow faster than the skeleton the youth becomes clumsy and awkward, lacking control of his movements. If the bones increase in size rapidly, growing pains result from the unwonted stretching of the muscles.

"With this external growth come development and change in the internal organs. . . . The changes in the sex organs of both boys and girls are the most important and lead to health or disease, both mental and physical, according to proper or improper development and care.

"With all these physical changes to use up the vitality of the embryo man and woman, is it any wonder that the mental forces are at times inactive and indolent? The brain reaches its complete size at thirteen or fourteen and the efforts of nature in other directions seem to exhaust for a while the powers of the mind and our boys and girls have periods of dullness and stupidity apparently unaccountable. Laziness and spells of languor frequently manifest themselves, due to the fatigue naturally accompanying rapid growth and all the other changes. With the normal boy and girl these spells will soon pass and extreme activity take their place."

## GROWTH IN STATURE

From *Pedagogical Anthropology* by Maria Montessori, M. D., the following information is gleaned:

The greatest increase in stature takes place during the first year. In no other year of life will the stature acquire so notable an increase. The maximum increase takes place during the first four months, especially in the first month. From this point the rate diminishes up to the fourth month, after which the monthly increase remains steadily at one half that of the fourth month. This is the average for normal growth.

During the second year of life the increase in stature is about one half that of the preceding year. After this the annual increase diminishes in intensity and proceeds, not regularly, but with rhythmic fluctuations, up to twelve years. The smallest gain is made between the years nine and twelve. At this point the period of approaching puberty begins (thirteen years for boys,) after which the rate of increase becomes more rapid, being highest during the years of thirteen to fifteen. When the period of puberty is ended, (at about eighteen years) the rate of growth becomes much lower, the gain being very slight in the two following years.

Nevertheless the stature continues to increase up to the twenty-fifth year. From twenty-five to thirty-five the stature remains stable. This is the adult age, the full attainment of maturity. After fifty (for women, and sixty for men) the stature begins to decrease, insensibly at first but later more rapidly. This is owing to the shrinkage of the soft parts between the bones.

## YEARS OF GREATEST DANGER

By comparison, the death rate is shown to be highest in the years when the increase in stature is greatest. The largest number of deaths occurs during the first year of life and in general during early childhood. This number is steadily lowered to the ages from ten to thirteen, after which it rises again. In this period of calm in growth which would seem to be a repose preceding the evolution of puberty, the death rate is the lowest, only to rise again rapidly during the period of puberty, while the rise becomes less rapid after the eighteenth year.

From this we learn that "there are certain ages at which even the strong are weak and their weakness is of such nature that it exposes the individual to death."

## GROWTH IN WEIGHT

The newborn child loses in weight during the first two days. But by the end of the first week a normal child should have regained its original weight, so that after the seventh day the normal child weighs the same as at the moment of birth. On the contrary children who are weak for any cause whatever regain their original weight only by the end of the second week. Thus the vitality of the child and its chances for the future may be read in the gain in weight of its first one or two weeks.

Children nourished at their mother's breast double their weight at the fifth month and triple it at the twelfth. On the contrary, artificial feeding retards this doubling of weight in children, so that it is attained only by the end of the first year; and the weight is not tripled until some time in the course of the second year.

The child's development in weight shows the two periods of rapid growth; at birth and during puberty; while at various periods in childhood, between the ages of three and nine, there are alterations of greater and lesser growth analogous to those already noted in relation to stature.

Practically all physicians agree that the weight of a child if taken regularly is the best thermometer of its health. The



fact is that if a child is ill or languid, etc., his stature remains unchanged; it may grow more slowly, or be arrested in growth; but it can never diminish. The weight on the contrary can be lost and regained in a short time, in response to the most varied conditions of fatigue, of malnutrition of illness, of mental anxiety.

Experiment has shown that while children are passing through the period of incubation of an infectious disease and before they show any symptoms likely to cause a suspicion of the latent illness, they sustain a daily loss in weight from the fourth or fifth day after exposure to contagion until the appearance of decisive symptoms.

While struggling with the cause of disease of which there as yet no outward sign, the child continues his usual activities with the customary loss of energy and by so doing lessens his own powers of resistance against the disease. "To prescribe rest, if nothing more, would in many cases mean the saving of a life and at the same time would protect the child's companion from infection."

In the light of such information how wise it would seem to form the habit of weighing children frequently. In some schools the weight is recorded regularly once a month; "but instead of once a month the weight ought to be taken every-day." Commencing at birth a record should be kept as a guide to the child's development. Charts prepared for this purpose are now procurable.

CALLIE B. STEBBINS.

### Prayer Union

SUBJECT FOR THE FIFTH THURSDAY IN JULY

Prayer for our country and our rulers; that the preaching of the gospel may make greater progress, winning its way over all false systems and creeds, to the enlightenment of Joseph's land.

Lesson, Jeremiah 23: 1-10. Memory verse, Jeremiah 23: 20.

### REQUEST FOR PRAYERS

We have the following pathetic letter from a mother who asks prayers for the recovery of her beloved son:

BATTLEFORD, July 7, 1914.

*Dear Saints:* I earnestly ask that you will pray for the recovery of my dear son who has something wrong with his brain and is in the asylum. If I had been where he was I would never have sent him there until he had been administered to by elders. I want to get him out, but do not know whether they will let me have him or not. He seems just absent-minded. He can not talk on one thing any length of time, but he is perfectly harmless. Oh, do send your earnest prayers for him, that his proper mind may be restored and that he may join the church with full devotion of heart.

Your sister,

INEZ B. FRANCIS.

There comes also the following request from an afflicted brother who greatly needs our sympathy and support in his supplications for divine help:

"F. H. Lawn, of San Jose, California, earnestly solicits the devoted prayers of the Saints, that, if God wills, he may be healed of paralysis which has troubled him for nearly two years. It was caused by a fall years ago, by which his back was nearly broken. His eyes are very weak and bad also. He can scarcely walk or talk and can hardly see to read. He expects to be administered to especially the first Sunday in August. Please pray for him."

We are in receipt also of a letter from a sister who presents the name of an isolated sister, Mrs. Linda Clark, of Pringey,

Oklahoma, who is suffering from an affliction which may necessitate an operation. She is a good wife and the mother of four children. Her family greatly need her. Prayers are earnestly asked for her.

It is sincerely hoped these requests may awaken response in our hearts and that many who read, even of those whose names are not recorded with the Prayer Union, may unite in asking the Lord to give the blessings of healing where his wisdom sees it to be wise. It would be sad, should blessings fail to come, because we fail in asking.

## Letter Department

### Jackson County

In the revelations to the church, Jackson County is made a very important place, and whatever glory, honor, and fame may come to other places it will not rob it of its preeminence as a locality in the building up of Zion. Within its borders will be located a city called the "New Jerusalem, a land of peace, a city of refuge, a place of safety,"—the place for the city of Zion,—a consecrated spot. "Wherefore this is the land of promise." Independence is the center place and the place for the temple. It is one of the places where the Saints were commanded to purchase land (Doctrine and Covenants 45: 12; 57: 1; 98: 9), and the Lord has not changed concerning these matters (Doctrine and Covenants 122: 6).

Because of the facts as stated above, it ought to be of interest to the Saints to know something about the present condition of Jackson County, and what are the opportunities for people who may locate within its borders. The writer has lived within its borders for five years, and during that time has learned some things by observation, and others by diligent search where it is possible to find them; and although it is but a small part of what can be obtained, the few facts will be of value to those who may contemplate moving into that region of country. I am not in any way connected with any real estate firms, either directly or indirectly, by which I could receive any remuneration; my only motive is to be of service to the Saints.

Jackson County possesses rich and valuable agricultural lands at prices from one hundred to three hundred dollars or more per acre, depending on its proclivity to the important markets, and the improvements that may be thereon.

On five acres of land within a reasonable distance from Kansas City, or Independence, an honest, industrious man, one who possesses a knowledge of how to raise vegetables, small fruit, and poultry, can have a large income, a better home, and more of the real comforts of life than the common laborer who receives from one dollar and fifty cents to two dollars a day. The same kind of a man on ten acres will, with the same care and diligence, have more of the comforts of life and home than the average mechanic who receives a daily wage of from three to four dollars a day. And if one has the ability and means to farm larger tracts, up to hundreds of acres, his income will be correspondingly larger.

Jackson County has a population of more than 300,000, Kansas City, Missouri, had in 1910 a population of 248,000; the preceding decade it had increased 85,000; the same ratio of increase from 1910 to the present year would make the present number 280,000. Kansas City, Kansas, is separated from Kansas City, Missouri, only by the state line (a person can stand with a foot in each city and at the same time be in two different states); it has a population of about 100,000.

Independence has a population of more than 10,000 and is connected by street railway with Kansas City; the distance between business centers of the two cities is about ten miles, and the running time for street cars is about fifty minutes. The distance between the corporate limits of the two cities is about two and one half miles, which is largely occupied by suburban residences.

Kansas City is a great industrial community. It has great mills, factories, and shops; it is the commercial metropolis of the Southwest; with its mammoth packing houses, it is second in importance in the world in the live stock trade; it is a great railroad center, twenty trunk lines entering it, handling its monstrous passenger traffic through the second largest passenger station in the United States. As a result of recent legislation changing our entire banking system it is to have one of the ten reserve banks to be located in the United States.

Independence and all the county share in the wealth that comes to the community because of the great importance of Kansas City in the commercial world. Jackson County contains great stone quarries and large cement mills which are very valuable to the building trades. The county has nearly three hundred miles of macadamized roads, and is adding to them each year at an outlay of one half million dollars. The Standard Oil Refining Company has great refineries at Sugar Creek, two and one half miles from Independence, which gives employment to several hundred men. Kansas City has two large public markets, where the farmer, truck gardener, and fruit grower can dispose of his products to the very best advantage to himself and the consumer.

Both Kansas City and Independence can feel an honest pride in their public schools. In the former city the building of schools is a continuous proposition; the constant increase of the population will not permit them for one year to cease building operations. In the latter city two new eight-room buildings are just completed, which shows the continuous growth of the city in which we have a special interest.

The extensive coal fields near our county are a valuable asset to those engaged in manufacturing, and a help to the home consumer in obtaining fuel at reasonable prices. The great lumber region of the Southwest near to us is a boon to the home builder, making it possible to obtain a home at less cost than it is possible in the country farther north. The climate is temperate, the winters are not severe, springtime comes early and the autumns linger well on to Christmas time. This makes it very desirable for the agriculturalist and those engaged in outdoor labor. In other parts of the country there are several towns ranging from several hundred to more than one thousand in population, all being connected with Kansas City by railroads and wagon roads.

In a religious way the opportunities are excellent for our people, and conditions for future growth are very favorable. In Kansas City, Missouri, there are four branches; Kansas City, Kansas, has six. In Independence there are three branches and two missions, all of which have church buildings; the difference between the branch and mission is that the former has an organization with the usual set of officers, the latter has no organization, and is in charge of some one appointed by the Stake Presidency. The mission has all the usual meetings, including Sunday-school and Religio, and is the preliminary work for a branch. There are two branches between Kansas City and Independence, Mount Washington and Englewood, and one at Lee's Summit, fourteen miles from Independence, and missions at East Independence and Courtney. The church membership in the county is quite near four thousand.

In the light of the above facts, from every view point, Jackson County is the most important place to which our

people can gather. It offers opportunities to all classes of labor—the farmer, gardener, fruit grower, poultry man, mechanic, common laborer, stenographer, salesman, saleswoman, business man, lawyer, doctor, surgeon, dentist and educator. There is not a place in our country where the opportunities are better for the honest and industrious man or woman to obtain the comforts of life. One who will succeed in other parts of our country can do the same in Jackson County; and one who is a failure elsewhere, if it is because he lacks honesty, industry, and business ability, will likely continue on in the same old way in Jackson County.

When we consider the great natural resources of the county, and what is tributary to it, and that it is midway between two oceans, and far north from the Gulf of Mexico, so that when troublesome times come with foreign nations, we may "flee to Zion for safety," we see a loving expression of our heavenly Father's watch-care over his children.

Wickedness is found now, as common as elsewhere, but in the gathering of the righteous of our own people, in cooperation with the other good people in the community, many of the evils that we now suffer from will be removed. It is cowardly to run in the face of danger, and then come back after the victory has been won by the valiant soldiers for the right.

Our heavenly Father knew that Zion must have a small beginning, it must grow out from the center, and extend as far and wide as there are righteous people to occupy; and he selected a part of the country that was rich in natural resources. Many of our people are making mistakes that bring to them financial and spiritual loss, because they locate in communities where the opportunities for earning a living are not good, and they must soon move elsewhere, which is often to Jackson County, which, had they done in their first move, would sometimes have saved the price of a good home. The Lord does not want us to move to Zion because we can not earn a living elsewhere, but for the reason that he has a marvelous work to accomplish in the latter days, a work that the prophets from the time of Enoch to that of Christ have prophesied of; and we are to be coworkers with him to bring it about. If we have some selfish motive in view, just to go there and have a pleasant time while some one else does the work, we better stay away.

I will venture an opinion in the application of the law concerning the gathering and what the attitude of the elders should be in giving instruction to the Saints, and should the reader have a doubt in his mind as to the interpretation given, write to the Presiding Bishop of the church, and if the writer is in error he will be just as willing to correct the mistake as he is to write this paper. It is unseemly to have a controversy in the church papers, or in private, when it is so easy to appeal to the person whom the law makes the counselor in such matters.

1.—The party interested, when it becomes *necessary* to change his location, should first make effort to locate in Jackson County, for Zion must build from the center out.

2.—There is not another place in Zion and the regions round about that offers so many opportunities for all classes of labor, business, and professional work by which it is possible for men to earn a living and help spread the gospel. This will not in any way conflict with the law that refers to gathering to the regions round about, but the *first* effort should be in that region of country, and should conditions not be favorable then go in some of the near-by counties. This is not because some of the surrounding country does not offer good opportunities, but because we must concentrate our energies and not waste them by too much scattering.

It is no more necessary under present conditions for all to move to the central community than for everyone holding

the priesthood to go out in the field as missionaries. The deciding of the matter is one of the very important things in our life, and which will affect the Lord's work in building up Zion. The law points out the way, for according to the law every man that cometh up to Zion must lay all things before the Bishop in Zion. (Doctrine and Covenants 72: 3.)

This does not mean that you must sell your farm or home or business where you live and put the money all in a sack, and lay it and your personal effects and children at the feet of the Bishop. The interpretation put on the law by the Bishopric and approved by the church is that you should file an inventory with the Bishop which would inform him as to your wealth, your indebtedness, your occupation, the number of children, and with it any information that would help him understand your condition and that of your children, their needs and plans for the future in regard to their occupations, the conditions where you live, whether in a branch or in an isolated condition.

This is not wanted because the Bishop wants to rob you, or dictate to you in your private affairs, be an autocrat, and domineer over you like some despot. He wants to be your friend, to help you so that you can do the best possible for yourself and children, and at the same time help build up Zion. This applies the same to the Stake Bishopric, whom the law contemplates should be workers together for welfare of the Saints, to be friends and helpers. One of the great needs in the world and in the church is the assistance of kind-hearted and sympathetic friends, persons who are not actuated by selfish motives to make money out of you for their personal gain.

The law says (Doc. and Cov. 128: 4) the Saints should consult the elders and bishops before moving. It is a very important question as to how far an elder can go in instructing the Saints in these matters. He surely can not take the place of the Bishopric, any more than he could one of the Twelve in appointing a missionary, for that is a part of their special work. The only thing he can consistently do is to help the Saints in giving them an understanding of the law, and in that way help the Bishopric, just as he can help one of the Twelve in his work by teaching the Saints and the priesthood their rights and privileges under the law, and pointing them to the one who has a right to administer it.

For one to attempt to persuade Saints to go to some particular locality because he lives there, or because there is cheap land there, and then move away himself the first chance he gets, is reprehensible, and lays the party open to the imputation that he has a selfish motive in view and is sharing in the commissions with some real estate firm. The Bishopric of the church, assisted by the Stake Bishopric, has this important branch of the Lord's work under their care, and what the elders and others should do is to help them, and not usurp their office. So long as the Saints will seek to carry on their business through real estate firms, and elders whom the church or the Lord has not appointed to do that special work, they will have financial loss and other troubles to annoy them. It is not very long since two parties informed me of their losses, one of eight hundred dollars and another of one thousand dollars, and also stated that they had disregarded the advice of the Bishop in locating. After their losses they proceeded to do what they were advised to do in the first place.

The high price of land in Jackson County is not a barrier to our people locating in that county. It is no higher than in other parts of the country where the population is as great. If the Gentiles can pay the prices, are Latter Day Saints less capable, less industrious, are they weaklings that they must have a miracle to take the place of industry and economy? Under the Lord's cooperative plan, by saving the rent, every

honest, industrious, worthy person can obtain a home, whether in city, town, or country.

In Independence the Order of Enoch has one of the most beautiful locations in the city, with a temporary church located on it where all the regular services are held. The prices of the lots are from one hundred and twenty-five to two hundred and seventy-five dollars each, and can be paid at the rate of ten dollars per month. You can not buy them and speculate on them and make money out of your brother's labor; they are for homes. It is the intention of the order to do the same in regard to farm lands when it has money with which to buy. No higher or holier duty rests upon the Saints than to aid in the work of helping our worthy poor to obtain homes. The Lord reproved the Saints for failure in this line in 1834, and they suffered the chastening hand of God through mob violence for their failure. (Doctrine and Covenants 102: 2.)

The only thing that stands in the way of every honest, worthy, Latter Day Saint having a home is our own unrighteousness, a failure to honor God's law. It is a conservative estimate to say that one quarter of a million dollars in the last ten years has been spent by our people foolishly, sometimes by the advice of foolish elders, in gold, silver, zinc, and coal mines, and in other foolish ways that had not much business stability to them—speculation, to get something for nothing—and it is still going on. No greater blessing, in a temporal way, could come to our people than for some of our people who have the means, and are good farmers, to buy farms in Jackson County, and for others to help with their money, so that through the church and the order of Enoch honest, industrious, capable, and worthy ones could be helped to obtain the same. Then we could have a storehouse in Independence, and very much tithing could be paid in the products of the farm. With only the number of missionaries' families that now reside in Independence, and receiving one third of their allowance in produce, we would save the church more than three thousand dollars per year in cash; and the saving in the cost of hiring would also go into other homes and institutions like the Sanitarium, and the Old Folks' Home, which would have a large portion of their needs supplied from the same source.

Jesus said: The children of this world are in their generation wiser than the children of light. This is just as true today as when uttered by the Master. The Gentiles are not complaining about the prices of land in Jackson County; they are buying it. They know that it is as valuable as gold—an investment without any risk. The people whom the Lord told that it was wise to purchase the land sometimes prefer to invest in mine speculation, and other doubtful enterprises, and in so doing confirm the old saying that a foolish person and his money are easily parted. The Lord said that the Saints should send their treasures up to Zion, and blessings would be theirs in this life and in the life to come. (Doctrine and Covenants 63: 13.)

As a concluding paragraph, the reader's attention is called to Doctrine and Covenants 72: 5, where instructions are given concerning persons going to Zion. The elders should be careful to teach this important feature of the law. It provides for a certificate from a local bishop, or from three elders to the Bishop in Zion. What for? The Bishop wants to know what kind of a man he is dealing with. He can not know everyone personally. Has the party been faithful to his duties outside of Zion? Is he a tithe payer? Does he render financial help to the missionary? Does he help in financial matters in the branch? If he has been faithful in these matters, the Bishop will know that he is dealing with an industrious man, and not with an idler who wants to live from the fruit

of others' toil, or one so blinded by selfishness and covetousness that he can not see the beauty in the sweet gospel story.

EDWARD RANNIE.

INDEPENDENCE, MISSOURI.

MAGNOLIA, IOWA.

*Editors Herald:* I fancy that I am about the only wandering star in the mission field this year. Perhaps it is a good thing, for it seems that the days of wandering stars and men becoming a law unto themselves in this church are fast coming to a close. It is a wise policy for every man to abide in his calling, do his own work and remain in his own field of labor, and thus prevent collisions and serious losses, such as have occurred in years gone by.

Like Caleb and Joshua, I am privileged for a short time to spy out the goodly land, see what the people are doing and what hopes there are of establishing and obtaining a future inheritance.

This is my observation everywhere I have gone, that the Lord has everything in readiness on his part, for the land is the richest and most productive of any in the world, producing of every description in abundance for man and beast, minerals, metals, oils, and everything that our wants may call for; but on our part we seem to be backward in putting these advantages to the proper use in order that we may lay up treasures in heaven.

Many years ago the admonition of our leaders was, Lay not up for yourselves treasures upon earth, but, Seek ye first to build up the kingdom of God and establish his righteousness, which is being sadly neglected by many in this mad rush for riches and pleasures. Zion can not be established except by the principles of righteousness, and the garments worn must be clean and white, which is the right doing of Saints.

Ye fathers and mothers of the stock of Abraham, and members of the new covenant, who have longed and prayed for the redemption of Zion, how think ye the redemption will be brought about when some of your own sons and daughters to whom we are looking for assistance in carrying this great latter-day work to completion are playing baseball on Sunday and enjoying themselves in worldly amusements, while the messengers of life and peace are dispensing the bread of life to empty seats? \*

We have faith in the saying, "Train up a child in the way he should go and when he is old he will not depart therefrom." Where this has been neglected by the parents, the Sunday school and the Religio teachers should take the matter up and strongly impress the wayward minds that the narrow and not the broad way is the path to pursue.

I have a pleasant remembrance of the few evenings spent at Bennington Heights, Kansas City, Saint Joseph, Deloit, Dow City. I am now at Magnolia, I go from here to Des Moines. I am keeping well and have averaged a sermon every night since I left Independence, which is out of the ordinary for me.

I am, still in the faith,

C. A. BUTTERWORTH.

INGRAM, TEXAS, June 29, 1914.

*Editors Herald:* This writing leaves us at the above-named place, where we have had only three members until recently Sister Ida Cade and her daughter Maude were the only members when I first came here last year. After preaching a series of sermons another was added to their number, Sister Ellen Norton, who is an elderly lady and an old resident of the town.

Since this occurred the nonprogressive Christian people

have been talking debate. Finally the challenge came, and we signed propositions to meet them on the usual church questions, each affirming his church to be in harmony with the New Testament. They chose Elder John S. Durst, an ex-judge and lawyer, to represent them in the discussion. The debate began June 14 and closed June 21, five two-hour sessions being devoted to each proposition. Brother D. S. Palmer moderated nicely for me during the discussion. We succeeded in carrying the audience with us when we turned our guns on Campbellism. They often expressed their feelings in applause. We had the closing speech, and when we closed, the people cheered wildly.

We have baptized two noble men since the discussion, both heads of families, one of them a prominent Baptist and superintendent of the Baptist Sunday school. We expect others ere long.

Ever praying for the redemption of Zion, I remain,  
Your brother in the one faith,

JESSE M. SIMMONS.

Home address, 3522 South Flores Street, San Antonio, Texas.

PAPEETI, TAHITI, May 1, 1914.

*Editors Herald:* Through your letter department we wish to let our friends know of our journey and safe arrival here. Our Railroad journey from Kansas City to San Francisco was very pleasant, somewhat more pleasant than the water voyage. Many verses have been written about the pleasures of a cruise on the waters; but there is some difference between a poet and a sea-sick man.

Wife and I left Independence May 18, arriving at Denver the next day. On passing through the welcome arch at the union depot, the familiar sight of the Denver streets, where I spent about seven years, met our eyes. We soon found some of the Saints, and were made comfortable at the home of Brother Williams.

Announcement was out for me to preach the coming Thursday. By waiting to fill this engagement we would have barely time to reach the coast in time to catch the vessel. We stayed, however, and made the port on schedule time.

We boarded the Denver and Rio Grande for Ogden. The beauties of the mountain chasms, giant cliffs, and lofty peaks beggar description by me. The Royal Gorge, Castle Gate and other wonders of the land stimulate grave thoughts of the greatness of the Creator. One point of interest between Ogden and San Francisco is the thirty-five-mile bridge across Great Salt Lake.

The next morning as we awoke we were coasting down the Pacific slope of far-famed California. We stayed a couple of days in the city. We boarded the *Moana* at noon, sailed out of the Golden Gate, passed the Panama Pacific Exposition buildings, and for thirteen days saw nothing but water, water, water!

We landed at the harbor of Papeete June 8. Were met at the pier by Brother May. Went to the mission house. The next day began our class in language. Our first impression of the natives is that they are an honest-hearted people, as far advanced in gospel education as should be expected, in fact, in some things ahead of ourselves. The Hebrona and Torona branches each gave us a reception. The one giving us a quilt and eight dollars, the other giving ten dollars. We hope to be able to repay them.

Brother Savage and I expect to make a trip to the other islands soon. We like the food, climate etc. I will write next time about our experiences, the natives, islands, etc.

In gospel bonds,

A. H. CHRISTENSEN.

## News from Branches

### Independence, Missouri

Since June 28 the following named have discoursed at church services: Brethren T. C. Kelley, T. J. Sheldon, A. H. Parsons and President F. M. Smith, who on last Sunday morning before a large audience gave a condensed and interesting summary of work done in the all-important office to which as a young man of twenty-eight he was called, in April, 1902.

He desired to speak a few words concerning his twelve years' service in the church. He said, The counsel to "study to show thyself approved unto God" has constantly been ringing in my ears since laboring in the ministry. I was years ago editor of the *Lamoni Chronicle*, and systematic study went by the board. As the field of the church was enlarged I seemed to have responsibilities cast upon me I could not carry for lack of spiritual experience.

Our brother did not claim to be a tactician, and he concluded to gather for himself from the knowledge collected by the scientists of the ages. He had solicited in prayer and he felt in his soul that God was directing his steps. He had led a strenuous life at institutions of learning, and had done research work in many libraries.

In an impressive manner he referred to "the prodigious memory" of his venerable father. "The records of the office," he declared, "were stored away in his memory."

All this was listened to with profound attention. His frankness of speech in reference to his pursuits of the past and his consecrated purposes in the direction of the future has indeed struck a harmonious chord in the hearts of the Saints, and during his year's absence from them he will no doubt have their confidence and prayers for his welfare and the success of his continued labors in the church.

Before closing he gave a short talk on local option, the subject that is so deeply stirring us here. He was enthusiastic on "the enforcement of the law." He plead with earnestness for every man in the church to "vote for the dry" and to line up solidly for the abolishment of the liquor traffic.

With these words he concluded, and asked the prayers of the Saints and the blessing of God.

ABBIE A. HORTON.

## Miscellaneous Department

### Conference Minutes

ALABAMA.—Met with Flat Rock Branch, June 13, A. A. Weaver, J. R. Harper, I. M. Smith presiding. Bishop's agent reported: Receipts, \$380.49; expenditures, \$205. Agent's books audited and found correct. Treasurer reported: Receipts, \$1.10. Branches reporting: Pleasant Hill 296. Adjourned to meet at call of presidency.

SOUTHERN WISCONSIN.—Met at Evansville, June 20 and 21, E. A. Townsend and J. O. Dutton presiding. Reports: Beloit, Janesville, Buckwheat Ridge, Madison, Flora Fountain. Recommendation of Buckwheat Ridge asking for ordination of George E. Burton to office of elder, approved. Bishop's agent reported: Receipts, \$859.94; disbursements, \$368. Received for church debt, \$263. District treasurer's report: Receipts, \$19.67; disbursements, \$12.32. Brother McKnight was chosen president, Virgie Mae Flint, secretary.

NORTHEASTERN KANSAS.—Convened at Scranton, June 13, Frank G. Hedrick and Samuel Twombly presiding. Reports: Atchison 89, Blue Rapids 137, Fanning 121, Scranton 99. Frederick Keuffer was recommended for priest by Topeka Branch, same being referred to minister in charge and district president. Adjourned to meet on reunion grounds at Topeka. Preaching by William Lewis, R. O. Self, Samuel Twombly. Emma Hedrick, secretary, Fanning, Kansas.

### Convention Minutes

MONTANA.—Sunday school met at Bozeman, June 5. Reports of secretary, treasurer and home department superintendent accepted. Bill of secretary for 79 cents and of home department superintendent for \$7.85 allowed. Officers elected: Superintendent, Sister G. W. Thorburn; assistant, Maggie Reese; secretary, William J. Murray; treasurer, T. L. Reese; librarian, E. E. Eliason; home department superintendent, Sister G. W. Thorburn. Adjourned to meet day previous and at same place of next district conference. William J. Murray, secretary.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of the Utah District:* On September 1 we have due on the Salt Lake church building the sum of \$2,000, and are desirous of raising as much of this sum as possible among our own people in the district. Each one of us who can help should, and I earnestly urge one and all to make extra effort towards this fund.

The general church funds have a great many pressing demands upon them just now in carrying on the work of preaching the gospel in practically all parts of the world, and I am sorry to say that Utah does not appear to have done her fair share towards the financial needs of the district and the church at large. The Saints should determine to make the Utah District self-sustaining; to this end I have been laboring in the past six months, but regret to say that we have been compelled to call on the Presiding Bishopric several times for help. I have felt humiliated each time. The responsibility is ours; it is our business to see to it that our financial needs are supplied. Some of our people have done very well, while others do very little, and some I am ashamed to say, do nothing at all. Let us each and all try to help. Those who have done well, try to make a little more sacrifice; those who have done little, do more; and those who have done nothing at all, let them awake, remembering that we are all to work together if we are to succeed. And who wants to fail. An immediate response is imperative.

C. A. SMURTHWAITE, *Bishop's Agent.*

SALT LAKE CITY, UTAH, 751 First Avenue.

### Reunion Notices

Those attending reunion of Pittsburg, West Virginia, Ohio, and Kirtland districts, New Philadelphia, Ohio, July 25 to August 9 inclusive, should bring Bible, Doctrine and Covenants, Zion's Praises, and *Quarterly*. Institute Committee.

#### CORRECTION

Southern Wisconsin reunion notice contained error last week. Address of A. E. Gratz should have been 2132 Dunning Street, Madison, Wisconsin. A. E. Gratz.

### Two-day Meetings

Saginaw, Michigan, August 1 and 2; Butman, August 8 and 9; Beaverton, August 15 and 16; all Saints coming to Beaverton by train from the north on the D. and M. and M. C. railways will be met at Gladwin, Friday evening; at Rose City, Michigan, August 22 and 23. Good speakers; everybody come. George Burt, president.

### Addresses

Fred Moser, jr., 404 Staley Avenue, Clarksburg, West Virginia.

J. W. Smith, 326 South Main Avenue, Sioux Falls, South Dakota.

### Correction

Obituary of Brother John Brennan in HERALD of July 1 should have read that he left wife, 3 daughters, 1 grandchild, also that he was born at Kildgrove, England, and buried at Rocky Ford, Colorado. An apology is due Sister Brennan for the omission of her name as a bereaved one. W. E. Williams.

## Died

**JOHNSON.**—Melville Johnson was born June 16, 1885; died June 20, 1914. Was baptized April 27, 1914, by George W. Weston. He leaves father, mother, wife, child, 5 brothers and 2 sisters. Funeral by George Jenkins, interment in Mound Grove Cemetery.

**FANN.**—Omer Fann was born May 2, 1873, near Independence, Missouri; died July 3, at the Independence Sanitarium, after one week of illness. He married Sister F. E. Lentell, October 14, 1897. To them were born 4 children, 1 having passed on to the paradise of God, leaving wife, 3 children, father, mother, 3 brothers, 1 sister, a host of friends. He was a good husband, kind father, and highly esteemed by all who knew him. Funeral from the house by Joseph Arber. Interment in Mound Grove Cemetery.

**SALISBURY.**—James F. Salisbury was born in Pilot Grove Township, Hancock County, Illinois, April 5, 1862. His mother died when he was two and a half years old; his stepmother did a mother's part in rearing him to manhood. He married Miss Mary Louise Roush, August 24, 1884. To them were born 4 children; 2 died in infancy. His son Arthur and daughter Ila Eva with their mother survive him. He was baptized and confirmed at Pilot Grove, Illinois, October 4, 1874, by his father, S. J. Salisbury. His was a life of activity, industry and moral honesty, bringing him success as a farmer. On July 5, 1914, he and wife and little daughter Ila Eva had spent a happy evening at his son Arthur's, a quarter of a mile from their home. They started in good health and fine spirits to walk to their near-by home. He was taken violently ill with a severe chill, and sank down by the wayside. Help was summoned, an automobile speeded for a doctor, but he died there by the wayside. In departing, strength of voice was granted him to say, "I am not afraid to die. I will have to say good-bye." He also leaves father, mother, 3 brothers, 2 sisters, and other relatives. Services in Methodist Episcopal church, Burnside, Illinois, James McKiernan in charge, assisted by Reverend Blout. Interment in McKay Cemetery.

## A New Edition of the Doctrine and Covenants

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

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**LEWIS.**—Bronson L. Lewis was born at Cincinatti, Ohio, September 22, 1834; died at his home in Decatur, Nebraska, June 22, 1914. He was baptized in 1844 by Elder Frost. He passed through many trials and persecutions, coming to Western Iowa with his father, Thomas Lewis, who refused to follow Brigham Young, and waited for the legal heir to take his place at the head of the church and lead it on to victory. Brother Bronson united with the Reorganization at Preparation, Iowa, July, 1865. Was ordained an elder at Little Sioux, Iowa, by Ebenezer Page and Hugh Lytle; married Miss Lugenia Hickox, May 31, 1866. To them were born nine children. He leaves wife, 1 brother, 5 sons, 3 daughters, 28 grandchildren, 9 great-grandchildren, many other relatives and a host of friends to mourn their loss. He labored as local elder and teacher in the branches where he lived in Monona and Harrison counties, Iowa. He moved to Decatur, Nebraska, in 1898, where he finished his life's work, continuing faithful to the end. He was conscious of the approaching end, and made full arrangements for his funeral, naming the one whom he desired should preach the sermon. He passed away with the full assurance of a glorious resurrection at the coming of our Lord. Services in Saints' church, Decatur, Edgar Butts in charge, sermon by Joseph Lane. Interment in Decatur Cemetery.

**PARRIDGE.**—Mary V. Partridge, fifth of a family of fourteen children of David and Betsy Rogers, was born January 20, 1827; died at the home of her daughter, Mrs. Lucretia Barnes, Benton Harbor, Michigan, July 10, 1914. In 1845

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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she married Ransome R. Partridge. To them were born six children. In early life she was baptized, remaining faithful till death. Husband and 4 children preceded her; there remain 2 sisters, Mrs. Jeanett Rathbone, Plano, Illinois, Mrs. Malvina Heavener, Piper City, Illinois, 1 brother, Stephen Rogers, Sandwich, Illinois, 1 daughter, 1 son, William Partridge, Cleveland, Oklahoma, 17 grandchildren, 14 great-grandchildren. We cherish her memory and may well emulate her example. Services in German Methodist church, Sandwich, Illinois, by Charles H. Burr; interment in Dixon Cemetery.

Beatrice Witherspoon

Sister Emma Burton's autobiography, known as Beatrice Witherspoon, is now ready for publication in book form.

This work has been carefully revised by Sister Burton. She has dropped the incidents of childhood and given many pages of later life, that her autobiography did not contain. The voyage of the *Evanelia* also appears in this later work. This work will be published if sufficient orders are received to warrant expense of publication. It will approximate 450 pages, and will sell for one dollar, cloth binding. Those desiring to secure this book, "Beatrice Witherspoon," please send name and full address to Sister Emma Burton, 620 West Fifth Street, Santa Ana, Orange County, California. No money required till call for such is made from Herald Publishing House.

Failure is the price of carelessness.—Backbone.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, JULY 29, 1914

NUMBER 30

## Editorial

### INDEPENDENCE GOES DRY

No one would have said, All is peace in Zion, had he been with the junior editor on the occasion of a recent visit to Independence. One of the most strenuous elections ever held in Jackson County took place there July 21 on the liquor question. Victory was with the "drys" by a majority of one hundred and five. The State Anti-Saloon League assisted in the campaign, the local forces being led by Doctor Twyman.

The editor left for Lamoni shortly before noon of the day of the election, and at that time the street in front of the offices occupied by the First Presidency and Presiding Bishop was filled with crowds of people, buzzing like a hive of angry bees, as the polling place of the second ward, the worst in the city, was just across the street.

Reverend Pendleton, pastor of the Christian Church and who took an active part in the campaign, was slugged by saloon sympathizers. He was carried into a room adjoining our offices, his assailant was arrested, and some sort of a trial was held, but we did not learn the verdict. Watching the exciting scene, we could picture old times in Independence. If it is possible for the Christian minister to be slugged on a main street of Independence on election day and in broad daylight, July 21, 1914, we can see how it was possible for Bishop Partridge to be tarred and feathered there July 20, 1833, and for similar outrages to occur. Now, however, on this question, the churches are with us, whereas then they were against us. Eighty years ago we faced the bums and toughs and thugs and corrupt officials alone, but not so now.

The "drys" were well organized. The streets were patrolled by several hundred men Sunday and Monday nights to prevent the herding in of negroes from Kansas City and other points to be voted "wet" on election day. Hundreds of men and women were on the streets all day election day, and every stranger or suspicious character was exposed to a battery of questions and cameras.

In the work of this campaign our people took their

share, to say the least. Reverend Pendleton, the Christian minister before-mentioned, a courageous and energetic gentleman, met with us in the Stone Church Sunday afternoon and assisted in organizing our men for service. Roberts, Neal, Shook, *et al* take note. If not so intent upon making an easy living lecturing against us they might, like Mr. Pendleton, join forces with us against real evils, and help to do something worth while, if, indeed they have it in them at all to do such work.

In reporting the election the *Kansas City Journal* for July 22 says:

Realizing that the first and fourth wards which are largely populated by Latter Day Saints, and are admittedly strong "dry" wards, did not need their attention, and that the third ward was supposed to be about evenly divided between "wets" and "drys," the women concentrated their efforts on the second ward, in which two hundred and fifty negroes reside, and which was expected to roll up a large "wet" majority.

We are glad to note that on this great moral issue it is recognized that the Saints take a firm and uncompromising stand for the right, just as in 1833 they took a stand against African slavery, the greatest moral issue of those times. Their stand may and undoubtedly will make them enemies, as it did then; but they can not afford to do otherwise. A brother writes, "One need not travel far to hear the saloon men damn the 'Mormons.'"

Jesus came into this world with a declaration of war,—war against all evil, but peace toward all men. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." All who enlist under his banner must take part in his warfare. The penalty of opposing evil is the hatred of evildoers. But that fact in no way deterred Jesus from doing his full duty.

Our people in Independence feel the weight of citizenship, not only in the kingdom of heaven, but also in the community in all civic matters. May they continue to be recognized as an active and aggressive force for good and for the moral redemption of the city. And in that work may they continue to receive the cooperation of all good people of whatsoever church affiliation, not even excluding those who are of no denomination, but are of the honorable men and women of the earth.

E. A. S.

**UTAH ELDERS CIRCULATE FALSEHOOD**

2 CRAMMOUTH ROAD, PITSMOOR, SHEFFIELD, ENGLAND,

June 24, 1914.

PRESIDENT JOSEPH SMITH,  
Independence, Missouri.

*Dear Brother:* I write to inform you that the Utah Mormon elders here are stating that when you visited Salt Lake City and visited Joseph Fielding Smith, he showed you your father's family Bible, at the front of which were written the names of Sister Emma Smith and three other women, all entered as his wives, with the dates of his marriage with them, etc.

This statement was made by one of their elders, Joseph E. Wood, in the house of Brother G. H. Arber, 6 Crammorth Road, Pitmoor, Sheffield, in the presence of another of their elders, Elder Hammond, the above Brother and Sister Arber, their daughter Elsie, also a member of our church, Elder John Austin, the president of our Sheffield Branch, and the undersigned. The most important part of the statement was that you recognized and acknowledged the handwriting of the names, etc., in the Bible, as that of your father.

We of course believe the statement to be untrue, but we think you ought to know in order to defend yourself, and the name of your father. The statement may have been made before in other places by them, so far as we know, but it is the first time we have heard it made here, and we have had a few discussions with them from time to time.

In order that members of the church in other parts, as well as ourselves, may be able to meet them successfully on this statement, may I suggest that you publish a refutation, or whatever you may know of this matter, in the SAINTS' HERALD.

Hoping you are enjoying as good health as may reasonably be expected at your time of life, and enjoying all spiritual blessings from the Lord God of Israel, I subscribe myself,

Your brother in the true faith,

J. H. SYKES.

There is absolutely no truth whatever in the charge mentioned in the foregoing in reference to the alleged conversation and interview between President Joseph F. Smith of the Utah Mormon church and myself.

After the expulsion of the church from Illinois in 1846 I met my cousin three times. The first time was in the spring or summer of 1860, when he went through Nauvoo on his way to a foreign mission. He stayed all night at the Mansion House, Nauvoo, then kept by my mother. I saw him but a few minutes, and no conversation took place between us in reference to the condition of things then existing. I did not again see him until the fall of 1876 when I was in Salt Lake City on my way from California. By invitation I went to his home for supper. On this occasion he introduced me to three women, introducing each by saying, "Cousin Joseph, this is my wife."

At this time there was no conversation between us in regard to polygamy, or his father or my father having been polygamists, and he showed me no Bible or any scrap of paper on which my father's signature appeared. He was present at one of my meet-

ings in the Liberal Institute, but I did not speak to him.

No other meeting ever occurred between us until about November 4, 1913. At that date he called on me at my house in Independence. It was merely a perfunctory visit, he calling, as he stated, to pay his respects, together with his companions. Two or three people were with him, one of whom he introduced as his wife. She in conversation with my wife said she was "one of the wives" of Joseph F. Smith. Several persons were present at this interview, and not a word was said in regard to polygamy, plural marriage, or anything of the kind. The interview scarcely lasted twenty minutes.

The charge made by Elder Woods is without foundation, and is false. Should this story reach the ears of the eldership anywhere, please secure a copy of this article of refutation and use it where it will expose the falsehood.

I can not give credence to the belief that President Joseph F. Smith would himself have made any statement from which the one made by Elder Woods could have been originated.

JOSEPH SMITH.

---

**GENERAL SUNDAY SCHOOL ASSOCIATION  
NOTICE**

Brother W. N. Robinson having placed his resignation as superintendent of the General Sunday School Association in the hands of the First Presidency, the executive committee of the association in connection with Elbert A. Smith of the First Presidency and John W. Rushton of the Quorum of Twelve met at Independence, Missouri, July 20, and selected G. R. Wells to occupy as superintendent until the next General Convention. D. J. Krahl is to act as assistant, with the office of second assistant vacant.

The following was unanimously voted by the executive committee:

Resolved, That we deeply regret that Brother W. N. Robinson has found it necessary to resign from the office of superintendent of the General Sunday School Association, but at the same time we feel that he is fully justified in the course he has taken, under the circumstances that have arisen in his affairs.

E. D. MOORE,

*Secretary General Sunday School Association.*

ELBERT A. SMITH,

*for the First Presidency.*

---

**CURRENT EVENTS****SECULAR AND RELIGIOUS**

**MCREYNOLDS TO SUPREME BENCH.**—The press announces that it is the intention of President Wilson to appoint Attorney General James Clark McReynolds to succeed the late Associate Justice Lurton as a member of the Supreme Court.

**WITHDRAWS NOMINATION.**—In consideration of the strength of the opposition in the Senate which is said to have been strong enough to prevent indorsement, President Wilson has withdrawn the nomination of Thomas D. Jones for member of the Federal Reserve Board.

**TO PROSECUTE NEW HAVEN.**—On the 20th President Wilson directed Attorney General McReynolds to institute suit under the Sherman Anti-Trust Law to dissolve the New York, New Haven, and Hartford Railroad Company. The President directed also that the "criminal aspect of the case" be laid before a federal grand jury. This order follows the failure of the New Haven officials to keep a previous agreement to dissolve peacefully.

**REPARATION DEMANDED.**—Seeking to fasten blame for the assassination of Archduke Francis Ferdinand and his wife on the Servian Government and people, Austria on the 23d issued an ultimatum demanding of Servia satisfactory reparation within forty-eight hours. The answer of Servia was unsatisfactory, and diplomatic relations were immediately severed, the Austrian minister withdrawing from the Servian capital to Austrian territory. The Austrian foreign office on the 26th handed the Servian minister his passports, which is considered all but if not quite the equivalent of a declaration of war. Mobilization of Austrian and Servian forces is reported, with demonstrations by Germany, ally of Austria, and Russia, ally of Servia. Feeling is running high in all these countries. Wise statesmanship will be necessary to avert war.

**IRISH HOME RULE.**—In the hope of averting further complications and possible civil war, King George last week called a conference of leaders in the Irish Home Rule conflict. Addressing the first meeting the king said in part:

My intervention at this moment may be regarded as a new departure, but the exceptional circumstances under which you are brought together justify my action. For months we have watched with deep misgivings the course of events in Ireland. The trend has been surely and steadily toward an appeal to force, and now the cry of civil war is on the lips of the most responsible and sober-minded of my people. . . . In view of the magnitude of the interests at stake, I pray God in his infinite wisdom may guide you and your deliberations so that they may result in the joy of peace and an honorable settlement.

This conference failed to bring about a compromise. The amending bill recently returned by the Lords to the Commons was expected to come up in the Commons the 29th. Uncertainty continues, and developments are awaited with interest.

**HINDOOS AND CANADIANS IN CONFLICT.**—In the harbor of Vancouver for three months past has lain at anchor the *Komagata Maru*, a Japanese vessel, with three hundred and fifty Hindoos on board, and who had been prevented from landing on the grounds that, though British subjects, as Orientals they are

undesirable persons. The Canadian courts sustained the immigration official in this ruling. The Hindoos were several times prevented from landing by guard boats. The Japanese steamer was finally ordered from the harbor, and when on July 18 the captain complained to the authorities that the Hindoos prevented him from getting up steam, one hundred and sixty policemen and immigration officers approached the vessel in a tug to render assistance. The resistance of the Hindoos, however, was so stubborn that the Canadians were unable to board the vessel. The Hindoos have been as determined under their rights as English subjects to land as the Canadian authorities have been that they shall not land. The situation is unusual and of interest as involving an international as well as a national issue.

**MEXICAN AFFAIRS.**—Huerta together with General Blanquet and their families boarded the German cruiser *Dresden* on the evening of the 20th, bound for Kingston, Jamaica, which point they reached on the 24th. It is announced that the Washington administration is in receipt of assurances from Carbajal, Carranza, Villa and Zapata indicating that all are anxious for harmony and peace in Mexico, and insuring the cooperation of each to that end. Carranza intimates that satisfactory arrangements can be made in the matter of amnesty and guarantee demanded by the Carbajal government, and insisted upon by the United States. Carranza is at this writing at Tampico in conference with Reginaldo Cepeda, official representative of Carbajal. The Constitutionalist troops are moving southward. Secretary Bryan is said to have announced that the United States Government will refuse to recognize as legal any action of the Huerta government subsequent to October 10, 1913. This is understood to apply to all concessions by the Huerta government, and all loans to the same after said date.

#### NOTES AND COMMENTS

**ERROR IN FORM.**—Owing to an error a number of HERALDS of the issue of July 22 were mailed with pages of the inside form misplaced. By removing the stiches these pages may be properly arranged and the stiches replaced. Anyone having difficulty may secure a copy instead of the one in hand by addressing the Herald Publishing House, Lamoni, Iowa.

**BIG JOB.**—Something of the magnitude of the work of building the Panama Canal is suggested in the amount of dirt which has slid into the Culebra cut since the canal was dug. Two hundred fifty acres of land has slipped into this cut, aggregating 30,000,000 cubic yards, enough dirt to build a wall 7 feet thick and 7 feet high from New York to San Francisco, or enough to fill 1,500,000 big cars, making a train 12,000 miles long.

**NEW AUSTRALIAN BRANCH.**—In reporting an address of Brother G. T. Griffiths before the April conference of the Victoria, Australia, District, Brother A. W. Graig, in the *Gospel Standard* for May 1, says:

He concluded with a brief report of his own work among the Saints at Phillip Island, where he organized a branch of twenty-one members, with a number of bright young men in office. There is every indication of a good work being performed on the island, and we will watch with interest the growth of this new branch, wishing them Godspeed in their endeavor to forward the latter-day work, and pray that their young officers may be encouraged to do whatsoever their hands find to do for the honor and glory of God.

**MESSAGE OF PURITY.**—In the *Hinton* (Oklahoma) *News* we find reference to the work of Elder J. E. Vanderwood in that vicinity. Among other things the *News* says:

He is an earnest, interesting talker, and his appeal is made in such a way as to be an inspiration to the better side of life. He holds aloft the Christ life and character as being paramount, and he appeals to the intellectual and spiritual, as well as moral side of life. His work is intended to be a constructive one, and he holds that the world is far more in need of a religion that will fit them to live, than they are of a religion to fit them to die. Pure thoughts, a pure heart, a clean mind and virtuous habits seem to be the real essence of his message.

**DES MOINES CELEBRATES ANNIVERSARY.**—The junior editor, Brother Elbert A. Smith, was present with the Des Moines Saints Sunday, July 12, at which time they celebrated the fiftieth anniversary of the organization of the branch. An interesting program was carried out, beginning with the prayer service at 8.30 in the morning and continuing until the close of the evening preaching services. Further report of the affair is furnished by the local correspondent. Apostle C. A. Butterworth was also present and took part in the celebration. He had conducted a week's service at the church preceding the Sunday anniversary. The Des Moines Saints are to be congratulated on their growth, and on the present condition of the work in that locality. Whereas they started fifty years ago with six members, we understand that they have now something over three hundred.

**IMPROVING OPPORTUNITY.**—*The Chariton* (Iowa) *Herald-Patriot* and *The Chariton Leader* for July 16 contained matter furnished by J. F. Mintun and R. S. Salyards respectively, who are conducting tent meetings at that place. These contributions include an epitome of the faith of the church, a suggestion of the apostasy, the need and fact of the restoration, the position of the church in matters of home and government. The brethren report a good attendance and increasing interest. Brother Mintun also has in the *Tingley* (Iowa) *Vindicator* for July 9 an article under the caption, "The Latter Day Saints; who are they," which clearly sets out the convictions of the church on marriage, together with a brief

history of the church with reference to the Utah apostasy. Elder Mintun closed a tent meeting at Tingley just before going to Chariton. The use of the papers is to the advantage of the work, and the elders everywhere are improving opportunity as afforded.

**PROHIBITION PROHIBITS.**—Those who oppose prohibition contend that it does not prohibit, that is, that alcoholics are sold in spite of state law. Kansas is cited by William Allen White in an article in the *Saturday Evening Post* as a state where prohibition prohibits, which fact is set forth in the statistics he furnishes:

There is not a great difference in population between Cook County, Illinois, and the State of Kansas; yet there are more Chicago insane in the Cook County asylum than the insane, the criminals, the boys' and girls' reformatory, the feeble-minded, and the prisoners in Kansas jails and penitentiaries. . . . Kansas has fewer murders, fewer homicides, and fewer accidental deaths than any other State, and this is one of the lowest rates in the world—4.5 for each 100,000 annually. The vital statistics for the various States show that Kansas has fewer deaths from kidney diseases than any other State, and the relation of whisky to kidney trouble is so well known that this fact alone proves a lower per capita consumption of liquor. Remember, there are 105 counties in Kansas; 48 of these counties did not send a prisoner to the penitentiary last year, and 87 counties did not send an insane patient to the asylum. In 14 counties no jury has been called in ten years to try a criminal case; 53 counties have empty jails, 38 counties have empty poorhouses, and the second lowest death rate in America is the Kansas death rate of 7½ per 1,000.

The money saved to the State in the absence of liquor selling amounts approximately to \$20 per capita per annum. That this money is put to good use is evidenced by the fact that the average holding of taxable property in Kansas is \$1,666.92, declared by the *Wall Street Journal* to be the largest in America. The Director of the Census Bureau is authority for the statement that Kansas has decreased its debt faster than any other State in the Union. Advocates of the saloon argue that the license money is necessary for the care of the poor, the inefficient, the feeble-minded, the insane, etc. These figures from Kansas answer this contention by demonstrating that where there is no alcohol there is comparatively no such burden on the State.

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"Yes, do you send me a book . . . not a bargain book bought from a haberdasher, but a beautiful book, a book to caress—peculiar, distinctive, individual: a book that hath first caught your eye and then pleased your fancy; written by an author with a tender whim, all right out of his heart. We will read it together in the gloaming, and when the gathering dusk doth blur the page, we'll sit with hearts too full for speech and think it over."—Dorothy Wordsworth to Coleridge.

## Original Articles

### THE ATONEMENT---PART 3

BY ELDER F. A. RUSSELL

*Did God demand the crucifixion of Jesus or the shedding of his blood as a part thereof?*

#### BOOK OF MORMON ON THE CRUCIFIXION

In 1 Nephi 3: 86-95 Nephi says after the Lamb of God had been slain (slain means always an act of violence upon the creature, by accident or design, but always in opposition to the wish of the one wrought upon) the people then gathered to fight against the apostles; he then foretells the destruction of those who do such things. Query: Was it an act of God to oppose the Lamb of God, and yet such a terrible thing to oppose the apostles? Even as the angel had foretold (2 Nephi 5: 24-26), the people to whom Jesus came hardened their hearts and stiffened their necks against him and scourged him and crucified him. Was it a fortunate thing that they did so? "Behold, they will reject him, because of their iniquities . . . they will crucify him." (2 Nephi 11: 21, 22.) (Will the reader observe that the word *will* is used in this prophecy?)

Somebody in noticing that later could very easily say, "Well, he will *have* to be crucified, so that that prophecy will not fail!" Such actions as those referred to by Nephi, Jesus sought constantly to correct. Was Jesus himself thus trying to prevent himself from completing the "divine plan"?

It seems that Jesus appeared in a very wicked portion of the world. (2 Nephi 7: 4-10.) In verse 7 we read, "No other nation . . . would crucify their God." Some think the reason that he came to the Jews was that he might be slain so he could become the Redeemer in fact. I pass this by simply saying that the sickest need the physician's services the most. Take a sharp look at verse 9; because of priestcrafts and iniquities, etc., they crucified him! Not to save anyone!

Jesus is referred to as the God of Israel. "They set him at naught and hearken not to the voice of his counsels," because of their iniquities. Then he suffers them to scourge him, and smite, and spit upon him. Finally he yields, surrenders himself, as a man, into the hands of wicked men and is crucified; and tradition whispers again, So *you* could be saved, redeemed! Smite the tradition and any interpretation which nourishes it!

In Doctrine and Covenants 45: 9 it is written that some day the Jews will behold the wounds in his hands and in his feet and "then shall they weep because of their iniquities; then shall they lament because they persecuted their king." Persecuted?

Why persecution? Maybe they were just helping him to atone for their sin. If the blood-atonement theory is true, then there *is* something that man can do to redeem himself, i. e., slay the Son of Man.

#### THE HOLY SCRIPTURES

We stand committed to the Inspired Version above any other book, I think, for all additional scriptural instruction must harmonize therewith. In comparing with the King James version we note alterations in the former. If these alterations are corrections we can certainly profit from reading Matthew 9: 19, "If ye had kept the law, ye would have received me." Believe that? Think it is true? "I am he who gave the law." Notice. The requirement of the law, according to Jesus, was that they should *receive* him. If received, then *no* crucifixion; and again the blood-atonement theory is weighed up and found sadly "short." This statement of Jesus is a hard one against the "in order to fulfill the law" people. But you may say, "I know some place where the teaching is different." Perhaps so. What is gained by simply pitting one passage against another? Walk in the way where God is most clearly discerned.

If the blood which was shed at the time of the offering of sacrifices by Moses, et al, relied for its virtue upon the necessity of shedding of Christ's blood, then the sacrificial blood had *no* virtue whatever. Nothing is plainer to my mind. If your interpretations of the various writings have led you to conclude thus, you will either have to give up the interpretations or lay up the Scriptures. This correction in the Inspired Version is for the purpose of giving light. Receive it.

#### LINK IS STILL MISSING

No one yet, so far as I know, has been able to locate the link to couple the crucifixion of Christ and his blood with the sacrifices of Moses' time. Some persistent and faithful workers have sought long and labored hard to find it. Links have been found and widely advertised, but when tried have not stood the strain. Others, growing weary of their search, have sought to forge one. No use. The above quoted words of Jesus declare positively that such link does not exist, neither can one be made. It is better to revise some of our sermons (our hymnal, too, might well be cleansed from a few of those old sectarian hymns which we have borrowed from other churches) than to continue to preach some things which Jesus could not approve. You will feel better when you get out of the "groove."

But did Jesus really wish the people to receive him? Did God? Another correction offers ready reply. Read and remember John 6: 44, "This is the will of him who hath sent me, that ye receive the Son." That statement with the promise following it

will for ever stand as the protest of heaven against *any* theory which declares that either the Father or the Son wished, willed, proposed, planned or designed the crucifixion, which of course was contingent upon a rejection. I fail to see how anyone *can* believe that God sent his Son to be received by all people, yet at the same time be either unwilling or unable to save any portion of the "all" if they did receive him, unless some should disregard his counsel and reject it, and spill the blood of the One sent. Why should I believe that, after all, the salvation of the human family really depends not upon the acceptance of the word of truth, but upon the refusal to accept? But perhaps you are hard to convince. Your religious pedigree may reveal the fact that you were nursed either by Rome or some of her close relatives, and early life traditions and impressions may stay pretty close, whether true or false. Here is another.

Luke 16: 20 furnishes an instance where, through inspiration, the truth has been supplied. I wonder how many people in this church knew that this statement was in any of the three books. After reading this, one might almost think that Jesus had had some experience in something like our general conferences, where very often the "big argument" of some "high light" (with apologies to the brethren) is most effectually punctured by a method so often observed, viz, "Mr. Chairman, may I ask the speaker a question?" The Pharisees, believing themselves to be the divine custodians of the law, had plainly told Jesus that since they had the law and the prophets they had no use for him. Jesus' question: "Why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that you might all be redeemed?" Then the following paragraph, "O, fools! . . . you pervert the right way," etc, as a result of which "the kingdom of heaven suffereth violence."

In this and the two preceding quotations we have the distinct advantage of direct revelation. This last citation most effectually refutes the theory under examination, yet our supply is by no means exhausted. Jesus reproved them for condemning him. Rejection and condemnation are the first steps toward the terrible agony, and *both* are utterly *against* the counsel of heaven's representative,—Christ—who said, Why condemn me? The Father hath sent me to fulfill the law! That you might all be redeemed! By your action you pervert the right way and actually do violence to the work of God! To be sure, these references are *destructive* to the blood-atonement theory, but they are decidedly *constructive* in that they offer something so much better.

Follow us carefully and you will soon be wondering how you ever did talk so much about the blood and the cross in the way you did. If you had kept

the law you would have received me! This is the will of him . . . that ye receive the Son. Why condemn me? Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? (John 7: 19.) Jesus kept the law and saw no reason why he need be slain. The Pharisees kept not the law and determined to kill him. Who was right? The law must have had its fulfillment in the living Jesus, for he was come to fulfill the law, and it is folly to say he could not do it without being slain. Repeatedly he reproved the people for not heeding his counsel! Thus whatever there was in the law typical of Christ and his work, it will not do for us to say that the bitter treatment accorded was *in any sense* a necessity in order to establish the practices under the law.

But the last few words of Luke 16: 20 bring us directly to the point and ought to settle the question, if anything will. Here Jesus in effect says: Do not condemn, the Father hath sent me to fulfill the law, that you might all be redeemed. Positively there is redemption for *all* offered by God and Christ without any blood shedding! Note the word *might*. There opportunity is indicated, and *the will of God is discovered in the opportunity he provides*. That can not be safely denied. So I say to those who have many times tried to reconcile some theories with their own feelings and utterly failing, have, for a time hushed the voice of their own conscience. Remember these words of the Lord Jesus, rejoice therein and, as he said in Luke 9: 44, "Let these sayings sink down into your hearts." Honor and glorify God and your Redeemer by fearlessly proclaiming your belief in *their* power to redeem the world without the assistance of wicked men and devils. Interpret the Scriptures on this point in the light of these citations (and others forthcoming) and your soul will magnify God in the release from its fetters. In John 8: 37

#### JESUS ANSWERS THE QUESTION

which he asks in John 7: 19. Hear him! "Ye seek to kill me because my word hath no place in you." Isn't that plain and to the point? Nothing at all ambiguous, as in so many places where the blood of Jesus and the cross of Christ are spoken of. *Can* two people disagree here? Thus, in a single sentence stripped of all poetry or metaphor, Jesus tells us just *why* his life was being sought. In the face of this statement, what excuse have we for making the frightful error of saying that he was slain in order that he might become the savior of the world. If he was a crucified Christ, he most assuredly was Christ, was the Redeemer *before* the shedding of his blood; and the cross in no sense made him to be either Savior or Redeemer. Lincoln, Garfield, and McKinley were martyred presidents; but their mar-

tyrdom, instead of being the seal of their office and the thing which really gave them the position of president, was the thing which deprived the Nation of its chief executive and prevented their further service to their country. By the crucifixion, the world was *deprived* of a Savior rather than given one.

Jesus' ministry, as a man, was closed; a most inglorious affair from the side of those planning and executing the murderous deed, but endured in perhaps the most glorious surrender that the world has ever seen, and for the most potent of all reasons, i. e., God was *altogether* on the side of the victim who was dealt such a crushing blow. No better proof need be sought than the fact that the carefully sealed and guarded tomb was unable to hold that body in which there had been manifest such an abundant life! For the Father, allowing sufficient time to elapse, that his persecutors might not be able to say, "Oh, he was not really dead anyway," raised him from the dead! So far as we know, no one stood at the door of the sepulcher and cried: "Jesus, come forth!" Jesus had glorified the Father in loving obedience unto the end, and now the Father glorifies the Son, and gives assurance to all by raising him from the dead! Thus in that great miracle of all past time the Father presented his Son again to the world for a brief period.

My servant John, and many of the prophets whom I have sent have been mistreated and killed. And unto my beloved Son you have done even as you listed. He knew quite well the danger he faced in the performance of his work, as he indicated in the parable of the servants written by my servant Mark in the twelfth chapter. He endured the cross and despised the shame of it, *not to satisfy me*, but *wholly* because wicked people plotted against him and murdered him. But here he is! You killed him, but no longer is he dead! He was faithful to me while working for you, and had the assurance long before you took his life that I would raise him from the dead. He was, and is yet, my Son,—your Savior and your Redeemer! Thus I believe the Father to have spoken, not directly, but through various ones who have known his mind and will.

#### A RULE THAT WORKS BOTH WAYS

Some do not, but this one does. Refresh your mind on John 8: 37. "Ye seek to kill me." Why? Because my word hath no place in you. Is the following true? Give my word place in you, and ye will not seek to kill me! Would any presume to deny that? Thus the word which Jesus taught, and which was from the beginning, is a stinging rebuke to the blood-atonement proposal. Who has made his word of less effect by traditions? Is it not admitted that wherever and whenever a person was converted

from the ranks of wicked men, Jesus himself inviting and urging it, if such an one remained true, that conversion for ever destroyed the possibility of his crucifixion, so far as that convert was concerned? He would neither do it nor aid another any more than any convert to-day. You may say to-day that you believe in blood-atonement, but can you imagine yourself among the disciples of Jesus back there, and when the storm of opposition was the fiercest against your chosen Lord, taking him off to one side and saying to him, "Well, Jesus, I would like real well to help you withstand this terrible onslaught of the enemy, but then I am restrained from doing so because I understand that you came into the world that you might be lifted up, crucified, and have your blood spilled. Just remember that you are the Lamb slain from the foundation of the world, and it would be foolish for us to try to prevent the culmination of your Father's plans.

I believe the most radical would shrink from meeting his Master face to face with this theory. I am of the opinion that not even an angel from heaven could have persuaded an early convert that it was his duty to slay his Master. Suppose an angel should have called at the tent of one of those converts and said, I come from heaven with a message for you. Organize a band of men, take your Master under cover of darkness, have enough of a trial to save your own necks, and take him out and murder him in the most brutal manner possible. This may seem bad to you, and I discover you shuddering as you hear me. But listen! That is not a bad act, because it was decreed from the beginning *by the Father*. It is the great thing in the atonement. You will never be resurrected, saved, or redeemed, the law and the prophets will fail, and the whole divine plan be nullified unless you or somebody else does it!

I think I hear his answer, Move on! You may be an angel from heaven, but if so your only reason for coming here is because you couldn't remain there. Others have done likewise. I fear you have prepared this message on your way down. You have deposited it at the wrong place. Lay it on the altar in the temple at Jerusalem. Jesus told those priests that they had murdered others, and now they are about angry enough to treat him likewise. Pass on!

Why would he answer so? "The entrance of thy words giveth light."—Psalm 119: 30.

The words had entered and his answer revealed the light.

#### FATHER DEVIL, NOT FATHER GOD;

is responsible for the wounds in the person of Jesus. Read it: Ye seek to kill me. . . . Ye do the deeds of your father. Ye are of your father the Devil. (John 8: 40-44.) In seeking to kill Jesus those Pharisees were doing the deeds of the Devil. Let us no longer

charge God with the strange act of expelling Satan from his presence, and at the same time declare that he had included in the plan of atonement as a necessary part thereof an act which none but the Devil or his first lieutenant would be mean enough to perform.

#### SCRIPTURE IS SOMETIMES MISAPPLIED,

and John 11: 51, 52 has surely suffered thus at the hands of some of our sermon makers. I have heard it preached (and I picked it up and peddled it to others, because I was in the groove and took for granted) that that meant Jesus had to die to redeem that nation and all others who were scattered abroad. How foolish, you may say, but for fifteen years I continued "parroting" out the interpretations for no other reason than because others preached the same. Have I any companions in my present misery? For misery it is, as I now discover the truth.

Caiaphas, the high priest, was no friend of Jesus, so far as we are able to judge from the record of the events in which he was a party. The "inspiration" for his "prophecy" was based upon his conclusion as a member of the council,—a sort of a grand jury—(John 11: 47) that the only thing for them to do was to kill Jesus. His teaching was of such a character that it was feared that the Romans would come and take away "both our place and nation." If I am not mistaken the priests were a sort of a "go-between" between the Romans and the Jews, and their position was such as to make it a "fat job." So naturally they were looking out for themselves particularly. Just an example of the priestcraft which the Book of Mormon writers said was the cause of Jesus' death. When men become imbued with that spirit they do not scruple to remove any hindrance to their purpose, even to the slaughtering of innocents. Get rid of Jesus, and their nation would have peace, for his teachings had ever stirred the people to desire freedom, both spiritual and physical. Farther, it is evident that he intended to assemble the scattered ones, (O, Jerusalem, Jerusalem: How often would I have gathered you, etc.) So by the death of this "impostor," they would also save those who were "scattered abroad" from his influence. The decision of this high priest seemed eminently satisfactory for, "From that day forth they took counsel together for to put him to death." (John 11: 53.) If any who heard any of my former utterances on this Scripture chance to read these lines, please accept this correction.

John 19: 11 is quoted, and then it is argued as if Pilate actually got his "power" to crucify, or order the crucifixion of Jesus from the Almighty because we read it was "given thee from above." This can be true only in the sense that power to do *anything* is dependent upon life, which is given of God. To

me, this passage simply records the reply of Christ to the boast of Pilate when he said: "I have power to crucify thee and power to release thee!" Jesus reminded him that he was but an underruler, having received all the power (Political) he had from one higher up; and were it not for the fact that he was an appointed ruler he would have no power at all, for the people would never have chosen him.

Notice, please, that while Pilate was guilty of sin in pronouncing sentence upon Jesus, those who had delivered him to Pilate were guilty of "*greater sin*",—yet man would remain for ever barred from the presence of the Almighty but for this "*greater sin*"! No, brother, I can not accept that mixture, though some may have conscientiously labeled it "Christianity." Unfortunately for your case, the formula is also on the label and the ingredients are no antidote for sin. Rather, it seems to exalt sin to the very pinnacle of honor. I have heard of instances where reputable physicans, thinking they were using that which would prevent smallpox, have actually spread the disease by making the mistake of using smallpox virus in vaccinating. Some of these blood-atonement "points" do not look good to me.

"The Lamb slain from the foundation of the world, is included in a statement of Revelation 13: 8. All I see in that is that it was known from the beginning of the world that he would be slain. It does not teach that it had to be so, and when argued that way the whole argument has to be "made."

#### JESUS TAKEN BY FORCE

If anyone doubt that Jesus was forcibly taken by his enemies and deprived of voluntary action, please read again the accounts given of the crucifixion and the events leading thereto. "Wicked hands" did the dastardly deed. (Acts 2: 23.) Had denied him. (Acts 3: 14.) Ignorance, on the part of both the rulers and the people, of what God really required, had caused them to kill the Prince of life, though in so doing they had fulfilled prophecy. (Acts 3: 17.) Peter calls upon them to repent and be converted that their sins may be blotted out. (Acts 3: 19.) Shall the act of sinners unlock the door to my redemption, when Jesus came especially for that great purpose? Read: Acts 3: 26: Jesus sent to bless the people by turning them from their iniquities. There was no mincing of words by Peter when he told certain ones they had betrayed and murdered the Just One, and I accept his statement in his first epistle 1: 18, 19 in the light of this utterance. For passing to verse 22 of this same epistle I discover he has left off poetry and metaphor and come to plain prose when he says, "Ye have purified your souls through the truth." Since purification is what we want, or need, there is the means. Certain



prophecies concerning Jesus had been fulfilled by those who dwell at Jerusalem *because* they knew him not, and understood not certain prophecies which have been made. Acts 13:27. The two lines of prophecy very clearly referred to.

#### PAUL, OUR WITNESS

While it seems to me, from some writings credited to Paul, notably Hebrews, that the importance attached by that sect of which for so many years he was a member to the offering of bloody sacrifices, so frequently dimmed the luster of the glory of Christ's work, yet he has said some things which are directly to the point.

In 1 Thessalonians 2:15, 16, speaking of those who were the principal actors, he said:

Who both killed the Lord Jesus, and their own prophets and have persecuted us; and they please not God and are contrary to all men . . . wrath is coming upon them to the uttermost.

So it "pleased *not* God" for Jesus to be killed! Who, then, did it please? Who, but God had to be pleased in working out the atonement? Do not overlook the statement that "wrath" (condemnation) to the uttermost was to be their portion. No immunity there, brother! If God could not or would not save the people without the bloody sacrifice of his son, then these men were, in fact, doing his will; and for doing his will they are to get "wrath to the uttermost"; while we say we will have *salvation* to the uttermost for doing his will! We tell the people such tales, note their expression, and then wonder why there are so many skeptics and agnostics. A serious question. In that great day, when all these mooted questions will be settled, may they not arise against us and say, we ate at your table the food you provided.

If the princes had known the wisdom of God they would not have crucified the Lord of Glory. 1 Corinthians 2:7, 8. How very plain. The wisdom of God, if they had been willing to receive it, positively would have *prevented* the terrible scene in which the Redeemer was the innocent victim. For the sake of him who has already suffered so much at the hands of evil men, as also at the hands of his friends, both of whom have misunderstood, I send forth this plea; and therein I ask for a revision of interpretation in both sermon and song, and that if ever we have represented that the wisdom of God, which is greater than man's wisdom, could require or condone that inhuman scene on Calvary, while the opportunity remains, let us do all in our power to correct the error. God's wisdom says, Needless to kill. The skeptic says the same. The Christian (?) says, Kill, but with our wisdom we can not understand why. Is the latter view an honor to God, Christ or the Christian?

(To be continued.)

## THOUGHTS ON THE ATONEMENT--PART 3

BY ELDER J. R. LAMBERT

The atonement of Christ, as we view it, embraces, in its full scope, his entire life work, from his cradle in the manger to his expiration on the cross, when he spoke those touching but joyous words of hope: "*It is finished;*" and when he bowed his head, and gave up the ghost.

Yes, Christ's teaching, as *the* messenger of the covenant, and the prime minister for God to all the nations of the world, his blameless example, together with the deeds of his life, which were all wrought in God, entered into this wondrous doctrine of the atonement. Therefore, as we see it, the death of Christ is an important part of the atonement, hence part of the plan of salvation.

#### IT IS GOSPEL TRUTH

*Bible Testimony.*—Many of the texts already adduced prove our present contention to be true, but there are many more, some of which we herewith present:

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Romans 5:6-11.

This is very plain and comprehensive. It covers the entire ground relating to the effects of the atonement on the world and the church. That is having been reconciled to God so far as the Adamic sin is concerned, we now obey the gospel plan, and in a grander and fuller sense we are "saved by his life." But notice these statements:

*Christ died for the ungodly.*

*Christ died for us.*

*We were reconciled to God by the death of his Son.*

What will we do with these statements, and many more of the same import, if, as some believe, the death of Christ, on the cross, was not and is not any part of the divine plan?

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Hebrews 2:9.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offereth himself without spot to God, purge your conscience from dead works to serve the living God.—Hebrews 9:13, 14.

But what did Christ say, the one, who, above all others, was prepared to correctly and fully represent God? Here are some of his words:

I am the good shepherd: the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*—John 10: 11, 15, 17, 18.

Paul bases his statement, that Christ "offered himself without spot to God," on the fact that he was God's great high priest. (See Hebrews 9: 11; 5: 5, 6.)

The reader will please notice that Christ was both the *priest* and the *offering* made for sin, once for all. He voluntarily laid down his life for the sheep. No man, without his consent, could take it from him. God and Christ are responsible for submitting to the murderous demands of the Jewish priests and people, in accordance with a prearranged plan at the beginning; but they are not responsible for the wicked act of putting the Savior to death on the cross. Does the reader wonder how this could be?

We are commanded not to kill. (See Doctrine and Covenants 42: 6, 7) The shedding of man's blood is most emphatically and repeatedly denounced and forbidden in all three of the books. We preach a gospel of good will to men and peace on earth. We have been instructed to raise a standard of peace to the nations of the world. Doctrine and Covenants 95: 6; 102: 11.) God is against war and bloodshed. And God deals with conditions as he finds them, and as he foresees they will be. He is responsible for the manner in which he deals with them, but not for the conditions when they are the legitimate result of the abuse of agency and violation of his laws.

Notwithstanding the plain instruction against *war* and the *shedding of blood*, we have the following in Doctrine and Covenants 98: 10:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, *and redeemed the land by the shedding of blood.*

Under the conditions which had obtained, God approved of the fight made by our revolutionary fathers; but he did not justify, in any sense, the conditions which made it necessary for them to fight for their liberty. He is still, as he has been from the beginning, opposed to war and the shedding of blood.

Now, if we take the position that Christ's death on the cross was entirely unnecessary, so far as God and Christ and salvation are concerned, we thereby reflect seriously, upon the character of God. It is tantamount to saying that the infinite God was either *unwilling*, or *unable* to save his Son from the terrible ordeal. But according to the words of Jesus, spoken

to his disciples at the time of his arrest, he was abundantly able. These are the words:

Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, *that thus it must be.*—Matthew 26: 53, 54.

For this is my blood of the new testament, which is shed for many for the remission of sins.—Matthew 26: 28. (See also Mark 14: 23, 24.)

The Greek word from which we get "remission," in this text, is *aphesis*. Young defines the word to mean "a sending away." The same word is found in the following passages:

The baptism of repentance for the remission of sins.—Mark 1: 4.

Preaching the baptism of repentance for the remission of sins.—Luke 3: 3.

Be baptized. . . for the remission of sins.—Acts 2: 8.

Whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

Without shedding of blood is no remission.—Hebrews 9: 22.

Now where remission of these is, there is no more offering for sin.—Hebrews 10: 18.

The word *for*, in the text referred to, comes from the Greek word *eis*, and Young defines it to mean, "with a view to." The same word is found in Acts 2: 38, and all the other passages which declare baptism to be for the remission of sins.

Right here permit us to appeal to the intelligence of our readers, upon a plain and important fact, as follows: The primary and important purpose of Christ's death on the cross, was not because of the wickedness of the people, but, rather, that their sins might be removed and full salvation secured. "And she shall bring forth a son, and thou shalt call his name Jesus: *for he shall save his people from their sins.*" (Matthew 1: 21.) "I am come that they might have life, and that they might have it more abundantly." (John 10: 10.)

All three of the books teach that Jesus shed his blood for the remission of sins; hence when we read that he died for his people, or for the sins of the people, it can not mean anything less than the remission of sins.

It is true that the word *for* has a variety of meanings, but when defined "because of this," the Greek word is *dioti*; when defined "because," the Greek word is *dio*; when defined "because of, on account of," the Greek word is *heneka*. But, as already shown, when we read of Jesus' blood being shed for the remission of sins, and of water baptism for the remission of sins, the Greek word is *eis*, and is defined to mean "with a view to," not "because of." This well-established fact, *alone*, establishes the correctness of our position.

Notice too, that the language of the text was spoken by Jesus in connection with the administration of the wine in the sacramental service. In Book

of Mormon times, and in our own day, since the restoration of the gospel, the prayer which was offered, and is now offered, reads like this:

O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all who drink of it, that they may do it *in remembrance of the blood of thy Son WHICH WAS SHED FOR THEM*, etc.—Doctrine and Covenants 17: 23. (See Book of Mormon, Moroni 5: 3.)

For after that in the wisdom of God the world by wisdom [its own wisdom] knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—1 Corinthians 1: 21-23.

“But we preach *Christ crucified*,” says Paul. This was the gospel preached by Paul and his coworkers. This was the gospel which saves “both Jews and Greeks.” This is the gospel which Paul affirms to be “the power of God unto salvation to everyone that believeth.” (Romans 1: 16.) Did Paul understand the gospel. Did he and his brethren know how to preach Christ to the Jews and Greeks?

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Ephesians 1: 7. (See Colossians 1: 14.)

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus [that is, in this or that manner] it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remissions of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24: 45-47.

It did not behoove Christ to suffer and die as he did, simply because it was written in the word of prophecy, but because God had ordained that thus it should be, and by the Holy Ghost it was revealed to the prophets.

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

Two very important things are essential to our complete salvation. First, that we should be cleansed from all sin; and, second, that we should walk in the light of God. The first God accomplishes through Christ, in his own way; the second devolves upon us in order that the blood of Christ may cleanse us from all sin.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—1 John 4: 10.

To propitiate is “to appease and render favorable.”

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Revelation 5: 9.

*Book of Mormon Evidence*.—Wherefore, if God, being able to speak, and the world was; and to speak, and man was

created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure. Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know, that he counseleth in wisdom, and in justice, and in great mercy, over all his works; wherefore, beloved brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son. That ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first fruits of Christ, unto God, having faith, and obtained a good hope of glory in him, before he manifested himself in the flesh.—Jacob 3: 13-17.

This text clearly teaches the necessity and leading *purpose* of the atonement.

For it behooveth the great Creator that suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. O wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the Devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto him.—2 Nephi 6: 10-21.

Oh how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men: yea, the pains of every living creature; both men, women and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.—2 Nephi 6: 44-47.

Just as it was becoming for Christ to be baptized by John in Jordan to fulfill all righteousness (Matthew 3: 46), so it behooved him to become subject to man in the flesh. He was not compelled to submit to the indignities that were heaped upon him, nor to pass through the terrible ordeal; but it was the best possible exhibition of divine love, wisdom and power, for the salvation of man, that was within the scope of the ability of the infinite God.

The noble purposes for which Christ suffered and died, as set forth in these texts, in connection with his teaching, works of righteousness, and superior and matchless example, are very confirming to the teachings of the New Testament, and should challenge our admiration.

And since man had fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for

their sins, through faith and repentance, etc: and he that breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.—Alma 13: 46, 47.

If so, who shall come upon you; but if not so, then cast about your eyes and begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to atone for their sins; that he shall rise again from the dead, which shall bring to pass the resurrection, that all men shall stand before him, to be judged, at the last and judgment day, according to their works.—Alma 16: 196, 197.

We now call attention to the preaching of Amulek, who followed Alma on the subject of the atonement, and, like Paul, both of them preached "Christ crucified."

My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock: and also he has appealed unto Moses, to prove that these things are true. And now behold, I will testify unto you myself, that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice: but it must be an infinite and eternal sacrifice.—Alma 16: 205-210.

And then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled, yea, it shall be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus [in this manner] he shall bring salvation to all those who shall believe on his name.—Alma 16: 214, 215.

It will be seen, we trust, how completely Alma and Amulek, and all other Book of Mormon witnesses, for that matter, agree with Paul, Peter and John, and Christ himself, on the law of Moses and sacrificial offering of the Son of God, as the antitype of the inferior and imperfect law.

"And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world."—1 Nephi 3: 87.

This statement of Nephi perfectly agrees with the following statement of Jesus:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15. (See also John 8: 28; 12: 32.)

And behold, again, another sign I give unto you; yea, a sign of his death; for behold, he surely must die, that salvation may come; yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead,

that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord! yea, and it bringeth to pass the conditions of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire.—Helaman 5: 68-72.

The reader will please notice that in this passage, as in some others already quoted, the principles of the gospel are made operative and efficacious through the atonement of Christ. Our position is that it gives efficacy and virtue to the whole gospel plan. In order to do this, all men have to be reconciled to God, so far as the Adamic sin is concerned.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world: and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.—Nephi 5: 11-14.

These are the words of Christ, spoken to the Nephites. They are in striking harmony with what has been spoken by the prophets, apostles, and leading ministers of Christ and God, whose words are found both in the Bible and Book of Mormon. If, therefore, these leading ministers of the Eastern and Western continents were in error in their teachings on the subject of the atonement, so was Jesus himself. Can we afford to invalidate the testimony of Jesus Christ?

(To be continued.)

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### Waiting

Waiting for pardon? Nay, 'tis he must wait—

Wait for thy sin to lose its evil charms;

Wait with a love patient, compassionate,

Till hunger drives thee to thy Father's arms.

Waiting for power? Hast tarried with thy Lord,

Unlocked each door and given him the key?

Thou shalt receive. This is his blessed word—

"Open the door, and I will dwell with thee."

—Emma M. Gibson.

Difficulties are things that show what men are.—Backbone.

### LABORERS TOGETHER WITH THE LORD

The assumption is that all are laborers. If not, why not? There is certainly plenty to do—every kind and class of necessary work. And it may be truly said that if there are any who are not helpers, it is neither the fault of our heavenly Father, nor the church, for due provision is made for all and for the good of all, and each made responsible only according to his ability to do.

Whatever may be the policy of men in the world, it must be admitted that in the Lord's work opportunity is extended to all: To some five talents, to some two talents, and to some one, but to everyone according to his special ability; and all are instructed to be diligent, honest, true and Christlike in labor, each preferring his brother to himself. This was the order followed when Jesus was personally instructing in the cities and regions of Galilee; hence we notice in the assemblies for good, the ministers, apostles and elders, also the members "who ministered unto him of their substance," every one a recognized helper.

No, not every one, said the objector, for some who followed after did not do so to help. True; but these are marshaled in a different body. They had followed with improper motives. Jesus says to them, It is not for the doctrine that you follow me but for the loaves and fishes. These certainly should represent no class of the Saints. They were neither preachers nor helpers as tithepayers.

The apostle in the Corinthian letter sets forth the measure of true saints: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Corinthians 6: 1.) This is in perfect agreement with the instruction to the church in our own time:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

A little more than two months of the 1914 conference year have now passed, and it is expected that every minister, whether general officer or missionary, is long ago at his post of duty. But we must not forget that the same strict rule which requires these missionaries in their places in the firing line applies to each bishop and agent and every other officer and member in the body. Truly, "All are called according to the gifts of God unto them."

The work of the year outlined in the business of the conference may well be said to extend to nearly every part of the world. As rapidly as possible the missionary work is being extended to "every kindred, tongue and people." To accomplish this under the guidance of our heavenly Father requires faith, sac-

rifice and the fervent discharge of duty on the part of each and all. The burden is upon all; the expense is incurred by the body which undertakes the work. Not simply by the missionary who moves forward in all the world to teach; not by the Bishopric which reaches out to help all and supply every just demand; but the church under divine help and direction; each member responsible for his part or lot in the work; each to use the strength and wisdom possessed to carry on the work, and each to be divinely rewarded by and according to his faithfulness as a true laborer in the work of the gospel of Christ.

The present conference year the mission work has been duly provided for in America, and extended in the countries of Europe, Asia, Australia and the islands of the sea. The missionary must be provided for as he moved forth to occupy in the special field assigned; and the support required for the successful worker, under the conditions in many places to-day, is much as it was when Paul labored in Thessalonica and was supplied by the faithful saints at Philippi.

This slight suggestion of work outlined in home and foreign mission fields it is hoped will be sufficient to awaken the earnest and thoughtful Saints everywhere to present demands for diligent and faithful duty wherever they may be in the body, for the families alone of this gospel army is required about nine thousand dollars per month in addition to the proper expense of the minister.

But there are many essential features of the work, other than the home and foreign mission field, which must be sustained and strengthened if we are to win final success in bearing a proclamation of the gospel to all the world.

a. The church must look after and care for the destitute, aged and helpless, and assist as becometh Saints the industrious and worthy poor and needy.

b. The sick and afflicted must be cared for and supplied with proper comfort and surroundings as the law specially provides, thereby requiring in case of need the extension of special help to laymen and ministers.

c. Due provision and care is to be furnished homeless and needy children, and orphans furnished with proper home and opportunities in life, if we are to do to others as we would that they do to us; and this rule of action is announced and commended in the work and preaching of Jesus himself.

d. Proper educational work on the part of young men and young women is essential in establishing and maintaining the church of Christ, and all should help this special work of assisting the needy in the attainment of such true wisdom and knowledge as will qualify them in the discharge of life's grave duties.

e. It is essential in carrying on our work that we "live by every word that proceedeth from the mouth

of God"; hence, we can not succeed if we fail to move along the lines of the law which bring about equality and oneness among the people. It is therefore necessary to continue and more fully carry out the provisions for furnishing employment and assisting the industrious and upright in obtaining homes by the church in its work, and also through benevolent, helpful societies incorporated for this purpose.

f. Laboring for the redemption of Zion is one of the highest and most worthy thoughts to be entertained, as we move forward in our warfare and work. It should not be for self, but seeking the good of our neighbor instead of self. And if the work is performed in this spirit there will abound profound rejoicing in our labors instead of selfish feeling and criticism of others, as they move in their work. Each then should be equally interested in the purchase of sufficient lands as commanded, and feel as ready to extend a helping hand to the body in its work as himself. If we can build in this spirit it will be evidence that we have overcome the spirit of distrust and selfishness which in 1833 defeated for a time the hope of the Saints. This, too, was right, for if we can not build with an eye single to the glory of God, and with a spirit ever ready to help our brother and neighbor, the Lord could not accept the work if accomplished, and it would be in vain.

g. In the building in this country it was absolutely necessary to provide for ample ground and accommodations for a headquarters and work. The Lord in his wisdom specially directed this, and yet fallible man occasionally complains. The laborer with the Lord, however, will extend his hand as a helper. In other countries, especially Palestine, there is urgent necessity not only for mission help but also for suitable headquarters in Jerusalem. To postpone this latter will be a serious mistake as was the postponement of purchases in Zion for twenty years. Twenty thousand dollars for this work now would help the work wonderfully in Jerusalem.

Twenty members could answer this call at once and with the helping hand, fully and for ever relieve the situation, thus blessing themselves and the Lord's work. May we not get a ready response from this number for the timely establishment of so important a work?

The claim is made that we are not now strong enough for such an important step. This is an error of selfishness and fear, having nothing in common with true faith. The instruction of the Lord is:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 10.

Poverty and failure accompany those who do not put forth the helping hand, not the faithful who do.

This is the incentive to true success so often noted in the instruction of Jesus, and without faith it is impossible to please him. It is for the good and growth of every department of the work, wherever the same may be located, that we write. The burden of the heart of the faithful should be the helpful prayer and the helping hand for the Lord's work. So may we all labor.

E. L. KELLEY.

INDEPENDENCE, MISSOURI, July 17, 1914.

## Of General Interest

### CHURCH ON "FULL TIME"

Viewing church property as *property*—with its value appraised in the ordinary commercial sense—we should get in these United States in buildings and land something "well up into the billions." So points out Mr. George Creel, the young newspaper man and ex-police commissioner of Denver, who has been noted as a particularly "live wire" in every community where he has lived. Placing himself on the standing ground of his church property appraisement already noted, he asks in *Everybody's* (May), "What would be thought of a private property worth this amount that steadfastly refused to operate at more than one seventh of its capacity?" He thinks that perhaps "full time" might be a better answer to "the problem of dwindling congregations than 'growing godliness.'" This latter phrase, he declares, represents the "ecclesiastical explanation." His own optimism breaks out in the assertion that "not only is the world incurably religious, as has been said so many times, but there was never a period in the history of America, at least, when Christ himself meant more to the great mass of people." "He is very close to the popular heart," says Mr. Creel, "and the love and brotherhood that he preached underlie the great movement against injustice that is the spectacular feature of our modern life." Mr. Creel turns for proof of the contention of basic godliness in man, to some of the "curious and significant facts" that appear in "the slightest investigation into the causes of crime":

It is seen that the major portion of juvenile delinquencies, and adult offenses as well, flow from suppressions or perversions of the play instinct. The so-called "criminal type" has been relegated to the realm of bugbear, and "wickedness" is realized to be human nature become stagnant through lack of proper outlet.

Every vice-commission report insists that the most efficient recruiting agency for the ranks of prostitution is the lack of a safe and wholesome satisfaction for the innocent, natural desire for pleasure that is dominant in all adolescent girls. Seventy per cent of the juvenile lawlessness that fills the reformatories is directly traceable to the evils incident to street life and street play.

The saloon is admittedly the breeding place of all manner of crimes and degeneracies, as well as a controlling factor in the development of corruption in municipal politics, yet

it stands as the one attractive expression of the average man's necessity to mingle with his fellows socially.

Leisure time, now that the specialization of industry has robbed the worker of all sentiment of identity with his product, comes close to being the very life of the great American majority, and it is this huge importance that the church, no less than the state, treats stupidly or indifferently.

The idle hours of a people are turned over to the dance hall, cheap café, moving-picture show, park, theater, saloon, and wine room, and the only attempt to check the evils that proceed from this wholesale commercialization of amusement is in the nature of repressive or prohibitory laws.

On every hand there is utter inability to grasp the simple fact that "cutting out" inevitably leaves a wound, and that the proper surgery for unwholesomeness is to crowd it out. People are not as vile as some would have us believe. Given choice between the good and the bad, they will choose the good invariably; that is, unless mawkishness has made it stupid and repellent.

The state, by utilization of its public-school buildings as social centers, is commencing to fight commercialized amusement on its own ground for the possession of the people's leisure time. The church which still sits silent, is in even better shape for such a grapple.

The "full-time" project may seem to some to be installed, Mr. Creel observes, in the soup kitchens, gymnasiums, men's meetings, gilds, and boys' clubs that the church has instituted. These things do not answer to the need because they show the church wanting to do things for the people instead of letting the people do things for themselves. As we read:

People are tired of being spoon-fed. They are sick unto death of paternalism, philanthropy, and organized welfare, and are turning a hostile eye upon everything that drips down from above.

Nothing is more illustrative of this feeling than an incident connected with New York's experiment in the wider use of the public-school buildings. Each lecture in a very splendid course costs the board of education twelve cents for every auditor, while the lectures and debates in a school building where the neighborhood arranges its own programs draw four times as many auditors and cost the board of education nothing.

It is this independence, this right of control, the sense of participation, that the people demand. Wherever cities are permitting real social centers, the experiment is succeeding; and wherever mere recreation centers are attempted, prepared and supervised by some board, it fails. . . .

Isn't it better to bring the family group into the neighborhood group, and then house this neighborhood group wholesomely, than to send the boys to the streets, the girls to the dance halls, the fathers to the saloons, and the mothers to loneliness?

Will anyone dare say that Christ can be shamed by the presence of his brothers, or that God is offended by the use of his house as a means of bringing greater happiness to his children?—*The Literary Digest, May 23, 1914.*

When you stand at a sorrowful bit of the road,  
And a hand you loved has loosed its clasp;  
When the streams are dry that in sweetness flowed,  
And flowers drop from your listless grasp—  
E'en now take heart, for further on

There are hope and joy and dawn of day.  
You shall find again what you thought was gone—  
'Tis the merry heart goes all the way.—Anonymous.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Mistakes of Parents

This subject is not so pleasing as some others, and the whole human family prefers to see and hear good rather than errors and mistakes.

But how will we overcome these common errors, if they are not brought out and admitted, and the remedy given to plant good instead?

My constant association with children, both in public school and in Sunday school, has brought me to a realization of some of these errors made by parents, for they were so reflected in the life of the child that it was quite noticeable.

We know a tree by the fruit it bears.

A great mistake I have noticed in parents is to speak of the failures and lack of qualifications in presiding officers and teachers of our Sunday school. This has the effect to make the child lose confidence and to become disinterested and, perhaps, to become a troublesome member of the school.

You should remember as parents that the Lord has said the strong must strengthen the weak. This can be applied in your case as well as in that of the ministry. If you will pardon me, I will give an illustration of the above case just mentioned that came under my observation at one time.

A little, sensitive child went home from Sabbath school one Sunday crying. On being interviewed by her mother with regard to her trouble, she said the teacher was partial and did not treat her as she did the rest. She said some of the others in the class did the same.

What do you think the mother said? What would you have said? The mother's counsel was, "Never mind, dear; go back once more and, if the offense is repeated, remember there are other Sunday schools." The result, of course, was that the child soon enrolled in a different school.

A very common error I notice is that parents send their children to Sunday school while they remain at home. Do you do this, my gentle hearer? It is much better for children to follow than to take the lead themselves. If you will observe carefully, you will notice that these children, when they reach manhood and womanhood, or even before, cease going to the Sunday school.

How many parents grow old in this work and find their children are out of the kingdom of God, or unconcerned in regard to their soul's welfare? Will any of the responsibility rest on the shoulders of the parents?

Dear mothers and fathers, when the outlook is not good, try the uplook.

The eternal query in every heart, "Where is my portion, and what is there in life for me?" is not answered to everyone alike. Where the heart is set on worldly pleasures, the answer comes, "Indulge in her illusions and drink deep of her riches." But unto him who desires the freedom of truth, the virtue of justice, and the knowledge of right, comes but one answer, "Sacrifice, for therein is life worth living."

Often the child is not taught this lesson of sacrifice in his early life. He should remember his pennies for Sunday school. If he desires, as children often do, to spend these and is encouraged to give that he may help in the Lord's work, he begins to realize that he can help by doing his part.

When the time for the Christmas Offering comes, how often the child tells the teacher he can not give anything, or, if he does make an offering, gives that which was given him for the occasion by his parents. The better way is to encourage the child to save his own offering from what he might otherwise spend on sweetmeats and candies, which, if used in unwise excess, are harmful to him physically. If his

offering represents sacrifice, the greater satisfaction will be experience in giving it.

Whose fault is it, my dear hearers, if the faults pointed out are noticed daily in the children?

Errors commonly seen are lack of respect for authority, faultfinding, misuse of money, ignorance of duty to God, church and home. These faults, if permitted to grow unchecked into habits, often result in the making of young people who are stumblingblocks in the church and a trial to parents.

"Bring up a child in the way he should go and when he is old, he will not depart from it." M. C. HOLSWORTH.

The above was sent to the Column with a letter which explained that it was written by a young sister, who, since then, has ceased her busy labors here and gone to the reward awaiting her in the better world. We give place to it, hoping that many others of the young people may rise to work as faithfully in the great cause as this young sister did in her time of service. There is need for many consecrated and efficient laborers.

### The Reflection

The article above calls attention to the fact that the errors of parents are often noticeably reflected in children.

There is a story to the effect that a certain man who treated his aged father with great disrespect, among other things giving him a wooden bowl from which to eat, one day found his young son busily engaged whittling something from a block of wood. Upon inquiring what he was doing, the boy answered that he was making a bowl for him to eat from when he was old like the grandfather.

Fortunately, many parents cast reflections of a different character upon the sensitive minds and hearts of their young children.

A mother found it necessary to leave her two little sons all day with friends while she went out of town on an early train to return late at night. A little daughter was going with her.

The children were up unusually early, and the boys went to the place where they were to spend the day. A few moments later, one hearing voices on the lawn, looked out from a window in time to see the little sister bend graciously down as the small brother, putting both hands to her face, lifted his own to receive her kiss. The other brother, still smaller, received a similar parting caress, and then the little lady (for she was little and truly very much a lady) went quickly across the lawn, while her little brothers waved their hands calling after her, "Good-bye for all day! Good-bye for all day!"

Those who kept the little boys observed that not a single impatient word or tone was heard from them through all the long, sultry day. Away from home, under unusual conditions, it would not have been surprising had there been some fretting, some loneliness for the absent ones; but the pleasant spirit of the morning continued through the whole day. Too young to dissemble, their conduct was the reflection of the spirit that prevailed in their home.

### The Mother's Voice

"Long before the baby understands the meaning of spoken words, he understands the tone in which they are uttered; he can distinguish between anger and love, displeasure and approval in his mother's voice.

"Always let the tones in which you are speaking, either to the baby, or to some one else in his presence, be gentle and well modulated. A softly spoken sentence acts as a gentle

touch upon a nervous and irritable baby, calming and soothing him.

"The mother's voice is all in all to the baby. Do not cheat him, but let your voice speak softly to him so that your love is manifest, for through your love the baby will first come to a realization of the love of God."—*The Golden Now*.

### "Praise More, Blame Less"

In that excellent little paper from which we have just quoted, Bessie L. Putnam writes:

"We have all seen the mere baby, pained by some harsh words or look, sob as though his little heart would break. Possibly some one has only laughed at him for being such a 'baby' as to cry over so small a matter 'when he was not hurt,' but it is hard for the adult to appreciate how sensitive the little heart is, how easily it is hurt. . . .

"A child's heart is as easily crushed as is his body. It is equally tender and as highly susceptible to the harsh word or look as to a blow. But it is quickly calloused when subjected to sharp reproofs. When you see a little one more than usually alert to satisfy the wishes of its parents, you may set it down that this child has been more praised than blamed. He expects to please and he wants to please."

### Prayer Union

SUBJECT FOR THE FIRST THURSDAY IN AUGUST

Pray for the church, its priesthood and members, that all may be earnestly engaged in the building up of Zion to the ideal condition of oneness revealed in the word of God to the church. Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as his own.

Lesson, 1 Corinthians 3: 1-17. Memory verse, 1 Corinthians 3: 17.

### REQUESTS FOR PRAYERS

Sister Elizabeth Fisher of Rockford, Illinois, one month since asked a friend to send in a request for prayers. The letter has just reached the desk of the editor of the Home Column, having been sent by a very roundabout way through misunderstanding.

Requests for prayers to be published in this column should be sent to Mrs. Christiana Salyards, Lamoni, Iowa. So also should letters or articles intended for publication in the Mothers' Column. Any questions concerning the Prayer Union should be sent to Mrs. M. E. Kearney, 926 South Main Street, Clinton, Missouri.

Sister Fisher, whose request we now publish, was baptized last fall, the only member of her family who is of the church, though all are quite willing to have services in their home. She was suffering much at the time her request was sent, in the letter that went through so many hands before it reached us. She should be remembered in the prayers of the Saints.

### The Poor Man's Son

What doth the poor man's son inherit?

Stout muscles and a sinewy heart,

A hardy frame, a hardier spirit;

King of two hands, he does his part

In every useful toil and art:

A heritage, it seems to me,

A king might wish to hold in fee.

—James Russell Lowell.

Instruments blending together yield the divinest music,  
Out of a myriad flowers sweetest of honey is drawn.

—William Wetmore Story.



## Letter Department

SKIATOOK, OKLAHOMA, June 29, 1914.

*Editors Herald:* I have just read the last HERALD, and am thankful for the many good things it contains.

The epistle of the Joint Council is timely, and gives forth no uncertain sound. It shows that the men who compose those councils are up with the times, and clearly understand the conditions that now prevail, and are prepared to properly arrange to meet the demands of these conditions. The instructions for local and missionary forces to cooperate and cease the bickering that has prevailed in some places sounds the note of Zion's progress. The wise advice in regard to debates, with the network of protection weaved around them, will have good results.

Debates should be conducted for the sole purpose of teaching the principles of the gospel to those who attend, and not to show how erroneous the doctrine of the opponents can be made to appear, or how foolish we can make our opponents seem before the audience. When we permit a debate to be degraded to a mere contention—a strife for personal mastery—we may obtain the applause of some who delight in such a contest, but the work of the Lord always suffers, and it is clearly seen later.

The counsel against the attacking of other church or religious ideas or work can not be too strongly emphasized. We as a church have suffered a great deal by this unwise policy. When a sarcastic statement or argument is made by an elder, look over the audience and notice the ones that are especially pleased, and you will be surprised to see how few of our staunch, reliable members and the reliable men in the community are enjoying it. Such preaching always suits the rabble, and sometimes the better class tolerate it, but it always lowers the standard of the gospel, which demands that we do to others as we would have others do to us.

I had an amusing experience with one of our local elders once that illustrates this principle. He was very strong in his demands that the missionaries should "skin the sectarians," and was not pleased with one who would not do so. All who differed from him needed instructions in the most scathing manner. One day I preached something that the dear brother did not believe, and he acted much like one who is ready for the insane asylum. I wondered how long it would be safe for a missionary to preach in a community if every man that differed from him on religious subjects would act as he did. We should remember that others are entitled to some consideration as well as ourselves.

I remember when I was a young man years ago hearing President Joseph Smith urge the elders to preach affirmative sermons. I doubt very much if any man is qualified to go out as a missionary if he can not make an affirmative presentation of the gospel.

The kindly worded, but firmly presented opposition to the presentation of speculative theories is highly commendable. One of the clearest evidences of the unfitness of an elder for the active ministry is his presentation of speculative theories. Of course he always understands them clearly in his own mind, and he thinks if you will just give him time he can make it all clear, but this is where he proclaims in unmistakable terms that he should be at home.

We should carefully consider the instructions under the caption of "Loyalty." The short article by "A member," under the heading "As a member sees it," could be read with profit in connection with this also. Who can estimate the danger that the missionaries have done by talking about Graceland, as referred to by this member, and by criticising the financial policy of the Bishop in general. Perhaps *fault-finding* is the word that should be used instead of criticising.

I left home for my field of labor May 16, and have held meetings in Sperry, Javine Schoolhouse, Terlton, and in a schoolhouse near Terlton, and Skiatook. I am well pleased with the appearance of my mission, and find some splendid Saints. The prospects for missionary work are good and we hope to see the work that has been so well introduced by others prosper.

My daughter Ferol came to me when her school closed May 20, and has been a great help in the meetings, by taking charge of the music. I am pleased to have her with me, as she has been away teaching school for nearly a year among nonmembers. The meetings and her association with the Saints have done her much good.

The missionary is deprived of the association of his children so much that at times it becomes his duty to make a special effort for them, as well as for other people. It is just as much benefit to the church for a missionary to devote the time that is really necessary to save his own family as it is to save some other family, and it is not always wise for some member to start the cry that he is laying around home too much when he is working in the interest of his family. The whole missionary force is under the direction and watch-care of officers, appointed by the Lord for this purpose, and they are the ones to object to the missionary being at home if it is just to object.

I am well pleased with the plan to appoint men for three years instead of one. I believe it is a wise move which will bring good results.

I have enjoyed fine liberty in preaching, and feel much encouraged in the work.

Yours for Zion's triumph,

W. E. PEAK.

SPERRY, OKLAHOMA, Mission address.

## News from Missions

### Scandinavian Mission

It is some time since your readers had any news from this field, wherefor I now send a few lines. If one had special and very encouraging news one would feel more like writing, but even if we can but report little progress I deem it but proper that the Saints should be informed that we are alive and striving to do what we can in the interest of the cause.

In the Scandinavian countries the work seems to move but slowly. The greater portion of the people seem careless with reference to religion, their minds being engrossed with cares and pleasures of a worldly character, and the few seeking for the light are slow to believe our message, as if afraid that we had something terrible and dangerous held in reserve to be forced upon them if we should succeed in getting them into the fold. This condition is largely due to the vigorous propaganda that for more than sixty years have been carried on in these countries by the Utah Mormons, whose labors have miserably failed so far as making the name of Latter Day Saint honorable is concerned.

The brethren in the field are not discouraged, however, but seem determined to labor on, trusting that results shall be more encouraging in the future. Brother O. W. Okerlind has been laboring in Stockholm and at other points in Sweden, and has met with some success. He had hoped to have returned home this summer, but as the last General Conference failed to appoint anyone to succeed him, he has been undecided what to do, being loath to leave and thus permit the labors of the past to be wasted. Brother Okerlind has been faithfully engaged, and the mission would not be benefited by a change; but when a man has been absent from loved ones for two

years who can blame him for wishing to return? We might justly blame him if he did not care to do so.

Brother John H. Hanson has labored at Gottenborg and at other places in Sweden, but has part of the time been hindered by ill health and also by lack of means wherewith to hire halls and for other needful expenses. He has notwithstanding succeeded in interesting some in our message, and he feels hopeful. He was at last account preaching in the country holding outdoor meetings at which he had good attendance.

Brother C. A. Swenson has labored at Helsingborg, Malmö, and at other points in Sweden, and has succeeded in getting a few interested in the work, who, it is hoped, may in the near future take the step whereby they shall become members of the fold. We have arranged for a two-day meeting at Helsingborg the 18th and 19th of this month, which we trust, under the blessings of God, may prove a help to the cause in that part of the field.

Brother Peter Muceus has been laboring in various parts of Norway, and has been energetically engaged; he also feels hopeful with reference to the work, in that land. He wrote lately from Arendal where he was engaged, as also adjacent thereto, holding open-air meetings, thus getting the truth before the people.

Brother P. T. Anderson arrived in the mission June 23, and it was a pleasure to greet him. He entered upon the work with cheerfulness and zeal, and I was pleased to have his assistance at a few meetings in this city. He is now visiting his relatives in Jutland, from where he writes encouragingly as to the prospects for the work.

My time has mainly been spent in the city of Copenhagen, Denmark, where the outlook is not as good as we could wish, though I think I can see some improvements. One discouraging feature is that some who did espouse the faith allowed themselves to be influenced by the Evil One, and instead of letting light of the gospel reflect through their lives, permitted themselves to become stumblingblocks to their fellows. We hope, however, to continue in the conflict and trust under the directing influence of the Spirit of truth to overcome these obstacles.

Our most encouraging news comes from Germany, where Brother Alexander Kippe, with the assistance of several local brethren, some of whom were recently ordained, is meeting with considerable success. The young branches at Hanover and Brunswick are thriving under the charge of Brethren Gustav Huvendick and Gustav Gerwein respectively. They are holding regular meetings and also Sunday schools, and nearly every letter from there brings the news of increase by baptism. I have also very good reports from Mangschutz, Klein Raschen, Einbeck and Hamborg, indicating that the Saints are alive in the work, and that opportunities are good for the preaching of the gospel. I have not as yet had the opportunity of visiting all the places named, but hope to do so in the near future. I was disappointed that the late General Conference did not find it practicable to send at least one laborer from America to that part of the field, as I believe it would have been in the interest of the work to have done so.

Sister Hanson expects to return home next month, having engaged passage on the steamship *President Grant*, of the Hamborg American line, to sail on the 20th. I have planned to accompany her as far as Hamborg, after which I intend to spend some time in Germany in order to become better informed as to the situation, and to render such assistance as I can.

We were recently favored with a visit by Brother William Moore, sailing as chief shipwright on an English war vessel, one of a fleet of four paying the Danish Government a friendly visit. Brother Moore first heard the gospel in Australia,

where he, eighteen months ago, was baptized by Brother F. G. Pitt. Brother Moore's interest and love for the truth was manifest by hunting us up at the very first opportunity, and, instead of wasting his time upon the frivolous things so abundantly offered in cities like this, he improved all opportunity to be with those who shared his precious faith.

He was with us at our Sunday meeting, which happened that day to be especially well attended, and he cheerfully responded to my request to relate his experience as to how he became a Latter Day Saint. He bore an excellent testimony, which I translated sentence by sentence as he delivered it for the benefit of all present, as only a few of us here understand the English language. An excellent spirit prevailed, and both Saints and friends felt edified. It will likely be of interest to Brother Pitt to learn that his son in the gospel has been bearing his testimony in Denmark, and likewise to all acquainted with Brother Moore.

We hope to be remembered by God's people, and trust this mission may have your support. We need your prayers that we may have the assistance of the Lord, for without that we can do nothing. Our little mission paper, *Sandhedens Banner*, needs your support, both financially and otherwise. Let us esteem it a privilege to be laborers together with each other and with the Lord.

Brother P. Muceus, Porsgrund, Norway, is the bishop's agent for Norway and Denmark, and will thankfully receive aid for that part of the mission; also money for the *Banner*, either for subscription or donation, should be sent to him. Sister Hannah Lawrence Warmlands, Bjerneborg, Sweden, is the agent for that country, and will gladly receipt for donations for the work in that land. Likewise any who may desire to assist in the work in any part of the mission, either in Scandinavia or Germany, may forward to my address, and I will see that the same shall be used in the interest of the work and in the part of the mission desired. Do not hesitate because you can only do a little, but aid the mission to the extent of your ability and your love for the cause, and without delay.

Yours for the onward move of the cause,

H. N. HANSEN.

VESSELSGADE 7, COPENHAGEN, DENMARK, July 9, 1914.

### Ohio

I reached my appointed field the latter part of May, our first point of interest being Toledo, Ohio. Here we were met by Elder Hetrick and Brother Atkinson, the former, formerly of Philadelphia, Pennsylvania. I was pleased to find this brother earnest in the work, and presiding over a live branch, every member seemingly full of zeal and alive to the interest of the great cause.

The branch is small, and meets in a hall, but they are making themselves felt for good, and are increasing in numbers. One baptismal service the Sunday I was there, and others were investigating. I was pleased to meet a number of new members, and to hear them tell how the Lord had assisted them in overcoming tobacco and other evil habits. We were kindly entertained at the home of Brother and Sister Atkinson, and were kept busy giving blessings and preaching at night. Success is sure to attend the efforts of this little body of Saints, if they continue humble and faithful.

We next visited Cleveland, and were kindly cared for at Brother and Sister Webbe's pleasant home. Here I was pleasantly surprised in meeting friends of the past, among whom Brother Haynes, of Aurora, Illinois, Sister Sloan and her son Frank, formerly of Chicago, Brother Gibbs and his two daughters, whom I first met in Wales, and several others whom we were delighted to meet, and to know they still had firm hold upon the rod of iron.

The Cleveland Branch have a good church, nicely located. The work seems to be moving along rather quietly. The weather was so warm that it was deemed best not to hold special meetings at the present time. We labored here two weeks, however, and held one outdoor service in the park, with good interest, and visited the Saints, in company with Brother Gibbs, in an effort to encourage them and administer to those in need.

Being so near Kirtland, we decided to visit that beautiful historic spot for a day or two, but upon arrival, finding more work to do than we had expected, our visit was prolonged for two weeks instead of two days, and we enjoyed our visit very much, indeed. We were kindly entertained at the home of Sister Lake, for the first week, and the second week at the pleasant home of Elder and Sister Curry, who is president of the branch at that place. The branch has had its troubles in the past, from which it has not altogether recovered; but conditions were improving, and we were pleased to witness the good Spirit manifest among the officers and members. We held several services in the Temple with increasing interest, and I was blessed greatly in the preaching of the word. When I left, it was with the promise that I would return in the near future to give a series of sermons.

I was greatly surprised to learn of the great number of tourists from all over the world who visit the Temple. The fame of this old structure is becoming world-wide. I think the church at large has little idea of the thousands who are attracted there each year, I doubt if even the authorities realize how wonderfully attractive this Temple is becoming, and the great opportunity thus afforded to spread the gospel among a class of people so difficult to reach in any other way.

It occurred to us that the church could well afford to appoint at least three of its best representative men in charge of the Temple work during the tourist season, and the Herald Publishing House should have a representative present with a full line of church literature for sale, instead of only one elder and a boy, who are engaged to conduct and explain the gospel to thousands who visit the Temple each season, with little chance for the stranger to see even a church tract; for, if they were at hand, with the crowds waiting to be shown through the Temple, there is no time to sell books and hardly time to hand out a tract. Elder Thomas does well, but he needs help to do all that might be done under the circumstances. He referred to one gentleman who begged for a Book of Mormon, and, none being on hand, Brother Thomas had to sell him his old one.

It is wonderful, too, how even strangers feel the influence of the Holy Spirit when they enter the Temple. We felt it immediately upon entering. Brother Thomas informed us that quite frequently strangers speak about the peculiar influence which they feel, and try to account for it by natural causes. Some enjoy it to that extent that they return several times and linger within the walls of the building in order to enjoy the holy, peaceful influence which seems to pervade the old edifice.

We were pleased to learn that Brother C. Edward Miller's camera, one he prized very highly, which was stolen just before he left, had lately been returned to Kirtland by parcel post. When the camera reaches Brother Ed, his faith in prayer will doubtless be increased.

At Akron, our next stopping place, we made our home with Brother and Sister McCoy, live members, and whose kindness we shall long remember. The Saints have a fine church here, and a branch sufficiently large to exert an influence for good over the city, if all their powers are utilized. We held a series of meetings with good and increasing interest, though but few strangers attended. We left with the promise to return and renew the effort in the near future.

At Canton, the home city of the late President William McKinley, we are kindly cared for at the home of Brother and Sister Sautters. The branch numbers some thirty members, and holds regular meetings in a small room in an office building. They are looking for a better meeting place, where they will be able to let their light shine, and attract honest souls who are searching for the truth. We are doing what we can to encourage and instruct the membership, and meeting with some degree of success. We expect to leave for New Philadelphia the latter part of this week to take part in the reunion there.

We trust that our absence from the Northern Wisconsin Reunion did not cause disappointment. It was through no fault of ours, as we were guided in the matter by those in authority, and regretted we had been advertized, as we are generally successful in keeping our appointments. We fully appreciated the very kind invitation from there, just the same.

It is just possible there are members living in the city of Canton who are ignorant of the Saints' place of meeting. If so, and this letter catches their eye, kindly drop a card or call on Brother H. A. Sautters, 1809 East Tusc. We are feeling well, and enjoy our work.

Our home address is Joliet, Illinois, 545 West Marion Street.

In gospel bonds,

BROTHER AND SISTER F. G. PITT.

CANTON, OHIO, July 20, 1914.

### Fremont, Iowa

If it is permissible to write news not overflowing with wonderful things that the missionary has accomplished, I will tell of the work of the writer and his chum, or "butty," as we called our companion at the coal mines when the writer was a "wee collier lad" many years ago.

In company with Brother H. N. Price we set up the district tent in Emerson in a quiet, yet very public place, and through the public press and printed bills let the people know we were there with a message of "peace and good will toward men." We held nineteen meetings, the largest attendance being twenty-nine and the smallest six, with an average of about sixteen. In the town and the country near by there were nine Saints. The small attendance could hardly be blamed on them or the preachers either, for the people did not come to hear and learn what kind of a message we had to deliver. The fair name of the Saints was in our favor, and the mayor of the city and his wife set a good example by being present at the meetings.

The words of Paul are having fulfillment before us daily, "lovers of pleasure more than lovers of God," and that men would turn from the truth to fable. It is a historic truth that the message of the gospel never was successful in reaching the hearts of mankind only when it was accompanied by the enlightening power of the Holy Spirit. The individual can not be convinced as he would be in the solution of a problem in mathematics; it must be a melting power that will soften the hearts of stone, made so by sin and folly.

This district is the most unfortunate for not having local help, of any that I have ever been in. In some places only one branch service a week is held, and in some no preaching only when a missionary comes; at other times only Sunday school. This is not because the Saints lack zeal or interest in the gospel. They are just as faithful and earnest as in other places. The principal reason is that there is not a sufficient number to help. In some places branches are burdened with a surplus of those who hold the priesthood. Not so in this district. Some of the faithful ones have grown too old to labor, and there are none taking their places.

The Lord has graciously blessed me in the preaching of the word, and I see no reason to be discouraged so far as the

ultimate success of the work is concerned. The world is passing through a period of readjustment; some things are for the better; some may be for the worse. The church is passing through a change; it may be a new birth to righteousness. We must be able to adjust ourselves to the new that is good and discard the evil, the gulf between the good and the evil doer will grow wider as the day of our Savior draws nigh. The church can only succeed in its work by attaining to a higher standard of righteousness than is found in the world. If we fail in reaching it we must fail in our work. With a hopeful heart, I remain

Your brother in the gospel of Christ,

GLENWOOD, IOWA, July 14, 1914. EDWARD RANNIE.

## News from Branches

### Des Moines, Iowa

We of the Des Moines Branch are still in the fight, with the full determination by God's help to win the battle; and after a spiritual feast of nine evenings we feel much better prepared for the struggle.

Beginning Sunday evening, July 5, and closing Monday evening, July 13, we celebrated the fiftieth anniversary of the organization of the branch in Des Moines, which was organized July 10, 1864, with a membership of six, only one of whom is now living, Sister Elizabeth Sheeler of Altoona, Iowa, and who was privileged to be with us upon this eventful day, bearing her testimony as strongly and loyally as ever before.

We now have a membership of four hundred and twenty-four. At a business meeting some weeks ago it was voted to celebrate our fiftieth anniversary, and a committee was appointed to make the necessary arrangements. The committee set about its task with earnestness and determination, secured the speakers for the occasion and arranged a definite program for each evening of the week, and special services over Sunday, each service being interspersed with special vocal and instrumental music. We are pleased to say that the program as arranged and printed was carried out to the very letter, not one single person failing to respond, and that willingly, gladly, and successfully.

We were more than pleased to have with us as the speaker during the week Apostle C. A. Butterworth; and words fail us in our endeavor to express our thankfulness and deep appreciation for the words of cheer, encouragement, and edification to which we were privileged to listen for seven successive evenings. Then on Sunday, the 12th, we had the further pleasure of having with us Brother Elbert A. Smith, of the First Presidency. As we realized that he was one of three men who have oversight of the great latter-day work throughout the world, we indeed felt fortunate in having Brother Smith with us for this special day and the following evening, and for the grand truths he so ably presented to us in his three sermons.

Good, warm meals were served both noon and evening in the dining room in the basement of the church, under the splendid direction of Brother John Rudkin in the kitchen and Sister Orpha Emslie in the dining room. All were made to realize more fully than ever before the wisdom of securing our new location, which so adequately provides for both our spiritual and temporal needs. The attendance was exceptionally good at each and every service, and on Sunday was quite large, notwithstanding the extreme heat of the day. Had the day been more favorable we feel that even our present accommodations would have been severely tested.

We still further rejoice in the fact that, God willing, Brother Butterworth will be with us again all next week, and

we eagerly look forward to being more fully fed with the bread of life.

When we consider our present numbers, and the work that has been accomplished with the small beginning of six charter members of fifty years ago, what may we reasonably expect in the years to come with our present number? We pray that each may feel his share of the great responsibility of carrying forward this glorious work as we launch out upon our fifty-first year, and be as willing to sacrifice and toil for the ultimate redemption of Zion as were the six of fifty years ago. If so, the work should go forward by leaps and bounds, accompanied by manifold blessings to the laborers, and adding glory and honor to God, the giver of every good and perfect gift.

J. R. EPPERSON.

DES MOINES, IOWA, July 15, 1914.

### Omaha, Nebraska

"He liveth long who liveth well;  
All else is being flung away.  
He liveth longest who can tell  
Of true things truly done each day."

The Religio officers elected for the ensuing six months are: President, Paul N. Craig; vice president, Carl T. Self; secretary, Edward Larson; treasurer, A. E. Stoff; chorister, Sister Paul N. Craig; organist, Josephine Marmoy; member of library board, H. A. Scott; home class superintendent, David Lewis.

Children's Day exercises were held June 30, taking the place of both preaching services. The little beginners, primaries and juniors were the principal entertainers in the morning, and did justice to their instructors. The Sunday school orchestra also rendered some selections, and is one of the drawing features of the school. In the evening the choir rendered a number of excellent anthems. A trio by Mrs. Paul N. Craig, and Misses Lorena Leeka and Anna Hicks was much appreciated, as also a solo by Miss Cora Schwartz. Elder Rudolph Etzenhouser favored us with an instructive talk at three of the services.

The Sunday school picnic held Saturday afternoon at Hanscom Park was a success in every way, although the weather was extremely warm, as also the following Sunday, July 12 which may account for some of the absentees at services. However, some are away, which decreases the attendance.

The tent meetings held in the city park at Florence, Nebraska, are quite interesting, and so far the attendance has been fair. Elders W. E. Shakespeare, Paul N. Craig, O. R. Miller and E. F. Robertson have occupied the pulpit. We often wish that our meetings could have some of the runover crowds of Billy Sunday, and they could appreciate when they were receiving spiritual food.

"Yet do thy work, it shall succeed,  
In thine or another's day,  
And if denied the victor's meed  
Thou shalt not lack the toiler's pay."

ALICE CARY SCHWARTZ.

OMAHA, NEBRASKA, 345 National Bank Building, July 17, 1914.

### Saint Louis, Missouri

Notwithstanding the extreme heat, our regular services have been held, and the attendance can not be complained of, considering conditions. The preaching services have been edifying and encouraging, evidencing preparation by both preacher and choir.

We have been favored by having Brother Ward L. Christy,

one of our district missionaries, with us on several occasions recently, and have felt very much strengthened by his advice. Brother Christy is reported as having been doing good tent work in Lansdowne. Let us remember God's servants in their efforts to do his will.

Brother Elliott performed the rite of baptism recently, burying a young sister in the watery grave. Our annual Sunday school picnic the Fourth of July was reported as a success.

At our regular sacrament service the first of the month fasting and prayer was held for our young Brother Shaw, who is seriously afflicted. Let us continue to remember him, that God's blessing will be with him.

Your sister in Christ,

2739 Greer Avenue.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes

**NORTHERN MICHIGAN.**—Met at the Soo, June 27 and 28. Branches reporting: Bellaire, Boyne City, Alpena, Lachine, Clear Springs, Onaway, Gulliver. L. Hendrick of Boyne City and A. Dewolf of Alpena were recommended for elders, matter being referred to minister in charge and district president. Preaching by C. N. Burtch, J. C. Goodman, A. Lalone, A. E. Starks, William Davis. Adjourned to meet at Alpena. C. N. Burtch, secretary.

**SASKATCHEWAN.**—Met with Iowa Branch, July 11 and 12, J. A. Gillen and district presidency presiding. Reports: Zion's Hill 40, loss 1; Iowa 58, gain 1; Artland 58, gain 10; Weyburn 48; Minnesota 95, gain 4; Sunnyvale 40, gain 6; Disley 34, gain 7; Betland 27. Letter from Frederick M. Smith was followed by a talk from J. W. Peterson in regard to Graceland Extension Institute. Moved that it be the sense of this body that the recommendation for priests, teachers and deacons be not referred to district conference was lost. Ordination of Brother Shippy was referred to branch to which he belongs. Recommendations of Minnesota Branch for ordination of Ross Anderson to office of elder, Omer L. Nunn priest, Victor R. Anderson teacher, A. E. Nunn deacon, approved. Continuation of mission paper was ordered, and presidents of branches made committee to solicit subscriptions. Letter of removal granted Rosetta Bear, since one formerly granted was probably lost in mail. Election of officers: T. J. Jordan, president; J. Dobson, vice president; W. J. Cornish, vice president; Grace Beckman, secretary; J. Dobson, treasurer; Sister T. J. Jordan, librarian. Priesthood meeting held at 4 p. m. the 11th, Woman's Auxiliary at 5. Preaching by F. Gregory, F. A. Smith, J. A. Gillen, J. J. Cornish, D. Macgregor. Bishop's agent's and auditors' reports accepted. Adjourned subject to call of minister in charge and district presidency.

### Convention Minutes

**SASKATCHEWAN.**—Sunday school convened July 10 with Iowa Branch. Following routine work, Daniel Macgregor gave a talk on Sunday school work, Sister Macgregor on social purity, both very instructive. In the evening a program was given, consisting of short talks on Sunday school work, duties of officers, interspersed with song and music. C. R. Bowerman, secretary.

### Pastoral

*To the Saints of Alberta District; Greeting:* It having been the pleasure of midsummer conference to elect me as district president, and realizing in a measure the pressing needs of this part of the vineyard I address you.

I trust that each district officer will seek to specialize in his position. Let the auxiliary officers cooperate with district presidency for mutual benefit and harmonious accord. It would be well if branch officers would diligently study their several callings, also rules of government as set forth by law.

For uniformity of business I would advise branches to institute regular quarterly business meetings, about the middle of the following months: March, June, September, December, and elect officers annually at last meeting of year.

Promptness and regularity of reporting is incumbent upon branch presidents and clerks.

Regular priesthood meetings will be held each conference. The subjects for consideration will be duly given and all the priesthood, whether present or absent, are requested to prepare themselves by study.

To the Saints, scattered and isolated, remember I am at your service. Communicate with me and let me know your condition, opportunities for preaching, etc., and my help or advice will be cheerfully given. I hope Saints located in southern Alberta will keep quietly cognizant of Brighamite activity, and advise me of our special needs.

Now, Saints of Alberta, be careful of your spiritual welfare. The temptation in this land to acquire large acreage is often conducive to lowering of moral and spiritual standard; speculative enterprises which savor of gambling should be avoided, as they have a tendency to retard spiritual development. This province of magnificent distances is giving forth of its resources for you, the people of God, and the end is not yet; and with it there comes through obedience a blessing, and through disregard a curse. Remember to whom are due the first fruits! Remember the Lord's Day! Finally, "Fear God and keep his commandments, for this is the whole duty of man."

WM. OSLER, *President.*

*Isolated Saints of Western Nebraska and Black Hills:* Will you help to spread the "tidings of salvation"? You, yours, and neighbors need spiritual help. God said, Let him that is warned warn his neighbor. The times are portentous of the "last days." Social, industrial and political unrest, with religious unrest, indifference and confusion make necessary God's message of light and truth. Will you help to spread it abroad? Write us of the possibilities where you live and aid by your help.

In bonds,

R. ETZENHOUSER.

Care 1123 West Sixth Street, North Platte, Nebraska, July 18, 1914.

### Conference Notices

Northern California will convene August 28 at Irvington, on reunion grounds, 10 a. m. Full ministry and branch reports desired. Mail reports and credentials to undersigned not later than August 20. John A. Lawn, secretary, Hollister, California.

Southwestern Oregon Sunday school will meet at Myrtle Point, August 14, at 2 p. m. Pearl Goodman, secretary.

Western Colorado will meet with California Mesa Branch, August 29 and 30, for the purpose of organizing the district. Those coming by train get off at Olathe. Peter Anderson, minister in charge.

### Convention Notices

Northern California Sunday school will convene at Irvington reunion grounds, August 26. Send credentials at least one week before. Home class workers report to Mrs. George Sykes, 48 A Merritt Street, San Francisco, Mrs. Lizzie Day, secretary, 222 Danvers Street, San Francisco.

### Reunion Notices

Southwestern Oregon reunion, August 7 to 16, in Dixon's Grove, Myrtle Point, Oregon. Bring tents and camping outfit if you intend to camp, as facilities for obtaining such here are poor. Beside the regular missionary, C. E. Crumley and Alma C. Barmore are expected, and probably others. A debate is arranged at Myrtle Point for fourteen nights, July 27 to August 9, between Professor D. C. Kellems, of Eugene Bible University, of the Christian Church, and C. E. Crumley. Those who can come early and camp the whole time are invited. Address any communications to the undersigned. A. A. Baker, president, Bridge, Oregon.

Eastern will convene at Onset, Massachusetts, July 25 to August 9. Five cent fare from railroad station to grounds on electric. Tents same as previous years. Meals, 21 for \$4. We are expecting Frederick M. Smith of the First Presidency, Paul M. Hanson, and local ministry. J. E. Megathlin, secretary, 1187 Warren Avenue, Campello, Massachusetts.

Western Iowa and Eastern Nebraska, comprising Gallands Grove and Northeastern Nebraska, have accepted invitation of Little Sioux to meet with them at Pisgah, Iowa, September 4 to 13. We trust all who can attend will do so. C. J. Hunt, secretary.

Little Sioux will convene at Pisgah, Iowa, September 4 to 14. Those desiring rooms or tents should notify secretary

W. E. Emerson, Pisgah, Iowa. No tents available except those ordered, rental to accompany order. Prices: 10 by 12, 3 foot wall, \$2; 12 by 14, 3 1-2 foot wall, \$2.50; 14 by 16, 4 foot wall, \$3.50; 12 by 14, 6 foot wall, \$4; 12 by 20, 6 foot wall, \$5. Meals on grounds at reasonable rates. A beautiful park; good lights, plenty of water, everything pleasant. Speakers invited are E. A. Smith, Heman C. Smith, E. L. Kelley, James A. Gillen, C. A. Butterworth, Charles Derry, a patriarch to be furnished by Gallands Grove District, Alma Booker, W. E. Haden, conference appointees to this district. Sister Anna Salyards, of Lamoni, Iowa, will be in charge of auxiliaries. Saints who met in reunion at Missouri Valley last year expect to meet with Little Sioux this year. We anticipate the largest and best reunion held in years. May all join glad hearts and willing hands to make it so, is the sincere desire of your committee.

Northern California reunion will be held at Irvington, August 21 to 30. Get certificate that you may return for one third fare. Meals on grounds. Send orders for tents, mattresses, etc., to C. W. Hawkins. Write J. H. Driver, Irvington, for rooms. Religio convention Tuesday, the 25th, Sunday school the 26th. Religio and Sunday school entertainment Friday night, the 28th. Ministry and branch secretaries should send reports to J. A. Lawn, secretary, Hollister, California. A. C. Hawley, secretary.

Northeastern Kansas reunion will be bigger and better this year than ever before. Every necessary arrangement for the comfort and convenience of visitors has been made. The reunion will be held in beautiful Garfield Park, Topeka. Services in the pavilion, a dry, rain-proof building, with a seating capacity of over 1,000. Plenty of pure water and fine shade. Tents, erected and ready for use: 10 by 12, 3 foot wall, \$2.25; other sizes in proportion. Cots, 30 cents. Send orders to E. T. Lucas, 143 Norton Street, Topeka, on or before August 15. Date of the reunion August 22 to 30. Lunch on grounds at reasonable prices. Frank G. Hedrick.

### Two-Day Meetings

Will be held five miles north of Vanderbilt, Michigan, August 29 and 30. Trains will be met at Vanderbilt and Wolverine. Be sure and bring well-filled basket, and all help. C. N. Burtch, district secretary.

### Quorum Notice

#### NORTHERN CALIFORNIA PRIESTS

Organization of permanent quorum will probably take place August 23, at Irvington, California, the officers of which demand the most qualified and active priests in the district to successfully carry on the work. Mail communications to Mark H. Fonda, secretary pro tem, 1214 Delmas Avenue, San Jose, California. Quorum blanks will be sent to every priest to be filled out. Emery S. Parks, temporary chairman, 96 Caselli Avenue, San Francisco, California.

### Notice of Release

*To Whom It May Concern:* James H. Mead of Marlette, Michigan, who was appointed to labor in the Southern Michigan and Northern Indiana District, has been released from said field by his own request.

J. F. CURTIS, *Minister in Charge.*

**HOUSEKEEPER WANTED.**—We are very much in need of a housekeeper at Graceland College to take general supervision of the kitchen and dining room, preparation of the meals, and have general supervision of the girls' dormitory and of the work of the girls. We should like to have some one to take charge as soon as possible, get acquainted with the work, and prepare material for the winter. S. A. Burgess, Graceland College, Lamoni, Iowa. 3t

### Died

**ROGERS.**—Daniel H. Rogers was born at East Pharsalia, New York, August 12, 1846. Moved to Illinois with his parents. Married Eliza Matthews in 1867, in Kendall County, Illinois. He served as a volunteer soldier in the Civil War. He was a member of the true Latter Day Saint Church for many years. Died at Gibson City, Illinois, June 11, 1914. He is survived by 3 children, 12 grandchildren, 1 brother, 3

sisters. Services at Piper City, Illinois, June 14, address by F. M. Cooper.

**RUBBLE.**—Fanny Rubble was born May 22, 1825, in Prince Edward County, Ontario, died May 17, 1914, at the home of her daughter, Mrs. Elgies in Dover Township, Ontario. She was baptized October 7, 1882, in Jone Township, Ontario, by Arthur Leverton. She stood firm to the gospel. Funeral by Samuel Brown at the house, before a large number of friends.

**GLAZIER.**—Walter E. Glazier was born November 20 1899, in Romney, Ontario, died May 23, 1914, at Chatham, Ontario, from spinal meningitis. His sufferings were great, but endured patiently. He was baptized when eight years of age by Stewart Lamont in Chatham, Ontario. He leaves mother, sister and brother. Funeral at the house by Samuel Brown.

**GREEN.**—Kezia Green was born April 15, 1831, in England, died at Appledore, Chatham Township, Ontario, June 3, 1914. With her husband she came to this country, purchased a farm near Chatham, where they lived till death. Her husband, Elder George Green, preceded her seven years ago. They united with the church about fifty years ago, being about the first to join the church in Canada. They lived faithful. Their door was open to the Saints and ministry, and they were always willing to help in the work. Sermon by Samuel Brown at the home. Remains laid by the side of her husband and two children.

**JOHNSON.**—Frederick Johnson was born near Copenhagen, Denmark, November 16, 1834, died July 16, 1914, at the home of his daughter, Mrs. W. E. Messenger, Independence, Missouri. He came to United States in 1855, living in Burlington, Iowa, where he was in the employ of the Burlington Railroad for forty-five years, until his removal to Independence ten years ago. He married Miss Drusilla Brooks. To them were born eight children, five of whom are living. He was baptized in 1877 and was ordained an elder shortly after. He has been a sufferer for the past five years from rheumatism and resulting complications together with declining years. Services July 18 in charge of M. H. Bond, sermon by Elbert A. Smith, of Lamoni, Iowa. Brother Johnson was a man of great integrity and a true and faithful Saint.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

The August Century

The *August Century* will be the annual summer fiction number, with stories by Maria Thompson Daviess, George Weston, Zona Gale, Dana Gatlin, Gertrude B. Millard, Margaret Dodge, Hugh Johnson, Freeman Tilden, and Alice Hegan Rice—nine in all, and of wide variety.

"Under silken skies" is the title of a new short story by Maria Thompson Daviess which will come in this number, a story of Miss Daviess' own country and people—the Bluegrass meadows.

Count Ilya Tolstoy's reminiscences of his great father will deal in the *August Century* with a number of very intimate and illuminating memories; with the will, the sad last years of Tolstoy's life, his flight and death, etc.

Book Reviews

Juvenile Courts and Probation has been written by Mr. Bernard Flexner and Mr. Roger N. Baldwin for the practical use of all persons interested in the court, probation, and the many problems connected with delinquency and neglect. Mr. Flexner is a prominent attorney of Chicago, with the reputation of knowing more about juvenile court matters than any other man in the United States to-day. Roger N. Baldwin was formerly chief probation officer of the Saint Louis Juvenile Court and is now secretary of the Civic League of Saint Louis. The Century Company issued this book July 15.

Doing well depends upon doing completely.—Backbone.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, AUGUST 5, 1914

NUMBER 31

## Editorial

### THE WOMAN'S WAY

*Where there's a will there's a way—the women's way.*

On the 21st of July an election was held in Independence, Missouri, to decide the question whether intoxicating liquors should be sold in the city. The results show that out of some twenty-four hundred votes the "drys" had a majority of one hundred and five. The accompanying extract is from *The Kansas City Times* of the 22d of July, and will give our readers a pretty fair idea of how the campaign was carried on.

There was a direct coalition of the most pronounced antagonists to the liquor traffic and a very complete organization followed under the leadership of Mr. Jones, of the State Anti-Saloon League, and Doctor Elmer Twyman of Independence. The campaign began some weeks ago and the church workers were assiduous in their efforts to prevent the use of unfair means in the election on the part of the "wets." In this work a number of hundred women cooperated, and they were indeed very active. Each ward had its corps of workers and watchers, aided materially by the Boy Scouts organization. The latter served as errand boys and circulators of literature. All these parties seemed to work together for one object.

The women of Independence are deserving the thanks of the Saints for the unprecedented effort they made and its very evident success; but we prefer that the story of the election should be told by the *Times*, as it is more graphic than we could tell it, and presents the features of the organization and its operation very fairly.

There have been three murders in Independence since the senior editor became a resident there, and all three of these crimes were directly or indirectly due to intoxicating liquor secured at saloons. There are eight or nine saloons in the city at present. This election will put these saloons out of business the 1st of January next, unless the wet element shall be successful in a contest of the election, which it seems likely they will make. It appears that one of the precinct judges failed to put his initials on

some three hundred and fifty ballots, before they were deposited, and inasmuch as the law states that the judge must put his initials on each ballot an effort will be made to have these votes thrown out. We shall await the result with anxiety, as we have had strong hopes that the better element will prevail.

The Saints have shown a commendable spirit of quiet forbearance of undue elation since the election, and we hope that should the final decision confirm the result our neighbors who voted "wet" will be honest in their submission to the law under a majority of one hundred and five ballots as they would naturally expect us to be under any majority voting otherwise, though but five instead of one hundred and five.

Rumor has it that one active politician in favor of the wets was shadowed all day by a certain woman, and so successful was she that at five o'clock in the afternoon he confessed that the wets were defeated, and that there was one woman to whom he took off his hat. Another is reported to have had a sum of several hundred dollars in his pockets to buy votes, and who was so closely watched that when the polls closed he had been unable to use any of it and had the original amount intact.

It is not for us to charge upon any portion of the community unfairness in dealing with such questions, but if one of the leading papers of Kansas City, the writers of which being conversant with the methods of the past, can treat the matter with that kind of view, we can understand how the honest and fair means of those who are in favor of the town going dry could easily have been defeated by fraudulent methods.

It is said that in one ward some fifty negroes did not come to the polls at all—why is not said. That is left for the imagination.

The women of Independence wrote a new chapter in the textbook of practical politics yesterday.

Combining the "watchful waiting" and "steady pressure of moral force" introduced in the national administration, with something of the heckling tactics of the British suffragette, they dismayed and confounded the saloon workers and beat them at their own game. By late afternoon the "wets" were

able to appreciate the disgust of the first fly that ever wandered on a sheet of tanglefoot paper.

Probably there never was an election like it in any community. The women, with the efficient aid of the Boy Scouts, introduced a strange new style of play, which upset all preconceived ideas of practical politicians. The "wets" had some old established views on the proper way of handling an election, and they started out after votes in the way the liquor interests have played the game since the day John Barleycorn turned politician. They had money, they had beer and whisky, they had the Democratic machine, the friendship of the mayor and police, and, last, they had a profound contempt for petticoat opposition.

But the women knew the saloon men's moves in advance. The saloon men did not have that advantage. Not fewer than five hundred earnest, grim-faced women of every age enlisted for the war. They left their homes and came down town for the day. They did sentry duty in the alleys, they watched every man who entered a polling booth, and asked him to sign an affidavit as he left, if he had voted the dry ticket. The affidavits were sworn before a notary public and there was no opportunity for the "wets" to count them out after the polls closed. They guarded the front and rear of suspected "pay stations," and finally they dogged the every step of the "wet" field officers.

One negro saloon porter was early under suspicion, and from 8 o'clock in the morning until the polls closed he was shadowed by three determined women. When he dodged, they dodged. When he seated himself on a curb and waited, they waited. Their unceasing vigil plainly discomfited him. If he talked in whispers to a "wet" worker the women listened.

Another negro politician also attracted a posse of women watchers. His attempt to elude his "shadows" at the northeast corner of the public square about 4 o'clock started an exciting scene. The crowds that swarmed the streets all day were at a high tension and any untoward incident started them moving.

When a few boys joined the chase not fewer than a thousand jostling men followed. The police who attempted to interfere were brushed aside and for two blocks the negro was pushed and shoved along by a threatening looking mob of both "wets" and "drys." Finally a "wet" motor truck pushed through the crowd, rescued the man and drove rapidly off.

The attempts of "Jimmie" Hare, a bartender, to escape from the women who dogged his heels furnished amusement all afternoon. Hare took frequent refuge in a motor car only to be followed by the women in another motor car. Finally, in desperation, he unlocked Eugene Purcell's saloon, entered with another "wet" worker, turned the lock and for once in the day was able to say what he wanted to say without hostile ears hearing.

Only the general good temper of the crowd prevented serious trouble.

By 8 o'clock the result was known and the "wets" were heard from publicly no more. The "drys" held a jollification at their headquarters and let loose a few paeans of joy on the streets, but there was no celebration such as would have followed a different result.

### CURRENT EVENTS SECULAR AND RELIGIOUS

**IMPRISONMENT ABOLISHED.**—Secretary Daniels has ordered the abolishment of imprisonment for desertion from the United States Navy in time of peace. Under the new regulations blue jackets

who are deserters are to be summarily dismissed, while men who become dissatisfied may secure an honorable discharge, through the refunding of certain enlistment allowances.

**CHURCH PEACE WORKERS.**—At Constance on the Swiss-German border on August 2, will convene the first conference of church peace workers in the history of the world. This conference is the outgrowth of suggestions by English and German peace workers made at the late Mohonk Arbitration Conference in 1911 suggesting that exchange visits of clergymen between Great Britain and Germany had materially contributed to the preserving and the creating of good will between these nations. A commission on peace arbitration in the Federal Council of Churches was created, the aim of which is to put this phase of the peace movement on a well organized basis that will unite the churches of the world into an aggressive influence for universal peace.

**PASSING OF CHEROKEES.**—The Cherokee Nation has been dissolved, its forty thousand members to be assimilated as citizens of the State of Oklahoma. This marks the end of what by some has been considered the "most advanced native race seen in America since the Spaniards wiped out the empires of the Incas and Aztecs." This tribe of Indians in 1827 adopted a constitution which provided for an elective chief, senate, house of representatives and a judicial system, at which time it took the name Cherokee Nation. About two thousand descendants of this tribe are at present in North Carolina who constitute the only organized remnant of the organization which once held sway over a large part of the southern section of the country.

**MEXICAN AFFAIRS.**—Huerta was expected to sail on Sunday last from Kingston, Jamaica, for Europe. Report from Washington says that General Carranza and Provisional President Carbajal have agreed on a base for the arrangement of peace terms. With reference to amnesty and guarantees, Carranza is expected to promise immunity to all except those directly responsible for the overthrow of Madero. Since practically all these have fled from Mexico, Carbajal will not oppose this exception. Carbajal urges that he be permitted to appoint some Constitutionalist to be designated by the Constitutionalists as Minister of Foreign Affairs, who on his (Carbajal's) retirement would automatically become provisional president. An agreement by delegates at Vera Cruz under which the Zapata forces are to cooperate with Constitutionalists in restoring peace throughout Mexico awaits the signature of Carranza and Zapata. All interested are hopeful of an early termination of hostilities, and the peaceful entrance into Mexico City of the Constitutionalists.

**IRISH HOME RULE.**—In an attempt to recover guns landed by Irish Nationalists in violation of

order, the King's Own Scottish Borderers, firing into a mob offering interference in the streets of Dublin on July 26, killed four and wounded sixty. A corporal and a private were wounded by pistol shots from the mob. This bloodshed brought about in all quarters such a state of excitement that the next morning Premier Asquith announced the indefinite postponement of the Home Rule Bill. Commissioner Harrell who ordered out the troops has been suspended and an official inquiry into the affair is expected. In consideration of threatened European war and "in the hope that by the postponement of this discussion the patriotism of all parties will contribute to what lies in our power if not to avert to at least circumscribe the calamity which threatens the whole world" the prime minister on July 30 announced in the House of Commons that with the consent of all parties the second reading of the amending bill would be dropped for the present. To this proposal and arrangement the various factions heartily and patriotically responded.

EUROPEAN WAR THREATENED.—At the writing of this paragraph only two factors promise hope of averting a general, European war: (1) Russia and Austria are again engaged in direct negotiations after a break; (2) Great Britain and France are using every effort toward peace. Austria and Servia are at war, with the Servians thus far apparently successfully blocking the Austrian advance, with heavy losses to each. Reports say: Russia has ordered a general mobilization of her army; Germany has declared a state of siege; France has taken action as if on the eve of war; England's army and navy are virtually on a war basis; Belgium, Holland and Switzerland, as highways for the belligerents, are mobilizing, as are Norway, Sweden and Denmark on general principles. Italy is reported quiet, but likely any day to order mobilization. Following the lead of Europe, American stock exchanges have been closed, and all the world awaits results. This trouble arose at the assassination of Archduke Francis Ferdinand, when Servia's answer to the demand of Austria that steps be taken to punish those indirectly connected with the assassination, and that pan-Servian propaganda on Austrian territory be stopped proved unsatisfactory.

#### NOTES AND COMMENTS

INTRODUCING ELDER TERRY.—We note in the *Post-Intelligencer* for July 18, mention of Elder J. M. Terry and his work at Seattle, Washington. A cut of Elder Terry accompanies this article. The latter-day faith is clearly set forth, as is the matter of true succession. Attention is called to the activities of the church as represented by its publishing houses, college, sanitarium, children's home, and Saints' homes. Reference is made to the former work of

Elder Terry, as he is introduced as the new pastor of our church in Seattle.

EFFECTS OF ALCOHOL.—William Allen White in a recent issue of the *Saturday Evening Post* pictures the effects of alcohol on the user in the following graphic style:

The effects of alcohol on a person produce a loosening of the restraints which hold him to conventions. A few drinks make a man talk more, sing more, dance more, swagger more, laugh more, swear more, spend more, flirt more and generally deport himself on a moral plane rather lower than the average. He is a little crazy, a little lazy, a little weak-minded, a little vicious, a little prodigal, a little thriftless, a little devilish under the influence of liquor. And if he is adequately stewed as to his nerve cells and brain areas most of the time, there are wide areas of his mind that act abnormally more or less of the time. So he loses his judgment, his money, his good name, his talents, his general poise and balance.

AUGUST "CURRENT OPINION."—The *Current Opinion* for August is an unusually good number. The department of A Review of the World, contains many interesting features; considerable space is given to a discussion of "The idealism of President Wilson and its effects upon our foreign policy." Under The Persons in the Foreground department we find mention of Henry Ford, Francisco Villa, S. S. McClure, Rene Viviani, prime minister of France. The Music and Drama department is full of interest. Under the Science and Discovery department are discussed among other things, "Is the mechanism of the Panama Canal locks too gigantic to be workable?" "Must the wave theory of light be abandoned?" "Multiple personality is a normal condition of human existence," and "Has the arrival of the new submarine made the big battleship obsolete?" In the Religion and Social Ethics department is found an interesting discussion of "The modern boy's approach to religion," "An appeal for the conservation of America's spiritual resources," "Place and means of realizing the universal brotherhood of man," "An attack upon the Carnegie foundation as a foe to religion," and "The God of a man who works." These features together with the departments of Literature and Art, Finance and Business, and the space given to current poetry make of this number one of exceptional interest.

#### EDITORIAL SELECTION

##### ALONG THE ROAD

I walked a mile with Pleasure,  
She chattered all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with Sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me!

—Robert Browning Hamilton, in the *Century*.

## Original Articles

### THOUGHTS ON THE ATONEMENT--PART 4

BY ELDER J. R. LAMBERT

*The Doctrine and Covenants Speaks.*—So far as records are concerned, the Doctrine and Covenants contains an important part of the restored gospel. Containing as it does the revelations given directly to the church, it is in one sense a commentary on the Bible and Book of Mormon.

These revelations are not subject to the charge that is sometimes made against the apostles Paul, Peter, and John, that is, that they were unduly influenced by the much-blood theory of the Mosaic economy; for we are assured in the "Lord's Preface" that he has spoken to us after the manner of our own language. The statement reads as follows:

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, *after the manner of their language, that they might come to understanding*; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent, (etc.).—Doctrine and Covenants 1: 5.

Therefore, it is important to know what this book says on the doctrine of the atonement:

For, behold, I, God have suffered these things for all that they might not suffer if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.—Doctrine and Covenants 18: 2.

The writer believes that Christ died both the spiritual and what we call the natural deaths in the garden and on the cross, and, therefore, he most certainly believes in vicarious atonement.

"For the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not."—Doctrine and Covenants 28: 4.

But what will be the effect on the wicked if they hear him?

For, behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart.—Doctrine and Covenants 19: 3.

To some it is given by the *Holy Ghost* to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.—Doctrine and Covenants 46: 5.

Notice this point:

The Comforter, which manifesteth that Jesus was crucified . . . for the sins of the world.

To some it is given by the Holy Ghost to know that Jesus

Christ is the Son of God, and that he was crucified for the sins of the world.

How completely these passages harmonize with the teaching of Christ and Paul, as recorded in the New Testament. Speaking of the office work of the Spirit, Jesus said, "*He shall testify of me.*" (John 15: 26.) Again, "He shall glorify me; for he shall receive of mine, and shall show it unto you." (John 16: 14.) By this Spirit, thank God, we may, if we will, sooner or later, discern all things which have been given to us of God. (See 1 Corinthians 12: 3, 2: 11-13.)

By the way, we have a bit of history in which the Son of God figured conspicuously. This is the way it reads:

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men.—Matthew 16: 21-23.

Important lesson indeed! It should teach us to be guarded and careful.

For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when you partake of the sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins, (etc.).—Doctrine and Covenants 26: 1.

Thus we have what purports to be the word of Jesus Christ given to the church through Joseph the Seer, which declares that Jesus Christ shed his blood for the remission of our sins, and laid down his body for us. Could anything be in more striking and complete harmony with the teachings of Jesus, as set forth in the Bible and Book of Mormon?

In Doctrine and Covenants 76: 4, commencing to read about the middle of the paragraph, we have the following:

*And this is the gospel*, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him.

In paragraph 5 we have a description of the character and obedience of those who shall be found worthy to come forth in the first resurrection, and receive celestial reward. We quote in part:

And again we bear record for we saw and heard, and this is the testimony of the *gospel of Christ*, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandments which he has given, that by keeping the commandments, they might be washed and cleansed from all

their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power. . . . These are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the Mediator of the new covenant, *who wrought out this perfect atonement through the shedding of his own blood.*

This quotation plainly says, in paragraph 5, that those persons who were found worthy to receive celestial reward "are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood;" and taking this language in connection with the first part of the paragraph, we learn, first, that the shedding of Christ's blood was (and of course is) at least a part of "this perfect atonement." And, second, that this atonement which was wrought out through the shedding of Christ's blood is a part of "the testimony of the gospel of Christ."

Paragraph 4 tells us that God saves all except the sons of perdition, and that we are *saved, cleansed and sanctified*, through Christ, who came into the world "to be crucified for the world, and to bear the sins of the world," etc. And this statement is directly prefaced with these plain and strong words: "And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us," etc.

Thus we have an exceedingly strong case. The Doctrine and Covenants confirms and emphasizes what is set forth in the Bible and Book of Mormon; while the Book of Mormon, containing "the fullness of the gospel," enlarges, confirms, emphasizes, and also harmonizes with that which is presented to us in the Bible.

#### THE WITNESSES

We call attention to the character and authority of some of our leading witnesses. First, Jesus Christ. Do we need to say anything in his favor? He was sent from God to teach the truth in its fullness, and it was prophetically declared, more than fourteen hundred years before his birth, that he would faithfully and fully discharge the duties of his calling. All his other works, too, including his death on the cross, were performed in harmony with the Father's will. Our view is that he neither did anything himself, nor submitted to anything being done to him which was in opposition to the Father's will. (See Deuteronomy 18: 18, 19; John 12: 48-50; Hebrews 10: 7; John 8: 29; 10: 37, 38.)

As one of the many proofs which show how completely Jesus moved in harmony with the Father's will, we quote the following: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."—John 12: 27.

Second, Paul, Peter, and John. Peter and John were with Jesus from the beginning. Jesus had de-

livered unto them the message he received from his Father, and chosen them to be two of his leading witnesses. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8. Can we trust these men as far as Jesus did? If not, why not?

Paul (called Saul before his conversion) was chosen by Jesus himself as one of his leading ministers. He was highly intellectual, well educated, and withal, gave abundant proof of the enjoyment of a goodly degree of inspiration. Here is the estimate Jesus placed upon him, as found in his reply to Ananias:

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.—Acts 9: 15.

Paul also received his message (the gospel) directly from the Lord. He says:

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Galatians 1: 11, 12.

Third, as to Book of Mormon witnesses who testify on the subject of the atonement in this article, they were among the leading and trusted ministers of their time.

Nephi, the son of Lehi, wrote his testimony about six hundred years before Christ was born. Some years later Jacob, the brother of Nephi, testified in no uncertain terms. King Benjamin left his plain and emphatic testimony on the atonement of Christ, just before his death, and about 124 B. C. Alma and Amulek left their testimonies with the people, and on record, less than one hundred years before Christ. Their testimony is strong, spiritual, and quite explicit. Just a few years before Christ's birth, Samuel, the Lamanite, delivered his wonderful warning and prophecy to the Nephites. He was an excellent man, enjoyed an extraordinary degree of inspiration, and, withal, gave abundant evidence in the character of his work that he was a true minister for God. (See Helaman 5: 68-72, as given in this article.)

Fourth, and most important of all, we have the testimony of Christ to the Nephites, which agrees with his testimony to the Jews. (See Nephi 5: 11-14.) We herewith repeat a few of his words:

I am Jesus Christ, of whom the prophets testified should come into the world. . . . And I have drunk out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, *in the which I have suffered the will of the Father in ALL THINGS, FROM THE BEGINNING . . .* that ye may know that I am the God of Israel, and the God of the whole earth, *and have been slain for the sins of the world.*

Fifth. We have now come to the last witnesses, Joseph Smith the Seer, and Sidney Rigdon. The

gospel was restored through Joseph Smith, and Sidney Rigdon was a leading minister of the church. In Doctrine and Covenants 76:4, 5, as already shown, Joseph and Sidney tell us that they "saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just," and are crowned with celestial glory. Near the close of paragraph 5, we are told that Jesus "wrought out this perfect atonement" for them, "through the shedding of his own blood."

Besides this, we have presented to the reader five additional passages in consecutive form, and a few others in a different connection, all of which have been selected from the accepted revelations of Jesus Christ to his church in these last days. These revelations were given between June, 1829, and February 16, 1832.

#### IN CONCLUSION

Now, in conclusion, permit us to say that our attention has been called to two excellent editorial articles found in the SAINTS' HERALD for June 17 and June 24, 1893. The first caption is, "The church or self—Which?" The second is, "The cross. The death of Jesus upon it a necessity." Also a good, readable article from the pen of Elder M. H. Bond, published in *Zion's Ensign* for February 5, 1914, under the caption of "The crucifixion of Christ and the atonement." I have not written for the purpose of improving on these articles, even if I were able to do so, but, rather, to cast in my mite with the view of helping to meet present demands in my own peculiar way. I hope the Saints who are interested will look up these articles and read them.

What shall we do with the three standard books? Are they reliable? What shall we do with the witnesses? Have they testified truly and correctly? If not, where are we? What shall we do then with "Jesus which is called Christ"? Shall we preach "Christ crucified"? or shall we leave the crucifixion out?

#### ADDENDA

We call attention to the following objections which are urged against the correctness of our position:

1. It is claimed that our interpretation is at fault; that as Christ's blood was evidently used in a figurative sense by New Testament writers, we are not at liberty to give these statements a literal construction.

Our reply is that we feel confident that we have not been misled on any material point, nor have we overlooked the figurative language sometimes employed.

*Synecdoche* is using the name of a part for that of the whole, the name of the whole for that of a part, or a definite number for an indefinite.—Quackenbos.

We think it is safe to assume that when Christ's blood is mentioned reference is had to his death on

the cross, that is, "the name of a part for that of the whole"; but this does not affect our position in the least. Christ used a different figure, however, when administering the bread and wine to his disciples. He said of the bread, "This is my body"; of the wine, "For this is my blood of the new testament, which is shed for many for the remission of sins." Here Jesus uses the figure called *metaphor* which is defined to mean, "The resemblance of two objects by applying the name, attribute, or act of one directly to the other; as 'He shall be a tree planted by the rivers of water.'"—Quackenbos.

The *bread* was not his body, but chosen to represent it; the *wine* was not his blood, but chosen to represent it, which in turn represents his death. The logical subject in the case of the wine is, "This is my blood of the new testament"; and the logical predicate is, "Which was shed . . . for the remission of sins." There is no figure in this predicate, and it is just what Paul teaches us in Hebrews 9:22; 10:18; Romans 3:25; Peter also, in Acts 10:43. The Book of Mormon, as already shown, is very explicit, and in complete harmony with these words of the Master, and so also is the Doctrine and Covenants.

But let us look at this objection from another viewpoint. Jesus said:

"I lay down my life for the sheep." This, too, is figurative, but what does it mean? Stripped of its figurative terms, it can not mean less than this: "I voluntarily die for the salvation of my people."

"I lay down my life, that I might take it again. . . . I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Take out the figurative, and these wondrous statements of the Christ of God will read about as follows:

"I die, that I might live again. [Thus bring to pass the resurrection of the dead.] I have the power to die, and I have power to live again. *This commandment [to die and live again] have I received of my Father.*"

In the light of this scripture, who can say that the Father did not design that his Son should die on the cross for the salvation of his people?

Again Paul says, "*Christ died for our sins according to the scriptures.*" No figurative language in this. It is, however, a fundamental part of the gospel which Paul declared unto the Corinthian saints, in his epistle, and which he had before time preached to them. (See 1 Corinthians 15:1-4.)

Notice these statements, all of which appear in this article:

In due time Christ died for the ungodly.

While we were yet sinners Christ died for us.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Notice these expressions in the Book of Mormon:

Behold I am Jesus Christ, of whom the prophets testified should come into the world.

And I have drunk out of that bitter cup *which the Father hath given me*, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in *all things, from the beginning*.

That ye may know that I am the God of Israel, and the God of the whole earth, *and have been slain for the sins of the world*.

These are Christ's words, spoken to the people of Nephi on this continent, soon after his crucifixion. No figures here (except the words, "I have drunk out of that bitter cup") but plain, literal words are used.

Now in addition to the words of Jesus spoken to his disciples on the Eastern Continent, and to the Nephite saints on the Western Continent, we call attention once more, to the wondrous message of the restored gospel to the young Seer of the latter days in 1830 and 1832:

And they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that *Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins into the contrite heart*.—Doctrine and Covenants 19: 3.

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to *be crucified for the world*, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him, (etc.)—Doctrine and Covenants 76: 4.

The reader will not fail to see that the harmony is wondrous and complete. Thank God for this blaze of light flashed upon us from the throne of the Infinite One, whose ways are perfect and unchangeable!

We have now shown by what appears to us to be indubitable evidence, that in our contention that Christ's death on the cross is an important part of the atonement made by him we are not dependent on any figurative statements, but that from such statements we have nothing to fear. They are in harmony with the literal statements, and can not be properly interpreted in any other way. We call the readers' attention to a parallel case which is too plain to be misunderstood.

In Acts 22: 16 we read that Ananias instructed Saul to "arise and be baptized, and wash away thy sins," etc. This is strongly figurative, but in the light of other teaching which is *not* figurative, we are compelled to believe that "wash away thy sins" can not mean less than "the remission of sins." (See Mark 1: 4; Luke 3: 3; Acts 2: 38.)

2. It is claimed that it would have been just as well if Christ had died a natural death. Some have even gone so far as to claim that it was unfortunate that Christ should die on the cross.

Why unfortunate? Did it bring any loss, suffering, immoral or bad effect upon the people? No,

nothing but gain. Did it bring any loss to Christ himself? No, so far as effects are concerned, it was all gain, glorious and sure, both for Christ and his people. Jesus said to his disciples, after upbraiding them for their foolishness and unbelief, "Ought not Christ to have suffered these things, and to enter into his *glory*?" (Luke 24: 26.)

We have two leading objections to the position referred to above, either one of which is sufficient to overthrow it.

First, if the natural death would have answered all purposes just as well, or possibly better than death on the cross, *that is the death which he would have died*. God the Father and Christ the Son had full control of this matter, from the beginning to the end. To affirm that the natural death would have done just as well (as we have already observed) is tantamount to saying that God lacked the ability, or disposition to deliver his Son from the terrible ordeal, or to provide another way.

But the truth is, it was the will of the Father that Christ should die on the cross. Jesus said:

The Father hath not left me alone; for I do always those things that please him. For I came down from heaven, not to do mine own will, but the will of him that sent me.

To the Nephite saints he said, "I have suffered the will of the Father in *all things, from the beginning*."

To Joseph the Seer, he said, "Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."

Peter says when speaking of the crucifixion of Christ, that he was "delivered by the determinate counsel and foreknowledge of God."

Second, to admit that natural death would have done just as well is to invalidate the testimony of the three sacred and only standard books of the church, namely, the Bible, Book of Mormon, and Doctrine and Covenants. There is no scripture in any of the books, that we are aware of, to support the claim, but there is an abundance to sustain an opposite one, a large portion of which is used in this article, which, we believe, fully and properly sustains our contention. It should, therefore, be borne in mind that when a proposition *is proven* by affirmative evidence, no amount of negative evidence that can be produced, is sufficient to overthrow it; and, further, that there is no proposition which is susceptible of demonstration by affirmative proof but what a negative argument may be brought against it. Happily, in this case, the evidence is too strong, clear, and abundant to be overthrown by any assumed position of an opposing character.

The evidences just used, together with many others used in this article, show conclusively, we believe, that to admit the correctness of the position

which we are opposing is to virtually invalidate the testimony of the books.

If anything can be proved from the Bible, we feel sure that the vicarious atonement of Christ, which includes his death on the cross, can be so proved. And further, that this is an important and fundamental part of the plan of redemption—the glad tidings of salvation.

(To be concluded.)

\* \* \* \* \*

## THE ATONEMENT---PART 4

BY ELDER F. A. RUSSELL

*Did God demand the crucifixion of Jesus or the shedding of his blood as a part thereof?*

### A PROFFERED SOLUTION

Some think Acts 4:25-30 is an impregnable defense of the crucifixion-atonement proposition. From the first recollection I have of noticing that Scripture I have felt that there was something wrong with the wording. I solemnly protested the thought that both Jesus and those men were acting according to the divine will and counsel. Briefly, I offer this solution of the seemingly contradictory statement, and ask careful consideration of same. Most of verses 25 and 26 are quotations from Psalms 2:1. Read verse 27, stopping at the comma after the word *anointed*, then read verse 28, after which return and read remainder of verse 27. This makes all perfectly clear. Verse 28 is but a dependent clause separated from the principal clause by the last three lines of verse 27. Thus you read that Jesus, not Herod and Pilate, had been anointed to do what God had determined, etc. All can, and do, believe that, and have good reason. Such poor arrangement of clauses is not at all uncommon in the Word. In Acts 3:16 the same thing is observed. A better reading there would be, And this man whom ye see and know, hath been made strong through faith in his name. In each case, the rearrangement of clauses serves to bring the truth out more clearly. Just remember, it is only your tradition that is affected by this correction, and not the truth as revealed in Christ.

“OBEDIENT UNTO DEATH, even the death of the cross.” (Philippians 2:8.) The traditional interpretation here is that the Father had commanded him to die on the cross and in so doing he was obedient unto death. What strained efforts are made by good, honest men to commit a loving God to some theory borne to them on the waves of tradition. Verse 7 briefly mentions what might be called the descent of Jesus from God to man. As man, he humbled himself, and remained

so unto death, even the death of the cross! Such manner of death would certainly have forced a denial of any previously proclaimed doctrine, if anything could.

But one thing which gives us so much confidence in the Christian's cause, is the glorious fact that he demonstrated that men can be true under the most distressing conditions. And with no thought of detracting from the honor rightly belonging to the Son, in this particular feature of the Christian expectation, if history deals fairly with us, men have succeeded in becoming like their Master. Stephen was sustained the same as Christ, and why should he not be? (Acts 7:52.) Each was charged with blasphemy! Each prayed for the enemy! And, as stated by Paul in Hebrews 3:2, that we are made partakers of the heavenly calling, etc., so I believe that Stephen was a partaker with Christ of the power of God, whereby he, too, was able to be obedient unto death, even being stoned to death. In the one case the Jews executed their own law, while in the other the victim was turned over to the Gentiles. (Matthew 20:17.)

If the crucifixion is to be accorded a place in the plan of atonement, how happens that it is impossible to renew ourselves again unto repentance if we crucify him afresh? Does an act which at the first is advertised as a decree of God so far deteriorate that at its second performance it becomes practically an order to hell?

### JUDAS

No man mentioned in the Scriptures is more widely known than Judas. Scarce do we mention Jesus without thinking Judas. Read a bit in his biography. It will not take long to read all we have. As already noted he had become offended at the words of Christ, turned away from him, and had treated with the chief priests and elders, covenanting to reveal the whereabouts of his former Master for a few pieces of silver. It is not my present intention to seek to determine the motive prompting this barter; for whatever the motive, Satan was the inspiration thereof. Judas guided them that took Jesus. (Acts 1:16.) He and the Devil seemed to have formed a partnership. (God not one of the firm, either.)

This coalition was disastrous to Judas. Judas, by transgression fell. (Acts 1:25.) What did he transgress? If the crucifixion of his Lord was a necessary prerequisite to my salvation, Judas has one staunch friend left yet; and I shall protest against anyone slandering him by picturing him as such a terrible character. If the theory of the atonement as explained (?) by some is true, then Judas, the Devil, and that lot of misguided temple autocrats are the ones to receive my everlasting gratitude, for without



their crime Jesus must have returned to the Father by natural death or translation, and said, Well Father, a miserable failure I am. I told the people I was their Redeemer, and as your Son shunned not to declare all your counsel. But no one would kill me and you had forbidden suicide, so the world is without a redeemer! In such event hell certainly would have to "enlarge her borders." But if Jesus had succeeded in converting all the people to his message, and surely, surely that is what he endeavored to do, would he have returned to the Father by crucifixion? Everybody answers, No. Judas "repented himself,"—of what? "I have sinned in that I have betrayed innocent blood."—Matthew 27: 4. A sin? Of course, for the Devil suggested it. Give Judas credit for repenting when he saw the consequences of his act, and likewise repent of your *endorsement* of the terrible affair, wherein you have made it a part of the atonement. By self-destruction he paid the extreme penalty of remorse.

#### NO GOOD THING LEADETH TO EVIL

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they know good from evil; wherefore I shew unto you the way to judge: for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the Devil.—Moroni 7: 13-15.

The crucifixion, an act of sin, can not have been any part of a divine arrangement. The "stone" (Matthew 21: 51) was rejected and crucified by those wicked ones, because they were the "children of hell." (Matthew 23: 12.) Did God search those regions to find some one to make our redemption sure? (Oh, how that foul stream has covered the land!) Matthew 23: 34, 35, show these to be partakers of the same wickedness which slew the prophets. Jesus was betrayed into the hands of sinners. (Matthew 26: 42.) Comment is unnecessary. Jesus foretells events connected with his death. (Mark 10: 32-34.) He might have remained away from Jerusalem, but he was a Jew, and went up to be in attendance at the feasts. The time of the passover was near at hand, and for a long time he had desired to eat the same with his disciples. His name had been carried to the dispersed ones, and as they came to the feast one of their first inquiries was whether Jesus would be there. They wanted to see this "carpenter's son" who had proclaimed himself to be the one chosen of God to "proclaim liberty to the captive." He came.

On one occasion, while visiting the temple, his soul was stirred as he beheld the conduct of those in

charge. Evidences of the sin into which those religious leaders had fallen, carrying many victims with them, were everywhere to be seen. Here were some offering for sale the doves to be offered as sacrifices. Yonder were some of the chief priests or elders selling lambs and wine for the passover. While still others were emphasizing the fact that the oxen they had to sell were "ceremonially clean." Devout Jews were bringing their animals to be consecrated by the priests, but when examined by the temple officers they were generally "found" deficient and were condemned. The only thing left was for the person to secure one from the priest at such price as to leave the "money-changers" a handsome profit. The sight was more than Jesus could bear: picking up some cords he proceeded to cleanse the temple in a way not commonly known. Their money boxes were emptied, the brokers with their stock were driven out.

Now, thought the Pharisees, this is too much! The people will see by this time that he presumes entirely too much, and has desecrated the temple. We will take him while the city is in an uproar, and after the feast of the passover we will make away with him. They laid their plans accordingly, and history tells us they succeeded only too well in consummating them. Jesus went to Jerusalem in answer to the call of conscience and duty, utterly fearless of any personal consequences, not simply to invite his crucifixion.

#### A CRUCIFIXION DESCRIBED

The following is an extract from Smith's Bible Dictionary. Read it slowly, carefully. If, after reading it, you are able to believe that God, from the foundation of the world, laid such a scene as a part of the plan of redemption, clip it out, frame it, hang it where your children may read it, and where others coming in may read it, and above it your creed—"God required it!" Here it is:

It was unanimously considered the most horrible form of death. . . . The one to be crucified was stripped naked of all his clothes, and then followed the most awful moments of all. He was laid down upon the implement of torture. His arms were stretched along the crossbeams, and at the center of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. . . . Then the "accursed tree" with its living human burden was slowly heaved up and the end fixed firmly in a hole in the ground. The feet were but a little ways above the earth. The victim was in full reach of every hand that might choose to strike. A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point

which would give to the sufferer the relief of unconsciousness. . . . The lacerated veins and crushed tendons throbbed with incessant anguish; the wounds inflamed by exposure gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pang of burning and raging thirst.—Pages 129, 130.

If it would not make infidels out of people to ask them to believe that God ever framed such a scene as that into the plan of atonement, pray tell me what would? If I must believe it to be a Christian I am not one; are you? My only comment on that terrible picture is a question: Could all the devils from the lowest hell possibly conceive of a more fiendish punishment? And yet tradition insists that God demanded it—an infinite and eternal sacrifice. But we are reminded of

#### OUR SEVEREST CRITICISM AGAINST THE THEORY

when we are told that “without the shedding of blood there is no remission of sin.” The writer (Hebrews 9: 22) is speaking only of the Mosaic law; but the preacher argues differently sometimes, and reminds us that the precious blood which flowed from his riven side brings us pardon. (After his sermon, we will sing, There is a fountain filled with blood, drawn from Immanuel’s veins!)

Not satisfied with their diabolical act in nailing him to the cross, what next? See those soldiers who have been on guard lest his disciples would prevent the atonement after all—who, with others, have heaped insult upon insult throughout the day! The evening is approaching, and they understand the custom of the Jews, and prepare to remove the victims from the cross. Approaching the two malefactors who are yet alive, they break their legs before taking them down; such being the requirement of the law. Coming to Jesus, what do they discover? Hear it! “He was dead already!” (John 19: 33.) No necessity for breaking his legs. Verse 36 says they refrained from breaking the legs of Jesus in order to fulfill the Scripture. That may have been the writer’s reason but I am inclined to think that the reason they did not do so was because he was dead. Some people have a convenient way of trying to make every event “fulfill Scripture.”

But is it all over? The spirit has left the body! Jesus is dead! The whole creation groans in sorrow as it is wrapped in gloom. Can they do more? Is he yet my redeemer? See that inhuman monster called a Roman soldier stoop for his spear! Its point is laid against the still, warm flesh of that nude form! The heavenly host is watching; and as the beast of hell withdraws the weapon from his side, angels and archangels, cherubims and seraphims break forth in grand hallelujahs as never before in the eternal world,—at the sight of blood!

Come, ye ministers of reconciliation, tell me, is *that* Christianity? Could *anything* which ever was a part of any pagan religion be more unreasonable, irrational, or even absurd? If there is one thing above another most reprehensible, shameful, and savage, it is the mutilation of the dead! If the crimson flood which flowed from his side and formed a pool at the foot of the cross was shed for a divine purpose, to remove some obstacle to your salvation and mine, it flowed from a body which already had been pronounced dead!

Do you expect me to believe that the plunging of that spear into the side of that dead Savior, and he was certainly as dead as any mortal ever will be, else he did not taste death as we will, was the machinery moved by the wonder working power of the atonement? Every fiber of my being repels the thought! Do you expect me to believe that the countenance of the great Jehovah shone most brightly as he beheld the sufferings of his Son? When he heard the cry of distress, of excruciating pain and possible delirium?

I can not accept the crucifixion as even a *part* of the atonement, from God’s side, any more than I can believe that the assassination of Lincoln was a part of the obligation imposed by those who committed to his trust the care of a nation for a term. Just as his death was planned by those who opposed the freedom and liberty of others, even so was the death of Jesus planned by those who were not only his enemies, but who opposed the rule of life he taught.

The wicked as well as the good have their agency, and why should it be expected or required that God should interfere in behalf of his Son any more than in behalf of Stephen, et al? Simply because he does not prevent the acts of wickedness, shall we conclude that he is pleased therewith? He could have lifted the fog and saved scores from the watery grave of the *Empress*. He might have changed the course of the *Titanic*. Because men did as they chose with those vessels, shall we say that God wanted all those people to die thus? Think you if the slayers of Jesus had sought the counsel of God that he would not have told them to refrain therefrom? God may counsel and instruct by his Spirit, but *can he make my decision* without converting me into an automaton?

#### A PROCLAMATION OF LIBERTY

was made particularly affecting the blacks. Should they celebrate the fiercest battle of the Civil War? War followed the proclamation, but it need not have done so. Freedom was obtained in spite of the Rebellion, and not because of it. The proclamation had been made, would have been carried out *without*, and was carried out *in spite* of the war. Jesus

was crucified because he had made a proclamation of liberty to the world, which assuredly *would* have been carried out *without*, and is being carried out to-day *in spite of* the temporary success of the enemy on Calvary. All who accepted the terms of the mediator were in fact reconciled to God; and the manner of death coming upon Jesus—whether translated, by old age, stoned to death, drowned on a trip across Galilee, or crucified—could not affect their salvation, any more than the manner of death of an attending physician could affect the action of a prescribed remedy. Truth is eternal, regardless of any accident to the vessel.

#### THE VITALIZING POWER

accompanied the words of Christ, both before and after his death, and radiates from the cross *only* to the extent that God was *in Christ*. "To as many as received him, to them gave he power," is the word we read. He said to the dead, "Arise!" and to the leper, "Be clean"; and beside this manifested the spirit of the atonement in turning the people from their iniquities. Those murderers did nothing to vitalize his life, and but for their actions the Christian religion would be without a cross and crown of thorns and a pool of blood! Would it be any less glorious—any less a cleansing and saving agent?

It will not do to say that the crucifixion gave to the world the most glorious revelation of divinity, for that argues that divinity can be known only by comparison with that which is *not* divine. Knowledge of the divine is not obtained thus. Can you not distinguish a peach without you see a basket crab apples near? Can you not discern the divine without having a devil to dim the glory? 'Tis said of Jesus that he grew in wisdom and favor with God and man. Had he not been killed, would he not have continued to grow thus? And what might the world have seen?

#### ATONEMENT DEFINED

By the atonement, I understand, we behold the willingness of an infinite One to lay off the glory of the eternal world, descend to the plane of man, take upon him the nature of man, and deliver unto the world the words of eternal life, vitalizing those words by his own individuality and the power that he gave to as many as received him; embodying in his own life a perfect manifestation of the principles whereby life and immortality were brought to light through the gospel, the means whereby we are brought to an at-one-ment with him. In himself he gave to the world an example under the law of the Spirit, a glorious revelation of divinity. All this that man might be taught, both by precept and example, how to return to God.

I have no objection to the thought that the be-

havior of Jesus under all his sufferings draws us to him. It does so. In Jesus I behold one, who, knowing of the possible sufferings in store, faced the danger, wholly for the sake of those who would receive him, that he might bring them to a oneness with the Father and himself. And having endured and withstood the temptations he finally returned to the Father by way of the cross—a shame imposed upon him by those who knew him not—the greatest exhibition on his part of love for and service unto others that the world knows anything about. Therein is the great love of God and Christ manifested.

#### THE BLOOD-ATONEMENT THEORY,

in any and all of its forms, is rejected for the following reasons: God is represented as becoming so angry because of his children's disobedience that naught but blood will permit their return to him. He is compromised in wickedness, in that he must enter into a covenant with death and into agreement with hell if Satan is used as his agent to consummate his decree. It denies to Jehovah the privilege of exercising mercy, forbidding and crushing out every demand of the same, since justice received *full* satisfaction in the death of Jesus, thus yielding nothing. (Read Mormon 3:27-33 on this point.) It makes impossible any act of forgiveness by God without the commission of one of the greatest of crimes. It represents God as unable or unwilling to save without giving the blood of his Son to slake the murderous thirst of vile men, prompted by the Devil, thus giving the latter practical control of the Infinite. It speaks loudly of a crucified Christ, while in reality, without the crucifixion of Jesus, he would not, because he *could* not have been the Christ. It invalidates the magnificent teachings of Christ, making them to be of none effect unless stained by his blood. It denies to a certain portion of the human family even the privileges of obedience to Christ; for acceptance of his words by *all* would have prevented his crucifixion, thus reversing the divine order by saying, Acceptance of Christ by *all* would mean salvation to none,—the very thing Jesus taught them to do becoming the means of damnation. Finally, it is anti-Christ, for it was conceived of Satan, given birth by a people whose virtue had been destroyed by greed; it opposeth utterly the entire code of life and morals laid down by Christ, and in exalting Satan above God, it dethrones divinity and confers upon the Devil the power of decision as to whether man shall or shall not be saved. Thus the Devil is given Jehovah's throne, showing himself not that he is God, but greater, since God has been practically forced to abdicate and yield to satanic demands, allowing him the final word. For desiring glory he was cast down! Hasn't he finally obtained it?

## IN ITS STEAD THE FOLLOWING IS OFFERED:

God desired the complete success of his Son, and sent him to save whomsoever would believe on him. Jesus wanted all people to receive him. "I pray that the world may believe," etc. The slayers of Jesus denied the truth. Their works were not of God. "Receive the Son." (John 6:44.) "Why is it that ye receive not the preaching of him whom God hath sent?" (Matthew 3:34.) To do it is to give blood atonement no place. The blessings of God are conditioned only upon acceptance and faithful obedience to his commands. The receiving, not the rejection, of Christ was embodied in the law; otherwise Christ must have put therein something to insure his own sufferings—a self-inflicted injury to please himself. In Matthew 9:19 and Luke 16:20 is his positive denial of any such thing. The Doctrine and Covenants decree of God is that everyone that receiveth the Son shall be saved.

They need not harden their hearts against him. . . . I have spoken plainly that ye can not misunderstand (Guess that writer didn't know what sort of people would read his record!) . . . The right way is to believe in Christ and deny him not (for denying him would mean a denial of the law). —2 Nephi 2:51-55.

We should not say the law could not be fulfilled unless somebody denied Christ. Do not nullify the "right way" by teaching otherwise. (2 Nephi 12:78; 15:3-12 should be read carefully.) The word of God teacheth always to do good. Read Alma 17:80. If we follow the words of Christ they will carry us beyond this vale of sorrow into a far better land of promise. Words vitalized with power!

Nephi 5:30, 31 disposes of the idea that God included the crucifixion in the plan. Verse 33 calls upon men, everywhere, to repent and believe in Christ (that would include the Pharisees); and in the same verse Jesus commits the Father and the Spirit to his doctrine. The Jews stumbled and rejected the stone upon which they might have builded and have safe foundation. (Jacob 3:26.) If they and all others had accepted the "stone" they would have been safe—saved.

## RESULTS IF PEOPLE REJECT CHRIST

"Those . . . shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside." (1 Nephi 5:251.) But when they turn to him he will receive them. The judgments of God come upon those who reject the Messiah. (2 Nephi 1:23, 24; 5:25, 26.) Those who cast out the prophets and saints and stone and slay them shall perish. (2 Nephi 11:62-66.) Those who yield to the Devil shall go down to hell. (2 Nephi 11:76.) Looks like Judas and those conspirators would have to settle accounts for their misdeed, though some may be inclined to be easy on those men on account of the prayer of Jesus and because they do not think it just

the proper thing to send a man to hell for doing the "will of God." Persuade all men *not* to rebel against God. (Jacob 1:7, 8.) Woe to those who fight against God. (2 Nephi 11:24.) "God was in Christ." Salvation is to those who will hearken, damnation to others. (2 Nephi 6:44-49, Mosiah 8:72, 73; 11:134-140; 2 Nephi 15:17.) Many other places tell of disaster coming to those who reject.

We have hastily gone over the ground. Field after field remains unexamined. Over where the sheep were feeding we found the foul stream overflowing the pasture, just as we anticipated. And in this dark stream of filth we found the choice lamb of the flock, having been either driven therein or caught and thrown in by men who hoped thereby to bring about the destruction of the entire flock. (The *men* typify the Pharisees.) It was struggling hard, though it had been there for a long time. Some of the sheep, grazing near by, seemed apparently unconscious of the plight of this lamb. Others seemed to be terrified, and were running hither and thither. We drew the bleating creature to the shore, and released it from the filth, secured water from an ever living spring, cleansed it, and lo, its wool was of exceeding whiteness—not a sign of the foul matter remaining to mar its beauty.

## A PERSONAL WORD

Among those who have advocated the blood-atonement theory in all its varied and radical or modified forms are those who are my very best friends, and for whose integrity and purpose I hold naught but the highest personal regard; and I assure you it is no pleasant task to undertake the criticism of anything so dear to them as religious convictions are to the average man. To say there are no statements to be found in the books which have been interpreted to support their position would be unfair. And the interpretation may seem perfectly justifiable.

Many more references might have been used; for every day as I read the church publications and hear sermons preached, I discover great numbers of stones which have been and are being shaped to be placed in the building which I have endeavored to construct.

The question discussed is one of long standing. In the teachings of the Protestant world as to the peculiar efficacy of the blood of Christ, as believed by them, the infidel and agnostic have found large reason for criticizing the Christian religion as thus described. Our own ministers have severely criticized in their work the very things which have been borrowed and made a part of our own sermons. I confess that I believe the blood-atonement advocates in other churches are far more consistent than those who attempt to support it in our own church.

The religion of Jesus is dearer to me to-day than at any time in my past life, I think. His character and his work stand out with a prominence and a beauty indescribable. My hope of eternal life is brightened as I now see clearer the great plan of God.

One brother with whom I had some conversation on this subject, seemingly thinking the views expressed were quite the opposite to what they should be, asked if I did not claim that I had received a revelation, giving these interpretations. I have never claimed any such thing—only the enjoyment of the light of the Spirit to which everyone who seeketh truth is entitled. If what I have presented is true, it needs no favorable handicap to establish it—God will confirm the truth. If it is not true, a “Thus saith the Lord” will not make it so, and it ought to be rejected. As a final effort to make myself understood let me quote the words of one whose name I am unable now to recall:

Was the satisfaction rendered by Christ the death to which he voluntarily submitted, or was it the lifelong obedience which found in that death its last and most signal expression? To many minds, the thought embodied in the second alternative has brought welcome, intellectual relief; for the hard saying that God could be satisfied only by the death of his Son it substitutes the reasonable and even natural idea that the filial obedience manifested in the whole life of Jesus—in his inner life—in his ministry of teaching and beneficence—as well as in his faithfulness unto death—constituted the offering with which God was well pleased, and which brought humanity into new and proper relationship with God.

Having thus declared myself, if any think that such teachings compromise the church, I have but this to say: Let the church declare herself, officially, publish the things to be taught as constituting the atonement, and I pledge myself to conform thereto, else retire from the ministry. Till then I shall hope for and expect the privilege of preaching the word as I am able to comprehend it. I speak truly when I say I do not fear any criticism that may be offered; for if my position is true, criticism will not in anywise injure it; if not true, it deserves to be criticized and none of us should believe it.

May the day soon come when the church as the bride, will speak for the bridegroom that word which will remove from his fair name, the ignominy and shame, the word of terrible reproach, which has been kept there for centuries. Let the bride *purify* her love, then will the bridegroom stand forth, and by his matchless power will he help her to the place she was designed to occupy.

(To be concluded.)

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To have what we want is riches, but to be able to do without is power.—George Macdonald.

## PREPARATION AND DIGNITY IN THE PRIESTHOOD

[Read before the Quorum of Priests, Saint Louis District, in conference at Lansdowne, Illinois, June 13 and 14, by George Reeves.]

In addressing you this afternoon upon the subject of preparation and dignity in the priesthood, we shall assume that all the brethren are deeply interested in advancement commensurate with the high calling wherein we stand. I assure you of my appreciation of this courtesy and opportunity, though it is with misgivings upon my own part that I shall be permitted to satisfy you or myself.

Let us first advise that we turn to Doctrine and Covenants 85, beginning with the 19th paragraph. This will give us a glimpse of the perfect understanding and purity of mind and heart to which every individual upon whom this honor is placed should come. I am therefore convinced that these quorums are established in all wisdom, because of the immeasurable profit all can share by coming together in this capacity. Our coming together is to a particular purpose, the unification of thought and mind to the accomplishment of God's work among the children men. Among us are those comparatively new in the priesthood; in fact, most of us are strangers to the purpose of the quorum. But as we gather, it is the purpose of growth and edification, a better understanding among ourselves of what we have in hand to do and how to do it; a shading of our imperfect ideas and opinions to the idealism of Christ, that the very center of our souls may be vitalized by God's Holy Spirit.

We are persuaded that preparation and dignity are twin companions in our endeavor. We shall discuss them separately.

### PREPARATION

The brethren will remember that the calling to the priesthood is high, noble, and elevating, and that the lesser priesthood is one of real active and cooperative bodies of the church and kingdom. The patient and acceptable discharge of the duties therein is profitable to the priesthood and the church, and pleasing before God. We need only call attention to the exalted purpose of the priesthood to be reminded of the necessity of preparation.

To emphasize, we call attention to Doctrine and Covenants 17:10. There will be found the duties to which we are called. Now, friends, I am willing to leave it to our good judgment that these duties, privileges, and prerogatives are of the highest character bestowed upon men, and that to be beneficial must be administered in all meekness of spirit and preparation. We can not expect to win our way as workers in this quorum into the hearts and minds of the people on the outside and retain the confidence and receive the prayers and hopes of those within,

except through a most careful preparation and meditation upon the duties in hand.

There is a theory which we sometimes hear, that it shall be given in the hour what shall be said. To some this may have suggested more than was here intended. We perfectly agree that it will be given of the Spirit what we shall say, but what we shall have to say for the Spirit to move and work upon will be out of the treasure of our own preparation and ingatherings. The Savior quoted much of ancient Scripture, and so did the apostles. Remember that wisdom seeketh more wisdom, light cleaveth unto light, and truth embraceth truth. Everything, everywhere, upon all occasions, seems to urge preparation. Surely it is the desire of all of us to better acquit ourselves.

In Doctrine and Covenants 83:14 we are admonished, "Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted to every man." The thought is that out of the storehouse where we have treasured up the words of life we shall be permitted to speak. We must emphasize that a better priesthood makes for a better eldership, a better branch, a better district, and a better body. Therefore, let us seek diligently, stirring up within our own beings an enthusiasm for acquiring knowledge. This is preparation.

It is said that knowledge is power, but we will add that knowledge of truth and good things, aided by the Spirit of God, is power invincible. To the extent that a man possesses these rare qualities, to that extent is the quality of his service measured. Brethren, I think we should feel a thrill of real anxiety and determination to spend our time in soberness, seeking from all good books the pearls of thought, and deep feelings left by the pen of good men.

#### DIGNITY

This word, as defined by Webster, suggests quality suited to inspire reverence, impressiveness. Really, I was not at first impressed that this word was so rich in profound meaning and beauty. Dignity I would say is that rare quality which should abound in the lives of men; that it is a kingdom beyond the limitations of indifference and carelessness.

It would appear that in the course of things, the higher and more exalted the calling the more the demand upon dignity. It is so in law, medicine, and statesmanship. If we see it in these professions, why do we not recognize it in the very highest honor that God can bestow upon man?

If we can ascertain in simple terms what dignity consists of, we may be able the more easily to acquire it. Are not its component parts careful personal appearance for one thing, and a careful study of correct manners for another?

Proper personal appearance is something easily within the reach of all, and it is a subject really worthy of much careful thought. Godliness engendereth cleanliness. The scriptures are abundantly edifying along this line. Our bearing on all occasions reflects our mannerisms. After we have carefully read from Doctrine and Covenants 85, beginning at the 19th paragraph, we will see that this is the light of wisdom diffused upon the subject that we may the better see the way. We would say, therefore, that dignity is the emancipation from idle thought, vacuous speech, inordinate desire, ill temper, and a distorted pride, as well as a lack of a proper pride.

A well balanced pride is a great virtue, but too frequently runs to excess and moves from the sphere of propriety, grace, and elegance into the region of extravagant modes and fashions. These are to be avoided with much carefulness, and are as harmful as a deficiency of pride.

I take it that all have been so converted that the use of tobaccos and liquors are foreign to our experiences. These, of course, are not the symbols of dignity; neither is obscene language. Anger and ill temper are deadly enemies of dignity. They dethrone the reason and militate against the majesty, grace, and power of dignity.

I would say that dignity is a rare and choice quality, the fruit of long and patient culture, coming out of the vagaries of fleshly indulgence and offenses into the region of confidence, patience, self-mastery, superinduced by the Spirit of the living God upon our own minds, wherein we are merged more and more into the dignity of the Prince of Life.

Brethren, let us always remember the quality of our high calling, and by preparation and dignity approach the expectation. In thus doing we shall grow in the essentials to an efficient priesthood, and be the better able to represent and defend the claims of our Lord Jesus Christ, the King of kings and Lord of lords.

I trust that the formation of the quorum may rebound to a perceptible good, and invite all to the higher ground we should covet to occupy. Let us try to make this quorum in the Saint Louis District a live body with efficiency through preparation and dignity as our watchword.

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Carefully purify your conscience from daily faults; suffer no sin to dwell in your heart; small as it may seem, it obscures the light of grace, weighs down the soul, and hinders that constant communion with Jesus Christ which it should be your pleasure to cultivate.—Fenelon.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### The Sensitive Wife

Here is an experience which purports to be from real life, reprinted from the columns of one of our leading daily papers, the story of one woman's mistakes as told by herself:

"I have always been supersensitive. Most women are more easily wounded than men, but I am more easily wounded than most women. That is why my husband left me. I got on my husband's nerves till at last he could not endure the strain any longer.

"He said that I 'nagged' him. I was not conscious of nagging him. Indeed, I always had a scorn for nagging women. It hurt abominably that he should say such a thing to me, but perhaps he was right. Perhaps one can nag without constantly talking, can aggravate without speech. He said that tears were always in my eyes and that tears irritate more than words, because they do not even offer the chance for an argument. He said he would sooner I had sworn at him now and then than that I should weep so often. I called him cruel, hard-hearted, and unnatural for saying such things but, after all, he may have been right.

"In my case, I was too sensitive. I imagined slights where no slights were intended. I read intentional neglect into acts that were only thoughtless. A lot of women do these things and suffer, as I did, when there is no need to suffer. And sometimes they are deserted, as I was deserted, and blame the man, as I blamed the man, when they themselves are the most to blame. They are too self-centered to see themselves in their true colors.

"I was to blame, but I never blamed myself until after he was gone. I was so occupied with finding faults in him and in other people that I didn't notice the faults in myself. . . .

"To record a millionth part of my mistakes would be impossible. Most of them were so foolish that they would look impossible on paper. I upset myself over anything, everything, and nothing. I looked at life, as Jack expressed it, through a microscope, magnifying little things into big things, finding flaws that were not obvious to others.

"Now that Jack is away, I am compelled to look at him through the microscope. As a result, I can see that the horrid things about him which used to seem so monstrous are infinitesimally tiny."

Whether the above be a bona fide confession of a mistaken course, as it purports to be, or a skillfully written article of warning to wives disposed to "nag" is immaterial. The suggestion is worthy of consideration, not only by wives, but by all members of the family; for there are nagging husbands as well as nagging wives, and, among children, there are those who are disposed to manifest the same unhappy disposition to magnify the small faults of others and to be censorious and exacting.

The fault is a very serious one in its effects upon the peace of the home.

### Happier, More Comfortable, and Better Managed Homes

In the article above, a man is represented as leaving a home in which he was not happy, where he was not comfortable. Women also have been known to leave such homes.

People do not voluntarily desert homes that are places of pleasure and comfort. The statement is reasonable, that "happier, more comfortable, and better-managed homes would eventually make for a substantial decrease in the divorce rate."

To produce such improvement in the home is the object

of the Wadleigh High School of New York City in establishing as a special course in its curriculum the study of "wife-craft." This is said to be the only public school course of its kind in the United States if not in the world.

A man stands at the head of this department of instruction, Doctor Stuart H. Rowe. Upon this we offer the following comment: "Although this may seem unusual, there is an essentially practical side to it. To be fitted as a model wife is a consummation worth almost any effort to attain; but to be man-taught model wife is something even beyond that. What higher recommendation could a girl offer to her intended husband than that?" The girl thus trained knows from the standpoint of a man what man needs from the companionships and help of woman.

Women, in their marriage, should never forget that they should be helpers of their husbands, not mere dependents or ornaments. They should realize the necessity of so preparing themselves that they may be qualified to be helpful.

### The Science of Wifecraft

At the opening of this course in the Wadleigh School, "more than one hundred and fifty girls attending that school promptly applied for the chance to become model wives, and took up the studies in this newest branch of feminine education with every evidence of serious intent. . . . Upon graduation, the 'model wife' girl will receive the degree of M. H., a brand new degree created especially for her, which signifies 'Matron of Homecraft.'"

The conditions which led to the establishment of the department of "homecraft" are these: "Girls, upon leaving high school are in the position of one who has had a taste of almost everything and has eaten nothing—an unsatisfactory state for the intellect as well as for the body. The girls whose education is stopped after graduation from high school and sometimes after only two or three terms, and who evidently are fated to assume, sooner or later, the world-old task of womanhood, namely to become wives and mothers, are, as a rule, in no way prepared for it and have no means of learning their business, unless their own mothers happen to be excellent housekeepers and have the wisdom to impart their knowledge to the younger generation."

"I asked myself," said Doctor Rowe, "what our school system was doing to fit the girl for her natural position in life, that of wife. The answer was terribly clear and simple—practically nothing. It was then that I made up my mind to start a course in wife-making that would be just as specific in its aims, just as technical, just as thorough as a course in mechanical engineering or agriculture."

### What the Course Is

"Doctor Rowe reasoned that a girl, to stand the stress of rearing a family, and maintaining a home on the highest standards, must have physical health. Therefore, the first requisite in the course is physical training. To that he added hygiene, and to that, sanitation—all three bearing close relation to bodily health.

"He felt that the next thing a man, the average man, expected of his wife was intelligence in the commonplace things. He knew that one of the greatest drawbacks to success and social aspiration was a faulty command of the English language. It was a broad course, and it aimed to give command of correct and cultured speaking, combined with knowledge of good books and literature.

"It is a very broad and general course, this English that we give," Doctor Rowe resumed. "It is intended to give the pupil a broad conception of literature and books, without wasting too much time on the details that might be required

in college. You see, the great majority of high-school pupils never go to college. They graduate and marry.

"Following the English, cooking is added as a third requisite to the course. Every wife must know how to cook. Often she waits until she is married, and then her husband's digestion must suffer to give her an education in the subject. It was determined to save the digestion of masculine humanity as much as possible. The girls who graduate with an M. H. degree will be first-class cooks.

"With the domestic science is linked household economy, instead of political economy. It occurred to Doctor Rowe that it is more practical for a wife of a twenty-dollar-a-week husband to know. To these were added household chemistry and domestic art.

"Although the average housekeeper is too careless to apply it, there is much in household chemistry. A knowledge of the chemistry of food gives the wife a chance to economize by the substitution and blending of dishes to gain the best results at a minimum cost.

"The problem of mathematics is also faced in the course. Hundreds of girls fail in school because they can not master geometry and algebra. Nearly as many have foundered on these as on Latin or Greek. Doctor Rowe decided to throw mathematics of the higher sort into discard. He could not see their value to the average wife.

For this he substituted household arithmetic—a system of bookkeeping to show family disbursements, etc. Then the finishing touches were added—remodeling clothes to fit youngsters, needlework, mending of socks and patching of trousers and dresses, household and design and decoration, for many a husband appreciates taste in his home.

"Nor does the course stop there. Millinery is added, and to that social efficiency; then music and art and—the course is complete."

Doctor Rowe declared, "The girl who attains the degree of Matron of Homecraft should be qualified to cook three meals a day for her husband; run the house smoothly; take care of the family income, making it go as far as possible; care for the baby; teach the older children; have a sound appreciation of art and literary values; possess poise; be domestic and self-reliant and be able to talk intelligently on all topics. A wife with these qualifications would have little difficulty in finding or keeping a husband."

### The Prayer Union

SUBJECT FOR THE SECOND THURSDAY IN AUGUST

Parents' Day.—Prayer for the families of each other; for the conversion of kindred. Pray that we may all have a greater growth in spirituality, and a greater sense of parental responsibility; that the homes of Saints may be model Christian homes.

Pray for all the sick and afflicted.

Lesson, 1 Peter 3: 1-9. Memory verse, 1 Peter 3: 12.

### REQUESTS FOR PRAYERS

Mrs. Callie Chute of Pritchard, Alabama, earnestly desires the prayers of the Union and of the Saints in general, that if it is God's will she may be healed of cancer. It is now nearly five months since she was in the infirmary in Mobile where the doctors told her they could do nothing for her. She has a family of five children, aged from twelve to two years. She wishes to live to raise them and instruct them in the ways of righteousness and truth. How earnestly a mother under such circumstances desires the prayers of those of the faith can be estimated only by the gravity of the situation. May this sister who appeals for our prayers, be sustained by us before the throne of Him who is able to

do great things in our behalf, and whose love for us equals his power.

## Letter Department

### Neal's Gold Brick Bursts Asunder

The Book of Mormon plates, according to Neal's figures, are admitted to have been six by six by eight inches in size. Each leaf was about as thick as a sheet of tin. He now figures the weight of that book of plates as being exactly equal to a solid gold brick! Is he dishonest, or is this just plain Campbellite stupidity? Think of comparing a solid gold brick to a book of leaves of gold which had been handled time after time, becoming more or less bent, and, of course, making it utterly impossible to press them together to the volume of a solid piece of gold! And then those sheets of gold were engraved on both sides with very fine characters, the engravers time after time stating they only had a limited amount of space to work with, and they used a shorthand system; so of course the plates were crowded to the edges with engraving. And Neal says these bent, dented, finely dug out plates weighed as much as a solid gold brick! He certainly is trying to work a brick game on his gullible devotees. Well, he has the "brass" all right and is freely using it, all for the love of Jesus!

I should say a conservative estimate of the weight of those plates would be thirty or forty pounds. Yet Neal says two hundred and forty pounds, troy, and does not use the one hundred ninety-seven and seven tenths pounds avoirdupois when he makes his final comparison.

Then he says: "Think of a man flying in the midheaven, with wings, carrying a two hundred and forty pound gold brick." Yes, that certainly would be a curiosity, that would beat Elijah being taken up by horses and a chariot into heaven! Neal can believe that all right. And he evidently believes the silly, childish myth that angels are half human and half bird, with great wings! Where is there a scrap of history which says a man with wings took up that two hundred and forty pound gold brick? But if an angel with wings were a reality, would it be a herculean task for one to carry one hundred and ninety-seven pounds of metal, when a common eagle has been known to carry away a large child? Philip was caught up after having baptized the eunuch; but according to Neal's conception he was possibly a jockey in training, as the Lord couldn't have done the job, if he had been a hundred or two pounds heavier than he was!

And the value of that gold brick staggers Neal. He boasts the price up to \$60,000! I always did think the Book of Mormon was a valuable book, and evidently Neal does also! But Neal evidently does not know that in the very land where these gold plates were made they lined the walls of the Temple of the Sun with gold, beaten into sheets! And some of these very sheets are in the museum at Cuzco! So where the Book of Mormon plates were made they had plenty of gold and knew how to beat it into leaves. Try again, Neal. No matter what silly stuff you get off, you have a fine aggregation of full-fledged dupes who are guaranteed to be ready to gulp down whatever dish you give them.

Then Neal thinks Joseph Smith must have been a powerful man to carry one hundred and ninety-seven pounds, but he swallows the Samson story of carrying away the city's gates, and pulling down a "skyscraper." Yes, evidently Joseph Smith could carry thirty or forty pounds, as he was a large man.

Neal is a wonder at blundering.

Neal and his brotherhood strain at a gnat, but swallow A. Campbell!

C. EDWARD MILLER.



FISKE, SASKATCHEWAN, July 2, 1914.

*Editors Herald:* We are isolated Saints and would like to have an elder come here and preach. I am in the church, but my husband is not, but I think he would come in if we could get an elder.

We live ninety miles west of Saskatoon. There is a school-house one mile from us that we could have for meetings.

A sister in the gospel,

Box 273.

MRS. GORDON MCLEAN.

SPERRY, OKLAHOMA, July 4, 1914.

*Editors Herald:* I am striving to please God in all my ways of life, so that I may glorify the Lord in my body and spirit, which are his. I wish through the HERALD to thank the dear ones who brought the light of the gospel to our little town. Although it brings persecution to me, yet I can rejoice that I am willing to bear the same for Jesus' sake. I want to live true and humble before him and become a partaker of the fruits of the Spirit, that my life may be a blessing to others.

Brother Aylor has just closed a few days' meetings here with good interest. Oh, how my heart did rejoice as he broke the bread of life to us. I felt that it was a glorious blessing to have him among us. I feel that we should esteem the elders highly for their work's sake. I hope the time may come when we may have Brother Aylor with us again.

Pray for me and my family, Saints, that they may come into the fold.

Your unworthy sister,

MRS. S. M. BLACK.

KNOXVILLE, IOWA, July 5, 1914.

*Editors Herald:* I left Iowa two years ago and went to Mapleton, Kansas. I later traded my property at Mapleton for a flat in Kansas City, and moved to Independence, Missouri. We were promised work at Independence, but after staying there two months and securing no work decided to move back to Iowa.

Independence is the best place in the world to live. The meetings are all good and the gifts are made manifest. The branches in Kansas City, Missouri, and Kansas City, Kansas, are all very spiritual. Those who are able and have prepared the way before them may go to the central places. If Saints have no other resources than day labor they should be advised to stay where they are, especially if they are making a living. The Lord said he would redeem Zion in his own due time, and we are certain he will do so. I expect to return to Independence in three or four years if the Lord wills. There is no other place on earth so sacred to me. I did not do much preaching while there, but I heard the best sermons I ever heard in my life and gained much knowledge in that way.

I attended the Methodist Sunday school to-day. The lesson was the parable of the householder. I was granted the privilege of expressing my views, and I certainly improved the opportunity, presenting the idea of the dispensations. I will not have another opportunity in that school.

I expect to start meetings on the streets or in the park, when I will have all the time I want to intelligently present the truth to the people. There is lots of religion here of the kind. We have been looking for J. S. Roth, and when he comes will do all we can to place the angel's message before the people.

I have not been well since I came here. As a rule I have had good health for the last five or six years. My companion is still at Independence, but will come here when I secure a good place to live. I dislike to take her away from there.

My boys are both here. Their lives are an honor to the work. Frank has been called to the priesthood and is an

able defender of the truth. Brother Edward Rowley and family live here also. Brother Rowley is superintendent of two mines here. Mr. Ady, whose wife is a member of the church and a faithful worker, is superintendent of another.

I expect to start meetings in these camps right away. As I work every day I will only be able to preach on Sunday, but I will do all I can. If there are any Saints at Anderson, and they will send me word by Superintendent Ady when they want meetings, I will come to them. I am boarding with Mr. Ady until I get a place of my own.

437 Robinson Street.

G. W. HULL.

SLOCUM, TEXAS, July 6, 1914.

*Editors Herald:* The HERALD is a welcome visitor at our house, as it is our only preacher. We have been isolated for nearly four years, but the gospel spark is growing brighter and it may be good for us to be here.

I am trying to spread this gospel message all I can, both privately and publicly. I would like very much to get in communication with the elders, and especially the secretary of the Central Texas District so I can make my report.

I would like to correspond with some of the Saints who live in or near the vicinity of Eureka Springs, Arkansas. I want to move as close to the stakes as I can, and think I can make a living there as easy as I can here.

If Brother Aylor comes through this part of Texas I wish him to let me know. I will meet him if I can.

I desire to spend a part of my time so long as I am able in spreading the gospel message. While there are no Saints here except my wife and I, I am not lonely. The promise of our elder Brother to be with us is sure and steadfast. I feel my weakness, and ask an interest in the prayers of the Saints that we may be worthy of God's blessings.

In the one faith,

A. B. DUNHAM.

JOPLIN, MISSOURI.

*Editors Herald:* This will no doubt be the last "jot" until the grandest reunion ever held in the Spring River District has become history.

We are introducing several innovations which will contribute largely to the comforts of campers. Tents from \$2 to \$2.50 as last year. Meals 20 cents, or \$3.50 per week for adults. S. G. Carrow in charge of tents, cots, etc. A. C. Silvers, secretary and treasurer, will carry the moneybag. Lou Carrow, police of the campus. Walter Christensen, charge of cooking and boarding tents. Sister Grace English with a corps of assistants will be the chaperone of the young girls, also in charge of the baby tent, which will be located in a quiet part of the camp where every facility will be employed in directing the play of the babies.

We shall try to combine rest and recreation with service. Tired mothers may be relieved of drudgery and care by their children being properly cared for that they may enjoy a real treat for ten days at the expense of the reunion. Swings for boys and girls will be provided, a superintendent over each. An automobile parade to the Falls daily for bathing and rest 'neath the dense foliage of forest's monarchs will be a gladsome feature. The main service will be in the evening, a big preacher and a big crowd, when old Sol has hid his burning face and the winds from the Ozark hills are cooling and refreshing.

Sister Mollie Davis will be in charge of the auxiliaries. Sister E. S. McNichols will wield the baton, with Nellie Brocaw manipulating the keys, Myra Brackenbury and Mamie Hilliard in the solo role, together with all the musical talent in the district fully marshaled and arranged, that the beauti-

ful park may resound with song and story to the praise of his glory in whose service we are working and praying.

T. W. CHATBURN, *President*.

LAMONT, IOWA, July 7, 1914.

*Editors Herald:* The HERALD brings much good news to me. I was the presiding officer of the Strawberry Point Branch. There were so many removals that those remaining thought best to have the branch disorganized, which was done. We live about fifteen miles from Oelwein Branch. I have been going there off and on for two or three years. When Brother John McQueen died, leaving the branch without a president, Brother J. A. Chamberlain came to Oelwein and conferred with the Saints with reference to the matter of a president for the branch. I was selected, and since then I have been going there the first and third Sundays of each month.

They have a good Sunday school at 10 o'clock each Sunday. We have prayer and sacrament meeting at 11 o'clock. We also have Religio. The children take interest in the Sunday school and are not behind in the prayer and sacrament meetings. They can speak or pray or sing as well as any. The Lord blesses us by his Holy Spirit so that we feel it a joy to come together.

If any elders come this way we wish them to stop off with us. They will be welcome.

The crops look well here now after copious rain. Why should we not thank God for all these good things?

Pray for us as a branch of the church.

In the one faith,

W. B. WESTON.

### Extracts from Letters

A. C. Richardson, Desloge, Missouri: "The noted evangelists, Steven Burke and Reverend Hobbs, are holding camp meetings at Flat River, Missouri. The largest attendance thus far was near five thousand. Up to Sunday night, July 5, they had something over six hundred and fifty subjects for church membership. These converts just come and give their heart to God, shake hands with the preachers and go on their way to glory in a saved condition, according to the teachings. Yet it must be admitted that these men are doing some good."

In a private letter Elder T. U. Thomas writes from Scranton, Pennsylvania, as follows: "The work in this place is blooming like the rose, and will compare in activity, I believe, with any other branch that I know of. We have been very busy brushing aside obstacles that were heaped in our way; and I can assure you it has kept us very busy to try to climb up to the public platform to be recognized and respected like others. But we have succeeded surprisingly, and now we are on the platform here and are recognized like others and preferred before some. This place, so far as the work is concerned, was formerly a parched place; but now it is a fruitful field full of life and good works and steadily growing in numbers, which is very encouraging. Our services are being sought after by people of all denominations. We have not sought publicity for our work through the church papers, but I am fully convinced that there is not a more active branch in the church at present, and still we are endeavoring to push further along."

Thomas J. Simpson, Montrose, Iowa: "We are enjoying a series of meetings. Brethren D. T. Williams, jr., and Charles E. Harpe are holding forth. Four were baptized yesterday in the big Father of Waters. We are using the nice school park. We are anxiously waiting until August 14, so we can meet in the old historic city, Nauvoo, Illinois, in reunion capacity, where we hope to meet Saints of Kewanee, Eastern

Iowa, and Nauvoo Districts. We are firm in the faith, and are living in hopes of a glorious resurrection."

Under date of July 5, Elder Rees Jenkins writes from Jerusalem saying: "The work here is moving very slowly, but I think good is being done. As we have written before, conditions here are peculiar to this place and can not be treated in the way we meet them in other missions. We have at present here a Jew that claims to be a Messiah. He believes in the Messiahship of Jesus, but thinks he has done the work he was sent to do and that another must come to restore Israel. We are trying to enlighten him on the question. We meet twice a week to discuss the question. His wife is a Christian, and is anxious that her husband should be brought to see the light better than he does. Perhaps we are bestowing upon him labor in vain, but we hope not. Brother Greene has gone to the Lebanons to see what the prospects are there. We do not know when we may expect him to return."

Elizabeth A. Ellis, Irvington, Wisconsin: "I enjoy reading the HERALD and *Ensign*. Both are a comfort to me. I never grow tired of reading that which is good for soul and body. May God's blessing accompany these church publications as well as the ministry who are out teaching this grand and glorious gospel. I am in poor health. Please pray for me, and that God may bless all the true in heart."

## News from Missions

### Sparks from England

We are pleased to report that the work of the Master is making progress; it may be slow, but I am happy in the thought that it is sure. The spirit of the work in this mission is onward. Since my report to the General Conference we have experienced some good times (spiritual times). Twenty-one have been baptized into the kingdom, so we are keeping pace with the times in point of increase. We have some good openings; we have some good men too, I am pleased to say, whose chief desire is to push the work. The interest, generally speaking, is good.

Our local conferences have been attended with fair results. The Western Wales district conference was very successful, though, by reason of being held at the extreme end of the district, there were not so many present as usual. But the spirit of the gathering was very cheering, and I look forward to Gilfach Goch to do something worthy of our cause in the future. Press on, brethren, honor the organization that has been effected, and you will accomplish good work.

Here is a spark for you upon the subject of *work*. The best way to work is to make a start—begin to do something; when you get started don't stop, but keep on doing something, if it is only a few little things, such as giving out a few tracts, or an invitation to the meeting, or a little testimony by the wayside; you will be surprised how much it will encourage you, to give a kind word to your missionary, or your presiding elder. Just start trying to give something to somebody. And I do not mind if you let me know the result you get; these little thoughts have cheered the writer in the dark hour of experience.

The word says, "To him that overcometh." We struggle against popular opinion, and the opposition is still strong and stubborn; yet many admit that we are right. They say, If the Bible records the religion of Jesus Christ, then in point of doctrine you are right. What an admission! And yet how indifferent they are to its power.

However, it is our business to testify of the continuity of

the power of the gospel of the Son of God, that it is unchangeable in its teachings and principles. This will ever be so while there shall remain a single soul in need of salvation, because its purpose and design is to restore the soul, that is body, mind, and spirit. What a wonderful message! May God help us to deliver the message. Brethren of the ministry, please study the epistle of the Joint Council. It is the secret of success to every minister who will receive and apply it. Brethren of the council, please accept my personal acknowledgement and thanks. I pray that it may bring success to Zion's cause.

Your brother,

W. H. GREENWOOD.

### Little Sioux, Iowa

My field of labor is again Little Sioux District, Iowa, with Sioux City objective. On the same day of my return home from the General Conference, a phone message came for me to go to Elk Point, South Dakota, to administer to Sister May Wilson, who had been ill with typhoid fever for over two months. I found her very low. She seemed to realize she would not get well, but desired to do so if it were the Lord's will. Her only fear of death was that she would choke, as her lungs were in very bad condition. She could be heard to breathe almost anywhere in the house. On Sunday morning of the third, thinking death very near, she asked me to pray that when she should pass away she might go in peace without a struggle. I accordingly administered to her, and immediately she breathed perfectly natural, and did so until Monday near midnight, when she fell peacefully asleep without a struggle.

On Tuesday afternoon I preached the funeral sermon to a large crowd of her friends who had gathered at the home previous to the shipping of the body to Pisgah, Iowa, the home of her parents. The next day by request of the husband, Mr. Wilson, I accompanied them, and in the afternoon in the Saints' church at Pisgah I preached the sermon again to a large crowd of relatives and friends. We then laid the body away in the beautiful cemetery, its earthly resting place, conscious that the spirit had gone to the God who gave it.

I was then conveyed to the home of Brother Clifford Silsby, where I took supper and spent a few moments with the family. Then Brother Silsby took me on by automobile to Little Sioux in time to hear Brother A. M. Chase preach at eight o'clock. By request of Brother D. A. Hutchings, I stopped over and preached for them next evening.

I then returned to the city, taking up my work, doing what I could. On Decoration Day about seventy of our members and friends wended their way, some by team, others by street car, part way, then up the Big Sioux by boat, to Stone Park, where all met for a Sunday school picnic. The day was spent in baseball, pitching horseshoes and other amusements, not forgetting the ice cream and bountiful feast prepared and spread by the sisters, which was enough and to spare. All seemed to enjoy themselves thoroughly. It is common for young people to enjoy themselves, but on this occasion we were delighted to see some of our older brethren, such as Brethren R. W. Butterworth, F. J. Seeley and A. Calhoun enter the ball game with the enthusiasm of boys in their teens.

On June 3 I took train in company with Brother C. J. Smith and Dale Alldredge, for Mondamin, where we stopped over night, being joined by Sister Ruth Parker the next morning. We hired an automobile to take us to the beautiful little town of Magnolia, where district convention met the same evening of the 5th. Owing to rain, busy time and other causes, we know not what, the convention and conference was not very largely attended until Sunday when a large crowd came and we spent an enjoyable day. The preaching Saturday evening

was by Brother Sedden of Persia. At eleven a. m. we had the pleasure of hearing our aged, tried and true missionary, Brother Charles Derry, who assured us of his hope in the final triumph of our cause. Not knowing Brother Derry's age I said to him after his discourse that I thought if he continued to improve until he was eighty-five he would make a very good preacher. To this he replied, Well, if I do I will have to go backward three years, for I am eighty-eight now. May the Lord bless this good old patriarch, and may his last days be his best days. I have always believed in the old saying, Old men for council, young men for war; but some one there must not believe in that, as I was called upon to preach at 2.30 and 8 p. m. which I did, and felt well in the efforts.

On Monday Brother William Coffman kindly took us in his car to Mondamin, where by invitation of their young and energetic president, Brother Everett Gamet I preached Tuesday and Wednesday evenings in their church. I was cared for while there at the homes of Brethren Stuart and J. W. Mann. Thursday Brother Gamet came in after me taking me to his home about two miles out, where we took dinner, then drove on to River Sioux, where I was billed by previous arrangement to hold a series of meetings, beginning that evening.

I continued meetings there over two Sundays. We did not have large crowds, which they said was owing to the busy season, though we felt well in talking to the mixed congregations and mingling with members and nonmembers, Protestant and Catholic.

I was royally cared for each night while there at the home of our aged Brother and Sister James Beechum, who did all in their power to make it pleasant for me. The good Lord will reward them for their kindness. Through the day I visited and took my meals with the Saints and some friends to our people, who treated me very kindly.

While there I met Brother R. O. Scott of Omaha, son of Brother George Scott, deceased, who I found to be a very congenial brother. I was sorry when a heavy rain fell on Sunday night, which prevented me from taking a pleasant trip through the country twenty miles to Castana with R. O., which we regretted very much, as I was to go there to the funeral of a Sister Day, whose remains were shipped from Spokane, Washington, for burial near the old home. I had received a phone message to preach the funeral sermon, but later a telegram from Spokane came requesting Brother Joseph Lane, who was an old acquaintance to preach the sermon, which he did to a very large crowd of old settlers and friends of the deceased sister. Arriving at Castana, I was met at the depot and taken to the home of the banker, where I took dinner and was treated very kindly.

Brother Edward Struble met me at the funeral and took me to his home, where I received a royal welcome from all the family, consisting of himself and wife, six girls and four boys. It would be hard to find a more congenial family than this one.

We gave out meeting in the schoolhouse near by, but owing to the busy time we did not have large crowds, but a fair interest. Our crowds increased quite a bit Sunday, as I spoke at 2.30 in the afternoon, after which we went to the Maple River, where I baptized four noble young people, one a young man of Scottish birth, who, though alone here, and a single man, is making good in a financial way, and who also bids fair to make good in a spiritual way. Two were young ladies, daughters of Brother Struble, and a son twelve years old. Brother Carl Ballantyne of Moorhead assisted me in the meetings, and at the water on Sunday, also in confirmation in the evening, after which I preached on the laying on of hands to a good crowd. I expect to return there as soon

as the busy season is over for a long series of meetings. I believe it will be a fruitful field.

I took my leave from this place on Monday, feeling well repaid for the week spent there. I returned to the city after an absence of about a month, to begin my tent meetings. The tent being at Bronson, some twelve miles distance, I secured a wagon and team from Brother Seeley to go after it, my wife accompanying me. Though it was a very warm day, we enjoyed the trip very much, looking over the rolling prairie with its thousands of acres of growing corn about waist high, also many acres of wheat and oats in the shock, and other fields ready for the binder. This all presents a spectacle well worth viewing. Reaching Bronson, we took dinner at the home of Brother and Sister James Horr, then loaded the tent; but after just a little persuasion, we stayed to help eat some young fry Sister Horr said she killed especially for us. Then about six o'clock, we hitched the little black team up to our load, and were soon making our way over the beautiful, quiet, country road, to the hustle and bustle of the noisy city.

The next day, July 9, we pitched the tent, and advertised to start meetings on Sunday evening, which we did. We are preaching each evening to small crowds, with some interest manifest by a few. Brother Charles J. Smith is assisting me each evening. Quite a number of our young people are helping in singing and playing the organ. Others come to help, making a showing for our work. We are determined to do what we can to get the work before the people of the city during the tent season. And we can only pray and trust God for the increase.

Yours in gospel bonds,

ALMA BOOKER.

SIoux CITY, IOWA, 707 Center Street, July 17, 1914.

### North Dakota Nuggets

North Dakota may be the coldest State in the Union, but these days the weather is plenty warm enough and more so. But there is one pleasant feature we usually have, which is nights cool enough to give refreshing sleep.

This is the harvest time of the year for souls, as well as the beginning of the harvest of the fields of beautiful golden grain. Between the finishing of the seeding time, and the harvest, is usually a little time when people are not so rushed with their work; the weather is fine and pleasant, so they come out well to meetings in most places. And, too, it is the only pleasant time to be baptized. Yet I have taken people into the icy waters for baptism here when the mercury stood at thirty-eight below zero.

There were fifteen good people baptized at our state reunion which closed June 28. It was held near Logan, North Dakota, in the beautiful picnic grounds located on the banks of the Mouse River, and owned by Brother Tilton, who at one time resided in Lamoni.

Eleven were baptized in the pouring rain, yes, and in the river too, for they would not be satisfied because of just being wet, but wanted to be born of water, though they may have been just as wet before as after their immersion in the river.

The general reunion for the North Dakota District will be held next summer in the same place as this year, the date being set for July 2 to 11. We hope the Saints of North Dakota, the neighboring states, and near parts of Canada, will begin now to plan to attend, for surely the Logan reunion is a place to gain strength and courage.

Let me tell you how the Lord used as "instruments in his hands," a brother and his wife, who were working for a man who has a large farm. They interested him in the true gospel, so that he allowed the writer to come and stay at his place and hold meetings in the near-by schoolhouse. Then a few months later Brother William Sparling held meetings in

the same place. Three of that family and the young lady who was the teacher at the schoolhouse came to the Logan reunion and proved to be some of those of whom the Master said, My sheep know my voice; and so the four were baptized. Their names are Brother and Sister Frank Anderson and wife and their son Lester, and Miss Effie Dahl.

This Brother Lester Anderson is very lame as the result of having had infantile paralysis. He is nearly a young man, and I hope it may be in harmony with the will of the Lord to heal him of his infirmities. Dear Saints, will you please offer a prayer to that end as you read these lines?

Brother Thomas Leitch, who was given the added responsibility of the office of elder at our late district conference, is at Kempton, where there seemed to be some very near the kingdom. Brother J. C. Page is at Straubville, I understand, where he expects to do some baptizing.

When the harvest time drives out of the country districts, then we plan some tent work for some of the towns and cities until the busy season is over and the cold evenings make us store the tents.

Can anybody tell us why our minister in charge, Brother J. A. Gillen, has not been up here to look after us? We think we need it, at least the encouragement of his presence and council, a little while.

JEROME E. WILDERMUTH.

### Western Oklahoma

Just closed a ten nights' meeting at the Pleasant Hill Schoolhouse, about five miles east and south of here, Brother Hubert Case being with us the last few evenings. On yesterday he baptized four. Others are very much interested there.

At present we are holding tent meetings in Hinton; we began Saturday night, and while our attendance was all we could ask for the first evening, we are glad to say it was greatly increased last evening. Many favorable comments were heard after the service.

Our aim is to give the people an insight into the real vital spirit of Christ's gospel. Without question there are many who are looking for light here, and by dealing fairly and kindly with the people, considering carefully their feelings, and gently leading them to the fountain of living water, they will be able to drink therefrom, and become greatly refreshed. The apostle says of Christ that he was kind to the unthankful and the evil. It therefore becomes us also to be kind in all our dealings with our fellow men, that we may win them for Christ through kindness.

We received very favorable mention in both the *News* and *Record* last week, and by it many will see the nature of the work we represent. I am more strongly convinced every day that our work is a constructive one, and that our results will be far more apparent if we keep in the foreground the affirmative message.

To our many friends, we would say that we haven't time to write personal letters to all, so trust they will all read the *HERALD*, and through it get a glimpse of the work we are trying to do, of the service we are trying to render.

J. E. VANDERWOOD.

The little common things of life—  
A kindly word, a little trust,  
A friendly smile amidst the strife  
That crushes souls into the dust;  
A flower for some tired eyes,  
Or music for a weary heart—  
"Just little things"—not any size—  
But, ah, the sweetness they impart!  
—Edith McKay.

## News from Branches

### Philadelphia

During the week of July 19 to 26 we have been especially blessed with the presence of general church officers. On the 19th, Brother Heman C. Smith favored us with two discourses. Brother Paul M. Hanson was with us a few days, studying our summer school methods. On the 26th, President F. M. Smith preached twice at the Howard Street church and once at the chapel. The way in which Brother Smith took the Saints into his confidence has revived the hopes of some and increased the hopes of many others.

It goes without saying that the presence of the general church chorister, Albert N. Hoxie, in Philadelphia, guarantees good music so long as there are singers to respond to his leading.

During the last month Children's Day exercises were held at both the chapel and the Howard Street church. We had the pleasure during this time of adding twenty-one to the church by baptism. Fifteen of these were from Howard Street, and six from the chapel. There are others to follow soon.

If the young people of the Philadelphia Branch make use of the splendid opportunities offered them, it will not be long until there will be a magnificent corps of workers here. Brother Walter W. Smith is doing his utmost, evidently, to make these young men and women a power for good in this city. We hope his efforts will be duly appreciated.

Summer schools are being conducted at both the church and the chapel. We think we are having better schools and better returns than ever before. In the past we have not been able always to find men and women who could give their time without some pay, but this year we are running the schools with volunteer help only; the number of volunteers we have simply goes to show that the people of God are willing to make necessary sacrifices.

J. A. KOEHLER.

### Independence, Missouri

For several weeks the local option work has been going on, and it has been the dominant theme at our meetings of late. On last Sunday morning Brother D. J. Krahl spoke on the subject of personal responsibility and the work of the Sunday school; and in reference to the late victory he said, Down deep in my heart there has been rejoicing, because from my viewpoint I believe a step forward has been taken toward the redemption of Zion.

Brother Joseph, on being called upon, responded by commending the work of the Sunday school, and speaking of the liquor traffic he said, Over sixty years ago I took the same view of the great evil pressing upon society, and would counsel all not to swerve from the line of righteousness, nor be overjoyous over the victory, but ever be in unison with the right.

At the Sunday school there were eight hundred and fifty-two present, although the weather was very warm, and the usual number of Saints visited the various departments and enjoyed the music.

A work done among the children here at the present time, of which we may well afford to be highly appreciative, is the Summer Vacation School, consisting of a kindergarten, under the tactful management of Sister Ruby Williamson, and the many classes of industrial and educational training in charge of several efficient teachers. President George Harrington and Sister Emma Criley are at the head and in the musical department are assisted by Sisters Laura Kelley and Ruth MacMullin. The Bible stories are ably conducted by Mrs. M. A. Etzenhouser. The "habit talks" are also very profit-

able. Pupils will on next Thursday evening give an exhibit, and funds will be solicited for the carrying on of the work. The instructors to whom great credit is due for their untiring efforts will hold a reception also. There has been an attendance daily of over three hundred.

In reverting to the great victory won in this city recently, we will say we as Saints and citizens have been glad to hear the noble sentiments expressed by the ministry and the leading men, and among them E. F. Jones, from abroad, on the side of right. We have been gratified in reading the stirring appeals through the *Independence Issue* and other papers, and witnessing the strenuous efforts of the faithful protectors of our homes, the fathers and mothers with their petition of two thousand strong, who are devoted to the cause of purity and honor. And, above all, in this trying ordeal and in the face of so important an issue, we have been led to see the hand of a divine providence, and attribute our city's success to his grace and mercy.

"Who can faint while such a river  
Ever flows their thirst to assuage?  
Grace, which like the Lord, the giver  
Never fails from age to age."

In the faith of the gospel,

July 28, 1914.

ABBIE A. HORTON.

### Detroit, Michigan

Times are quite dull here, but the Master has been kind to the Saints; I have not heard of any who are out of work.

Our work seems to be picking up here; the elders are holding street meetings every Sunday afternoon. Elder Mottashed of London, Ontario, was here for a few days. We have a nice Sunday school, conducted by Brother V. D. Schaar. The young people are coming to the front, and have a nice orchestra started.

God has seen fit to call some of our young men into service. Brethren Frank Bailey (son of the patriarch) and James Gault were called to the office of priest; Brethren Robert Coats and Thomas Forbes to the office of deacon; and Brother Frank Shippy (son of Elder George M. Shippy) to the office of teacher. Elder John A. Grant was elected president of the branch.

The sisters have organized a local Woman's Auxiliary, and have great hope for its advancement.

"Let us not be weary comrades, let us faint not by the way."

N. M. GAULT.

July 13, 1914.

### Flint, Michigan

It is with a heart full of gratitude to God for the many blessings he bestows upon his people in these the last days that I write a few words concerning the work in Flint.

Our meetings are spiritual, and God in his infinite love and mercy deems it wise to speak to his people in this place from time to time, admonishing the Saints to come to service with more singleness of heart, in the spirit of true worship.

Our Religio meetings on Friday evenings are well attended, and we have good lessons; good talent is discovered in the programs. Outsiders attend these meetings with interest.

This morning we have with us the president of the Seventh Quorum of Teachers, with his counselors, who are to meet with the teachers in counsel and prepare them for the work before them.

The Saints of Flint desire the prayers of all, and our prayers are always for the advancement of this great and glorious work.

L. GLENN SAGER.

FLINT, MICHIGAN, July 19, 1914.



FROM THE IOWA STATE COLLEGE

Ames, Ia., July 12, 1912.

Herald Pub. House,  
Lamoni, Iowa.

Dear Sirs:

We have just received your preliminary shipment of our Poultry House Bulletin. After a hasty glance at it I call it a fine job of printing. It is a delight to open up a lot of bulletins like these. I hope that a closer inspection will not reveal any flies in the ointment in the way of errors in proof reading. However, perfection in bulletin making is a thing always hoped for but rarely gained.

Very truly yours,

(Signed) F. W. Beckman,  
Bulletin Editor, Iowa State College.

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## Miscellaneous Department

### Convention Minutes

ALBERTA.—Religio convened with Michigan local near North End, July 3. Officers chosen: President, John P. Benham; vice president, Clyde C. Walrath; secretary, Ruth Walrath; treasurer, W. J. Nuckles; librarian, Elsie Burton; superintendent gospel literature, Howard Wesley; superintendent home department, Lyle P. Nuckles. Adjourned to meet 10 a. m. Friday preceding next conference. Mrs. Ruth Walrath, secretary, Edgerton, Alberta.

### Conference Notices

West Virginia conference, owing to circumstances and conditions in the Clarksburg Branch can not be entertained there at the appointed time. After counsel with the district president and vice president and the missionary in charge we are authorized to say that time of holding conference will be extended to last Saturday and Sunday in September. Francis L. Shinn, secretary.

Central Oklahoma will meet at Holdenville, August 21 to 23. Branches and priesthood should send reports to me. C. T. Sheppard, secretary.

### Convention Notices

Northern California Sunday school will convene at Irvington, August 28 instead of the 26th as announced. Sunday school and Religio will hold a joint entertainment on Friday evening, same date. Local librarians send catalogue list of all books in your libraries (those that have not already responded). Secretaries send credentials. Mrs. L. Day, 222 Danvers Street, San Francisco, California.

### Reunion Notices

Eastern Oklahoma reunion will commence August 21, at Haileyville, Oklahoma. Sunday school convention will convene the 28th at same place, conference the 29th. Each branch should report. Mrs. Nettie Bowers, clerk.

Northern California reunion date has been changed to August 21 and 30; Religio convention Thursday p. m., August 27; Sunday school Friday p. m., August 28; district conference Saturday all day, August 29. A. C. Hawley, secretary.

### Quorum Notice

#### PACIFIC COAST ELDERS

Pacific Coast Quorum of Elders will meet during reunion at Irvington, California, August 21 to 30. Make report to August 1 and send to H. A. Hintz, Chico, California. Report blanks furnished on application. H. A. Hintz, secretary.

### Addresses

J. S. Roth, Lamoni, Iowa.

Ammon White, Adams Crossing, Colorado City, Colorado.

### Died

DOTY.—Della Doty was born August, 1873, at South Granby, New York. After a long and painful illness she passed peacefully away in the faith with a glorious hope. She was baptized July 11, 1909, by Alma Booker. She leaves husband, seven children, father, mother, brothers and sister. A. E. Stone was in charge of the services. A host of friends following the remains where they peacefully await the coming of the Lord and Savior.

**Book Reviews**

**THE UNKNOWN GOD AND OTHER ORTHODOX ESSAYS.**—By Jacob Piatt Dunn, secretary of the Indiana Historical Association, Sentinel Printing Company, Indianapolis, Indiana. Price \$1. This is a book of very interesting essays on religious topics. The first essay, from which the book derives its title, *The Unknown God*, is devoted to a digest of Paul's sermon on Mars Hill. Other subjects taken up are, "The virgin birth," "First heresies," "The debt of English literature to the Bible," and "The passing of Darwinism." Any and all of these essays will well repay careful study, but perhaps the one most interesting will be that entitled, "The passing of Darwinism."

**HISTORY OF CANADIAN WEALTH.**—By Gustavus Myers, published by Charles H. Kerr and Company, Chicago. In this work the development of wealth in Canada is traced from the first beginnings of the fur trade up until the present era. Attention also is given to the concentration of wealth in the hands of a few. The following extract is from the preface: "The rapid concentration of wealth in Canada is no mere fancy. Already, it is estimated, less than fifty men control \$4,000,000,000, or more than one third of Canada's material wealth as expressed in railways, banks, factories, mines, land and other properties and resources. To say that this small group of individuals control so vast a wealth and the agencies of its production does not imply that they own it all. Between ownership and control there is a difference, yet the reverse of that commonly supposed. By means of their control of financial markets and distributive systems, a small number of men may effectively control sources of wealth which still may remain under individual ownership, as witness the case of the farms, of which control farmers throughout Canada are bitterly complaining. Also it is not necessary for magnates to own all of the stock of railroads, banks, factories and mines; much of that ownership may be distributed among small shareholders, yet by their predominantly large holdings of stock, and through their power of directorship, those magnates can and do control those diversified, and often financially interconnected sources of wealth."

**THE HISTORICAL CHRIST.**—By Frederick C. Conybeare, M. A., F. B. A., University College Oxford. Open Court Publishing Company, 122 South Michigan Avenue, Chicago. This work contains a reply to and an investigation of the views of J. M. Robertson, Doctor A. Drews, and Professor W. B. Smith. In his preface the author says: "This little volume was written in the spring of the year 1913, and is intended as a plea for moderation and good sense in dealing with the writings of early Christianity; just as my earlier volumes entitled *Myth, Magic, and Morals*, and *A History of New Testament Criticism* were pleas for the free use, in regard to the origins of that religion, of those methods of historical research to which we have learned to subject all records of the past. It provides a middle way between traditionalism on the one hand and absurdity on the other, and as doing so will certainly be resented by the partisans of each form of excess."

**THE NIGHT SIDE OF EUROPE.**—By Karl K. Kitchen. David Gibson Company, Cleveland, price \$1. Karl K. Kitchen is the well-known writer for the *New York World*. In this work he pictures night life as seen in London, Lisbon, Cairo, Damascus, Constantinople, Rome, Athens, Moscow, Saint Petersburg, Paris and Berlin.

**FALSE MODESTY THAT PROTECTS VICE BY IGNORANCE.**—By E. B. Lowry, M. D., Chicago, Forbes and Company, 50 cents. This little book of one hundred and ten pages treats of sexual hygiene, which is one of the most vital questions of this day. Said Doctor Eliot of Harvard, "The policy of silence in matters pertaining to sex has failed disastrously." Doctor Lowry has made a valuable contribution in a frank and dignified discussion of this subject, and this little book should be in the hands of parents, teachers and ministers. To our shame sexual hygiene has been too long hidden under a false modesty. This generation is working up to the necessity of sex education, which, when it receives its proper place in homes and schools, will, says Havelock Ellis, "transform our moral outlook and inspire our religion and philosophy."

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.  
 Published every Wednesday. Subscription price \$1.50 per year in advance.  
 When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.  
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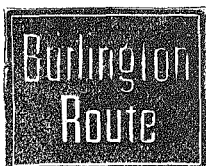
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, AUGUST 12, 1914

NUMBER 32

## Editorial

### "WAKE UP THE MIGHTY MEN!"

*Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong.*—Joel 3:9, 10.

We are living in the midst of stupendous world events. This is an age of prophecy. The signs of the times exactly accord with the prophetic declarations concerning the latter days.

Jesus said, "Ye shall hear of *wars* and *rumors* of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be *famines*, and *pestilences*, and earthquakes in diverse places."

To-day every newspaper on sale in all Christendom is filled with rumors of wars. To-day there is hardly a civilized nation in the Old World that is not gathering together her forces of war, either for aggression or defense, or to be ready for possible dangers. While in the New World Mexico is almost prostrated from a long and bloody struggle, and Canada is now gathering her troops for the European conflict.

Famine and pestilence follow swiftly in the footsteps of war. This is the lesson of all history. War takes the toilers from the field and the bread from the mouths of women and children; and it breeds dread diseases that decimate the survivors. Jesus associated the three,—a grim trinity: war, pestilence, famine.

All Europe is an armed camp. With awful swiftness the storm of battle has struck. Coming so suddenly following the long and zealous promulgation of peace by the peace societies and advocates, the world is dazed and horrified. Thus one of the greatest of modern newspapers says:

All that Europe is preparing to fight for is "not worth the bones of one Pomeranian grenadier." It shrinks to nothingness when compared with the loss already inflicted upon civilization by the disturbance of commerce through the obstruction of its flow in accustomed channels.

What a frightful price Germany would pay for anything she may gain, the price of destroying much that she has gained in forty years of wonderful industrial development, a

period of expansion in which her commerce has outgrown her capital. Yet now she is to destroy hundreds of millions of capital. Will the fruits of a war of vengeance on the hated Servians, even if Servian territory be acquired, compensate Austria for the hatreds she herself will incur as the power primarily responsible for the destructive conflict? Can the trophies of victory, even though she carry forward her policy of control in the Balkans, make up for Russia's loss, a half-developed country whose chief need is that she set aside her age-long foreign policy and devote herself to internal development? What can England and France gain that will reimburse them for the incalculable material and moral loss of a resort to war?

The moral loss is greatest of all, for the friends of peace have counted upon the highly civilized nations like England, France, with the United States, to discountenance war, to make great wars impossible. It will be a frightful backsliding. . . .

Their diplomacy, their skill in negotiation, the resources of their chancelleries, their regard for their neighbors and for the comfort and happiness and prosperity of their people, all the agencies of peace which they have at command have ill-served them. It is mediæval, it is barbarous, it is horrible, that men should turn out at the behest of sovereigns and war councils to be shot to death for purposes wholly unrelated to their own welfare.

Paul admonished the Saints:

For yourself know that the day of the Lord shall come as a thief in the night. For when they shall say, Peace and safety; then sudden destruction shall come upon them.

Thus dramatically have been silenced the modern prophets who told us that there could never be another great war. Men need not to have been surprised or dazed or profoundly astonished had they not lost faith in the prophecies. The word of God has been ignored. It was truly written:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

In an editorial appearing in the HERALD more than two years ago (July 31, 1912) we had this to say:

Jesus said that just prior to his coming we should hear of "wars and rumors of wars." Men tell us to-day that war is past. They say there will never be another great conflict between armed nations. It is not so long, however, since such great conflicts were raging, and indeed wars of lesser magnitude are now in progress. The activities of peace commissions and conferences, though praiseworthy, give no great

promise of success. The best indication of approaching combat between individuals is observed when both begin to reach for weapons with which to fight. They may profess friendship, but look out when they reach toward the pistol pocket.

The nations of the world are arming themselves. Their hands are hovering near the hip pocket. This in itself is sufficient to answer the assertion that there can be no more war.

Mr. Lloyd-George, chancellor of the exchequer of Great Britain, is quoted by Robert Donald, editor of the *London Daily Chronicle*, in *The Outlook* for June 22, 1912, as saying that civilized nations now spend annually 500,000,000 pounds, or \$2,500,000,000 for weapons of war. Great Britain alone spends 70,000,000 pounds, or \$350,000,000 yearly; equal to \$40 for every household in the kingdom. He adds that if this drain were cut off one dollar per week extra could be paid to every laborer in the kingdom without reducing existing profits of business.

If one wishes to get the exact significance of the statement, "They shall beat their plowshares into swords and their pruning hooks into spears," let him figure out the number of bushels of corn or wheat or grapes that are required every year to pay this enormous war levy, for by this process are plowshares converted into battleships, which is the modern equivalent of the old simile.

The United States has but recently launched the battleship *Texas*, the largest battleship afloat, carrying larger guns than have ever been mounted on any battleship for regular service. She will soon be followed by a sister ship, the *New York*.

These weapons are being manufactured. They will be used. Jesus made no mistake. There can be no permanent "peace on earth" without accompanying "good will toward men." The angels linked the two together in their song at the birth of the Savior. Man can not separate them.

Even though the present conflict should be halted presently, or at once, permanent peace could not come until the nations learn the lesson of good will and come to accept the twin principles of the fatherhood of God and the brotherhood of man.

Though we may feel a sorrow and mental depression too deep for tears in contemplation of the awful sorrows and sufferings apparently coming upon so many, the innocent as well as the wicked, we realize that it is the inevitable result of wrong policies, and a world-wide method of life, thought, and action not in accord with the will of God.

The lust for blood and battle seems to have been poured out upon the world. A spirit of war madness is in the air. The thin veneer of civilization falls away. The assumed cloak of altruism, humanitarianism, gentleness, Christianity, falls away and reveals the barbarian. Great Christian nations attack each other, each crying, "In the name of God." And as one writer points out, on earth, in air, on the sea, and under the sea men are prepared to slay one another.

The wires of the world hum with the message:

Wake up the mighty men, let the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears.

The pulses of the world thrill to the sound of martial music and the rapid tramp of battalions of

armed men. But under the shrill insistence of the fife, the roll of the drum, and the blare of the trumpet is heard the low sobbing of women and little children, shaming the consciences of men.

The press dispatches from Paris say:

The wildest enthusiasm was manifested on the boulevards when the news of the ordering of the mobilization became known. Bodies of men formed in regular companies in ranks ten deep paraded the streets wearing the tri-color and other national emblems and cheering and singing the "Marseillaise" and the "Internationale," and throwing their hats into the air.

But the next paragraph significantly adds:

"On the sidewalks were many weeping women and children."

Dispatches from Saint Petersburg say:

Enrollment of the reservists of the Russian army started at one hundred centers in the Russian capital at six o'clock this morning and was accompanied by stirring scenes.

And the next paragraph completes the picture:

"Crowds of women and children accompanied their husbands and fathers to the stations."

Zion is fortunately situated at this time. God has willed it so. Yet though Jesus has commanded us to lift up our heads when we see these things coming to pass, we are to do so because we then know that the hour of redemption draweth nigh. We are not to rejoice at the calamities coming upon others, or to think of selfish profit to be derived from their extremities; instead we are touched with a profound sorrow and would help them if we could.

Nor are we free from impending danger in our own land of Zion. The words of the Lord may still be applicable:

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.—Doctrine and Covenants 38:6.

Let all the Saints take home to their hearts a profound lesson and seriously ponder their lives. Pride, extravagance, folly, doubt must be put out of their lives in these sober days. A more complete consecration is demanded of all.

Let the Saints also remember our foreign missions and missionaries, and our brethren and sisters in war-torn lands, that God may protect and care for them. And for ourselves also let us all remember the Master's instruction:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

ELBERT A. SMITH.

---

Overcoming is the law of life. Succumbing is the road to death.—Selected.

---

Crosses are ladders which lead to heaven.—Proverb.

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**PRESIDENT'S WIFE DEPARTED.**—On the 6th at 5 p. m., Mrs. Woodrow Wilson, wife of President Wilson, passed away after an illness of some months with kidney trouble and nervous diseases. The news comes as a shock to the Nation, as her illness was not generally known until a very few days prior to her departure.

**TO REGULATE BUSINESS.**—The Senate on August 5, by a vote of fifty-three to sixteen, passed an interstate trade commission bill declaring unlawful all unfair competition and authorizing a commission of five to supervise "big business." This bill is more radical and far-reaching than one passed by the House, and goes to a conference of both houses.

**THREATENED STRIKE AVERTED.**—A threatened strike of railway engineers involving half the United States was averted last week when the railway managers yielded to the advice of President Wilson and agreed to arbitrate the differences between themselves and the engineers. The President indicated that unless an agreement were reached the whole power of the Government would be put forth to avert what he considered would be "in view of world-wide conditions, a calamity of incalculable magnitude." The country is to be congratulated over this outcome of what threatened to be a general tie-up of railway traffic.

**CAN CHRISTIAN SCIENTISTS PRACTICE?**—The appellate division of the supreme court of the State of New York recently handed down a decision involving the right of Christian Science healers to practice. Five judges sat in the case. Four held that the defendant had under the laws of the State no right to practice for compensation as a Christian Science healer; one that he would have had a right to practice without compensation; one that he had a right to heal by Christian Science methods because such healing was not the practice of medicine. An appeal has been taken to the court of appeals.

**MEXICAN AFFAIRS.**—Reports of the peace parley between representatives of Provisional President Carbajal and General Carranza are conflicting. One day the papers announce that Carranza has granted amnesty to all Federalists, has guaranteed the safety of property and life, and is about to peacefully enter Mexico City; the next it is stated that Carranza has refused amnesty and guarantees, has demanded the unconditional surrender of the Federalists, and that his forces are marching against Mexico City. Reports indicate that there may yet be an open rupture between Carranza and Villa; and again these leaders are said to be in agreement. The entire Mexican situation, at this writing, is uncertain.

**EUROPEAN WAR.**—Events in Europe have followed each other in close succession the past week. Hostilities have continued between Austria and Servia with the Servians successfully holding their positions and inflicting heavy losses on the Austrians. The siege of Belgrade, the Servian capital, by the Austrians, has been continuous since July 29. On the failure of Russia to cease mobilization, Germany on the 1st declared war against Russia. France the same day ordered the mobilization of her forces. The following day skirmishes occurred between the French and Germans and the Russians and Germans along the border. Preliminary fighting continued daily thereafter with varying success. England mobilized her army and navy, assuring France she would protect the French coast against the German navy, the French fleet being in the Mediterranean. Disregarding the neutrality of Belgium, the Germans announced to that country their intention to cross it with their forces into France, intimating that resistance would bring heavy loss. England issued an ultimatum to Germany insisting upon the neutrality of Belgium. On the advance of the German forces against the Belgian fortifications at Liege and Namur on the 4th, England on that date declared war against Germany. The bombardment of Liege continues unabated, Germany having captured two of the Belgian ring forts. The Germans are reported to have lost twenty-five thousand men. On the 7th Germany asked for a brief armistice, presumably to bury her dead. At last report the Belgians had not yet replied. France and England are said to be hurrying troops into Belgium to reinforce the Belgian strongholds. Naval engagements are reported between French and German vessels off the Algerian coasts, with two German vessels sunk, and between English and German vessels in the vicinity of the Canary Islands, with one German vessel sunk. The English and German fleets are supposed to be engaged in the North Sea, with the German fleet weakened by having a number of vessels at points widely separated in different parts of the world. Portugal on the 8th declared her intention to support England. Turning a deaf ear to Germany's appeals, Italy asserts her neutrality, with the sentiment of her people, despite the alliance with Germany, strongly in favor of the cause of France and England. Japan, an ally of England, declares herself prepared to protect the interests of England in the Far East. Representing the United States Government as one of the signatory powers of the Hague convention, President Wilson on the 5th offered to the belligerents the good offices of the United States, "now or at any other time that might be more suitable," in the interests of peace. It is not expected that a peace parley will at this time be possible.

## NOTES AND COMMENTS

DEATH OF MRS. WOODROW WILSON.—All hearts are deeply touched by the death of Mrs. Woodrow Wilson, wife of the President of the United States. It seems particularly trying that this ordeal should come upon President Wilson in the midst of the many perplexities and the heavy burdens that are his in the present administration. Regardless of party affiliation, the sympathy of the country is extended to him in the hour of his bereavement. All Saints, whatever their politics may be, should unite in supporting him with their confidence, sympathy and prayers. And this they can afford to do, recognizing in him a thoroughly honest and conscientious executive of unusual ability. Few Presidents have entered the White House at such critical times in the history of the nation and the world at large. And certainly he needs extraordinary human sagacity and a degree of divine wisdom and inspiration to guide him in these strained and perilous times.

CLOSE DISCUSSION ON ATONEMENT.—In this number we bring to a close the discussion on the atonement that has been carried on by Elders Lambert and Russell. Contrary to our usual rule, we have permitted and in fact advised these writers to close the discussion by negative argument, each being privileged to review the four preceding numbers prepared by the other. While our general rule is to insist upon affirmative discussion and independence in writing on subjects, in this case we have felt that the merits of the question might thus be brought out to better advantage and that the discussion could thus be closed in one number by the simultaneous appearance of articles in rebuttal from each writer in a way that would be absolutely fair, impartial, and satisfactory to both writers. The question is now left to the judgment of our readers after a careful study of the arguments and texts presented on either side.

BRITISH ISLES ELDERS ACTIVE.—We are in receipt of a report from the Seventh Quorum of Elders stating that special meetings of the quorum were held with the East Manchester Branch, July 18 and 19. Interesting papers were read and profitable discussions were participated in. Brethren holding the office of high priest were in attendance on invitation, and one meeting included the membership of the East Manchester Branch. An indication of the promptness and activity of this quorum is furnished in the fact that in answer to twenty-eight cards sent to members, Elder J. E. Meredith, president of the quorum, received replies from twenty-six. Quorum organization is intended among other advantages to make for the individual development and

efficiency of quorum members. Our British Isles brethren are not behind others in sensing the importance of quorum work, and the need of activity on the part of the priesthood.

WHICH, IF NOT BOTH?—Miss C. F. Swartz of the National Reform Association, so called, is reported in the *Brooklyn Daily Eagle* for June 23, as having said before the general meeting of the Brooklyn Presbyterian Presbytery:

The Reorganized Church of the Latter Day Saints is really worse than the original body, and although it claims to forbid polygamy, it is practiced by the members.

This Miss Swartz is the same who was reported as stating at Anthon, Iowa, a few months ago that Elder Eli Hayer, of Lamoni, Iowa, and known throughout the church as a law-abiding man living in conformity to the laws of God and the land, which prescribe one wife for one husband, was living in Lamoni in polygamous relations with two women. Our Brother E. B. Hull has in the *Eagle*, for July 5, a reply in which he ably defends the church and sets forth its teachings. He calls attention to the democracy of the body, and to the absence of commercialism therein; he emphasizes the command as given through Joseph Smith, "He that keepeth the laws of God hath no need to break the laws of the land," in all of which the Reorganized Church stands out in contradistinction to the church of Utah. He cites that our church was the first to send missionaries to Utah, and that ours was also first in memorials to Congress urging measures to correct the abuses of Utah. In the light of history and in the light of facts readily obtainable, there is no excuse for such methods as pursued by Miss Swartz. When pursued they evidence the lack of principle on the part of the lecturer, the lack of a better argument, or both.

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 EDITORIAL SELECTION

## WILL

There is no chance, no destiny, no fate,  
 Can circumvent or hinder or control  
 The firm resolve of a determined soul.  
 Gifts count for nothing; will alone is great;  
 All things give way before it, soon or late.  
 What obstacles can stay the mighty force  
 Of the sea-seeking river in its course,  
 Or cause the ascending orb of day to wait?  
 Each well-born soul must win what it deserves.  
 Let the fool prate of luck. The fortunate  
 Is he whose earnest purpose never swerves,  
 Whose slightest action or inaction serves  
 The one great aim.  
 Why, even death stands still,  
 And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

## Original Articles

### THOUGHTS ON THE ATONEMENT---PART 5

BY ELDER J. R. LAMBERT

#### REVIEW AND REJOINDER

The promised articles on the atonement of Christ are now before us, the first appearing in the HERALD for July 15, 1914.

Our only apology for attempting this review is this: The editors in charge thought it would be a good way to close the present discussion, and we acceded to their suggestion. But so far as this side of the discussion is concerned, we plainly stated our willingness to let it take its chances without any reply; and now, after reading Elder Russell's articles, we are still willing to trust the whole matter to the intelligence and fairness of the reader, without any further effort whatever.

#### THE TWO ARTICLES

Our article was written during the sessions of the General Conference, and Elder Russell's some weeks later. We had no knowledge at the time of writing that Elder Russell or anyone else would write up the other side to be published with our article, though we heartily commend the editorial arrangement. We find, however, that nearly all the material objections to our position on the atonement have been successfully met by our article. For this reason we advise the reader to carefully note what each writer says in behalf of his own cause.

#### SELF-REPRESENTATION

We still claim the right to represent our own faith, and freely accord to everyone else the same right. And it may as well be understood, now, that there is much presented by the other side of the discussion which we have never avowed and will never defend. Some of it we may refer to incidentally, the balance we will simply ignore.

To illustrate: It is made to appear that our views on the atonement necessitate the belief that Christ suffered and died that he might reconcile his Father to the people! This is not our belief. If the good brother would quote what the Scriptures say on this point, without his progressive (?) and safe (?) interpretations, he would have just what we believe. Christ suffered and died to reconcile *the people* to God, not God to the people. Do you see the difference? It is nowhere stated in our proof texts that Christ died for God, but it is repeatedly stated that he died for the people. Why not confine the argument to the true issues? This disposes of much that has been said with which we need not bother ourselves any more.

#### PLANS COMPARED

We have presented our scripture texts under different subheadings, not only to show that our views on the atonement are correct, but that we get these views from the very texts relating to the matter in issue. There is a marked difference between getting our doctrine from the books and then strengthening our position by using texts of the same class and which have the same application, and the practice of first assuming our belief and then using texts which have no direct application to the matter at issue in order to sustain the position assumed, or rather to disprove the opposite belief. The first plan reveals the harmonious character of the testimony contained in the books, while the second makes the books contradictory and unreliable.

Our position, as presented by us, can not be shown to be in conflict with any text found in the Bible, Book of Mormon, or Doctrine and Covenants, relating to the subject at issue. Therefore, if the books are right, we are; if they are wrong, where are we?

#### THE THREE BOOKS

In our "Number One," we call attention to the fact that the church is committed to the testimony of the three books; that these books constitute our only standard of evidence. Our plan has been to make an affirmative effort to sustain our position without saying any hard things about those who hold to an opposite belief, and we have only referred to the other view incidentally.

#### THE OTHER SIDE

The leading effort of the other side has been a negative one. This is precisely the kind of effort which is made by infidel writers to overthrow the whole Christian system. We would have been pleased had the brother devoted more space and effort in defining his own positions, and supporting them by scripture evidence, had he seen his way clear to do so; but it is granted that he has a perfect right to choose his own methods. His effort, as the reader will see, has been an attack on what we are supposed to believe, before he sees a word of our article! Was this wise? Is it just to the other side, and to the reader?

Our plan has been to honor the testimony of the witnesses as contained in the books; but our critic has tried to sustain and justify his strictures by what is written, until he meets with that which he can not use against our views, but which strongly supports them, when he at once makes a vigorous effort to discount the witnesses. We have had neither desire nor necessity for employing this method.

## OUR AFFIRMATIVE POSITION

Our article was written affirmatively and independently. We shall rely upon the correctness of our position, for, as already stated, we feel quite secure on this ground. When any proposition or doctrinal claim is proven to be *true*, there is no kind or amount of negative evidence can overthrow it. On the other hand, there is no proposition or doctrinal claim, susceptible of demonstration by affirmative evidence, but what a negative argument may be formed against it. Our position is an affirmative one, but on the other side we have a negative one.

In affirming that death on the cross was an important part of the atonement made by Christ, our evidence was full of such expressions as these: "In due time Christ died for the ungodly." "For even Christ is . . . sacrificed for us." (Marginal translation, "*Is slain.*") "This is my body, which is broken for you." "How that Christ died for our sins according to the Scriptures." "If one died *for all*, then were *all dead.*" "But unto him which died for them, and rose again." "Who gave himself for our sins." "Even as Christ also . . . gave himself for it." (The church.) "Who died for us." "Who gave himself a ransom for all." "Who gave himself for us." "That he by the grace [favor] of God should taste death for every man." "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "Because he laid down his life for us."

In all the above texts the word *for*, preceding a statement of the purpose for which Christ died, comes from the Greek "*huper*," which literally means "*in behalf of.*" That is, Christ died in behalf of his people and all others.

"Who gave himself for us, that he might *redeem* us from all iniquity, and purify unto himself a peculiar people." "Ye know that ye were not *redeemed* with corruptible things, . . . but with *the precious blood of Christ.*" "Christ hath *redeemed* us from the curse." "In whom we have *redemption* through his blood, the forgiveness of sins, according to the riches of his grace."

In the above texts, *redeem* comes from the Greek "*lutroo*," which means "*to loose by a price.*" *Redeemed*, as used by Peter, comes from the same word. *Redeemed*, as used by Paul comes from the Greek *exagorazo*, which means "*to acquire out of the forum.*" *Redemption* comes from "*opolutrosis*," defined to mean "*a loosing away.*"

John said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world," and Christ is referred to in Revelation 13: 8, as "*The Lamb slain from the foundation of the world.*" Put these two statements together and we unmistakably have Jesus Christ ordained of God as the Savior of all men

*from the foundation of the world.* (That is, the slain Christ.)

## WHAT DOES THE BOOK OF MORMON SAY?

We refer the reader to our quotations from this book. We can only present a few brief extracts here.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned.

And yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were *through the atonement of his blood.*

But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, *in and through the atoning blood of Christ, the Lord omnipotent.*—Mosiah 1: 107, 113, 115.

This will suffice. The Doctrine and Covenants is equally plain and definite in its statements, but they are found in our article. Now, so far as these statements are concerned (and they are but a tithe of what is contained in the books), they plainly and unequivocally announce the doctrine of vicarious atonement.

## "INTERPRETATIONS QUESTIONED"

This is Elder Russell's subheading, and under it we will try to continue the good work of questioning some interpretations. This is an important point. If Elder Russell's interpretations are correct, we must concede that he is right, or put up the claim that the sacred and standard books of the church are unreliable, and, therefore, worthless. If, on the other hand, our interpretations are correct, the books are vindicated, and the strictures of our brother are a failure.

We have marshaled our evidence under different subheadings, after which it has been our rule to either pass on without a word of comment, or call special attention to what is *stated in the text*, not what is meant, frequently reproducing some of the more important statements which have a direct bearing on the matter at issue. Thus we have permitted the scriptures to interpret themselves. No effort has been made to change the wording or distort the meaning. No effort to invalidate any of the standard books, or discredit any of the witnesses. We simply ask the reader to carefully note the two modes of interpretation, and then decide for himself which is the better and safer one. However, the true character of one's work must be determined by an investigation of the character of the work done.

First, we are told that the simple fact of a matter being foretold by the prophets is no evidence of divine approval. No, we have never so claimed or believed. But the character of the predictions of Christ's suffering and death, together with the state-

ments of Jesus himself both before and after his death, do furnish indubitable evidence of divine approval. More than this, when we consider the character of God (his infinite *love* and *power*), and the history of Christ's suffering and death, we are compelled to believe that both Christ and the Father approved of the death of Jesus on the cross, in the hands of wicked men.

We herewith propound the following questions:

1. Did the Father, *at any time*, manifest his disapproval of Christ's death on the cross? If so, where is the evidence? If not, why not?

2. Why did not Christ pray to his Father to send him the twelve legions of angels, that he might be delivered from his enemies? (See Matthew 26: 52-54.)

3. Or, knowing the loyalty and purity of his Son, why did he sit idly by and permit the murderous mob to nail him to the cross?

4. Why was it that when Jesus fully submitted to his Father's will, in the garden (Matthew 26: 42-44), it resulted in his death on the cross?

5. Why did Jesus say to his disciples, at the time he upbraided them for their unbelief, "Ought not Christ to have suffered these things," etc? (Luke 24: 26). This is the emphatic way of saying that he *ought* to have suffered them.

6. Why did Jesus say to his disciples, "that *all* things *must be fulfilled*, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me"? (Luke 24: 44.) Was it simply and only to save the credit of the prophets? or was it not because the design of the infinite God was back of it all, and the salvation of man was dependent upon the fulfillment of these predictions? The word "*must*" was used by Jesus in the above scripture, the same word which the angels used (significantly, too) when addressing the disciples at the time of his resurrection. These are the words: "Remember how he spake unto you when he was yet in Galilee, saying, The Son of man *must be delivered up into the hands of sinful men*, and be crucified, and the third day rise again." (Luke 24: 6, 7.) *Must*, not will, is the word used. That is, Christ *must* be delivered up into the hands of sinful men; he *must* be crucified; he *must* rise from the dead.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.*—John 10: 17, 18.

This proves, first, that Jesus was to die for the salvation of his people. Second, he was to die that he might rise from the dead. If it was necessary for him to rise from the dead, then it was necessary for him to die.

Jesus and his Father were perfectly agreed upon

this important matter. "I and my Father are one." (Verse 30.)

Third, Jesus had been instructed, or commanded, by his Father, and, of course, acted in complete harmony with the commandments given.

The word *for*, found in verses 11 and 15 of this chapter comes from the Greek word *hyper*. The literal meaning of the word is *in behalf of*. That is, he gave his life in behalf of the sheep.

All this proves, by statement and implication, that Christ's death on the cross is an important part of the atonement, and that his sufferings in the garden and on the cross, also his resurrection, were approved by the Father.

As already stated, there is no evidence of disapproval either upon the part of God or Christ. Matthew 16: 22 is cited as an evidence of prediction without divine approval of the thing predicted. (In King James' version it is verse 21.) But the context does show divine approval, *clear and strong*.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men. (Verses 22, 23, King James' Translation.)

According to this reading, what were "the things that be of God"? Answer: Christ's suffering, death, and resurrection. What were the things that be of men? Answer: That he should not suffer, die, and be resurrected.

Matthew 26: 36-39, is cited, and in answer to the question, "Is it not plain that it was God's will for his Son to suffer?" we have the following: "If it was God's will, Jesus stood in opposition thereto and asked for release from the ordeal, and his submission was not a willing sacrifice."

Is this a correct interpretation? Let us see. Jesus made three prayers while in the garden. The first consists of one sentence, the first part of which is the brother's evidence. The second part reads, "nevertheless *not as I will, but as thou wilt.*" Nevertheless means *not the less; notwithstanding*. The second and third prayers are alike, and in them is no petition for release.

Now the question is this: Shall we pass final decision on the attitude of Christ to the crucifixion on the strength of the first and conditional request, or shall we determine his attitude by the concluding part of the first prayer, in connection with the second and third? No, no, it will not do. His final conclusion, "*Thy will be done,*" is the only proper basis from which we can form a just decision. Therefore, the logical conclusion is that it was the Father's will that Jesus should suffer in the garden and on the cross.

But it should be remembered that the good brother has already admitted that Jesus died to show to all

men that it is possible to remain loyal to God and the truth under the most trying conditions. No matter if he did die only as a martyr, because of the truth he taught, his Father was equally responsible for his death by that murderous mob.

Matthew 26:24 is quoted, and the following statements made in connection therewith:

"With the interpretation that the blood is a part of the atonement, let me remind you that there is then a part of the atonement that does not reach all people," etc.

Have we not all learned, long ago, that all scripture is not found in the same place? Because Jesus said, "He that believeth and is baptized shall be saved," does it therefore follow that repentance is no part of the divine plan, and that the laying on of hands for the giving of the Holy Ghost is not necessary? Peter said to those who cried out, "Men and brethren, what shall we do?" (evidently to be saved) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Does it therefore follow that faith and the laying on of hands are not necessary? Jesus was talking to his disciples about the sacrament of the Lord's supper, an ordinance which belongs exclusively to believers, and it was only necessary that he should tell them, at that time, of the effects of his atoning blood [death] *on them*.

But if the blood of Christ was shed for all true believers, that is, "for the remission of their sins," how does it come that it is no part of the gospel plan—no part of the atonement? "That which proves too much, proves nothing," and this text certainly proves too much for our brother's contention. The interpretation is too narrow.

The brother says: "God was on the side of Christ in that ordeal and sent an angel to strengthen him. (Luke 22:43.) Dare we say that God wrought on *both sides*?"

No, dear brother, we will not say he did, for "his paths are straight and his course is one eternal round." But we have yet to learn that God made the least effort to prevent the death of Jesus on the cross; and if he made no such effort, it reflects on him just to that extent that you now think it reflects on us; that is, from your viewpoint. If God had sent the angel to *deliver* him, he would have been a good, strong witness for you; but as he was only sent to *strengthen* him (that is, to qualify him to pass through the ordeal) he is *our* witness, not *yours*, and we thank *you* and *God* for producing him.

Elder Russell says, "1 Nephi 3:87 says the Son was 'slain for the sins of the world.'" He then tells us how he understands it. (See HERALD for July 15, page 668.) Revelation 6:9; 20:4 do not furnish us with a parallel case. In one case they died

for the word of God and the testimony they bore; in the other there is a grand purpose which goes above and beyond these. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:32, 33.) In this case he is "slain for the sins of the world."

The interpretation placed upon this text puts Nephi in conflict with Lehi, his father, and Jacob, his brother, hence, for the reasons expressed, we reject the interpretation. (See 2 Nephi 1:71-79; 6:46, 47.)

In conclusion on this point, we again request the reader to compare these interpretations with ours, and determine for himself which mode is the better and safer one.

#### DISCOUNTING THE WITNESSES

Occasionally our brother finds a text which is too much, even for his improved (?) system of interpretation. But *something* must be done, so he goes to work to discredit the witness, or revise the text, and thereby gives us an improved (?) reading, etc. Here is a sample: "Nephi 12:26, 27 is declared by some to be an 'unanswerable' in favor of blood atonement." He then goes to work to show that Nephi's report of what Christ said on this point is probably wrong, or so inaccurate as to be wholly unreliable. A number of statements from the Book of Mormon writers are adduced to show that there are faults or mistakes in the records they kept.

All this is true. All men are fallible, and their work more or less imperfect; but does this prove that Nephi, or any other Book of Mormon writer, made a *false* statement on an important topic like the atonement? Far from it. These Book of Mormon writers never confessed that there was any statement in their records which is not true, but they invariably testified to the truth of them. The first Nephi said, "And I know that the record which I make *is true*." (1 Nephi 1:2.) "And now it came to pass that according to our record, *and we know, our record to be true, for behold, it was a just man who did keep the record*," etc. (Book of Nephi 4:1.) In Mormon 4:21, 22, we read: "And if there be faults, they are the faults of a man. But behold, we know of no fault," etc.

In the closing portion of this book of Nephi, chapter 10, we read that Jesus commanded them to bring forth their record, and glancing at it, after Nephi had brought it forth, he commanded them to write a portion of Samuel's prophecy, which had been omitted. In the next chapter, we read that Jesus rehearsed some of the prophecies of Malachi and commanded them to be written. This same Nephi was chosen as the leading one of his apostles. All this goes to show that Jesus was particular that the



record should be right. It also shows that Nephi was fully trusted as a *writer* and an *apostle*.

Now, is it reasonable to suppose that in a little while after this, when Jesus was talking of what his father sent him into the world to do, that he would go away without the knowledge that a correct record was made of what he taught? We think not.

But this is not all. The objectionable text referred to harmonizes with every other text found in the three books, touching the same point. Why did not Elder Russell, if he wished to make a strong case of it, show that this text is in conflict with the testimony of the other witness, so fully furnished by us? *Why?* But he does not even quote it. Reader, please look it up and read, for right here is a good *time* and *place* for some of that "broader study and deeper thought."

Now we come to Paul. His testimony is, to say the least, discounted on the sufferings and death of Christ. For what reason? Why, he had been a strict Pharisee, and would naturally attach great importance to the great and last sacrifice, etc. Did he get the importance of this "last great sacrifice," its character and purposes, from the Pharisees? The Pharisees believed in the immortality of the soul; the consciousness of man after death; a future paradise in the intermediate state; the resurrection of the body, etc. Did Paul get all these from the Pharisees? Let him speak for himself. (Read Galatians 1: 11, 12; 1 Corinthians 15: 1-4.)

Yes, Paul was a Pharisee, but Jesus said of him, "for he is a *chosen vessel* unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9: 15.) Do you think Christ would send him out on such a mission as this when he did not know how to preach the atonement?

#### A REVISED TEXT

In "Part Three" we read as follows: "We stand committed to the Inspired Version above any other book, I think, for all additional scriptural instruction must harmonize therewith."

In the beginning of "Part Four," we have Elder Russell's severe revision of Acts 4: 25-30, at the close of which he says: "Just remember, that it is only your tradition that is affected by this correction and not the truth as revealed in Christ." (Is that all, my brother?)

It is only necessary to say that the Inspired Version reads just the same as the King James on this text. Both versions are against him. What he will now do with his revised text we do not know, but before continuing the work of revision he will evidently consult his standard of standards.

We are repeatedly told that if the people would have obeyed the teachings of Christ there would have been no need for his death on the cross, and nobody

to kill him. The whole scheme of redemption through the shedding of blood would have been a failure.

Is not this a bit of catch logic? Let us see. If our foreparents had not sinned and fallen in the garden, there would have been no need of the gospel or the Christ. It required the agency of the Devil and the transgression of Adam and Eve to help God out with his wonderful plan. Had it not been for these, the whole scheme would have been a failure! See?

The trouble is, that on this point and all through the article, to an extent, the brother holds us responsible for the foreordination of God, without any reference to man's agency, or God's foreknowledge of the conditions that would obtain. In this way he strives to make it appear that our position is inconsistent, and very reflective on the character of God.

It is a mistake to presume that because there are some things connected with the atonement of Christ we can not now explain, that we are, therefore, on dangerous ground, and walking in blindness. This position overlooks the fact that light and knowledge are always connected with true faith. The apostle says, speaking for himself and the body of true believers, "For we walk by faith, not by sight." (2 Corinthians 5: 7.)

When Adam offered sacrifices of the firstlings of his flocks he did not know till the angel told him why, or for what purpose he did so. Abraham left his father's house and sought the promised inheritance, "not knowing whither he went." But did these men move in darkness? Far from it. They walked by faith. And what is faith? "The *assurance* of things hoped for, the *evidence* of things not seen." (Paul in the Inspired Version.)

Paul also says, "Now we see through a glass *darkly*." "I know in part." (See 1 Corinthians 13: 9-12.)

In Elder Russell's "Part Two," he presents a quotation from Our Defense. The purpose of this is easily seen, but it is legitimate, and we have no complaint to make. However, his purpose will never be realized. We believed when we wrote Our Defense, as we believe now, that there is no "gospel of salvation" without the atonement, *as we hold it*, for Christ died for the remission of sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." (Matthew 1: 21.) The whole gospel plan would have been inoperative had not Christ died for the remission of sins. We are in harmony with the declaration of our faith which says: "We believe that *through the atonement of Christ*, all men may be saved, by obedience to the laws and ordinances of the gospel."

In "Part Three," after talking about the necessity for revisions of sermons and the Hymnal, he gives us

the benefit of his last statement about "the groove." Here it is: "You will feel better when you get out of the groove." Are you sure, Brother Frank? What if, after we have managed to get out of "the groove," we should fall into the ditch?

If we have failed to notice any material point or points in the brother's article, which are not covered in ours, it is for the only reason that we have no more space. As it is, we will, perhaps, have to shorten our article.

We close with one or two quotations from Albert L. Gridley's book, entitled, *The First Chapter of Genesis as the Rock Foundation for Science and Religion*.

The Greek word translated atonement, (*Katallange*) is from "Katalasso" "to exchange." The term means "substitution." The atonement of Christ is the substitution of his sufferings for the punishment of sinners. And yet in spite of the fact that the atonement is written in nature, on the soul of man, taught all through the Bible the most plainly of any Bible truth, in spite of the symbolism of the original Hebrew word and the meaning of the Greek original, there is no fact so persistently, so illogically, so inconsistently denied as the fact of the atonement in its proper meaning. The objections are illogical for they are answered by the logic of events; the fact is that Christ *did die*, that God gave him to die. Christ came into the world to die, and unless he accomplished something by his death, and an end to some degree commensurate with the sacrifice, his death would have been a mere empty show, a mere playing to the galleries, as futile as wicked.

It is sometimes said that this scriptural view of the atonement represents God as unmerciful. But so far as this view has any weight, it is an objection against the fact that Christ died at all. Whether merciful or unmerciful, Christ did die upon the cross. This is the admitted fact, and it surely would have been no more unmerciful for God to send him into the world to die for a great purpose than to die for nothing. The fact is *Christ died*. God "gave his only begotten Son," Christ gave himself. . . .

In general the answer to all objections is an appeal to facts. Is it urged that God is too good to allow the innocent to suffer for the guilty? The one fact most appallingly apparent everywhere and always is that the innocent do suffer for the guilty, much more than the guilty themselves, and often instead of the guilty. Is it urged in particular that God is too good to send his only begotten Son into the world to die for men? But he did die. The argument for such goodness is an argument against the one great central fact of the universe. Admitting this, would it have been more cruel for God to have suffered him to die to accomplish a great purpose than for a mere empty show? And unless he did accomplish something more than a show, the show itself, except as a monument of folly, was absolutely empty, meaningless.—Pages 116, 117, 118, commencing near the middle of the page.

We believe that God gave his Son for all that his priceless *life* and *death* would be worth to us. This view is the only one that will harmonize with the standard books of the church. Notice this connection: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted

up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

These verses bring us to the statement that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Verse 16. This unmistakably includes his death as a part of the gift.

(Concluded.)

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## THE ATONEMENT---PART 5

BY ELDER F. A. RUSSELL

### REVIEW AND REJOINDER

After the publication of the first two installments of "Thoughts on the Atonement" the remainder of the article was submitted to me by the editors, together with the privilege of space in the *HERALD* for a brief review; and I understand that my article was submitted to Brother Lambert with the same privilege extended. Though possessing widely different views in certain directions, I have been deeply interested in the thoughts expressed by our brother. His many years of devotion to the work, his past and present responsibilities, all present him to the reader as a man of the strictest integrity. I do not hesitate to say that in the affairs of the church I have long considered him to be a wise counselor, and I question whether one might be found in the entire church any *better* fitted than he to present the doctrine of blood-atonement.

In the preparation of this review I shall assume that the present reader has carefully considered both his article and my own. There was not one single quotation from the books, cited by him, with which I was not perfectly familiar; and every argument advanced in my article was set forth with a full knowledge of their existence as well as the import of their meaning.

In the first part of my article I stated that I believed that in the church we have a mixture of theories as to the "blood-atonement" proposition; but I confess I did not expect to find *quite* so much of a mixture in one article. I may be able to turn on at least a flicker, if not a "full blaze of light" whereby we will be able to notice what seem to me to be inconsistencies.

In part one the author very clearly sets out the fact that the church has indorsed three books as containing evidence which should govern in all matters of dispute pertaining to the Christian religion. This is readily acknowledged; and in preaching that which is found in said books, Doctrine and Covenants 42:5 says, "These shall be their teachings, as they shall be directed by the Spirit." That such "direction" is highly necessary and important for

the safety, as well as the moral and spiritual development of the body, collectively and individually," must be apparent to all those who have carefully read the recent articles on the atonement.

I am specially pleased to note the *strong* indorsement given the Inspired Version for the corrections therein *very materially* assist in our study of the things pertaining to God and his work.

#### ADAMIC SIN THEORY

In the first paragraph of part two the author *assumes* that there was a mysterious something, which he styles the "Adamic sin." And that this mysterious something was dispelled by a still greater mysterious something else, followed later by the assurance that "sinners will answer for their own individual sins and not for Adam's transgressions." He stands not alone in this assumption; but though multitudes should proclaim it they could not make it right if it is wrong. I believe it to be erroneous, and ask, Was not *each* and *every* sin of Adam just as much "Adamic sin" as *any*?

All the "Adamic sin" of which the books speak is his disobedience,—his failure to walk in harmony with the commands of God. It is illogical, unreasonable, and even unscriptural to assume that for this "Adamic sin" forgiveness could be secured in any other way than by repentance and obedience just the same as pardon may be obtained for any other sin.

In proof I cite Genesis 6: 53, Inspired Translation: "If thou wilt [if you are willing], turn unto me and hearken to my voice, and believe, and repent of *all thy* transgressions [then what would be left to style 'Adamic sin'?], and be baptized . . . and ye shall receive the Holy Ghost." Adam, in reply to his question as to the necessity of repentance and baptism was told what had been accomplished thereby, i. e., "I have forgiven thee thy transgressions in the Garden of Eden."

Thus, by angels, under the direction of God and Christ, there was given to Adam the gospel that he might repent and return unto God. Who will tell us of any transgressions of Adam, other than those in the Garden of Eden, for which repentance and baptism availeth unto the remission thereof? The atonement—the conditions of reconciliation—with results thereof, reached Adam just as the same reaches all others. Why assume, and then argue that the one great thing which gave to Adam the *privilege* of repentance was because Jesus should be born in the flesh about four thousand years later, and should be betrayed and crucified and his dead body mutilated so that the blood could leave his body? If you want to believe in blood atonement keep the X-Ray away from the "Adamic sin" theory.

Another erroneous assumption, as I believe, is found in part two, paragraph three, where it is intimated that *some* will not "receive according to their works." The books say: "We must *all* appear," etc. (Romans 2: 6; 2 Corinthians 5: 10.)

#### INTERPRETING THE SCRIPTURES

"As authorized ministers of the church it is our privilege and duty to teach and defend the doctrine taught in," etc. How true! But will not the reading of these articles emphasize the fact that men, equally anxious to know the truth, differ widely as to the *doctrine taught* in these books? Of course, so far as records are concerned, those books are our *only* standard of evidence. But I care not how many conferences or assemblies may "resolve" that this and that book is "standard," every new, (and some old) convert, sooner or later, is sure to require the *personal testimony* to which every child of God is entitled, and which is, after all, the final court of appeal to which every question of vital import is submitted. The appearance of these two articles on the atonement is possible because of a different understanding of that which has been written.

It can scarcely be argued successfully that all who have their writings included in the three books were plenary inspired. Assuredly, just as men write and speak to-day, i. e., according to their concept of the thing spoken of, so have men written and spoken in the past, enjoying a greater or less degree of inspiration of the Spirit. Without charging any with willful deception it is apparent that some statements scattered through the books are not in harmony with each other, and all the efforts of the preacher to fit them together fails. For instance, compare Isaiah 53: 10 with 1 Thessalonians 2: 15. If Isaiah is speaking of Jesus he says: "it pleased the Lord to bruise him"; while Paul, speaking of the killing of Jesus, says, "They pleased not God." My brother would interpret Paul's word by Isaiah's, which would in effect invalidate Paul's word, while I would do the reverse. I *can not* accept both. Therefore, to be true to myself, I approve that which harmonizes with my concept of God. Happily in this I am not against God, either.

Since my concept of God is based upon the revelation of divinity through Jesus Christ, I can not indorse a statement which makes God one who directs the slaughter of defenseless women and children. But I *can* understand how *some may have supposed* that he thus directed. The skeptic and agnostic have for a long time insisted that certain portions of the Bible disagreed with certain other portions, and men have tried in vain to reconcile such places. I have known of instances where men have labored hard to interpret certain passages so as to make harmony, not knowing that the Inspired

Version corrected the thing in question and made all their effort useless. We do not lack *book* instruction as much as we do *Spirit* instruction.

Brother Lambert has presented an array of quotations from the books which *he* understands to support his position; but I believe the careful reader will at once discover that some of his references entirely support *my* view, as they read, while, with possible exceptions, *all* may be construed to teach that for which I have argued without making it "necessary to violate the rules which govern safe interpretation." I have previously set forth a large number of references from the books, also, and as you read them did they *seem* to support blood atonement? Further, *can* you *make* them do it by following the "rules of safe interpretation"? If so, please write me, giving your explanation.

#### PREDETERMINATION EXAMINED

On page six hundred and ninety-three, after quoting Acts 4: 27, 28, the brother says, "God . . . knew just what conditions would exist when his Son came to earth, predetermined that the best possible thing that could be done was to deliver up his anointed one to die on Calvary's cross." Thus you have before you the comments of each on Acts 4: 27, 28. Which conclusion is more godlike?

But while he urges that this "predetermination" was because of, or to meet conditions, yet in part three he tells us that the "primary and important purpose of Christ's death on the cross was *not* because of the wickedness of the people (to meet conditions) but, rather, that their sins might be removed and full salvation secured." But note, a little further along he says, "It did not behoove Christ to suffer and die as he did simply because it was written in the word of prophecy, but because *God had ordained* that thus it should be," etc. Still, he says, "He was not compelled to submit to the indignities that were heaped upon him nor to pass through the terrible ordeal." And back again in the first part of part three we find another ingredient for this "mixture," viz: "No man, without his consent, could take it (his life) from him." In order to represent this church am I expected to "defend" all *that* as the doctrine of the books? I confess incompetence and await the official visit of some good brother to help me to "see."

I'll set my little "candle" near this argument and see how it looks: God and Christ are declared to be responsible for submitting to the murderous demands . . . in accordance with a *prearranged* plan at the beginning. My comment is: If there *was* a prearrangement whereby Jesus was "ordained to die on the cross" then when the time came for these arrangements to be carried out, Jesus most assuredly

*did* have to submit to these indignities and could not escape it.

In fact, a very common argument of blood-atonement advocates is that he *could not* escape. The very fact that God was willing to send twelve legions of angels to his assistance relieves the Father from the charge of having been a party to any such prearrangement. And the further fact that Jesus sought to escape the terrible agony clears *him* from the charge, as well. Who made that prearrangement, brother? I *DO* read about one arrangement that was made for Jesus to die on the cross, and that was made by those murderous Pharisees, inspired by Satan, *NOT* that sinners might be saved and given full salvation, but to rid their nation of one whom they considered to be an impostor.

"To meet the conditions existing on the earth Jesus was predetermined to die on the cross," we are told. This can mean nothing less than that the demands of wicked men must be satisfied, even to sending them one to slaughter. Then how *can* it be true that "the primary purpose for which Christ died on the cross was not because of the wickedness of the people, but, rather, that their sins might be removed and full salvation secured," since this can mean nothing else than that God, who holds the power of pardon and the way of salvation (he never *gave* to him and the Devil never *stole* that power!), would be satisfied and all hindrance to forgiveness and full salvation, so far as he was concerned, would be for ever removed when he should see the life-blood of his Son lying in a pool at the foot of the cross?

Strange, indeed, if the "rules of safe interpretation" will permit us to make (?) the books teach that the possibility of remission of sins, resurrection, and even the enjoyment of the glories of eternal life to be, in *any* sense, dependent upon an act of such terrible wickedness,—God being determined, else forced by murderers, to withhold forgiveness and salvation until he had turned over to them his Well Beloved.

I wonder, are any safe rules of interpretation violated? Any words of Jesus which you can think of *invalidated*? Verily, tradition lays some heavy burdens which neither we nor our fathers are able to bear. Prominent among those burdens is the task of trying to reconcile the blood-atonement theories with doctrine taught in the books, and with the testimony of the Spirit.

In part three we read: "Now, if we take the position that Christ's death on the cross was entirely unnecessary, so far as God and Christ and salvation are concerned, we thereby reflect seriously upon the character of God. It is tantamount to saying that the infinite God was either unwilling or unable to save his Son from the terrible ordeal." Cheerfully do I accept the challenge, for I certainly "take the position." I need but make use of the very quota-

tion cited, Matthew 26: 51, 52, Inspired Translation, to show the fallacy of his statement.

If Matthew correctly reports the words of Jesus, God was *willing* to send twelve legions of angels to his assistance. I submit this question to every advocate of blood atonement: Was God *willing* to save the life of *one* of his children, even Jesus, when, according to the argument of our brother, such interference would have prevented any and all of his *other* children from obtaining forgiveness of sin, no matter what their pleadings, and send them to an everlasting doom? Was God willing to save *this Son* and by so doing be *willing* to damn all the *others*? And then we wonder *why* there are so many unbelievers!

But you may ask, Why, then, did not God save his Son if it was not *necessary* for him to die thus? I will not attempt a positive answer to that question; but I can not get away from the thought that the extent to which God can *consistently* interfere with men's agency must be taken into consideration in the effort to reach conclusion relative thereto. God was willing and able to save Stephen from his slayers, James from the sword of Herod, multitudes of martyrs for the cause of Christ in early centuries, innocent and defenseless children from acts of savage men, Joseph and Hyrum from the fury of the mob, martyred presidents from assassins' bullets.

But why enumerate further? Shall I say since he did not save from death such as I have mentioned that therefore it was *necessary* for them to die thus because "prearranged or ordained" by Him? Which theory *does* "reflect" upon the character of God.

Sometime ago a man, two women and three children lay peacefully sleeping in their homes here in Colorado Springs. A villain entered one home, and with an ax crushed the skulls of husband, wife and child; and going to the other home he repeated his inhuman deed upon a mother and her two children! Six lay dead! Do we reflect on the character of God because he did not paralyze the arm of that monster as he was about to strike the blow, or waken the victims to their own defense? I find it just as easy, and just as much in my heart to make God responsible for these, and all other cruel deaths, as for the death of his Son. In each instance, the crime committed was as far from God as lowest hell is from highest heaven. God *could* not place his approval upon either, much less prearrange or ordain by early decree.

#### CONCERNING CHRIST'S BLOOD

All the various passages referring to "atoning blood," "cleansed by his blood," etc., as quoted by our brother are figurative, and are based upon the *fact* that his blood was shed in his effort to bring the people to an at-one-ment with God, and so, metaphori-

cally, is referred to as "atoning blood." Some, by the spirit of prophecy, had learned that his blood *would* be shed and that knowledge was woven into their sayings. And since they knew it would be shed, and that salvation would come only through him, they have said that salvation would come only through his "atoning blood." The trouble is *not so much with their statements as with some interpretations*. Whenever the reasons why he would be slain were set out the same may be generally, not always, summed up by saying that it was because the people rejected him. This thing I DO know: No rejection, no crucifixion!

In some instances the attempt of some writers to speak of the reasons for Christ's death has been so constructed as to make a pool of blood to be the key-stone which holds the plan of salvation together. But standing out clear and bold above all are the plain straightforward declarations that Jesus, the Christ, was *murdered*,—a martyr to the cause of truth unto which he was valiant as long as life was in his body, and that such treatment was the result of a repudiation of the message and claims of Jesus as the Redeemer,—possibly *ONLY* from the ranks of those who denied that he was the Christ and utterly refused to do what the Father had commanded them to do. A thing can not be in complete opposition to the command of God and at the same time be the thing which he has ordained for the saving of an entire world.

Over and over again had Jesus sought to find a place in the hearts of the people for his message. Brother reader, JESUS DID WANT THEM TO RECEIVE HIS MESSAGE, and from his precious lips there went out the wonderful words, which, as declared in 2 Nephi 6: 45, would "save all men *IF they* will hearken unto his voice." Get this fact fixed in your mind if it is not already there: *THERE WAS NO BLOOD-STAINED CROSS IN THE OFFER OF SALVATION!* since *all might* be *saved* *IF they* would *hearken* to his voice (and right there is God's OFFER of salvation!) and thus eliminate the possibility of "blood atonement"—for true disciples would not kill him.

I will ask: Would ANY be saved if ALL hearkened NOT to his voice? Only one answer possible there, and that for ever disposes of the blood-atonement theory. But you say, Some *must* hearken to his voice, and some must hearken *not* to him—oppose and murder him—else there would be no atoning blood. Read 2 Nephi 11: 97-105. In my judgment it would have pleased God much better could his Son have been permitted to return to him without those terrible wounds. Why quote various "blood" passages and leave the impression as some do that they really believe it was the literal blood itself that held the power of salvation?

## THE CRUCIFIED CHRIST

Attention is directed to the character and authority of "our leading witnesses." Well said, for they are indeed "our" witnesses, and the reader is left to judge, through study and prayer, which, if either, has offered argument consistent with the accepted attributes and characteristics of God. It is true that the death of Jesus on the cross was in harmony with the Father's will *only in the sense* that the conduct of *Jesus* (not those wicked men), under that trying ordeal, was as God would have it.

"Our view is that he neither did anything himself, nor submitted to anything being done to him which was in opposition to the Father's will." To the first part of that "view" I have no particular objection, but I reject the latter part of the statement because I believe it to be not founded on fact. Matthew 26: 68, "They did spit in his face and buffet him," they stripped him and scourged him, they mocked him with the crown of thorns and again spit upon him! To the farthest spot of the universe let my protest be carried against any view which suggests that such actions were not in *opposition* to God's will! In the name of reason and candor I ask, Must blood-atonement advocates entertain *such* views in order to cast a heavenly halo about the *cross*? It seems so. Instead, I see the halo about the *victim hanging upon the cross* while the arch-enemy of the souls of men supports the cross! The judgment of God upon the murderers and their instrument of torture. Make your choice.

Again, Jesus submitted to the results of the treachery of Judas, which the book says was inspired of the Devil. *My view* is that such act (of Judas) was in opposition to the Father's will. What think you?

"Shall we preach Christ crucified, or leave the crucifixion out?" The former, though it brings feeling of most bitter sadness, which it would not do if the salvation of the world depended upon it, every time I mention it. But will you be startled if I tell you I think I can preach Christ, and speak of his *crucifixion* only as the distressing event which ended his earthly career? I love to think of and speak of HIS PART, his magnificent display of God-manliness under that ordeal, and I would not dishonor him by declaring that he really didn't suffer much on the cross, that God took all the suffering away. It is a "fact" that Jesus was crucified, though not a *gospel* fact.

Let me repeat that he *was the Christ* BEFORE his death, else he could not have been *Christ* crucified. Lincoln—president martyred, but president before and without martyrdom. Everything necessary to make him president had been attended to and the work undertaken else he could not have been a martyred president. So with Jesus. He was the Christ before his crucifixion.

Christ and the Devil are "preached," but we love the one and despise the other. It may seem almost sacrilegious to some, but *if* the Devil really helped me to obtain salvation why should I not love him at least a little? I do not believe that ANYTHING WHICH HE DID helped to bring about *my* redemption, but that I may receive forgiveness of sin and full enjoyment of life eternal *in spite of* anything he did! If that is heresy set it aside and give the Devil at least a decent, respectful recognition for doing you such a good turn. He and his yarn got into the case where he was neither wanted nor needed. He suggested the cross as his very worst form of torture, and so successfully hid himself in the shadow thereof that noble men and women, failing to observe that fiendish form supporting it, have actually asked us to take it in as a part of the "prearranged plan." Nice (?) Devil, to help us get remission of sin and full salvation! But he gets no thanks from this source, if you please.

"I voluntarily die for the salvation of my people." Jesus had been commanded by his persecutors to cease preaching his doctrine, but he continued to preach *for the salvation of the people*. Finally a mob of officers, et al, took and bound him, and their decree was, Death or denial! Then and there he volunteered to die rather than deny the truth which he had previously proclaimed. Thus I also accept the idea that he died "with a view to" the remission of sins of those who would hear him.

## THE GREEK

On page 714 much stress is laid upon the translation of the Greek word *eis*. I have no objection to the definition offered, only that there is more to it, than "with a view to." For example: (King James Translation) Mark 13: 14: "Let them that be in Judea flee *to* the mountains." Acts 4: 3, "Put them in hold *unto* next day." John 4: 38, "Ye have entered *into* their labors." In these quotations *eis* is translated *to*, *unto* and *into*. Mark 1: 4, "For the remission of sins." The word *eis* is translated by various authors as *for*, *into* and *unto*. Reader, do you think "this well established fact alone establishes the correctness of our position"? The Greek text is differently translated by different scholars, and with the Inspired Translation as a standard of evidence it is a question as to our being altogether consistent in appealing to the Greek. But since this has been done we will follow the plan a bit.

"I lay down my life for the sheep." The Emphatic Diaglot, a Greek translation by Wilson, renders this passage thus: "I lay down my life in behalf of the sheep." 1 Corinthians 15: 3, "Christ died for our sins," is quoted. Concerning that I wish to say that the same word here translated *for* is the same Greek word translated *for* in 1 John 3: 16, "He laid down

his life for us; and we ought to lay down our lives for the brethren." Greek proves a little too much here, doesn't it?

We are asked to notice Romans 6:5-11. All right. "Christ died for the ungodly," "Christ died for us." Also Romans 3:25. Greek says he died "in behalf of." I am perfectly satisfied with such declaration. While laboring in their behalf they killed him, but NOT to make his words effective.

#### CHRIST SUFFERED AS OTHERS HAVE SUFFERED

Alma 14:115, after describing their terrible persecutions, says, "We have suffered all this that perhaps we might be the means of saving some soul." Abinadi was "obedient unto death," even by fire, rather than deny the commandments of God. Did God "ordain" such a death for him? Precisely as the parable of the vineyard. Mark 12,—the "servants" and the "heir" were treated in like manner.

Instead of not depending upon figurative expressions to support his theory, it seems to my mind that everyone offered as to "blood" and "atoning blood" and "taking upon him the sins of the world," etc., is certainly figurative and can not be otherwise. Neither will it do, from a Latter Day Saint viewpoint, to say that he took upon him the responsibility for my sins, for that would leave me entirely free, with no responsibility attaching.

We are told that the "manner of Christ's death had no immoral nor bad effect upon the people." Then there is no immoral nor bad effect following mob violence and murder! Did the Civil War bring any loss to the people of this Nation? Certainly. But our Nation exists to-day in spite of that loss, not because of it. Do you mean to infer that the condition of the Jews to-day is not overwhelming evidence of loss to them? And if to them, loss to all those they touched. Had that nation received Christ instead of demanding his crucifixion would it not have very likely meant to millions blessing, honor, and glory of life eternal, instead of suffering, dishonor, and woe to them, their children and to their children's children? Loss, indeed!

In the closing portion of part four we again encounter an argument to the effect that if Christ's death was not as God and Christ would have had it he would have been delivered. In addition to what I have already said I ask, Is God one who has a favorite son whom he is bound to defend and succor more than any other faithful and true child? Why should we say that God lacked either the ability or disposition to save his Son simply because he did not do it, any more than to say the same because he did not save or deliver John the Baptist, Stephen, Abinadi, and hosts of others?

"But the truth is, it was the will of the Father that Christ should die on the cross." Then follows

the quotation, "For I came down from heaven not to do mine own will but the will of him who sent me." Who *did* the crucifying? If Jesus did, then this quotation applies; otherwise it does not.

#### IN CONCLUSION

Words utterly fail me as I attempt to formulate my solemn declaration against that popular calumny against the Almighty; and though it may beat against deaf ears to-day and to-morrow, yet when I am permitted to stand in his presence, I *know* I will find One who *did* hear and approve my feeble protest! I may not be able to close the "wounds" which have been made in the past, nor prevent many which will likely yet be made; but I can see to it that one person who professes to honor the Father and the Son shall not be guilty of laying upon him the responsibility for an act which has been so clearly described in these articles. There are those whose love for God and Christ will not permit them to believe that either or both "prearranged or ordained" the enactment of the tragedy which caused the crown of Calvary's hill to be stained with the innocent blood of Jesus. With such I am happy to be numbered to-day.

"Did God demand the crucifixion of Jesus or the shedding of his blood as a part of the atonement?" In my first article I answered, "NO." You have before you now some of my chief reasons for such answer. Have I appealed to the books? In any of my offered interpretations have I asked you to dethrone reason, defy judgment, or deny the message of Jesus, the Christ? Rather, have I not emphasized the importance of his message? Have you read from this pen anything asking you to repudiate the work of atonement? Is it not plain to your mind that I have sought to exalt Jesus, honor and praise him for the wonderful, aye, glorious example he came and set before us? for the manifestation of divinity in him while in deep humiliation of being spit upon, while bending to be scourged, while being stripped and mocked, and finally while crushed to earth, as bleeding and suffering he spake forth those words which have ever challenged the admiration of all, even his enemies, "Father, forgive them!"

These were not only void, empty, and meaningless, but misleading, hypocritical, and faith-destroying if those men for whom he prayed needed no forgiveness,—the Father having prearranged and ordained that thus he should die!

I might have gone to my grave without anyone knowing my belief on this important subject. But my admiration for the cause of truth has so greatly increased because of my present concept of things that I hastened to avail myself of the opportunity to "tell it to the church" when I received request for

an article on the subject, signed by one of the editors of the HERALD.

I conclude this writing with naught but the very kindest feelings towards those who may at present oppose, feeling a great degree of confidence in the thought that as each will study and pray that truth will be made more and more manifest. May God grant that from these articles may result a clearer vision of things eternal. What is your verdict?

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

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 Miss Minnie E. Scott, secretary, 418 North Sixteenth Street, Saint Joseph, Missouri.  
 Mrs. J. A. Gardner, treasurer, 711 South Fuller Avenue, Independence, Missouri.  
 Mrs. M. A. Etzenhouser, 1595 West Walnut Street, Independence, Missouri.  
 Mrs. D. J. Krahl, 724 South Chrysler Street, Independence, Missouri.

### Superintendents of Departments

- Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamoni, Iowa.  
 Literary and Educational Department, Mrs. L. S. Wight, Lamoni, Iowa.  
 Eugenics Department, Mrs. Jennie Studley, 17 East Cottage Street, Roxbury, Massachusetts.  
 Domestic Science Department, Mrs. Alfred Hulmes, Corner Short and Electric Street, Independence, Missouri.  
 Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.  
 Young Woman's Department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

SEPTEMBER READING.—CONDITIONS THAT AFFECT BODILY GROWTH

#### A GOOD START ESSENTIAL

Hundreds of years ago Socrates wrote, "In every enterprise, the beginning is the main thing, especially in dealing with the young, tender nature, for at that time, it is most plastic and into it the stamp which it is desired to impress sinks deepest." His wisdom is confirmed by scientists of our time.

They bring us a message of hope concerning the effect of good influences brought to bear in this formative time, but they also give us warning of the serious consequences of wrong conditions in early life, whether physical or in regard to the building of character. And, indeed, they show us that conditions affecting physical development have much to do with the formation of character.

In *The Training of the Human Plant*, Luther Burbank writes: "All animal life is sensitive to environment, but of all living things the child is the most sensitive. . . . It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate and permanent."

In regard to the importance of a good beginning physically, Doctor William H. Galland, in the July *Mother's*

*Magazine* says, "Practically all of a child's future health, happiness and usefulness as a citizen are determined during the first fifteen years of its life . . . and if the management during the period of growth is faulty, a deficient child is the result." As we have learned, these years cover the periods of most rapid growth.

An eminent scientist tells us that growth under unfavorable conditions results in a permanent lessening of the child's development; and "that nutrition has a noteworthy influence upon growth, and therefore upon the definite limits of stature is exhaustively proved by statistics."

#### NUTRITION

"To-day science has shed its light upon the true conception of nutrition and holds it to be the first necessity of life. . . . Material life consists in the exchange and renewal of matter. The living molecules are constantly breaking up, only to form again by means of new matter. This breaking up and renewal constitutes the material of life; the cessation of renewal of matter is death. . . . Living matter is directly related to the nutritive substances which renew the elements necessary for continual renovation.

"Every living being has need of sufficient nutrition. . . . Without this the stature will be undersized in a body defrauded of the degree of beauty it might have had, and the muscular forces, in common with those of the brain, will remain at a level of development below that which nature had intended. Consequently, to deprive children of their requisite nutriment is stealing from life. It is a crime against the race."—Pedagogical Anthropology, by Maria Montessori, M. D.

"There are more undernourished children in the United States as the result of ignorance than there are because of poverty. A great proportion of them, pale, poor-blooded, small, weak, soft-boned, can lay their misfortune to improper and careless feeding. . . . Underfeeding often happens just before, during and for some time following the period of weaning. The underfeeding is not so much a matter of the quantity of the food as it is of the quality. . . . Late weaning or the too prolonged use of milk as the exclusive food causes anæmia. Rickets (soft bones) usually develops between the first and second years, and also is largely due to this underfeeding."—Walter Peet, M. D.

See "Foods that do not feed children," in the *Mother's Magazine* for April.

Again we read: "The basic cause of most of the troubles we find among school children is malnutrition. This is not due to poverty. It is the fault of mothers, who are careless or ignorant of food values.

"It is easier to drop a piece of pie, a few doughnuts, and a chunk of meat into the lunch basket than to prepare properly cooked and assorted food, which will be easily digested. Therefore, children suffer physically and mentally. Schools are not doing the work which they could do with pupils properly fed. American school children are being cheated of their educational rights, and handicapped seriously in the race of life.

"Do you know that the most reliable estimates find that forty per cent of high school children suffer from flat-foot? Do you know that in the lower schools from twenty-five to forty per cent of the pupils are handicapped by malnutrition?"

"Do you realize what these figures mean to twenty millions of American children? Does your conscience not reproach you when you understand that flat-foot, curvature of the spine, defective sight, deafness, poor teeth, many diseases of throat, mouth and nose and other physical shortcomings are due to wrong diet of children, lack of hygiene in the



home, failure to teach personal hygiene at an early age, ignorance of sex matters and wrong ideas and methods of living? . . .

"The effect of improper food, badly cooked food, hasty eating, lack of cleanliness and other drawbacks due to parental ignorance and indifference is disastrous. The injury worked to the child's future by these causes, and the necessity of giving it a right start in the home" are things that must be forced upon the public mind.

"What careless observers class as 'backwardness,' 'dislike for study,' 'disobedience,' 'willfulness,' etc., is, nine times out of ten, some physical drawback, which makes the child slow to perceive, unable to fix its attention, incapable of grasping the intention of a command, and helpless to distinguish right from wrong."—William Lee Howard, M. D., in *April Mother's Magazine*.

#### CHILD DEFORMITIES

Investigation shows that deformities of more or less serious nature are much more frequent than many of us have supposed; and we are told that many deformities result from preventable causes. We have here sufficient reason why mothers should seek understanding concerning them.

"Twenty-seven out of every one hundred school children suffer from spinal curvature." This statement stands at the head of an article in the June *Mother's Magazine* by Paul Clark, who writes of the causes, prevention and treatment of child deformities. From it we quote: "Those deformities which affect the spine, the bones of the shoulders and the bones which support the body at the hips are so frequently produced by a child's wrong posture of standing or sitting, that it is especially desirable to know how to prevent them. . . . The habit of standing on one foot throws the abdomen forward, rounds the shoulders and causes unnecessary fatigue. Sitting on one foot twists the spine out of shape. Both these habits, if persisted in, will cause permanent deformity. . . .

"Where the body is weak its own weight is likely to cause deformity. Round shoulders, flat feet and spinal curvature are largely due to weakness, aggravated by improper posture in sitting or standing, the necessities of special occupations, and failure to observe the laws of hygiene. . . .

"Some deformities are due to the position of a child in the mother's womb; some are caused by accident at time of birth; injuries from blows or from falling are responsible for many. When we come to disease as a cause of deformity, syphilis, inherited from tainted parentage, is exceedingly prolific. Tuberculosis claims many victims by eating away bone and tissue. Rickets leaves its marks upon a goodly number of children. Scurvy, inflammation of joints, gonorrhoeal affections of tendons and fibers, and nervous troubles, such as palsy, also produce many cripples. . . .

"Rickets is due to faulty feeding, too prolonged nursing, tea, coffee, alcohol, bad milk . . . or some other cause of nutritional disturbance. . . .

"Child tuberculosis is very frequently to be clearly traced to alcoholic parentage. . . .

"Every baby should be examined at birth. It should also be examined carefully at least once every year to determine whether it is still free from deformity or any of the affections that cause deformity. When a child has a habit of crying out at night, have it examined for signs of spinal or joint disease. Be alert to notice any disturbance of baby's form or functions, any unusual weakness, stiffness, spasm, wasting, swelling, tenderness, color, expression, posture or movement. . . .

"The spine of a newly born baby is almost a straight line. It does not assume curves until it begins to walk, and the

curves do not become fixed until about the seventh year. . . . The bones and tissues of the growing boy and girl are softer than those of adults. In some cases, the burden of carrying the weight of the body causes the spine to become convex and we have what is commonly known as round shoulders." . . . Nourishing food, good light, fresh air night and day, and plenty of outdoor exercise are prescribed to prevent or to correct this condition.

"The effect of enforced, constant piano practice on young children is most depressing, while vocal training and breathing exercises are beneficial.

"Holding too long to a fixed posture is one of the fruitful causes of spinal curvature, because it fatigues and overstrains the child's muscles, and by continuously permitting contraction of ligaments finally fixes them in the contracted position.

"The muscular system of the spinal area is wonderful. It is so arranged that even a slight change of position shifts the strain from one set to another and permits rest. But you must not forget that the child, up to beginning school, has been constantly in motion, and without restraint of posture. In school it is kept sitting for anywhere from three to six hours, which is alone sufficient to fatigue the soft muscles. If to this unaccustomed strain is added improper position, or ill fitted desks or seats, deformity is almost certain. It is the duty of every mother to make sure her child is not thus tortured and deformed." This is of great importance "because spinal curvature reduces physical strength, lessens the power of the growing child to resist disease, and is a serious handicap in many ways."

The following information is from *Pedagogical Anthropology*.

The vertebral column presents two curvatures which together give it the form of an S. These curvatures are acquired along with the erect position, the spinal column of the newborn child being straight. In the course of growth a certain determined form of normal curve, and no other, ought to establish itself. But for the very reason that it is plastic and destined to assume a curve, the vertebral column may very easily be forced into exaggerating or departing from this normal curve.

"In the erect position the soft tissues that form part of the total stature are under constant pressure; but being elastic, they resume their previous proportions after prolonged rest in a horizontal position. Consequently at night . . . we are shorter than in the morning after a long sleep; the act of stretching the limbs in the morning completes the work of restoring the cartilages to their proper limits of elasticity.

"It is not only the erect position that tends to reduce the stature, but the sitting posture as well. . . . If, for example, children are obliged, during the period of growth, to remain long at a time in a sitting posture, the limbs may freely lengthen, while the bust is impeded in its free growth. . . . This is why children are more inclined than adults to throw themselves upon the ground, to lie down, to cut capers, in other words, to restore the elasticity of their joints and overcome the compression of bones and cartilages.

"But if special causes should recur so often as not to permit the cartilages to return completely to their original condition, in such a case permanent variations of stature might result. . . . For example, a porter who habitually carries heavy weights on his head may definitely lower his stature; and in the case of a young boy, the interference with the growth of the long bones through compression exerted from above downward, may produce an actual arrest of development of the limbs and spinal column, presenting all the symptoms of rickets. . . . As a general rule, all cramped positions that are a necessary condition of labor, if they surpass

the limits of resistance and elasticity of the human frame, and especially if they operate during periods of life when the skeleton is in process of formation, result in deformities, and when the skeleton is deformed the internal organs, and hence the general functional powers of the whole organism, suffer even greater alteration. . . .

"The deformed vertebral column is the extreme sign of a great accumulation of evils; the internal organs are correspondingly affected with disorders fatal to the entire organism."

Some of the reasons for the great evils resulting from child labor are here made apparent as also the danger to children from confinement to certain positions in school, which, from a scientific standpoint, Doctor Montessori so strongly opposes.

CALLIE B. STEBBINS.

### Requests for Prayers

OLTON, TEXAS, July 27, 1914.

*To The Prayer Union:* I request the prayers of the Saints in behalf of my daughter Stella, fourteen years old. She has enlarged tonsils and adenoids. She is under the treatment of Brother Luff. With God's help I hope she may be relieved. A specialist has said she must be operated on, but I look for help from a higher source.

MRS. EMMA SCHREIER.

Sister Alice Savage, Mount Vernon, Washington, requests fasting and prayers on August 16 for Sister Effie Hilsings, who is in a serious condition. This sister desires to live to see her children in the church.

## Letter Department

### Toronto Reunion Great Success

The Toronto Saints held their annual reunion in their grove, which is greatly improved, at Lowbanks, on Lake Erie, July 4 to 20. The attendance was larger than last year. Perfect order prevailed. Bishop R. C. Evans presided and was assisted by six counselors, besides brethren and sisters who were in charge of different departments.

The camp was favored with a visit from our mission president, J. F. Curtis, of Independence, Missouri. He remained a week, preaching and assisting with services, and through his affability and wise counsel won the esteem and friendship of the Canadian Saints.

The speakers were R. C. Evans, J. A. Curtis, J. A. Wilson, J. T. Whitehead, E. Rowlett, F. Gray, D. Pycok, J. McKenzie and L. Pew.

At a Sunday afternoon meeting it was estimated that eight hundred were present, listening to Bishop Evans, among them being F. R. Talor, member for County Haldimand in House of Commons, the mayor and several prominent business men of Dunneville, also of Welland. The same Sunday over nine hundred meals were served in the dining hall. During the reunion several thousand sermons were distributed. Seventeen were baptized.

The following address was read to Bishop Evans, and a resolution prevailed that copies of it and the song be sent to church and local papers for publication.

LOWBANKS, July 10, 1914.

*To Our Beloved Bishop and Reunion President, Greeting:* We the campers of 1914 reunion, are taking this opportunity of reassuring you of our high esteem for you, and our great appreciation of all you have done for us, and for the work we all love so dearly, throughout our fair Dominion.

We realize that it has been largely through your unstinted and unceasing labors that the great latter-day work has been

spread abroad in the land of the maple leaf, and has attained the heights of success all the world is recognizing to-day.

The majority of us here first heard the gospel message—given with no uncertain sound—in the golden tones of the church's orator, and since we have obeyed the gospel commands we have often been encouraged and strengthened through your counsel and sympathy. Se we desire while here at this reunion to show our loyalty to you and the church and Canada.

The poet has said, "To God, thy country and thy friend be true," and we have chosen these pennants to proclaim we are, and ever wish to be true to our church, our Canada, and our R. C. The letters "C. C. and R. C." stand for that, and the colors signify truth and purity.

We are proud to wave these pennants in your honor and to place them on our tents, and when we go home they will be to us souvenirs of most blessed and happy experiences of the reunion which you have labored and sacrificed for, to make it so enjoyable and beneficial to your children in the gospel, also such a great success and means of spreading the work in this part of our country.

Our bishop, our brother, and our friend, we trust that you will ever remember that the love and true friendship of the campers have called forth this expression of appreciation, and that you will kindly look upon the manner in which it has been given, for words are feeble things to convey the heart throbbings and highest and purest thoughts which are entertained by all for you.

May the giver of all good prolong your life until you have accomplished all that he has so efficiently fitted and qualified you for, and leave you with the true Canadians who love and take great pride in you.

Signed on behalf of the campers,

FLORALICE MILLER.

C. H. DUDLEY.

While Mrs. Miller read the address several of the campers held up the blue and white pennants, then Mrs. W. S. Faulds sang the verses composed by Mrs. Washington for the occasion, to the tune of "The Maple Leaf For Ever." The bishop said he was completely surprised and was deeply touched by the expression of love and appreciation, and said in part, "First of all, my allegiance is to the church, next to Canada, for I am a Latter Day Saint, a Canadian, and I will ever be your R. C."

A TRIBUTE TO BISHOP R. C. EVANS

(Tune: The Maple Leaf For Ever)

The gospel message is restored unto us in latter days,  
We hail its glory and rejoice and sing aloud its praise,  
Through storm and shine the chosen few  
Have braved the world's displeasure;  
We'll rally round our standard true,  
God's chosen Saints for ever.

CHORUS:

The church restored in latter days  
Our country's fame increasing;  
Our bishop dear, beloved by all  
God's chosen Saints for ever.

The gospel message has been spread over our Canadian home;  
We love our country's fame and strength and glory in its  
name.

Our fair Dominion God will shield,  
His angels guard his mission;  
We'll rally round our standard true.  
God's chosen Saints for ever.

A true Canadian, God has called  
 To proclaim his gospel here,  
 His fame has spread throughout the world,  
 His name has comfort given;  
 His cheer and counsel and advice  
 Has raised the weak and fallen;  
 We'll rally round our leader brave,  
 God's chosen son for ever.

FLORALICE MILLER.

## News from Missions

### Northeastern Nebraska

When one is filled with enthusiasm because of some great blessing he may have received, or some glowing success he may have met with in his work, it is not a hard matter to find plenty to write about; but when neither are experienced, to any great degree, it is not so easy an undertaking.

So while we are not able to give any glowing account of the work being done in this part of the Lord's vineyard, we do feel that the work is on the uplift throughout the district; and that some little good is being accomplished. We are not discouraged with trying, but hope to press on in doing what we can to forward the great work of the Master wherever and whenever the opportunity presents itself.

The writer, in connection with Elder Paul N. Craig, the city missionary, and with the help of others of the missionary and local force, have been trying to conduct tent services here in the city for some time past. As a result of our trying, we were successful in getting a fine location in a small, well shaded park in Florence, (a town of which Omaha is a suburb, Florence being the older) known to the "Mormons" in the late forties and early fifties as Winter Quarters.

We were located in the shade of a gigantic cottonwood tree that the people of Florence call "Brigham Young tree," claiming that it was planted by Brigham Young; that it was a small post driven into the ground by him, to which he used to tie his horses; that the post grew and now stands a mighty cottonwood tree admired by all who see it. It is visited every year by many of the "Mormon" people, and they have their worship under it. It was visited a short time ago by about thirty of their missionaries going en route to their fields on the Eastern Continent. The tree stands directly in front of an old-fashioned brick house, which, it is also said, was Brigham Young's old home at Winter Quarters.

Inspiration, was it, to be located on such "holy" and "sacred" ground, made so by the footprints of this "Mighty Man of God"? Well, whatever the "inspiration," we were unable to get the people to catch it, for after trying for two weeks we concluded to pitch our fortunes in another locality.

We had a fair attendance the first week, but at the end of the second week, we found ourselves within about thirty feet of a big dance platform, being put there for the benefit of those who are "lovers of pleasure, more than lovers of God." We did not find the people there as prejudiced against the work as we find in some other places, but apparently satisfied with that which they enjoyed; and so we feel that they shall receive as a reward, "that which they are willing to enjoy, because they were not willing to enjoy that which they might have received."

We were assisted in the preaching by Brethren O. R. Miller, E. F. Robertson and Richard Bullard of the missionary force, and some of the local brethren of the city.

We hear of activities from other parts of the district which causes us to feel glad in our hearts, the Spirit bearing wit-

ness that some are to be called into active service in the Lord's vineyard, and also a call, coming as a result of labor done in the vicinity of Decatur last winter, for some of our people to come and preach there every Sunday, and also some more meetings later on.

We can not speak of many additions to the church in this part of the field, but are glad to say that we believe the prospect is good for some, if the Saints would but prepare themselves to receive them, and care for them as they should be cared for.

Brother Alvin Knisley is in the upper part of the district somewhere, I do not know where, at present. We hear good reports coming from that direction, and hope he is having good success.

Our heart's desire is that this great work shall go on and on, until it has accomplished all that God has said it shall accomplish, and that the beauty of godliness may be plainly seen in the lives of all of God's children. When we behold the great indifference people have to-day for that which we call religion, our longing desire is to show to the world that there is something in that which we have. Saints, it is within our reach to do this, for the Master has said "by this shall all men know that ye are my disciples, that ye love one another." Are we doing this? Are we willing to sacrifice for the work as God has asked us to do? Is the Lord's work the uppermost thought in our minds? Do we find ourselves asking ourselves the question before entering in upon something that we think we would like to do, or trying to obtain something that we think we would like to have, "Will it be to the best interest of the Lord's work? Or, in other words, are we seeking first to build up the kingdom of God and to establish his righteousness? If we are, the promise is that all these things shall be added unto us. What more could we ask? And how far-reaching the results?"

If there are those in this district who would like to have some preaching done in their locality, we are willing to help the work along by cooperating with the missionaries of the district, we would be very glad to hear from you at any time and will try to make it a point to supply the demand. If you love the work as you should, you should be trying to help others to where they can have the same enjoyment. We say we have faith, so let us show our faith by our works, and we will see this great work moving on at such rapid strides that it will surprise us all.

May the Lord's blessings be and abide with all of his children is my earnest prayer.

For the success of the work,

W. E. SHAKESPEARE.

OMAHA, NEBRASKA, 2914 North Twenty-fifth Street.

### Rocky Mountain Mission

A few lines from me might not be amiss nor void of interest to some of your readers. I reached my field as soon after the work of the Conference as home conditions would allow. My first stop was Denver, but I could only stay long enough to meet with the Saints in their morning services on Sunday, June 14. The Idaho reunion was then in progress, and I had to hasten on in order to fulfill my promise to attend. I reached Hagerman on the following Tuesday, in company with Brother Layland. Brethren G. W. Winegar and J. T. Davis were there and had been in attendance from the start.

The reunion was good, and the attendance large for that place. Several were baptized, and the prospects were so promising that Brethren Davis and Winegar concluded to continue the services over another week, which efforts most likely will result in more additions to the church in due time.

The social services were quite spiritual, uplifting and encouraging to all the Saints. The Saints resolved to hold another reunion there next year, which, I think was a wise move, and I would like to suggest to the Saints of the Idaho District to begin now to make preparations for next year's gathering. A ten days' association with Saints in good, spiritual devotion, enjoying their fellowship and listening to soul-inspiring sermons of devoted ministers of the gospel will amply repay you for the sacrifice of what little time and means are required in order that you may attend, and through you will give new impetus to the work in your respective localities.

On Monday, the 22d, I went to Weiser and met with the Saints of that place the following evening. On the 25th I reached Spokane. This was my first trip to the State of Washington. The conference of the Spokane District was held the 27th and 28th. There was not a very large representation from the other parts of the district, but the city has quite a number of Saints, and they made a good showing in all their services, Religio, Sunday school and branch. The conference was good. The social meeting on Sunday afternoon was certainly a time long to be remembered. The ministers to this field in the past are held in high esteem by the Saints, a fact that gives me much pleasure. Brethren Bronson and Grey had just reached the field and are as pleased with their new field as the Saints are with them, and there is no lack of opportunities for doing good.

July 2 to 6 I spent in the Nez Perce country, Idaho, near Lenore, where I spoke for the people a few times and organized a branch, to be known as the Gifford Branch. Brother C. E. Aldrich was elected president, and Sister Sophronia Fels, Culdesac, Idaho, clerk.

July 9 to 13 was spent with Saints in the Columbia River country. We had a few meetings and organized, or rather reorganized the Columbia River Branch, under the name of Leahy, their nearest post office, Brother Townsend being elected president, and Sister J. M. Puckett, Leahy, clerk. There are only a few Saints left in this part of the country, but they seem earnest and determined to press onward in the work.

After my return, I again spent a few days with the Spokane Saints, making my home most of the time with Brother and Sister M. Fordham. I then went to Sagle, Idaho, where the Saints have erected a new church, which was now ready for dedication. I spoke for them on Saturday evening, the 18th, and three times the following day. The dedicatory sermon and prayer were in the afternoon. There was a fairly good attendance at all the services. The new church is certainly a credit to the few Saints who live here, and a substantial evidence of their devotion to the cause. Brother F. D. Omans is the worthy and much appreciated president of the Sagle Branch.

Here also lives Brother George Clark and family, with whom I made my home while in Sagle. Brother Clark is a son of Brother and Sister Joseph Clark, whom I first met in Salt Lake City nearly thirty years ago. He and his family seem to have inherited their desire to make the elders welcome and feel at home. Brother T. C. Kelley and others of the ministry are kindly remembered by the Sagle Saints for their good work here in the past.

Leaving Sagle, I started for Culbertson, Montana, to hold a conference with the Saints and organize the Eastern Montana District. I reached Culbertson the 22d, and the next day Brother and Sister S. M. Andes came to town and brought me out to their place, a distance of about twenty miles. The conference met with the Culbertson Branch on the 25th. Considering the scattered condition of the people, we would naturally expect that the invitation to a 9 a. m.

prayer meeting would find but few respondents; not so in this case, however, for a goodly number came, even from the Fairview Branch, twenty-five miles away. The hour was well occupied with fervent prayers for the guidance of the Lord in our conference, and with spirited testimonies. After the prayer service we had a round table which was very enjoyable and instructive to all. The afternoon was occupied in business.

Besides organizing the district we also organized district associations of the Religio and Sunday school. The district comprises seven counties, viz, Sheridan, Valley, Richland, Dawson (a late division of Dawson County), Fallon, Custer and Rosebud. Scattered Saints in these counties please take notice. For the benefit of these and others who may be specially interested I will give the addresses of some of the officers chosen. President of district, W. R. Hillman, route 1, Fairview; secretary of district, Chester Constance, Vida; superintendent of Sunday school association, Eli Bronson, Andes (Andes is a new post office, named after Brother Andes, who is the post master); secretary, Mark Hutchinson, Andes; home department superintendent, Cora Bronson, Andes; Religio president, Lester Bronson; secretary, Chester Constance, Vida; home department superintendent, Sister S. M. Andes, Andes; superintendent good literature bureau, Carl Freeman, Andes. B. D. Stratton, Route 1, Fairview, was the choice of the conference for Bishop's agent, and was recommended to the bishop for appointment. The general missionaries to the district are Robert Newby and A. R. Ritter, both of Fairview, Route 1.

The sacrament and social service on Sunday afternoon was excellent, one of those spiritual feasts that make the Saints realize that this is indeed the work of God, and fill us with a desire and determination to press onward to the mark of our high calling in Christ Jesus. During this service Brother Carl Freeman was ordained an elder, and a vote was had to ordain Brother Chester Constance to the same office upon approval of his home branch. The spirit of prophecy pointed out others to be ordained in due time if faithful. Taken altogether, this was one of the most pleasing, interesting and profitable conferences the writer has ever attended. If we but remember to keep humble and faithful, the prospects for the future growth and development of the new district are certainly promising and bright. Most likely a few more branches will be organized soon. A number of Saints are scattered over the district, and calls for preaching are many.

As a consequence the district offers a fine field for the home class work of the auxiliaries, a work that should not be neglected. Will those interested please take notice and correspond with the officers of this department. What I have said of the Eastern Montana District in this regard is true also of the Spokane District. I can not give the names of those in charge of that work there, but I venture to say that the district superintendent, Sister Margaret Fordham, 236 South Fiske Street, Spokane, will supply needed information.

I will remain with this branch over Sunday, then go on to Billings and other points. If agreeable to the Saints of the Mesa Branch, Western Colorado, will meet with them the last Saturday and Sunday in August to organize that district. But due notice will be given in the church papers.

I am glad to say that I am improved in health since my return to the Rocky Mountain field. Altogether my labors and experiences so far this conference year have been very pleasant and profitable to me, and I hope to all with whom I have been associated.

In bonds,

PETER ANDERSON.

FAIRVIEW, MONTANA, July 29, 1914.

### Arkansas

When I last wrote to the HERALD I was at Winthrop. From thence I went to Grannis, where I met Brother J. W. Duboise. We went out six miles from said place where Brother Ed Clinton has a sawmill. We preached four days and baptized two ladies, then came back to Grannis, where after having fought mosquitoes and flies four days, we found rest at the beautiful home of Brother Ed. Clinton.

We held a two-day meeting at Grannis. On Sunday evening we went to a little mountain stream and Brother Duboise baptized six men and women. The Saints at Grannis prepared dinner on the grounds. In the evening we enjoyed a spiritual feast in a prayer meeting.

From Grannis we went to Mena, where we preached a week in the courthouse to a small but interested crowd. From thence we went to Bigfork, where we met with Brother J. M. Taylor and wife in their good home. They are faithful Saints, doing all they can to get the gospel before their neighbors. We held a two weeks' meeting at this place; had good crowd and fine interest.

From here we went to that wonderful place called Hot Springs, where people come from all over the United States to bathe in the hot water that comes out of the earth, trying to get back their youth and health again. For eight days we taught them the beautiful gospel, and told them they would get back their youth in the first resurrection. We baptized one lady. We met Brother Amerson and wife, who royally cared for us at their nice home, while we were in the city. We also met Brother Grubbs and wife and Sister Chatburn. They are trying to live the gospel.

From this place we went out on the Washatan River, where Brother Sander's boys had prepared a fine arbor. We preached two weeks to a fine crowd and had good interest. Several preachers attended our meetings. Some of them set up a howl and said Old Joe Smith and Sidney Rigdon stole the manuscript from which the Book of Mormon was written. I told them that bait was so old and stale that minnows would not bite at it.

Grandfather Sanderson and wife live at this place. They are indeed fine people. All their children belong to the church. They are doing all they can to build up the gospel in their vicinity. If this place is looked after I think some time in the near future a branch may be organized. Brother and Sister Sanders did all they could to make us comfortable.

Brother Duboise and I separated here, he going north and I west. I came here to Bigfork, preached four sermons and baptized a fine lady, and leave several others near the kingdom. I am off to other points.

We have met some fine people since we came to this State. Our prayers are that many of them will accept the gospel and be gathered to Zion to meet the Lord when he comes to reign a thousand bright years with his Saints. May the Lord help us to build up Zion so we may soon be ready for the Master to come and reign with us. I am in the gospel work until the Master says enough. E. A. ERWIN.

### Southern Missouri

After an absence of seven years in other fields, I am returned to this my old field. And I assure you I feel at home again among a poor though as hospitable a people as ever breathed the pure air of this or any other country.

It certainly is a pleasure to get away from the large, congested cities and the more populated districts, where show and sham largely take the place of the real things both in social and religious societies, where fine clothes, pretty hats, painted cheeks, and blackened eyebrows are the standard of true womanhood, and pressed clothes and toothpick shoes

and a nice appearance alone constitute a gentleman; and where poverty is looked upon as a crime, and the poor are often neglected and slighted, and where real religion is at a discount.

Those of you who wish to go where religion is more genuine, and the air is more pure, and the thousands of springs send forth clear, cold, water; where honesty and real goodness is the standard and not the outward appearance alone; where the people are more on an equality; where the climate is the best; where cattle, sheep and hogs run on the range and get fat; where it is not necessary to follow the latest styles in dress and headgear; where it is not considered a disgrace to go to church in a farm wagon; where you will find more people attending church and walking more miles than some of our city Saints will walk blocks, and who attend more often; where the elder and wife are ever welcome; where the Saints never complain except when you don't stay long enough; where the kind-hearted Latter Day Saints will give up their beds and sleep on pallets, as many Saints did on my recent trip down in and around Ava, where we have a noble band of Saints as also at Tigris, where the district conference was held. Come to the Ozarks.

The Saints at Tigris did finely in caring for the large crowd, and their only regret was that we could not stay longer.

There has been quite a difference in the progress of this country in twenty-five years. Many of our Saints are doing well; some coming here have paid too much for the land, and some have bought too much land, thereby going in debt; the last three years there has been drought so they become discouraged. I have always warned the Saints about two things: first, do not buy unless you see the land; second, do not buy more land than you need, going in debt. Better buy a small place and invest the balance of cash in sheep, hogs, and milch cows.

This is fast becoming a dairy country; butter fat has a ready market, delivered once a week. The outside range in most places is real good. I do not see why Saints with families living on monthly wages in many of our crowded cities could not get homes, live more happily and healthily and do more good for God and humanity than where they are—where their talents though small might be increased. This is a fine place for a young elder or priest who wants to go to work in the vineyard.

On this trip I had the pleasure of meeting and staying at the home of many I baptized years ago, and I hope to visit all as soon as I can. The reason I have not been out more, the Saints here bought a new tent and chairs and are anxious to get the good of it while tent season lasts. After that I shall be only too glad to hear from any who want meetings. Write me, Springfield, Missouri, Route 10.

July 29, 1914.

HENRY SPARLING.

### Kentucky and Tennessee

Our reunion is over, and adds another page to the history of the Kentucky and Tennessee District. Farewells were said and handclasps were the order in departing, as expressions were made indicating that many were loath to leave the place we had enjoyed as a family for ten days. Certainly the association of the Saints of God is pleasant to behold.

Word was passed along that we had one of the grandest reunions ever held in this district, notwithstanding the drought which caused unfavorable conditions throughout the district. More were in attendance than anticipated, and all departed saying they were glad to have been together, and trusting providence to order their course so as to bring them

back to the next reunion, at the same place.

Foundry Hill is a majestic location for this occasion. There is an abundance of pure water, adequate room for stock, and a beautiful grove which affords ample shade under the foliage of forest's monarchs. About the only disagreeableness we encountered was the dust, which caused us some unpleasantness at the last.

Many were not able to attend on account of the drought where there was a lack of water for stock, and where they had to draw water or drive stock to the streams. Again, some were forced to come and go in order to care for stock, which prevented them from enjoying the reunion as they might have done under better conditions. However, we feel we have been amply repaid for the efforts we have made to make this reunion a success. We feel to rejoice and not murmur, trusting all things are for our good.

Brother J. R. McClain was selected to preside over the reunion, and we feel that wisdom was granted unto us in the choice. Brother J. A. Roberts has been overtaken with afflictions which necessitated his retiring to his home at Independence. We regretted that he was not able to be with us, as he was so much needed. He took his departure on Tuesday after he arrived on Sunday, the 19th.

Peace and tranquility prevailed throughout the reunion, and good order was noted. Many not of our faith were present who had not hitherto attended and were heard to say, Certainly, these are the children of God.

Brother J. R. McClain goes to Fulton, Kentucky. The writer is at present at Bethel Chapel, near Cottage Grove. On Sunday, the 26th, invitations were extended those who wished to embrace the angel's message and be numbered with the fold. Two presented themselves as candidates, after which we wended our way to the creek where we walked by the side of still waters. Brother William McClain was called on to officiate. Others are near the kingdom, and we hope they will soon fall in line.

God be with us till we meet again.

July 31, 1914.

CHARLES A. NOLAND.

## News from Branches

### Los Angeles, California

The Santa Ana Saints have had just cause for pride in their new church which nears completion, located in a desirable portion of the city, convenient to the main electric line, adjacent to the populous and business center, and centrally located for the members as well. It is a beautiful building of modern architecture and pleasing design, giving one a spontaneous desire to enter. We have not heard for sure, but believe the opening services is to be right after reunion, probably August 16.

Tent meetings at Pomona closed about two weeks ago. Similar services have since been held at Cucamonga.

The meeting of the elders' quorum was held at San Bernardino, Sunday, July 12, and a good time was enjoyed by those present, the only regret being that more were not in attendance. Incidentally, while there, Brethren Cooper and Adam rendered three musical numbers at the morning service of the First Methodist Church, through the invitation of the organist, Miss Phillips, who is a personal friend of our Bessie Bemis. We hope to have the pleasure of reciprocity by the presence of Miss Phillips and her mother at our reunion. Such relations with our church neighbors are certainly desirable and to be cultivated, and tend towards a better understanding of church fellowship. The brethren speak very highly of their reception by the pastor, Reverend Scott, and the choir directress, Mrs. Mable Jerome. In the

absence of our stand-bys, Nettie Paulson, now at Graceland, Olive Lytle, who has gone East, Miss Phillips will be a great addition to our musical forces at reunion.

The Los Angeles Parliamentary Club were the guests of the Garden Grove Branch last Monday evening. A goodly number were present and the time was well occupied till after half past nine. There are several promising parliamentarians there, whom we hope will keep up their study and become full-fledged, able to hold up the standard in the district. Those attending from Los Angeles were Sister Ethel Pierce, Brethren V. M. Goodrich, William Schade and R. T. Cooper.

Brother McDowell has returned from a tour through San Bernardino, Pomona and Cucamonga. R. T. COOPER.

## Miscellaneous Department

### Conference Minutes

PORTLAND.—Convened at Estacada, July 18 and 19, F. M. Sheehy, N. T. Chapman and M. H. Cook, presiding. Branches reported: Portland 232, Vancouver 50, Condon 122, Hood River 47, gain 11. Bishop's agent reported: Receipts \$616.40; expenditures \$592. Accounts audited. Following conference reunion was held, enjoyed by all. One lady was baptized. R. E. Chapman, secretary.

NORTHEASTERN MISSOURI.—Convened at Higbee, June 27 and 28, John W. Rushton and D. E. Tucker presiding. Bevier, Higbee and Menefee branches reported. Bishop's agent W. B. Richards reported: Receipts \$398.32; expenditures \$343. William B. Richards was elected district president; Ed E. Thomas, vice president; William C. Chapman, secretary; F. O. DeLong, member library board. William B. Richards, D. E. Tucker, W. C. Chapman were chosen committee to prepare code of by-laws to govern district in business sessions, same to be presented at next conference. Time and place of next conference left with district officers. William C. Chapman, secretary.

ALBERTA.—Met with Michigan Branch, North End, Alberta, July 4, district presidency presiding. Reports: Ribstone 82, Michigan 48, Millet 40, Edmonton 24, Calgary 11, Innisfree 9, Edgerton 9. Bishop's agent reported: Receipts \$511; expenditures \$353. Treasurer reported: Receipts \$15.13, expenditures \$5. Reports of auditors showing same correct adopted. Officers elected: William Osler, president, William H. Roy and Ira I. Benham, associates; Clyde C. Walrath, secretary; Elmer L. Logan, treasurer; Charles Coles, librarian; William J. Levitt, bishop's agent, sustained. Preaching by Daniel Macgregor, J. J. Cornish, Fred Gregory, W. J. Levitt, T. J. Jordan, J. W. Peterson. Time and place of next conference left with minister in charge and district presidency. Clyde C. Walrath, secretary, Edgerton, Alberta.

EASTERN MONTANA.—Met with Culbertson Branch, July 25, to organize Eastern Montana District, Peter Anderson presiding. Officers elected: Walter Hillman, president; Carl Freeman, vice president; Chester Constance, secretary; B. D. Stratton was recommended for appointment as bishop's agent. On recommendation of Culbertson Branch, Carl Freeman was ordained an elder by Peter Anderson and Robert Newby. Chester Constance was recommended by the Delano Branch, near Cameron, Missouri, for ordination to the office of elder. Preaching by Peter Anderson and Chester Constance. Adjourned to meet at call of district president and minister in charge. Chester Constance, secretary, Vida, Montana.

NEW YORK.—Convened at Niagara Falls, June 13 and 14, A. E. Stone and F. C. Mesle presiding. Niagara Falls, East Pharsalia and Buffalo reported. Auditors reported treasurer's report correct. Bishop's agent's report read; vouchers not being on hand same could not be audited, and Brother Updyke was requested to forward same to committee, they to report to district president. Report of tent committee showed balance due, \$23.50. A. E. Stone reported for reunion committee saying it was not thought an opportune time to begin reunions. Motion prevailed to accept as report from bishop's agent at each June conference copy of yearly report forwarded to Presiding Bishop in January. Motion ordered June conference to be a business conference, October educational. Motion authorizing secretary to place per capita tax on each branch to pay tent debt lost. Officers elected: A. E. Stone, president; F. C. Mesle and William Brothers,

associates; Anna Brothers, secretary; William Brothers, treasurer; F. C. Mesle, member library board; A. M. Chase, chorister. Preaching by A. M. Chase, F. C. Mesle, A. E. Stone. Adjourned to meet at call of presidency. Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

### Convention Minutes

EASTERN MONTANA.—District organization of Religio was effected at Culbertson Branch, July 25, Peter Anderson presiding. Officers elected: Lester Bronson, president; Mark Hutchinson, vice president; Chester Constance, secretary; Mabel Brooks, treasurer; Carl Freeman, superintendent gospel literature bureau; Florence Andes, home department superintendent. Adjourned to meet time and place of next conference. Chester Constance, secretary, Vida, Montana.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Spokane District, Greeting:* We are in need of money to supply the elders' families. The burden of the missionaries is sufficient without having to worry about family support. We ask you to send in the Lord's portion so the needy can be supplied.

This is a day of sacrifice, and our covenant is not complete without it. Never mind the hard times, the Lord can multiply and turn many things to our good, even according to our faith and works. Let us remember, the tenth is the Lord's; and he has waited a long time on some of us for a more convenient season. Begin now while we need your best efforts to tide over until fall.

The Lord has recently said the time will come when his servants of the bishopric, local and general, will not need to beg the members to fulfill their duty, but that they will be busy caring for that which shall be willingly and readily brought into the treasury of his house. Saints, let us hasten this time by doing our part before it is too late to get our reward.

W. W. FORDHAM, *Bishop's agent.*

SPOKANE, WASHINGTON, South 238 Haven Street, August 1, 1914.

### Conference Notices

Ohio District will convene at Creola, September 26, at 10.30 a. m. For particulars see notice later by district secretary. R. C. Russell, minister in general charge.

Northern California conference will convene at Irvington, August 29 at 9 a. m., instead of the 28th at 10 a. m., as previously announced. John A. Lawn, secretary.

Western Maine will meet with Little Deer Isle Branch, August 29, 3 p. m. Priesthood are requested to report in writing. William Anderson, president.

### Convention Notices

Northern California Sunday school will meet at Irvington, August 25 at 2 p. m., on reunion grounds. Entertainment Friday evening. Pauline O. Napier, 810½ Twenty-second Street, Sacramento, California.

Eastern Colorado Religio will convene at Saints' church, Colorado Springs, September 3 and 4. Program Thursday evening. Business session Friday 10 a. m. Election of officers. Blanch Sampson, 521 Emerson Street, Denver, Colorado.

Western Maine Sunday school will convene August 29, 1 p. m. We desire to place Sunday school work in good order. Papers and interesting subjects discussed. William Anderson, superintendent, Stonington, Maine.

### Reunion Notices

Eastern Oklahoma reunion at Haileyville, will begin August 21 instead of August 24, as announced previously. John S. White, for committee.

### Two-Day Meetings

At East Jordan, Michigan, September 12 and 13. Bring well filled baskets. C. N. Burtch, secretary.

At Grant, Michigan, August 22 and 23. Trains will be met. Sunday train leaves Grand Rapids in the morning and returns in the evening after meetings. Good speakers. G. A. Smith, president; W. P. Buckley, secretary.

### Notice of Appointment

*To Saints of Saskatchewan, Greeting:* The appointment of J. L. Mortimer by action of General Conference was left to the First Presidency and minister in charge of mission Number 1. We therefore recommended that Brother Mortimer be appointed to labor in Saskatchewan District, particularly the southern part.

ELBERT A. SMITH, *For the Presidency.*  
JAMES A. GILLEN, *Minister in Charge.*

### Independence Reunion Postponed

*To the Saints and Friends of the Independence Stake:* The committee appointed to provide for holding of a reunion which already was advertised to convene at Pertle Springs, Missouri, August 13 to 23, met again August 5 and after due and serious consideration decided that in view of several serious matters it was our wisest course to cancel those arrangements and declare the reunion postponed for this year at least.

The reasons for this action may be briefly stated as follows:

Very few, comparatively, had expressed any intention of attending, too few by many to warrant the assumption of a heavy expense.

At the present time there is a general stringency financially, which our church is feeling acutely, in common with the community at large, and to run the risk of increasing church debts even locally is not desirable.

Again, the recent developments in Europe in which all the large powers with a tragic suddenness have become involved in war make it imperative that every unnecessary expense be eliminated and the strictest economy and prudence be exercised by all.

While we are deeply sorry that this course had to be taken, we feel sure that all concerned will approve our action as the only safe course to adopt.

JOHN W. RUSHTON, *For the Committee.*

INDEPENDENCE, MISSOURI, August 6, 1914.

### Illinois Auxiliary Workers

At Northeastern Illinois reunion, Plano, Illinois, commencing August 21, auxiliary work will be a prominent feature. All engaged in or interested in Sunday school, Religio and Woman's Auxiliary work are urged to attend and take note of items of vital importance to local needs. For further information address F. F. Wipper, Sandwich, Illinois.

### Died

SALISBURY.—Sister Mary Josephine Salisbury, whose maiden name was Brewer, was born at Webster, Hancock County, Illinois, January 13, 1856. She was married to Brother Frederick Salisbury by John H. Lake, December 24, 1874. To them were born 8 children; 1 son and 1 daughter died in infancy, and were waiting to meet their mother in paradise. Flora Ellen is married to Brother Bert Vandine, and resides at Burnside, Illinois; Julia Edith yet resides at the home; Merrill Mack and John Frederick live at McCall, Illinois; Amon Carlos is at present traveling; Alfred Hale resides at the family home near Fountain Green, Illinois. Sister Salisbury accepted the gospel and was baptized July 10, 1875, by Solomon J. Salisbury, and was confirmed by him same date near Fountain Green, Illinois, and became a member of the Pilot Grove Branch. Her life was one of faith and devotion to him whose cause she espoused. Her last affliction began about four years ago, with a paralytic stroke and increased in severity until death ensued, July 29, 1914. Funeral services were held in the Methodist Episcopal church at Fountain Green, Illinois, at 11 a. m. August 1, James McKiernan in charge, assisted by S. J. Salisbury. The interment was in the cemetery at Webster, Illinois.

SIMMONS.—Leon Mayhew Simmons, son of Brother S. H. and Sister Ruby M. Simmons, of near old Far West, Missouri, was born May 17, 1913, died July 31, 1914, after an illness of six days. He received the best care possible; a competent physician was in charge of the case and the elders were called many times, but the Lord saw fit to call him home. Funeral from the home August 2, prayer by N. V. Sheldon, sermon by J. T. Ford. Interment at family cemetery, west of Cameron, Missouri.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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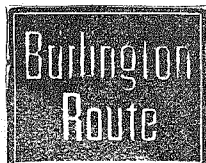
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, AUGUST 19, 1914

NUMBER 33

## Editorial

### THE PEBBLE THAT DROPPED IN THE WATER

(Sermon by Elbert A. Smith at the Lamoni Reunion, Sunday morning, August 9, 1914. Reported by Elizabeth France.)

Scripture reading: Luke 21: 7-38; 1 Thessalonians 5: 1-8.

The subject that I have selected for the morning's discourse is, "The pebble that was dropped in the water." I might use as a text a verse from an old familiar hymn that we have been singing in the church for forty years or more, one that is sung by us, perhaps as often as any hymn.

For the pebble has dropped in the water,  
And the waves circle round with the shock—  
Shall we anchor our barks in the center,  
Or drift out and be wrecked on the rock?

This song, like all poems, is figurative. The verse that I have just quoted contains two figures. The first of these is that of the pebble that was dropped in the water. Referring, of course, we understand, to the beginning of that which we term the "great latter-day work," when God began to move to bring about the work of these last days.

That work, we understand, included the restoration of the ancient gospel with all its doctrines; the restoration of the ancient gifts, the blessings, the miracles, the prophecies, the tongues,—all that they had in the old Jerusalem church. It included the restoration of the church with apostles and prophets, with evangelists and pastors and teachers, sevens and bishops,—all of the officers they had in the old Jerusalem church that later were lost in the dark ages of apostasy. I say that it included all of these, but I believe that it included a great deal more that is not always seen on the surface.

This work began without any great outward demonstration. The world did not notice especially when God first revealed himself in the beginning of the century that closed just a few years ago. And so the poet has used the simile, the figure of speech, "For the pebble has dropped in the water."

### BEHOLD THE KINGDOM OF HEAVEN IS LIKE A PEBBLE DROPPED IN THE WATER

When a pebble is dropped in the water it does not attract any particular attention. And so Jesus himself said concerning the kingdom of heaven that it comes not with observation (or, as the marginal rendering has it, that the kingdom of heaven comes not with outward demonstration or show). And he expands this thought when he says the kingdom of heaven is "like to a grain of mustard seed," one of the least of the seeds, not considered of any great significance, but one that will grow and become as a great tree. And again he says the kingdom of heaven is like the leaven that a woman hid in three measures of meal. Nobody gives any attention to the leaven; it is hidden; but it will work and leaven the entire lump. And again he said the kingdom of heaven is like corn that is planted in the ground, and grows, and men know not how; they do not pay any attention to it. But by and by we see the full corn in the ear, and then comes the harvest.

And so the modern parable along the same line is, The kingdom of heaven is like unto a pebble that is dropped in the water. No one notices it, but by and by the waves circle out with a shock far and wide.

And so when this latter-day work, as we term it, began with the revelation that God gave in the spring of 1820 to the Seer of Palmyra, it attracted very little attention; but the waves have been widening, they have been circling out ever since, and you and I, so far distant from the scene of that restoration, and nearly a hundred years down the stream of time, feel the effects of its waves. Your lives and mine are profoundly affected by the waves that circled out with the shock. It is possible that there is not a single individual here to-day—very few at least—who have not been affected in some way by the waves that have come down from that pebble that was dropped in the water. We do not know where we would be, we do not know what we would be if it were not for this great latter-day work.

Perhaps as an individual I realize that more keenly than some others do. Two years ago at the General Conference, when we were singing the opening

hymn, and I stood on the rostrum and looked out over that assembly of the ministry and the delegates from all over the world, I turned to my associate, Brother Frederick M. Smith, and said, What a singular fate it is that from among all the millions of earth's creatures has selected us and ordained that we should stand here at the head of this strange and peculiar people. As I look back over their remarkable history I am still further filled with astonishment when I remember the strange advent of this work; how in the midst of a generation that said there should be no more prophets, and that God would never speak again, there came the voice from on high and prophets again were sent forth to head another great dispensation.

And when I reflect on the history of the church in New York, in Ohio, in Missouri, in Illinois, persecuted and driven, slaughtered and murdered, and think of the great apostasy that developed in Utah, and the work of the Reorganization, I am filled with astonishment at this marvelous work and a wonder. Among all religious movements from the dawn of time it stands forth singular, unique, unlike anything else the world has ever dreamed of, excepting the work begun by Jesus Christ, of which it is a continuation.

And so this morning I conclude that the waves have circled out from the shock of this pebble that was dropped in the water have influenced: First, the lives of individuals; second, the great religious world; and third, the political world, the nations of the earth far and wide.

When I say that this latter-day work has caused many great changes I do not wish to be understood to mean that all that is involved in this latter-day work is the organized body known as the Church of Jesus Christ of Latter Day Saints. Although our missionaries have traveled far and wide, I do not wish to indicate that they are responsible for all these changes. The outward organization of the church is in one sense a surface indication, but simultaneously with its inception God set in motion other forces that work under the surface; they are the waves under the surface that we do not see. We are told that the Spirit of God is working everywhere; that Jesus is the light that lighteneth every man that cometh into the world.

At the same time there were set in motion the forces of evil to combat the great latter-day work. And they are working too. While God is bringing about events that shall transpire in the closing scenes of the age, the forces of evil are arrayed against him and they are responsible for some of the things that we see. We see this typified in the first vision that was given to Joseph Smith. He went out to pray, and immediately he was seized by the power of darkness, but soon the powers of God

intervened and overcame the powers of darkness. That is typical of all the work that has followed and that will continue until Christ himself shall come: The powers of darkness arrayed against the powers of light; the final triumph being with the powers of light.

#### CHANGES IN RELIGIOUS THOUGHT

We will now take up briefly for consideration the changes that have been wrought in the religious world. I will run over some of the great changes that have transpired in religious thought and belief since the year 1820, when God first spoke to his people in these last days.

Not long ago a representative of one of the leading churches wrote to me this challenge. [You will remember that God told Joseph Smith in 1820 that the creeds of the day were wrong and we have noted that many have been changed.] And this preacher who wrote to me said: "I challenge you to point out a single fundamental change that has been made in the creed of a single great church since 1820."

And I selected his own church for the experiment. From a leading theological school of his church I obtained a representative book, and, turning to the creed that was in force in that church in 1820, I found the doctrine of predestination. It was said that certain men and angels were foreordained from before the foundation of the earth to everlasting damnation, and other men and angels were foreordained to everlasting bliss. And not because God knew that some would be good and some bad, but simply for his glory and eternal satisfaction. Then turning the pages on down through their book I came to the creeds adopted forty or fifty years later, and I found they had dropped that doctrine; they had absolutely abandoned it.

I wrote to their leading men, including the secretary of their church, the editor of their leading paper, their greatest pastor, and these men all wrote to me saying, "Our people to-day do not believe those doctrines." So I thought that I had met the challenge and had sustained the point that I had made.

Then we take up another great thought, that of divine healing. Seventy or eighty years ago when our people began to tell the world that God would heal the sick in these days the world said the day of miracles was past. But what a wonderful change has come over them since then. Whole denominations have been founded on that single thought since 1820. You are all acquainted with the great Christian Science movement that has come up, sweeping all over the world, and based largely on the doctrine of healing. And it is only about seven years ago that the Episcopal Church, one of the most conservative, aristocratic, and wealthy of modern denominations, started what is known as the Emmanuel

Movement; and the basic principle of this Emmanuel Movement is that God will not only heal sin sickness but will also heal physical sickness. That thought was taken up by many other churches. So we see what a change has occurred along that line.

Then we take up the doctrine of speaking in tongues. When our people began to speak in tongues, some of them in 1830, or earlier, people said that those old blessings were not to be enjoyed. But since that day there have grown up various denominations that believe in speaking in tongues. Not, however, as we believe, strictly in harmony with the doctrine as it is taught in the word of God.

#### SECOND COMING OF CHRIST

Then notice the great doctrine of the second coming of Christ. Even as John the Baptist was sent out to tell the people that Christ was coming in his first advent, so this church was sent out to make straight the way of the Lord and prepare a people for the second advent of our Lord and Savior. But when we first began to teach and preach that doctrine there were very few, indeed, who believed it or gave it any particular attention. They said, The second coming of Christ is a spiritual matter. He will come in spirit, but he will never come again in person. And some of them sneered at the thought that these were the last days, that the time of the second coming was near at hand. They were like Peter said they would be, when he wrote:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.

But there has come a change in the sentiment of the people in regard to the second coming of Christ. It was only recently that they held what is called a great International Prophetic Conference in the city of Chicago, on the 24th day of last February, when there were gathered together more than three thousand people from the great denominations of the age. Three thousand people, more than six hundred of them delegates representing the great orthodox churches. And the theme of that prophetic conference was the second coming of Christ. They formulated a creed or statement of faith; and the ninth article of that statement of faith reads: "We believe in the second visible, imminent coming of our Lord and Savior Jesus Christ to establish his world-wide kingdom on the earth."

Notice, not a *spiritual* coming, but first, a *literal, personal* coming, just as he went away; and second, an *imminent* coming, that is, near at hand, even at the door. "We believe in the *visible, imminent* coming of our Lord and Savior." What a wonderful

change since first Latter Day Saints preached that doctrine. Surely the waves have circled out with  
(Continued on page 781.)

#### CURRENT EVENTS

EUROPEAN WAR.—Fighting at Liege and in the vicinity thereof has continued during the week, except for a brief intermission when the Germans withdrew, supposedly to await reinforcements. The French have joined the Belgians in the work of defense, the allied forces seemingly holding their ground, and in some instances regaining ground previously lost. The Germans occupy the city of Liege. The attack upon the forts at Liege continues, with the Belgians bravely defending the same. Germany is thought to be making ready for a general advance against the French and Belgian forces along a line of attack in northeastern Belgium. Report that France has taken and is holding from Germany territory in Alsace, one time French, is denied by German reports, which state that this disputed territory has been retaken from the French forces. On the 10th France broke off diplomatic relations with Austria on the grounds that Austrian troops were aiding Germany, and on the 13th both France and England formally declared war on Austria. The Austrian forces have been repulsed from Servia, their advance being weakened by engagements elsewhere as an ally of Germany. The border warfare between Russia and Germany, France and Germany, Russia and Austria continues. Montenegro has joined Servia, and their combined forces have invaded Bosnia, a few years ago annexed by Austria. Holland, Denmark, Norway and Sweden, neutral, are all mobilized. Italy is mobilizing forces on her Swiss-Austrian border, as she explains, in the interests of her neutrality. Japan is said to be about to declare war on Germany, and to join Great Britain, France and Russia to reduce the German fortress of Kiao-Chou, China, and to take the islands of the Pacific held by Germany.

NEW HAVEN DISSOLUTION.—An agreement has been reached between the Government and the New York, New Haven and Hartford Railroad Company, providing for the peaceful dissolution of the New Haven. This agreement is substantially a renewal of the original agreement between the Attorney General and the company, and is in accordance with the vote of the stockholders at New Haven, April 21.

HARVESTER COMPANY ORDERED DISSOLVED.—The International Harvester Company on the 12th was declared to be a monopoly in restraint of interstate and foreign trade, and by a majority decision of the United States district court at Saint Paul was ordered dissolved. An appeal will likely be taken.

**MARKET MANIPULATION INQUIRY.**—An investigation of the rise in price of foodstuffs throughout the United States since the declaration of war in Europe was on the 13th ordered by President Wilson, who directed Attorney General McReynolds to immediately make a sweeping inquiry with a view to prosecuting those responsible for illegal market manipulations. The President charged that the advance in prices was unwarranted. If no law is found to punish the guilty, President Wilson requests the Attorney General to advise him with reference to what should be suggested to Congress for passage as law.

**RED CROSS APPEAL.**—President Wilson as the head of the American Red Cross on the 13th appealed to the American people to contribute money for the relief of sick and wounded soldiers in Europe. Contributions may be sent to the American Red Cross at Washington, or to local treasurers of the society in other cities. The Germans of Chicago alone expect to raise one million dollars for the relief of their own countrymen.

**PANAMA CANAL OPENED.**—Accompanied by the boom of cannon and the clash of arms in England, the United States on the 15th opened the Panama Canal to the commerce of the world. Thus in the completion of this gigantic piece of engineering is realized the ambition of centuries, and by the Nation that above all others stands for world peace. That the canal should be opened during such a time of stress, emphasizes the peaceful occupations of the United States.

**CAPE COD CANAL.**—The Cape Cod Canal, connecting Buzzards Bay with Cape Cod Bay and opened July 30, is eight miles long, twenty-five feet deep and from one hundred to one hundred and twenty-five feet wide. It was built at a cost of twelve million dollars, and shortens the ocean route from New York to Boston by seventy miles.

**MEXICAN AFFAIRS.**—With Carranza insisting upon the unconditional surrender of Mexico City and his army marching upon the capital, the Federalists on the 11th began the evacuation of the city, leaving it in charge of the municipal police, who by agreement were to be regarded as neutral. This withdrawal followed conferences with Carranza in which he continued to deny amnesty and guarantees. On the next day Provisional President Carbajal departed for Vera Cruz, leaving Edurado Iturbide, governor of the federal district, to surrender to General Obregon. Carranza refuses to deal with the Federalists in any instance other than an unconditional surrender for the reason that anything short of this would be tantamount to a recognition of Huerta. It is understood that the Federalist forces are to remain

intact until the disposition of Carranza in the matter of amnesty and guarantees is made known after he reaches Mexico City, to combat the new government if guarantees are not forthcoming. The attitude of Villa seems uncertain and will no doubt be to a large degree determined by that of Carranza once he is established in the capital.

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## NOTES AND COMMENTS

**TIME WELL SPENT.**—Elder J. W. A. Bailey recently conducted a successful series of meetings at Scranton, Kansas, concerning which the *Scranton Gazette* has to say:

We have had the pleasure of listening to Elder Bailey, and we wish to say that he is a powerful reasoner, and we think our time well spent in listening to his discourse. We believe all who wish to learn the truth can profit by attending these lectures.

**BISHOP'S REPORT.**—In consideration of inquiries with reference to the published report of the Presiding Bishopric, it is thought advisable to state that the copy of this report was placed with the Herald Publishing House on May 19. Owing to the work of publishing the General Conference Minutes and to other pressing work, the publishing of the report of the Bishop has been delayed. Work on this report is well along, and the same should and will appear within a few weeks.

**BETWEEN YOU AND ME.**—The followers of Alexander Campbell sometimes in debate with our brethren and when hard pressed repudiate Elder Campbell and his work. The following by O. Austen Sommer, in the *Apostolic Review* for May 26, indicates the opinion in which Mr. Campbell is held among the "antis" when talking between themselves:

The plea of this religious movement, of which most of our readers are a part, has been to restore to the world the church of Christ as it was in the first century. That much good work has been accomplished in that direction is evident to all. Alexander Campbell and the men who labored with him after investigating the Scriptures for many years, and after many discussions, presented to the world the church as the *Review* upholds it. It took them many years to get rid of the traditions of Rome, but they finally accomplished that task.

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## EDITORIAL SELECTION

### TOUT PASSE

The sea is singing on the beach,  
Where it has sung a million years;  
Softer than even yours its speech,  
Its waves are saltier than your tears.

How many million years to come  
Shall tides make yellow shingle wet,  
After your voice at last is dumb,  
And after even I forget!

—Louis How.

## THE PEBBLE THAT DROPPED IN THE WATER

(Continued from page 779.)

the shock. They have had a profound influence on the teachings of the people.

### MORE CONVERTS THAN WE HAVE BAPTIZED

Some one may say, Do you believe that all these changes have been brought about by the preaching of the Latter Day Saints? I answer, To a large extent, but not by any means entirely so. For more than eighty years Latter Day Saint preachers have been going into various parts of the world, into all parts of the United States, into Canada, into Mexico, Germany, Norway, Sweden, Australia, France, England, Ireland, Wales, Scotland, and the islands of the sea. And like the apostles of old who went everywhere preaching the kingdom of heaven, they have carried their distinctive doctrines with them. They have met some of the leading men of the age in debate. They have preached, they have written, they have exhorted everywhere.

Brother Turpen made a significant statement Friday night. He said, "We have converted a great many more people than we ever baptized." These did not have the moral courage to come in and join us, but they were converted to some one or more of these doctrines, and then they went out and preached them on their own responsibility.

This has had a world-wide influence, but perhaps a greater influence has been the Spirit of God that has been working everywhere. I want to impress that thought on your minds. The waves that circle out with the shock are not all on the surface, but the grace of God and the Holy Spirit have been working everywhere in the hearts of men. We see it in religious teaching, we see it in reforms and in economics and in politics. We can see the changes that have been wrought by the Spirit of enlightenment that went out in this day contemporaneously with the restoration of the gospel. And so we believe not only that there has been a wonderful change wrought in the religious world, but there has been a great change wrought in the political world. And the changes are going on with startling rapidity.

One of the changes that has been wrought is in the gathering of the Jews. You remember that in the 11th chapter of Isaiah, God said that he would set his hand again the second time to gather the children of Israel from the four quarters of the earth where they had been scattered. And in Zechariah the second chapter the statement was made that Jerusalem should be inhabited as a city without walls for the multitude of men and cattle therein. When the angel came to visit Joseph Smith in September, 1823, he called his attention to these ancient proph-

ecies, and he told him that the time was near at hand when they should be fulfilled. Those were to be some of the signs of the latter days,—among others that Jerusalem should be inhabited as a city without walls because of the multitude of Jews that should gather back again.

### SELLING THE WALLS OF JERUSALEM

I want you to read an extract from the *Encyclopedia Britannica*, the latest edition:

Prior to 1858, when the modern building period commenced, Jerusalem lay wholly within its sixteenth century walls, and even as late as 1875 there were few private residences beyond their limits.

Why, we began to tell the people in 1823, and we continue preaching it, and the Jews would gather back and that presently Jerusalem would be inhabited as a city without walls. But this *Encyclopedia* tells us that it was not so until as late as 1875. But it goes on to say:

"At present Jerusalem without the walls covers a larger area than that within them."

And from the dictionary of the Bible, Scribner and Sons, published 1906, we read this:

In recent years there has been a steady influx of Jewish inhabitants, so that a population of about twenty thousand souls in 1872 has risen to fifty thousand at the present time. New quarters have sprung up outside the walls, on the west, north and south, and a railroad from Jaffa has just recently been completed.

The old prophecy is fulfilled, and the Jews are coming back. They have spread outside the walls, and the city is inhabited as a city without walls. And a most striking evidence was that statement in the *Literary Digest* only a few weeks ago, that the city authorities in Jerusalem were advertising the ancient walls for sale for building material. They have no further use for them,—it is as a city inhabited without walls.

### WARS AND RUMORS OF WARS

Then along the same line some of the statements that were made in the scripture reading indicate the signs of the last days. Jesus said, "You shall hear of wars and rumors of wars." There is not a paper to-day that is not filled with rumors of wars. There is hardly a country in the Old World that is not either engaged in war or preparing for imminent danger.

"You shall hear of wars and rumors of wars." Why, it is only a little while ago that the peace societies and the peace missionaries were telling us that there could never be another great war. But the scripture reading says, "When they say, Peace and safety; then sudden destruction cometh upon them." Two weeks ago all was peace. In England, Germany, France, and Russia they were going about their daily vocations, harvesting, reaping and manu-

facturing. And the philosophers were telling us that all was peace and safety. And now sudden destruction is coming upon them—all is tumult, all is war.<sup>1</sup>

This is strikingly in harmony with the prophecy that is contained in Joel, third chapter:

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be awakened. . . . Put ye in the sickle, for the harvest is ripe: come, get you down; . . . multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

#### WAKE UP THE MIGHTY MEN OF WAR

What a stirring prophecy! "Wake up the mighty men of war." How literally it is being fulfilled! Only yesterday we read that the Czar of all the Russias has called for nine million soldiers. Wake up the mighty men of Russia, the Cossacks and the Poles, and let them come down into the valley of decision.

And the German Kaiser has called for every able-bodied German to come out and bear arms. Wake up the mighty men of Germany, the fighting Prussians; and call the men of "arrogant Austria," and the fiery Huns; let them come down into the valley of decision.

And the President of France calls for all able-bodied Frenchmen to come out and fight. Wake up the mighty men of France, the race of men who marched under Napoleon over the Alps.

And the King of Great Britain is calling in the reserves and the territorials. Gather the mighty men of Great Britain from Canada, from Australia, Ireland, Scotland, and Wales, from India and Egypt. Send her dreadnaughts through the seas; prepare for war.

Wake up the mighty men,—the slavs and the Teutons and the Franks and the Anglo Saxons, in these last days.

Call them down from the frozen plains of Russia, and from the valley of the "beautiful Blue Danube" and the Rhine, out from the sunny grape fields of France, and the wheat fields of Canada, down from the highlands of Scotland and up from the bogs of Ireland, and let them enter the valley of decision.

Wake up the mighty men. And "wake up the heathen,"—"heathen" Japan, as we call her, ready

<sup>1</sup>Ex-president Taft, President of the International Peace Forum says:

"At the time when so many friends of peace thought we were making real progress toward the abolition of war this sudden outbreak of the greatest war in history is most discouraging. The future looks dark, but we must not despair. God moves in a mysterious way, his wonders to perform. We must hope that some good may come from this dreadful scourge."

to fight with her "Christian" neighbors in this great war.

We believe that these are the signs of the times that indicate the age in which we live. These things have not altogether been brought about by the restoration of the gospel, but they have come to pass through the forces that God has set in motion and the forces that the Devil has set in motion. Whether God or the Devil is back of these wars, they are signs of the times.

The Czar, the King, the Kaiser, the President, all grasp the sword and say, "In the name of God." But whether it is God or Devil, certainly these are signs of the times as Jesus said they would be.

"Let the weak say, I am strong,"—little Serbia, —and Belgium standing back the forces of mighty Germany for at least a while. Let them also come down into the valley of decision.

#### SHALL WE ANCHOR OUR BARKS IN THE CENTER?

But now, friends, there is another figure to the verse used as our text. And the second figure is: "Shall we anchor our barks in the center, or drift out and be wrecked on the rock?"

That simply means, in prosaic language, Shall we anchor our barks in safe places? "We have an anchor that keeps the soul," the anchor that the Apostle Paul mentions, sure and steadfast, that reaches within the veil. Shall we as Saints seek places of safety, or will we drift with the world and with the world be destroyed?

Jesus taught us to pray, in this twenty-first chapter of Luke, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." And Paul tells us we are not "ordained to wrath"; we should not be the "children of darkness" but children "of the light."

The way of safety is the way of obedience. Our safety depends on our personal righteousness. "The righteous shall be gathered out from among all nations, shall come to Zion singing, with songs of everlasting joy." The only way to anchor our bark in the center is to be obedient, to arouse ourselves and not drift with the world and with the world be wrecked on the rocks.

These are sober days. It is no time for us to be mixed with the follies and vices of the world. We have no time for senseless extravagance. We have no time to waste in the follies that are so prevalent around us. But we must arouse ourselves and give a more consecrated and more thorough obedience to all the commandments that God has given us. I shall not dwell longer on that thought this morning, for I believe that it must sink home to the heart of every individual here.

I am going to read just a little extract from one of

the leading papers of the day regarding the situation that has existed in the world.

We have been flying high and complaining because we could not fly higher. A majority of the people have been discontented in the midst of plenty. Men have been climbing over the seats to get to the front regardless of the spectators who were trampled upon. The struggle has been to wear silks and satins, on the supposition that happy hearts could not beat under cheaper goods. We have thirsted for hot and cold water in every room, with gas and electric lights from cellar to garret, including the porch. We have sighed for not only butter on both sides of the bread, but sugar. We have sought amusements at a tremendous expense. We have planted a new discontent on every achievement. We have been trying to crowd the primary, the college, and the high school all in one, with a sheepskin and a cigarette at the end of it. No philosopher, no friend of mankind had a voice loud enough to reach the public ear for the purpose of calling a halt.

We have not been satisfied with a bicycle and an automobile, we have been thirsting for the aeroplane.

And so it goes on, an exegesis of the spirit of the modern age. But you and I as Latter Day Saints must call a halt. We must arouse ourselves spiritually; we must economize in temporal matters; we must place our all on the altar of God.

For even as the mighty men of war have been called into the valley of decision, so have we been called into the valley of decision. "Choose ye this day whom ye will serve." May God be with and bless us that we may make the proper choice.

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## Original Articles

### PREPARATION

(Synopsis of a discourse delivered by President Frederick M. Smith at the Stone Church, Independence, Missouri, July 12, 1914, at 11 o'clock. Written by Elder G. E. Harrington.)

The speaker said he was going to do the unusual thing, he was going to talk about himself, he was going to have a chat with the folks. He had held the responsibilities of his present office for twelve years; he had discovered that he had been misunderstood. He said the people had a right to criticize a public man, and this criticism made it necessary for the public man to explain and defend himself. He wanted to take them into his confidence, and tell them of his ambitions and motives, or, in other words, make confession to them. He said:

In the year 1902 I was called to the office I now hold. When that call came I was twenty-eight years of age. I was not qualified to perform the duties that were placed upon me, and I was reluctant to accept. I saw nothing but hard work ahead. The work was a work for a man of experience, an older man's burden. The line of duty I was engaged in before that time was of a different character to that which would have qualified me for the work I was called to do.

### EARLY AMBITIONS

My life's work that I had mapped out for myself was steam and electrical engineering. My desires were trenchant for the sciences. I was the cause of starting considerable mischief in the school at times, and the school-teacher, having made a study of my case, came to the conclusion that I was getting my lessons too easily, and to prevent me from making further trouble he decided to increase my studies. He told me this, and added to my studies natural philosophy. Well, he accomplished very little by giving me that study, for I took to it like a duck to water, leaving myself plenty of time for a continuation of my mischief.

However I would not have you understand that I did no hard studying during that time. At the age of fifteen years many a night till two o'clock in the morning I was poring over my school work; nor would I have you believe that I was always engaged in sober reading, for I plead guilty of reading such literature as Diamond Dick.

I can not say why I wanted to tell this, except to indicate to you the bent of my mind and efforts put forth.

### WORKING UNDER DIFFICULTIES

At the time of my call I was not proved, and I gave a great deal of thought to the course I should pursue to improve myself so as to be in condition to do effective service. I remember that upon one occasion when called upon to preach I took for my text, "Study to show thyself approved," leaving out the two words following, for which I was severely criticized in a letter sent me by a brother, who could see no justification for leaving out those two important words *unto God*.

My thought was to emphasize the word *approved*, presuming it would be taken for granted—the reason for doing so would be apparent. But I am not going to take any chances of criticism upon that this morning, so I will read the text with these two words added, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Since that time I have put in a lot of hard work; however, my efforts may have been misdirected, for which I do not feel responsible, since I was acting with the best judgment I possessed.

At that time I was on the editorial staff of the SAINTS' HERALD, and about the same time secretary of the Board of Education, and permitted myself to be associated with various committees, preventing me from any systematic course of study I now see I should have made. By being on these various boards and committees I was literally swamped with details, and systematic study was going by the board. In viewing the situation as it was I became des-

perate, because of the lack of mental and spiritual development, and I wondered when the time would come that I would be able to successfully care for the various interests in church work. I can assure you this responsibility has not rested on my shoulders easily. It became apparent to me that if I was to be of service to the church I must study the social science or sociology, and to do this I must be liberated from the many responsibilities then held by me; consequently you may have observed that I have taken up considerable of the time of General Conference in releasing me from committees and boards.

One of the hardest places I had to fill was chairman of the Sanitarium board. In some of these board meetings at times there was considerable friction of personal character, and doubtless I have lost friends because of it; I have been accused of being tactless and too frank in expressing my views, and not being a diplomat; I have paid the penalty that follows. And now I have decided to refuse to accept any further responsibility of that kind except it can be shown to be the will of God.

There is considerable difference in the consideration of the social sciences and those of the physical, such as mathematics, physics, astronomy, etc. I find in the occult sciences the laws are not so invariable.

I know some say, "Why don't you pray, Brother Fred?" What would you think of a man getting on his knees in prayer and praying for fruit to eat when all around him were numbers of fruit trees loaded with fruit? I knew what I wanted, and could see where to get it, and for that reason it appeared to me unnecessary to ask for something already within my reach. It was my duty to go the limit of my powers in an effort to get what I needed, and failing, then, and only then, would I ask for what I needed.

#### SYSTEMATIC STUDY

Because I appreciated the handicap of having no systematic course of study, I engaged myself to the Seminar of the University of Kansas at Lawrence. That demanded my time from four o'clock in the morning till twelve o'clock at night one day each week. I studied sociology under Professor Blackmar, one of the finest sociologists in the United States.

Besides my regular studies, I found it necessary to do some special research work. One thing I refer to is the Indian Mescal religion, an idea of which I got from Elder Cook, our Indian brother. This religion has to do with a small cactus found in Mexico and other parts, called the Anhalonium, only one of which I ever saw alive. There is what is called the Mescal button, which grows upon this cactus, the

physiological effect of which when taken into the system is to produce color vision.

This class of religionists begin their services in the evening with prayers, and have ceremonies that are continued throughout the night. At periods throughout the services they eat these buttons, with the result that many pleasurable visionary experiences are enjoyed.

They claim to be able to heal the sick, which I have no doubt is accomplished, which doubtless occurs through the faith in the processes they go through with, rather than through the means themselves. We agree with them—the prayer of faith will heal the sick.

This one subject has caused me to do a lot of research work, in several cities; in many libraries I have read from twenty to thirty books to find out what I could in reference to this religion.

A brother who had heard of this religion came into our office some time ago and told us something of what he had heard concerning it; stating he thought our brethren of the ministry should familiarize themselves with the same, whereupon I requested Brother Newton, my secretary, to produce some of the matter I had upon the subject. And when he was presented with what we had he was surprised, realizing that some of the ministry had information relative to the subject.

One peculiarity about this religion is that there are two tribes having the same ideas about it, though not known to have any connection with each other.

#### SYSTEMATIZING THE OFFICE

Another thing we have been doing is making changes in our office. When I went into the Presidency's office the information there available for use could all be placed in the President's vest pocket, the rest was in the splendid memory of our venerable President; and when it became necessary for me to get any information I needed to have it was necessary to hunt up father and have him tell me what I wanted to know. Incidentally, I will say I have been misjudged for my lack in this respect. People naturally expected me to be possessed with the same kind of a memory with which my father was gifted, which you who are intimately acquainted with him know of. But I do not possess it, and because of this fact I decided to start in for an office record, and to keep it in such a way that no matter what should happen to me anyone might get what information they needed.

Another thing is the reorganization of our priesthood quorums. I remember being at one of our eastern reunions, and in taking observations I noticed the priesthood were practically doing nothing. Immediately I made a note of the same, wrote out and presented the idea of priesthood reorganization



to the other members of the Presidency, and was sat down on because of its apparent impracticability. But the more I thought upon the matter, the more I thought it could and ought to be accomplished. It cost me a great many efforts, but I finally succeeded in getting the matter favorably acted upon by General Conference, and now we have better opportunities for priesthood studies, and I doubt if any would wish to go back to the time before these re-organizations were effected.

Regular monthly quorum meetings are being held, whereas before they occurred once or twice a year. I venture the assertion there is more priesthood activity in the two stakes now than there was in the entire church before this change was made.

We have also worked out a system of reporting from the ministerial forces in the various fields and districts by which we are brought in touch with the work of the church in general. These reports are expected quarterly, although it is thought by some that they should only be given once every six months; my secretary is of that opinion. However we have quite a variety of reports, some good, some bad,—withal our statistics are in better shape. We found by the old method of giving notices for reports through the HERALD that very little attention was paid to them by the brethren.

We have developed maps that show the location of the branches of the church in all the world, and places where the membership reside outside of branches, and we invite any of you who may be interested to come to the office and see what we have done in this direction.

All this has required work and not play, as some have thought has been done.

#### CONTINUING PREPARATION

Some time ago I was fortunate in receiving an offer of a fellowship in a prominent place of learning in the East, something that was a surprise to me, and very desirable. But I could not see my way clear to accept the offer because it would involve an expense that I could not conscientiously ask the church to meet in addition to the regular allowance granted me. The information that I could get from accepting the offer was so valuable that it was difficult for me to give up the idea of getting it. So I wrote to one of our young and successful pastors in the East and told him of the offer made me, and he in turn took into his confidence one of our wealthy brethren, and told him of my situation, who told him I would be acting foolishly to turn such a proposition down, and added that he would take care of the expense needed to permit me to take the course open to me. Hence I have decided to go, and will leave you in a few days to be away several months with my family, and enter into this field of research that will

involve the study of the social science, or sociology, also social pathology, the development of economics, its history, etc.

Now, I want you to understand me; I am not taking this course because I have a personal liking for it, I am doing so because I feel it is necessary for the purpose of enabling me to perform the work of my office more effectively. I would a thousand times rather study electrical engineering; but in doing this I understand I am helping out the purposes of the church.

#### LOCAL OPTION

Now a few words in regard to local option. I feel from a study of society, of the causes of poverty and crime, from the present existing state of society, that there should be no compromise on this question. There are no two roads on this proposition that we can travel. We can not consistently avoid voting against the liquor interest at any time. There has been sophistry used by some as a justification for voting "wet." They have said, "We will not vote dry because we can not keep it dry."

The way to enforce law if your town officials will not enforce it is to appeal to the governor of the State to send down state officials to enforce it. Some time ago in one of our cities where local option prevailed and the town went dry, the city prosecutor refused to enforce the law because he had many friends who were in favor of the nonenforcement of law, and twelve hundred men signed a petition to the governor requesting him to send the state officials there to execute it. The governor sent word to the city prosecutor that he must proceed to enforce the law or otherwise he would send some one there that would. The prosecutor saw that it would mean political suicide for him to disregard the demands of the governor, so he went to work and prosecuted his friends as violators of the law, and the law was enforced.

There is no argument to be offered for the existence of the saloon, and if I have any influence with you I want every Latter Day Saint to go to the polls and vote for a dry town in a most emphatic manner. We should be lined up constantly against the saloon.

Some say they are going to steal the vote of the fourth ward if they can not get any other way, and it is for us to see that they don't.

So far as the argument that is used that if we go dry we will lose financially is concerned, let me tell you for every one dollar we get from the saloon we pay from two to four dollars to care for the consequences.

In conclusion, I wish to state there has been no time in my life when I have entered my work in the church with less reservation than I do at the present time.

### PARABLE OF THE ELDERLY MAIDENS

Once upon a time there lived in a village in York State a number of ancient maidens. These ladies were fond of telling about a young man who had left the village eighteen years before, to whom they said they were engaged to be married. Here and there one of the maidens was found who thought that he would marry her and her alone; but others were more liberal and thought he would marry them all.

All of them were fond of talking about him and his wonderful character. All professed to love him, and all said that he loved them. Yet, strange to relate, none of them had received from him so much as a scratch of the pen, or heard so much as a whispered sentence for eighteen long years. And they all stoutly declared that they did not expect to hear anything from this young man.

Now, in this village lived a boy who very much admired the character of this young man, so he started out and searched for him until he found him. Then he said: "Will you tell me which one of these ancient maiden ladies you intend to marry? I love you very much. I am but a fatherless lad, and when you are married I would like to be adopted into your family."

The man replied, "I will tell you frankly, I intend to marry none of them. But when my bride, now in obscurity, is known you will find that I am in communication with her. Wait for her appearing."

So the boy went back to the village and told what the man had said to him. Immediately these ancient maiden ladies began to abuse him. The tumult of their conversation became very loud and annoying, but the lad stuck to his story.

Presently the lady to whom the young man was to be married appeared in the village, and when it was known that she was receiving frequent letters from the young man all these ancient maiden ladies turned their wrath upon her also.

Now this is the interpretation: The ancient maiden ladies represent the various denominations. The boy was Joseph Smith. These denominations all said that Jesus had promised to claim them as his bride. Yet strangely enough none of them had heard a word from him for eighteen hundred years. More singular, they all said that they never expected to hear from him.

Joseph Smith went out in the woods in prayer and sought Jesus, because he wanted to know which one Jesus intended to marry, so that he could be adopted into that family. Jesus said that he intended to marry none of them, and added that presently his church would be revealed, and that when it was so revealed he would be in communication with it by dream and vision and revelation and miracle.

When Joseph Smith told of this vision, instantly

he became an object of jealous hatred, and when the church did appear, and it was known that Jesus was sending her divine messages, she, too, became an object of persecution by all sects and denominations. That abuse has never entirely ceased; from time to time it is fanned again into a flame.

Joseph Smith did not suffer because he was a bad man, for such a charge was an afterthought; but because he had crossed the will of the popular denominations and had dared to challenge their claims.

Q. D. S.

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## Of General Interest

### BLACK MAGIC AS AN UNSUSPECTED SOURCE OF THE INCREASE IN INSANITY

An unprecedented increase in the occult tendencies of the age has resulted from the words spoken by Sir Oliver Lodge in his address to the scientists of Great Britain that revealed his own belief in "manifestations." Something very like a "craze" for "Psychism" is spreading through all ranks of society, the result being an accentuation of the increase in morbidity, in neurasthenia and in downright insanity. Such is the gist of a warning uttered by Doctor J. Godfrey Raupert, who has investigated psychical subjects in Europe and America. The tendency to occultism has been encouraged, he says, by men of science, by exalted personages at various courts and by disinterested inquirers. The "fad" has spread to the humbler ranks of society. The end of these studies and experiments is in many cases, Doctor Raupert says, the sanitarium or the asylum. "Yet, in spite of the frightful danger, there is no attempt to check the propaganda." It is given a standing with the layman by the eminence of those who encourage it, thus inducing men and women to "adopt a passivity of mind which opens the mystical doors of the soul." This authority is even disposed to accept the theory put forth by R. H. Benson, who thinks there are spirits of evil, or emanations from an immaterialized realm, which must be held responsible for the facts accumulated by experiment under the auspices of the London Society for Psychical Research.

From his own investigations and from the evidence supplied by those who can hardly be disbelieved, Doctor Raupert, as quoted in a bulletin of the London Society, is convinced that spirit agencies are at work in these manifestations. To quote from a report of one of his lectures in the *London Chronicle*:

During many private seances, at which I invariably adopted a critical point of view, I exacted tests that admitted of no fraud on the part of those present. It was always necessary, for instance, to guard against words and actions arising out of the subconsciousness of the medium or his companions.

Thus, in automatic writing, when some one present finds the arm violently agitated and beginning to write under the apparent dictation of spirits, it is always conceivable that the sentences which he scrawls on the paper come from the subliminal self and are not due to independent spirit actions.

On one occasion, therefore, I put the paper in the center of the table beyond the reach of all hands, which were plainly visible. In the middle of the paper I placed the point only of a lead pencil. Presently the paper became luminous and began to move about in a zigzag fashion. Then, suddenly, it was wafted up into the air and we could hear faint scratchings on it. When it came down again I seized it and saw that it was covered with little pencil smudges which conveyed nothing to my mind. But upon examining these "smudges" under a magnifying glass it was seen that each little dot of lead was a word written so minutely that no human hand could have done it. They formed into sentences—ethical platitudes without importance—such as those which are often given in automatic writing. . . .

It has been proved beyond the possibility of doubt, according to Doctor Raupert, that poor people, duped into the belief that they have been brought into touch with deceased friends, have really been having intercourse with "evil powers impersonating the spirits of the dead." Upon which a psychical expert, vouched for by the London paper, thus comments in the columns of that daily. . . .

While not denying the extraordinary phenomena of spiritualism, Mr. Raupert denounces the practice of them as belonging essentially to the black art. Throughout the whole of his experience he obtained proofs that the character of these spirits is immoral and of blighting influence upon their victims. Although for a time they dictate high moral principles, especially to those who indulge in automatic writing, these invariably degenerate into sinister, blasphemous, or obscene suggestions. Hints are thrown out that morality is a matter of conventionality, that certain instincts are implanted in us in order to be gratified. Mr. Raupert asserts that he has known many women ruined utterly in body and soul by these debasing immoralities, urged upon them when their will power had been destroyed by opening the doors of their minds to evil suggestion.—*Current Opinion, April, 1914.*

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#### A YOUNG LADY OF NINETY-FOUR

It was a piece of silk embroidery that had come from Vermont, strawberries looking good enough to eat, the work pronounced excellent by skilled judges, but the maker and sender was modest in her estimate of what she had done for art. She wrote apologetically that it was not very satisfactory, that she would improve as she grew older. She was only ninety-four.

There are many of us at thirty-four who have much to learn from this bright and promising young lady. With an immense experience of the world extending over a decade of maturity we are prepared to say that life is not worth living. Our lingo is that of cynics. We grab at all the proverbial philosophy that is on the bad side and repeat it solemnly with a sad wagging of the head as if it were the one new

thing under the sun and a quite recent discovery of our own.

But the girl of ninety-four evidently has a contempt for that school of thought. Her letters are vivacious. They reveal a lively sense of humor, and there is wit in them that might make a pessimist cheer up a little by mistake. Best of all, she is still looking forward, not backward. Her future is not the past. She may glance over half a dozen generations through the last century, but she is embroidering for the children of to-day, devoting herself to art for art's sake and the children's sake, and resolving to improve through all the many beckoning and smiling years that are left her.

Those billious ones of thirty-four have penetrated on and on into the darkest recesses of the mansion of life, but she is just on the threshold, and it is very pleasant to have her welcoming us there, and to go out in the sunshine of the garden with her as she gathers her strawberries.—*Chicago Record-Herald, May 18, 1914.*

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#### A DECADE OF AMERICAN MEDICAL ADVANCE

The last ten years will always figure largely in the history of American medicine, because it was in that period that the country assumed a foremost position as a headquarters for medical research. In 1902, there was not a single institution of the kind in the United States. England had its Lister Institute, Germany its Institute for Infectious Diseases, France its Pasteur Institute, Russia the Royal Military Institute at Saint Petersburg; it was not until the founding of the Rockefeller Institute, however, that America had anything comparable with them. Ten years ago not a dollar was spent in Chicago on independent studies of this kind; now Chicago has four flourishing research laboratories. Probably the Rockefeller Institute in New York can show the largest harvest. It has given the world Doctor Simon Flexner's cure for cerebro-spinal meningitis, Doctor Alexis Carrel's surgery of the arteries, his demonstration of the possibility of transplanting organs from one body to another, and his method of growing cells indefinitely outside the body. These latter experiments have entirely changed modern conceptions of life and death—have even lent some authority to the idea, with which so many imaginations have busied themselves, that the worn-out senile human frame itself may sometime be restored to youth.

Doctor Samuel J. Meltzer's method of intra-tracheal insufflation, already referred to in the use of anesthetics, is also valuable in surgery, in that, for the first time, it lays open to the surgeon the entire chest cavity—lungs, heart, œsophagus. Doctor Hideyo Noguchi has worked out a new skin reaction, far simpler than the Wasserman, for the diagnosis of

syphilis. The same investigator has also discovered something which Pasteur sought for in vain—the organism that causes hydrophobia. Only the other day Doctor Flexner announced the discovery of that organism which scores of scientists, here and in Europe, have been seeking for the last six years—the one that causes poliomyelitis, or infantile paralysis.—Burton J. Hendrick, in *Harper's Magazine for June*.

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### FIRST BOYS' COURT

The Juvenile Court was a great step forward in the administration of justice and reclamation of youthful delinquents. The Court of Domestic Relations was another forward step. It is not too much to say that these two municipal courts have helped to spread the fame of Chicago the world over, especially since foreign investigators have found them highly efficient, and not merely sound in theory.

Now we have the first Boys' Court as another distinct branch of our Municipal Court. This institution manifestly meets a growing and urgent need. Boys who are too old to come within the beneficent scope of the Juvenile Court act are yet too young to be thrown among old or hardened offenders. The new court, with the aid of "big brother" volunteers from various civic and social organizations, will endeavor to prevent the wrecking of young lives, to direct boys into the path of honest industry and good citizenship. To warning and good advice, actual help in finding suitable employment is to be added.

The Boys' Court starts with every assurance of success.—*Chicago Record-Herald, March 20, 1914*.

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### CRUX OF IMMIGRATION QUESTION

It is generally admitted that the proportion of illiteracy among the immigrants of to-day is growing less with each succeeding decade. Moreover, such illiteracy as exists is only an ephemeral disadvantage which disappears almost completely in the second generation. Illiterate immigrants are the more anxious, because of the handicap of ignorance from which they themselves have suffered, to make sure that their children take advantage of our schools, so that as Mr. Claxton, the Commissioner of Education, has recently reported, the least illiteracy in the country to-day is to be found among the children of immigrants. The proportion of illiteracy on the basis of a careful statistical inquiry, is three times as great among the children of native-born parents as among the native-born children of foreign parents.

The phases of the immigration problem which most urgently require consideration on the part of

Congress and of the legislatures of some of our States have to do not with exclusion and restriction, but rather with the distribution and assimilation of our immigrants. . . .

There should, I believe, be created, in connection with the Department of Labor, something in the nature of a Federal employment bureau, with branch offices in all of the States, to collect and disseminate information regarding opportunities and the demand and supply of labor throughout the country. Such a bureau should cooperate with the State and municipal bureaus of employment wherever such exist, and with the agricultural departments of the several States, and should act as a central clearinghouse for all of these agencies. The time has now come when our Government must assume the responsibility of systematically finding employment and of promoting the proper distribution of labor. And the State governments must cooperate with the Federal Government—in this undertaking. State bureaus of employment with labor exchanges in every community must be established, or where they now exist in rudimentary and ineffective form they must be developed.—A. Piatt Andrew, in June number of *The North American Review*.

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### HOW DRINK DISRUPTS FAMILIES

Brooklyn, like Chicago, has a Domestic Relations court which deals entirely with family troubles. A year ago the probation officers in this court were instructed to examine each case intrusted to them and record the reasons disclosed to them for marital disaster. The result of their inquiry is given in the following table which is included in the annual report of the court to the Board of Aldermen:

Cause	Number	Percentage
Drink .....	390	45.8
Other women .....	117	13.7
Laziness .....	79	9.2
Jealousy .....	76	8.9
Incompatibility .....	75	8.8
Gambling .....	33	3.8
Out of work .....	30	3.5
Lazy and untidy wives .....	20	2.3
Mother-in-law interference .....	12	1.4
Other men (accusations of husbands) .....	10	1.2
Cruel treatment .....	8	.9

From this table it is easy to conclude that more than one half the trouble which disrupts families is due to drink, for it is evident that in the other causes mentioned drink contributes to a greater or less extent. Is it not strange that society will continue to tolerate an institution which is such an enemy to the home, especially as this institution has nothing in other respects to commend it?—*The American Issue (Iowa Edition) May, 1914*.

# The Staff

BY AUDENTIA ANDERSON

## The Vacation and Afterward

Truly we feel that we have indeed been having a delightful playtime. Colorado advertises herself as the "National Playground" and keeps the charms of her many attractions well before the public; and from our experience this year we can testify that the "heart of the Rockies" is truly a satisfactory place to escape the heat of summer and the confusion of crowds. Nature, in the beauty of many moods, lies open invitingly, and her charms are (where we were) free for the seeking.

We have always felt disappointed upon the occasions of former visits to more famous parts, because of the impression we received of nature having been captured, fenced in, and then placed on exhibition at so much per, with the emphasis on the *much!* Everything is commercialized, and one feels that nature has suffered in the process. One doubts the genuineness of what one sees. Hence we found it a real delight to get away from the beaten track and be able to knock at nature's door and find her at home informally. Many a pleasant call did we make upon her, and, gracious dame that she is, she seemed to put forth every possible effort to please and entertain us.

So the Staff readers will be lenient if the "music" of the present issue tinkles somewhat of rushing streams, whispers of cooling zephyrs, rumbles of approaching storms, or breathes of the soft fragrance of mountain flowers. Now you'll be disappointed, for we are sure we can never be able to satisfy the expectations we have raised! Nevertheless, we feel that something new has entered into our soul—a touch, close and joyous, with nature, and through nature with nature's God—and we only hope that the freshness and beauty of this something may remain with us, and that we may be able to impart a portion of it to others.

We were privileged to attend communion services with the Denver Saints, and much enjoyed some talks we had later with some of the musical people. We gather that the choir work there is rather at a standstill just now—the choir evidently passing through one of its transitory periods. We hope this is only a lull in activities which will prove to be very brief and only serve to give greater impetus to their work when it is resumed with enthusiasm.

Happily for us, our visits to Council Bluffs and Omaha coincided with regular choir work at the former place and special choir "doin's" at the latter. Both these branches are fortunate in the possession of fine choirs, many real live wires being in both of them. We heard their work spoken of very highly by nonmembers who had attended services there and who had been impressed with the splendid music rendered. Brother Paul Craig has been going over from Omaha to help the Council Bluffs choir, and their own leader, Brother Spanwick, cooperates with him in every effort made for advancement.

The next evening we were the fortunate guests of the Omaha choir at a picnic held in beautiful Miller Park. A happier, more united band never sat down to a more satisfying lunch, which was disposed of promptly, along with the springing of many a joke and quip, after which the entire crowd proceeded to the lovely home of Sister Lorena Leeka near by. Here a short practice of anthems for Sunday's work was followed by a carefully selected program given by the greatest musicians of the world—a la Victrola.

These numbers were preceded by short explanations or descriptions given by Brother Paul or Sister Leeka, which

served to enhance their charm, as well as to emphasize their educational value. It is a splendid thing for choir members to get together in this way, and hear things of worth which make for culture and improvement both as regards their work as musicians and as men and women in this great world of achievement.

Brother Craig has the earnest and faithful support of Brother R. A. Scott, who relieves him at times of the honor and burden of wielding the baton, and who is ever on watch for new ideas with which to encourage and stimulate the members of their choir.

The choirs of the two cities will unite in a fall concert, preparations for which are well under way, and in which the interest is very keen and eager. All success to them!

We found the Lamoni Stake reunion in full swing when we arrived there, and the music was playing no small part in its affairs. Under the capable leadership of Sister Skinner the choir at that place is fully alive and in the front rank, as is evidenced by the good report from its Staff correspondent to be found in this issue.

No doubt the fact that next General Conference is to be held in Lamoni, as recently announced, together with Brother Hoxie's selection of a cantata to be given then as well as a new collection of anthems to be learned, combines to inspire the Lamoni singers to even greater efforts, that the initial success of the choir movement as evidenced at that place in 1913 will be surpassed if possible in 1915.

We have obtained the promises of three well-known and capable workers to send to the Staff for each issue articles along certain chosen lines, and it is with pleasure that we tell this good news to our readers. The first of a series of "helps" on expression as applied to our church anthems will appear in the September issue. These "helps" will take the form of a careful analysis of the words of the anthem, looking toward their rendition "with the Spirit."

Another series is outlined in response to the request contained in Brother O. R. Miller's letter. He and other missionaries who like him are constantly seeking uplifts and the means of driving their messages straight home into the hearts of the people they are trying to reach understand the great value music has for this purpose, and we hereby send an invitation to every reader: If you have anything, even one fact or thought, which will, if presented, enhance the beauty or enforce the message of any song or hymn in use among us, please let us have it!

And now at the approach of the cooler weather and the renewing of activities, if any of us has put his choir interest and enthusiasm into cold storage during the heat of summer, let him take it out, look it over, bolster up any weaknesses or imperfections discovered, buckle it on and wear it constantly from now on, and then when Brother Hoxie foists upon us our new bunch of music we can take it up with such zest as will insure our own great enjoyment and the unbounded success of this united choir movement.

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric.

## Character Notes

ARE WE JUSTIFIED IN USING THEM?

The writer has never been in favor of any system of notation other than the "round notes," for the reason that indicating the name of a note by shape, marks or figures, while enabling the learner to read them a little more readily, will cause him to neglect the consideration of pitch, which is so essential to be understood in order to become good readers. Learning to sing by position, as we are compelled to do in

using the round notes, brings us at once in touch with the principle of pitch. In our work of teaching singing classes we have always used the round notes, and never fail to discourage the beginner in taking up any other system.

However, in our work in the South we discovered that the character or shaped notes are used almost exclusively; and after having once learned that system it is very hard to learn to read the round notes. Another argument in favor of learning the round notes first and then any other system whatever can be used without any trouble.

But what shall we do with this great number of people who can use the shaped notes only? They tell us they would like to use our books, but they can not, as we do not publish them in shaped notes. While we are sorry that this condition exists, and sorry that such a pernicious system as the "shaped note" was ever invented, yet we have thought it would be helpful to our work in the South and other places if we could have a shaped note edition of the Hymnal or Praises or both.

Accordingly, we took this matter up with the Herald Publishing House some time ago, who after some correspondence agreed to try and see if a sufficient number would be ordered to justify getting out this edition. At last report they were not receiving much encouragement.

Some have suggested the use of the "figured note." This has its advantage, but we observe that the shaped note (sometimes called square notes because "la" is square), is the kind most extensively used next to the round note.

Inasmuch as our publishing house is willing to issue such an edition providing enough are ordered to justify the expense, all those interested ought to avail themselves of this opportunity. Personally, I would be glad to see the "round note" used exclusively; but it is hard for many to learn them after having taken up a system by which they read and sing without going into the real fundamental principles of music.

H. E. MOLER.

### Musical Notes

The musical department of Harvard University arranged to give organ recitals during examination period, it being thought that the strain of constant application would be thus relieved and the student enabled to study with increased vigor as a result of the division.

The schools of Imperial County, California, are to be provided with talking machines, according to the announcement of the superintendent, Mr. L. E. Cooley. Music is rapidly advancing in prominence among various schools throughout the United States as an important factor in the student's education.

More than two hundred conventions have selected San Francisco for their gathering place in 1915. A great many of these are musical societies. At the exposition extensive exhibits will be made of musical instruments, one of the chief objects of which will be a demonstration of the improvements recently made in various instruments.

In New York City four hundred and fifteen concerts were given during the past season, of which one hundred and two were orchestral concerts, sixty song recitals, and more than forty piano recitals.

Government statistics show that the United States buys more musical instruments from Germany than from all other countries combined, and sells about one third of its production to England.

Incentive to musical composition is being encouraged lately by offers of prizes from various sources. The Mendelssohn Club, of Cleveland, offers one hundred dollars for a musical setting to the poem, "Prelude of a new day," by Richard Watson Gilder. The competition closes October 15, particulars of which may be obtained from Mr. Ralph Everett Sapp, musical director, 701 The Arcade, Cleveland, Ohio.

A pernicious habit that some vocal teachers have is that of trying to develop a big tone prematurely. The desire to make rapid progress and to "show off" the voice of the pupil results in a sacrifice of pure tone quality, the proper growth of the vocal tone being actually retarded by any system of forcing. Voice building is essentially a matter of much care and time, and too great an eagerness for demonstration should, especially in the earlier stages, be discouraged. Fictitious tone ought also to be avoided. Somewhat suggestive of this thought is the advice of Mr. Plunket Greene, the distinguished English singer. In a recent letter printed in *The London Daily Telegraph* he suggests that, "There is no physical reason, except in the extreme high registers of the voice, why any word in song should sound different from the same word in speech. No sung word, however beautiful the voice, and however beautiful the tone, can in itself be beautiful if it is different from the spoken word." This advice will certainly appeal to those who have experienced great difficulty in trying to understand the words of songs as rendered by some vocalists.

The New York State Music Teacher's Convention recently adopted a standard of requirements for its members. The Missouri Music Teacher's Association has also for several years been considering the advisability of adopting a standard and a system of examination for music teachers, and has taken up the matter by appointment of committees at its recent convention at Saint Louis. A standard of attainment for teachers of violin and piano has already been adopted.

Hans Englemann, whose compositions are well known throughout the United States, numbering nearly one thousand five hundred in all, died on May 5 at Philadelphia where he has resided since 1892, coming to this country from Berlin, at which place he was born in 1872. His music is particularly noted for its richness of melody and naturalness of progression.

This is the quiet season of the year for musical activities. In another month or so the vacation period will give place to the work of another season, and teachers in various departments will resume their duties under what now appears to give prospects of the most unsettled state of civilization in human history, of so great extent.

At Onset, Massachusetts, the district reunion has a choir under the leadership of Sister Enanora Whiting, and has done some work that has greatly helped toward an enjoyable occasion for all. Solos, duets and quartets have been nicely rendered at different times at the services, and after the evening meetings several musical selections have been sung by the campers gathered together beneath the trees, a custom started several years ago, and which is very much enjoyed. At the morning institute sessions a class in music is engaged in solving the principles of musical construction, which it is hoped may help to increase interest in the subject among the Saints.

A splendid program was provided for a music festival week at Chautauqua, New York, July 27 to August 1. It included a chorus of six hundred voices, an orchestra, band, and eight soloists. A sacred song service was rendered on Sunday.

A. B. P.

### A Word from Lamoni

Circumstances have caused us pain since you heard from us last. Our chorister, Mrs. May Skinner, has been ill and unable to be with us much this summer. This is an instance where when one member suffers all the body suffers with it. We have had efficient members who have filled the vacancy, so we have kept up the work in good shape considering the hot weather.

At our last business session we secured one of the finest in the land, Brother Harold Burgess, as our leader. He is a man of musical talent, a cheerful disposition, and one who possesses the gift of go.

Both he and Sister Skinner (whose ability as a chorister has not been surpassed here) are working very hard on the music for the reunion here for August 7 to 16. With these two at the helm we can look for something good at that time. There will be chorus work, solos, octette, quartette, stringed instruments and the city band.

Music hath charms, and Lamoni choir's motto is, "With my song will I praise him." We are prayerful and trying to do our best, so we feel that the Lord will bless such efforts.

Ever praying for the welfare of God's work in all of its departments, we hope to perform our part well.

CORRESPONDENT.

### Our Correspondence

OMAHA, NEBRASKA, July 28, 1914.

Dear Sister Anderson: I am writing to you hoping that you can and will furnish me with a brief history surrounding the composition of some of our old hymns.

You know there is usually some remarkable incident or occurrence that leads up to or inspires the composer. I notice the choristers sometimes relate the story in connection before the hymn is sung.

If any of our compositions have an interesting story in connection I should be pleased to know of it but what I refer to here especially are the old hymns, such as "Nearer my God to thee," "Jesus I my cross have taken," "Safe in the arms of Jesus," "Pass me not, O, Gentle Savior," and others.

Now, of course, if you had to write these stories separately it would mean much of your time and some work. I am wondering if I can't get a book on the matter? Or if you can give me the history in connection with two or three it will help?

I feel more and more every day the power of illustrations in sermons. I have used some in connection with hymns or a verse of a hymn and found it a wonderful help to move an audience to action.

If you can help me as much as is reasonable or tell me where I can get printed matter on the subject I shall be thankful.

Hopefully,

O. R. MILLER.

2312 South twenty-fourth Street.

### My Creed

I would be pure, for there are those who trust me;  
 I would be true, for there are those who care;  
 I would be strong, for there is much to suffer;  
 I would be brave, for there is much to dare;  
 I would be friend of all—the foe—the friendless;  
 I would be giving and forget the gift;  
 I would be humble, for I know my weakness;  
 I would look up—and laugh—and love—and lift.

—Howard Arnold Walter, in *Harper's Bazaar*.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Ten Health Hints

"Everybody is talking health these days. Twenty years ago nobody talked health but the medical profession. The subject was tabooed everywhere except in the presence of doctors. Then health departments got into the field. They quit publishing statistics and used the space to educate the public.

"The International Harvester Company prints ten 'how to keep well' rules in six languages in a small book of rules which it issues to each employee.

"Nearly every large employer now has a book of rules in which some suggestions for right living similar to these are to be found. Perhaps before long, every employer, regardless of the number of his employees, will follow suit. Maybe in time, planters and farmers will do the same."

The following are the ten rules referred to:

1. Eat plain, wholesome food and eat slowly. The more your teeth work the less your stomach works.
2. Drink at least six glasses of pure water each day. If you are in doubt about the water being good, boil it.
3. Get enough sleep. The average adult should have not less than eight hours of sleep in a well ventilated room. Don't sleep in clothing that has been worn during the day.
4. Clean your teeth twice a day with a stiff brush. If your teeth are decayed, go to the dentist. Money spent in this way is well invested.
5. Frequent baths with soap and warm water keep the skin clean and the body healthy.
6. Always have one or more windows open day and night, summer and winter. Dirty air kills more people than dirty water, dirty milk, and dirty food.
7. If you are tired, it is rest that you need. Avoid whisky and other intoxicating drinks; they weaken both mind and body.
8. Don't spit on floors, sidewalks, or in the cars. Use the cuspidor.
9. Do not use the public drinking cup. Disease is spread in this way, as you never know what disease others had who have used the cup. The bubbling fountain is always safe.
10. Don't neglect coughs or colds. If you do not recover as quickly as you should, see a doctor or go to a dispensary for advice or treatment."

### The Government's Care of Babies

The Government of the United States is beginning to take a hand in caring for the babies of the country. There is reason that it should do so.

It is claimed that between 300,000 and 500,000 babies under one year of age die annually from preventable diseases. In New Zealand, where great attention is paid to child welfare, the infant mortality has been cut down just about one half. It is considerably lower than the rate in the United States now.

A new baby book was issued August 1, by the United States Government. It deals with the care of babies from the time of their birth to the age of two years. It was written under the supervision of Miss Julia Lathrop, chief of the Government Children's Bureau. This bureau is devoting itself

largely to the problem of decreasing infant mortality in this country.

Miss Lathrop believes much can be accomplished by educating mothers how to care for their children. The first bulletin was distributed widely to doctors, nurses, and settlement workers. Through these persons many prospective mothers got into touch with the Children's Bureau and obtained copies of that publication and also other suggestions.

The new baby book will be distributed to all who received the first bulletin and also will be sent to many new applicants. Congressmen and senators are already preparing to get special editions struck off at the Government printing office for distribution to physicians in their districts.

### Let Us Have Clean Hands

In the olden times when men served the great Jehovah in the temple at Jerusalem, they were required to cleanse their hands before going in to minister at his table.

"Be ye clean that bear the vessels of the Lord," is the command that comes to-day to men of the ministry.

They also who minister to the physical needs of their fellow creatures should serve with clean hands. This is the edict of science.

Doctor C. F. Langworthy, Government food expert, in a convention where home economics were discussed recently declared: "House pets, flies, and dust breed disease faster than the health authorities can stamp it out, but the human hand is the most dangerous enemy to family and community health that we have. Women should not prepare food while their hands are dirty, and the family cat should be banished from the kitchen."

Perhaps many people have never thought of the danger of disease being brought into the house by the cat that prowls about in unseen places. She comes and goes so quietly that she attracts little attention. A moment's reflection will recognize the fact that there is a danger in this direction. The cat may easily bring into the house the germs of disease from places which she has explored, and the child who plays with her or the person who fondles her may be infected. If we keep a cat, let us keep her in her proper place. She will be very comfortable and happy at the barn, if we leave her there.

And then the mother's hands which minister so faithfully and in such loving caresses to her children. Have we thought before how vitally necessary that they should be kept uncontaminated when she prepares the food of the family? It is a man of information who calls our attention to these things. We should heed the suggestion to keep our hands clean as we work. A woman at work about the kitchen has need to wash the hands frequently.

### Prayer Union

SUBJECT FOR THE FOURTH THURSDAY IN AUGUST

Prayer for our Sunday schools and for the Religio societies, for the Prayer Union, and for all the auxiliary departments in the church, that each may be blessed in its work for the general uplift.

Lesson, Colossians 1: 1-12. Memory verse, Colossians 1: 9.

#### REQUESTS FOR PRAYERS

Sister R. L. Hays of Seattle, Washington, requests prayers for her sister who is a cripple and who seems to be losing her mind. Her request is that the first Sunday in September those who care to do so fast and pray for this afflicted sister.

## Letter Department

### Do You Think of the Missionary?

The writer of this is a missionary and he knows a few of the trials, difficulties and disappointments of the man engaged in that class of service, and it has occurred to him that it might be of special value to him and his fellow laborers if the Saints were told a few things to think about along the line of duty.

1. The missionary is to go out in the mission field without "purse or scrip," or, to put it down in more modern English, he is to go into the world depending on the good will of the people whom he travels among to supply his needs.

2. Jesus says those who feed, clothe and give money to the missionary are his disciples; if they do *not* they are *not* his disciples. He says that is the way we can tell who his disciples are. (See Doctrine and Covenants 83: 15, 16.)

3. There are a great many of the Saints who have an abundance and to spare of this world's wealth who do not give the missionary anything; they turn him away with a "God bless you in your work, and come again." We quite recently talked with a missionary who had received two dollars and fifty cents in six months, and that in a district where Saints had good homes and rode to church in automobiles. Of course the only place for him to go for help was to his patient, sacrificing wife to share her meager allowance, or else to the bishop's agent.

4. Dear reader, do you make a distinction between men? Does the prominent official, the popular man, or the good looking man make a stronger appeal to your sympathy, to your kindness and good will than the quiet, plain and unassuming man? If they do, remember that James says that "ye can not have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons." (James 2: 1, Inspired Translation.)

5. Sometimes a missionary is invited to a branch; it may be for one Sunday only, or for several days or a week, and when he leaves he remembers the language of David in Psalm 142: 4, "No man cared for my soul," or pocketbook either.

6. Some conferences and reunions are devoid of system or orderly method of helping the missionary. He may arrive at such places and have but little money and sometimes none at all, and go away to his field trusting to good luck and providence to help him out.

7. Sometimes the missionary is invited to a community to hold meetings, and the Saints forget all about his needs; they do not know if he has enough money to pay his fare to the next stopping place or not. The writer and others of the missionaries have sat in stations all night, or walked the streets half the night waiting for a train, without money to pay for a night's lodging.

8. Saints should not neglect these important duties. God has made it a part of your work to help care for the missionaries. If the missionary is neglectful of his duty, or unwise and improper in his conduct the church can remove him, while at the same time it can do nothing to the Saints if they neglect their duty toward the missionary.

9. Wake up, dear Saints. Don't spend ninety cents at the moving picture show and give ten cents to the missionary. Don't load your table with the good things of this earth and help make a dyspeptic out of the missionary. Give him less to eat and a little more money; you will not have any less, and the missionary will have better health and can preach better. He needs money for his expenses more than he needs your pie and cake.

PAUL R. SHONHAUFER.



## ROSALIE, NEBRASKA.

*Editors Herald:* Last March found me in Western Kansas telling the old story to curious and eager ears with power and much assurance. I had rather hoped for a return to that field, and received authoritative consent for a temporary return there in response to the almost frantic requests; but I determined to speed directly to my new field, to which appointment I became resigned as to every other appointment I have ever had. Whether it is to my credit, I have never had a field but what I liked, and I have a reason to believe that some appointments were resultant of divine impulse.

The last day of March robbed us of our mother. To her, very little sickness had been known, notwithstanding many exposures and hardships in days long ago. But like a stalk of wheat, she had become ripe, matured. She saw her golden seventies and witnessed the fulfillment of her patriarchal promise that she should "live to a good old age." She put out to sea without any moaning of the bar. But a few short hours after she was stricken, all was over. She had told her story and endured to the end.

After a more extended stay at home than usual after General Conference, the writer set out to this field in his little Ford roadster, reaching the scene of the district conference in time to deliver the tail-end sermon of the conference, in Decatur. My Ford is proving a success. The motor cycle experiment in 1911 was a failure and would be if repeated. It was cheap travel, but it made you look cheap.

Every sermon save two since entering the district has been delivered on the street in two or three different towns, and the most of them from the welcome back of my snorting iron pony. This way I am able to have a crowd to preach to all summer, because one can go where they are and where they can get them. How much better it is than to sequester yourself in a hot hole and then denounce the people and try to imagine they will be damned because they will not follow you there.

About one cent and a quarter to one cent and a half will cover gasoline and lubrication expenses of a Ford torpedo, and I have figured that about three cents per mile will cover in addition the tire expense. But a missionary must have a little mechanical skill and be able to do his own tinkering, else he better content himself with the old way. It is a great means of getting around among the scattered Saints, to call on them for their benefit and to search for opening places.

Some may wonder how I paid for an automobile. Did it easy: Just wrote out a check and handed the man and he gave me the car. Of course I suppose you might be able to get one if you gave him the currency and enough of it, or yet a draft, or an express or post office order, but I used a check. See? So now you know how to get them; but don't all try at once. And above all things let the Bishop alone and don't go to him on the subject. If he has to buy the car it is cheaper for him to send you on the train. Whether I stole the car or the money that bought it, the Bishop did not furnish it.

One of my tires has been playing out and the other day I found another nearly new and I went on my way rejoicing. I advertised for the owner in vain—he did not come.

Last Sunday I motored to Decatur, where I took part with the brethren in their monthly sacrament service. I was rewarded by hearing the Master's voice again to myself as well as to the branch in general, calling one brother to the office of a priest.

Some have our message under consideration with apparent seriousness as a result of the street discourses. Last evening a number of men bought literature of me, and at the meeting preceding, the city marshal paid for a copy of the Book of Mormon.

My determination to-day is to be home hereafter as little as conditions demand, as little as I can, and give my little talent and limited knowledge and time as exclusively to duty abroad as circumstances will yield to.

ALVIN KNISLEY.

NORTH PLATTE, NEBRASKA, July 5, 1914.

*Editors Herald:* I have never regretted my adoption into the church. It has been a source of great comfort to me in times of trial and disappointments. It was very hard for me to become a Latter Day Saint, and I did a great deal of thinking and studying, but I feel very thankful now that God has led me to accept.

I am the only one of my folks who belong to the despised "Mormons," and of course they were very much opposed to it. I do not think they are so prejudiced now as they were then, as our people held tent meetings at North Platte last summer and they attended several evenings. They said they thought it seemed very sensible and just, but they did not think it made any difference what church you belonged to.

I have just lost my dear mother. Only those who have had a like experience can realize how lonely and sad I feel. If it were not for the hope I have in this latter-day gospel I feel as though I could never bear it. But I know God is just, and that there will be a chance for her yet, as I am almost sure she would have obeyed the gospel had she understood it better, and if all my people had not been so opposed. I know she had some faith, as she wanted Brother Prettyman to administer to her one time when she was at my house and none of the rest of them were there.

Oh, what a comfort and blessing to know that God is not the cruel monster that some seem to take such a delight in portraying him to be. How glad I am that I know God is merciful, and that he will reward the good we do here as well as the bad.

We live in the midst of a Holiness settlement, and I assure you they have no use for Latter Day Saints. They insist on calling us "Mormons," and no matter how much we deny the charge they will still have it that we are a branch of the Mormon Church. They will not come out to hear the elders preach any more, as they say they think it is wrong even to listen to them.

I want to ask all of God's people to remember me in their prayers, that I may be always ready to do whatever the Lord requires of me. I know I fall short a great many times of living up to the standard of a true Latter Day Saint, but I have a great many trials to bear, and have had many disappointments of late. I can only pray that God will hasten the time when this world with its sorrows, sickness, and despair will be ended; and peace will reign over the earth, and God will wipe all ears from our eyes and there will be no more sorrow or sufferings.

Your sister in the gospel,

CASSIE SIVITS.

HUMBER BAY, ONTARIO, July 8, 1914.

*Editors Herald:* I am pleased to be able to write a few lines to express the pleasure derived from reading in the HERALD the excellent discussions of the subjects touched upon from time to time. The editorials are very encouraging and instructive. Any right-thinking Saint can not but perceive that divine intelligence is manifested in the masterful way in which delicate subjects are handled to give the best results to your many readers of various minds.

The HERALD has proven a source of great comfort to me, and I am sure that our Father is still fulfilling his promise. Surely the Lord God doeth nothing except he revealeth his secrets or will to his servants the prophets.

Ever praying for the welfare of Zion and the complete vindication of our cause in the eyes of the world, I remain

Your brother in gospel bonds,  
WILLIAM I. GRIGSBY.

PERRY, IOWA, July 11, 1914.

*Editors Herald:* Having found what I believe to be a good plan in distributing tracts for the church, I would like to ask some other's advice with regard to the same.

Now, I pick out something I think would be interesting to some near neighbor (this does not take time I need for something else), take the tracts to them and ask them to read the same and write down any good thoughts they may gain by said reading; also any questions they may wish to ask. Then when I call again I ask that they return tracts with whatever they may have written.

Will some one write me what they think of this plan, please?

MRS. FRED PEASLEY.

1621 Evelyn Street.

UNITED STATES STEAMSHIP *San Francisco*, AT  
TUXPAN, MEXICO, July 11, 1914.

*Editors Herald:* I am not a member of the kingdom yet, though I have been waiting for an opportunity since April 1. I intend to obey as soon as we arrive at Portsmouth, New Hampshire, about August 1. We leave here between July 18 and 25, a two thousand, two hundred and seventy mile trip, taking nine days and nights.

We came South to spend the winter, but the Mexican situation kept us longer than we expected. Since being South among the West Indies and Mexico I have read the Book of Mormon through and half way again. I have the four volumes of church history, the Holy Scriptures, hymn books, tracts, and this morning received May and June *Autumn Leaves* and two copies of the SAINTS' HERALD. I am interested and believe, and am trying to live according to the gospel teachings.

I wish the gospel of the true church was in the Navy, and was preached. I pray that God will send his servants here to us. We are beasts in nature, and need to be rescued. There are good and bad. Some believe all religion is graft, some believe in a God, some do not. I have been among worldly people most all my life, with no parents to guide me since I was seven years old. I have asked for forgiveness of my sins and have repented. I am sorry for what I have done. I pray for my fellow men and shipmates that God may throw out his life line and save us, that we may be guided by his Spirit as we are guided by the compass at sea, and in storm, that those who are willing to hear and believe may be saved.

Secretary of the Navy Daniels is the most influential officer of the Navy. He seems to be doing everything to promote religion, education, soberness, comfort, and to develop steady, good men. I think the Y. M. C. A. tried to send men to the Navy to promote Bible study, but I have never heard of their success. Probably they did not want to go and stay at sea for months, or could not interest the men in the subject. They have a few chaplains in the Navy, only on large battleships which carry about one thousand men. They do not seem to attract the men. Probably the true gospel can come and bring forth interest and energy; and if it also brings forth efficiency, soberness and steadiness, it may be spread on all ships.

The Navy Regulation Book, which governs the Navy, says that divine services are to be held on Sunday if the weather permits, and that anyone making a disturbance during service is subject to general court martial. No particular religion is preached in the Navy, no baptizing of any kind is

done. If men can be called to divine service, and then are compelled to be quiet, they shall have to listen.

We are going north, as I said, between July 18 and 25 to Portsmouth, New Hampshire, to arrive there August 1. We expect furloughs during the months of August and September, amounting to from fifteen to thirty days leave. I intend to go to Michigan for a visit for a short time.

On arrival at Portsmouth I hope to be baptized. If anyone can give me the nearest located address of the church or elder of Portsmouth, if there be one at Portsmouth, I would be very thankful. My address will be B. L. Maynard, United States Steamship *San Francisco*, Care Postmaster, New York City.

Your ever faithful servant,

B. L. MAYNARD.

CRANBROOK, BRITISH COLUMBIA, July 13, 1914.

*Editors Herald:* I left Millet, Alberta, about two weeks ago, stopping at Calgary for a few days, where I greatly enjoyed myself. I met Sister Burr, formerly of Winnipeg, whom I had not seen for a number of years. She is still pressing onward. Here also I met Brother Hannah and family, formerly of Edmonton. They are as strong and active in the work as ever. In fact the members although few in number and not rich by any means seem to be very energetic. They have secured for themselves a fine organ, pulpit, and chairs, have a fine place all to themselves, rented, on the ground floor where they can hold services at any time. They meet all expenses when due, and, moreover, surprise the elders when leaving by giving more than they expect. Of course they have their ups and downs; but still other branches might do well to take heed of their energy, as it shows what can be done with a little push. You are sure to hear from Calgary at a later date.

While there I listened to a debate between Elder O. Tallman of the Disciple Church and Elder Daniel Macgregor, one affirming that the Book of Mormon was a fraud, the other denying. It lasted two nights. The result was as only could be expected, Brother Dan answering all the slurs, etc., such as Beale, Clark Braden, and the rest all use, the first night. The second night he did not try to follow, as it was the same thing over again, but laid the foundation of the work, which he certainly can do, and did do, as we all know who have had the pleasure of listening to him. A very favorable impression was made on the outsiders who were there, and I think much good will come of it. There is some talk of a longer debate later in the summer on church propositions, that is, if O. Tallman will state what he really does believe, which seems hard to find at present.

Since coming here I have had the best health I have had for years. I have found no members here, although I put a notice in the papers. I would be very glad if any members in British Columbia would write, especially concerning the home department, as I wish to take up the lessons. I wish to get the addresses of some elders at Lansing, Michigan, or near there, as I have some friends who are not members as yet, who live at Potterville, on whom I wish they would call. I could make good use of any papers or tracts that might be sent me, as I will be going among a number of men who have little to read, and who would read most anything. Send them in different languages, as there are men of different nationalities here.

I ask the prayers of all the Saints, that I may always be found ready and willing to do as God would have me do. I close with love to all.

Your brother in Christ,

GEORGE W. WINN.

LA JUNTA, COLORADO, July 14, 1914.

*Editors Herald:* Nearly eight months have passed away since I came to this place in quest of health. I find my health improved somewhat since coming here, as also that of my family.

I miss the association of the Saints of my home branch, Hiteman, Iowa, who have endeared themselves to me through years of association in gospel ties. It truly was hard to part with them. Neither shall I forget the farewell meeting held before my departure, and the tokens of appreciation presented to me in the form of flexible, bound books of the church, and other tokens of respect, and words of encouragement that were given. May God bless and reward all.

There are a few Saints here, but scattered on each side of the river. Brother Solomon Tripp and myself have tried and do hold regular services every Sunday evening at our homes, and Sunday school. We speak alternately every Sunday evening. We are trying to keep the camp fire blazing.

Brother Petre of the seventy was here with the district tent last month and held a three weeks' meeting. We had a small attendance. It was hard to get the people out to hear. He baptized one adult and five children of Saints, Brother Tripp and myself assisting. I find in Brother Petre a faithful and an energetic worker and a humble brother.

May God speed the day when there may be an awakening of the people and a willingness to hear the message of life, and if it be God's will, the day when a branch may be organized here. May God give his people grace to endure to the end faithful to their trust, is the prayer of

Your brother in Christ,

W. E. WILLIAMS.

BROWN CITY, MICHIGAN, July 15, 1914.

*Editors Herald:* It is with great gladness of heart I hail the coming of the SAINTS' HERALD. It is laden with precious truths which enable us, by its promptings, to live daily and hourly true and humble, thereby fitting us for the coming of our Lord.

I could relate many, many blessings which the God of Israel hath bestowed upon us. Truly, he hath poured out his blessings upon us without measure. And I see greater blessings yet to come if we can only come up to the mark.

Oh, dear Saints of latter days, let us rejoice together and sing praises to our God for all his wondrous works to the children of men. I trust that all our prayers and supplications to the throne of grace may be for the strengthening of each and every one of us.

Your sister in the bonds of the gospel,

MRS. C. H. STOREY.

MCKENZIE, ALABAMA, July 19, 1914.

*Editors Herald:* There is much we should be proud of here in the South. We have a thriving branch, Sunday school, and Religio; yet they are not as good as they ought to be.

In July, 1905, a debate was held here between Brother Turpen and Doctor Love. During this debate I decided to join the church. While the debate was in full force Doctor Love said he was going to tear up the "Mormons" and their church would be for sale. At the time he made that statement the total membership of Pleasant Hill was one hundred and sixty-one; but since that time it has been progressing a little.

Since the debate between Brother Turpen and Doctor Love there have been four others held here or near here. Brother Kelley and Mr. Pain were first. I thought that it was as near nothing as I ever heard, for Brother Kelley had all the work to do on both sides. Next was Kelley and Roberts. This

was a hot battle. We were brought face to face with the Evil One. Following came the Slover-Casey debate. It was a very warm fight, but Brother Slover won the victory, and the hostile spirits cooled down for a while. But finally they got stirred up again and Brother Slover went to battle again with one Cramer, and completely won the victory.

At the close of the first debate we held our first reunion. I was baptized, with thirty-four others during the reunion. Each year since then we have had a reunion, and at each one there have been some added to our number, until our membership is two hundred and ninety-six. That looks like tearing up the "Mormons" doesn't it? In place of having to sell our church we have added thirty-two feet more to it, and there is not room enough yet. So you see what kind of a predicament the doctor has put himself in.

I hope if Brother Turpen sees this he will write me.

Saints, I desire an interest in your prayers, that I may be able to fill the mission I was created for. Ever praying for the advancement of the cause of Christ, I still beg to remain

Your brother in Christ,

W. H. DRAKE.

ALPENA, MICHIGAN, July 19, 1914.

*Editors Herald:* I have been a reader of the HERALD since last fall. The Saints here are all well. Brother J. C. Goodman has been with us for the past two weeks and has held tent meetings here. He is a good teacher, the right man in the right place. We are having fine meetings. Here as elsewhere the Saints are waking up to a true sense of duty.

We expected to have had Elder Alvin Ellis with us for a while, and were sorry when we heard that he was appointed to work in Canada. But God's will be done.

I was baptized into the fold, but did not live as a Saint until last fall, after we had our two-day meeting. When I look back on my past life and see the many blessings I have missed by not trying to live as a Saint should, I feel it a duty to warn other young Saints of the ways of the world. I now enjoy meeting with the Saints more than any pleasure I found in worldly ways. Since I have taken up my cross to follow in the footsteps of the Master I have been blessed very much. I was called and ordained to the office of priest. I do not regret coming into this work. I rejoice more and more each day.

The fall conference is to be here October 9 to 11. We are looking for a large number of God's people. We cordially invite all Saints to come and enjoy the hospitality we know we can extend to them. I attended my first conference at The Soo, Michigan, last June, and determined never to lose another which I could attend.

I always remember the isolated Saints, the missionary, the sick and all others in my prayers, wishing them to remember me. May God be with all until we meet on the bright morning of the resurrection.

Your brother in bonds,

WILLARD PARKES.

MINDEN CITY, MICHIGAN.

*Editors Herald:* We have just returned from the two-day meeting held at Sandusky, Michigan, July 4 and 5. It was the first effort of that branch in sustaining a meeting of this kind, and can certainly be reported a success in every way.

The meetings were held in the courthouse. Meals were served in the district tent, pleasantly located on the courthouse square, as was also the refreshment tent. The attendance was large, especially on Sunday, the courthouse being well filled. A quiet, peaceful spirit prevailed throughout all

sessions, and a measure of the same quiet influence was felt during intermissions.

It was pleasant to note during these hours the Saints gathered in little groups here and there conversing on gospel subjects mainly. This brought to mind the good counsel given at reunion by Brother R. Kapnick,—to watch ourselves that our conversaton be along profitable lines, rather than discussing the faults and failings of others so commonly indulged in. Truly the hearts of many were filled with thanksgiving for the privilege of celebrating Independence Day under such favorable conditions, and we rejoiced anew in the liberty enjoyed in this the "land of the free and the home of the brave."

The cheerfulness manifested by members of the Sandusky Branch in caring for the visitors, and their expressions of pleasure in being able to entertain the Saints at this gathering were very cordial. It was also gratifying to hear how they had been blessed on every hand in their efforts of obtaining needed help from the outside, such as the meeting house, extra tents, etc., all free of charge.

Seven were baptized during these meetings, and there were two children blessed and two ordinations to office of elder, viz, B. F. Phetteplace and W. H. Sheffer.

I am thankful that I was privileged to attend these meetings, for I gained much spiritual strength and encouragement—a more satisfying degree than at our late reunion at Port Huron, the meetings of which did not reach the spiritual height they did the past two years. However, we enjoyed the pleasant association of Saints, and felt grateful for all other benefits received there.

Hoping and praying that we may all strive to live closer to God and daily be making the necessary preparation of heart and mind to entitle us to the richest and best blessings in store for God's children, with love and best wishes to all Saints, I remain,

Your sister in Christ,

EMMA VOLZ.

ESTACADA, OREGON.

*Editors Herald:* The Portland district conference is in session with a goodly number in attendance. Brethren Sheehy, Barmore, Shippy, and Cook are with us. It is very hot here at present. Oregon does not often see such warm weather.

We are expecting to have a good reunion the coming week. Saints are here from Portland, Hood River, Newburg, and surrounding localities in Oregon, and Vancouver and Centralia, Washington.

We enjoyed a pleasant entertainment last evening, given by our young people of the Religio and Sunday school. There was a large attendance from the outside. We are hopeful of building up the work in this locality.

Your brother in gospel bonds,

N. L. CHAPMAN.

### Extracts from Letters

Andrew Howard, Richton, Mississippi: "I would be glad if an elder could be sent here. If any can come let him notify me and I will meet him at Richton."

John Jones, Knorrit Flat, Upper Manning, Australia: "I enjoy the editorials in the HERALD very much and consider them fine. Sometime if I have time I will send you a letter from our sunny land telling of the advancement of the great latter-day work here. I am president of the New South Wales District."

J. N. P. DeLacey, Quincy, Illinois, lock box 110: "I would like to locate some of the Saints here. Your lonesome brother."

E. B. Hull, Brooklyn, New York: "We had a very successful Sunday school-Religio Institute here on June 29. District Sunday school Superintendent O. T. Christy and District Religio President Edmond Gleazer, both of Philadelphia, Pennsylvania, were in attendance. Some fine papers were read by local talent. These institutes are calculated to inspire and encourage the local workers, and should be had in every district."

## News from Missions

### Idaho

I want to send my kind regards to all the Saints and friends of the East among whom I have labored in the years that are past. May the Lord ever bless them, and give them a crown of glory that fadeth not away. I had labored in my home mission so long that I had about quit dreaming of a "change." So, when my name was called for "Central Idaho," I think that I would have "fainted" if there had been some one at hand with water to have brought me to again.

I was in a "disgruntled" state of mind for some little time after the conference, thinking that some one had "buted in," and had got the Twelve to "hand me a package." But after having time to look the matter squarely in the face, I decided that no matter what motive had prompted this unwelcome change, that if the Bishop supplied me with the funds I would go to the Golden Gate of California, if the Twelve said "go"; and if they thought best I would take the first boat out of harbor.

The work in this western mission is somewhat like it is in the East. A man has to have a little nerve and backbone if he opens up the work in new places. Sometimes I think that there are plenty of good missionaries in the church, if they had some one to go ahead, and find the openings, give out the appointments, get the crowds out, light the lamps, build the fires, sing the songs, pray the prayers and introduce the speaker.

Some of the Saints have dared to take some "jumbled up messes" of "hotheaded" supercilious enthusiasm as the word of the Lord to them, and have disposed of all they had, went to the "land of Zion," and hunted, and hunted and hunted, for Zion, "but found it not." Growing weary of quest, spending what little savings they had, they have been taken with that dreaded disease; "lost hope." Under such a spasm they have turned their backs upon the place, "Zion," and, as of old, they have again longed for the "flesh pots" of other countries. And these "clouds without water" have so long beset the true pathway of God's children to the promised land, that, like as it was in former times, one can see the wreckage of spiritual life, and financial means all along the pathway of latter-day Israel, until, in fact, many have "hung their harps on the willows" of the unbelieving world, and have been silent, oh, so long, that a song of Zion has not escaped their lips.

I was so glad when I read the epistle of the Presidency and Twelve that came out in the church papers that I was about to shout. But I finally concluded that it is good enough without any shouting. Oh, how I do wish that a copy of this epistle could be sent to every Latter Day Saint home in the world, and that enough of the Spirit of God might be given to invite them to a careful reading of it.

When, oh when, will we be ready to heed that sweet little song of long ago, wherein the silver-tongued singer said: Awake, awake; put on thy strength O Zion. . . . How beauti-

ful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth, Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Surely, then, Zion has not been brought "again" as yet, as her "watchmen" do not yet see "eye to eye." So in all we think or do about "going to Zion," let us remember the inspired advice: "For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward." This does not sound like the "bazoos" of a lot of real estate gobblers, who have sapped the spirit of gathering out of the Saints by the cunning arts of financial greed.

We have been having some fine meetings here in the West. The Hagerman reunion was a grand treat to all who attended. Our Brother Peter Anderson was with us, and we tried to keep him before the Saints as much as he would stand for, as he does not stay long in any one place. Brother G. W. Winegar and I held meetings after the reunion closed, and had fine crowds all the time. Four dear souls were baptized into the kingdom near the close of the reunion by Brother Winegar, and others were almost persuaded.

After the Fourth, Brother Winegar and I came here and started meetings. We have had some good crowds out to hear the message. Brother Winegar has left for other parts, but I am still at the guns here, and will hold over this Sunday.

May the rising light of Zion's glory shine on, until it breaks the "veil" between us and the eternal.

I am in bonds,

JAMES T. DAVIS.

### Saskatchewan

Since the convening of the last General Conference and the return of our missionary corps to their various fields of labor throughout the district the work has taken on a greater activity than ever before. During the first quarter of the conference year there have been more baptisms as a result of our missionary efforts than in any two years in the past. Our missionary force is unable to meet the demands made for preaching over so many parts of the district—in fact the people of the West seem to be hungering after the gospel as restored in these the latter days, thus the many inquiries, "Can you send us an elder?"

Our district conference convened near the city of Saskatoon, July 9 to 12. It was the largest conference the district has ever held, and from many angles one of the best. We believe if we know the pulse of the membership of the Saskatchewan District they are truly coming up higher and occupying higher ground, and unitedly are desirous of accomplishing their individual as well as their collective missions in the church.

Many of our people are looking Zionward, and are contemplating moving into the regions round about as the way may open before them, not forgetting to have all things prepared beforehand, and will no doubt journey there with songs of everlasting joy because of their thus doing, carrying with them much of a temporal nature that will be a blessing to Zion and her children.

We have with us for a short season Elder J. A. Gillen, missionary in charge, whom the Saints of the district have learned to love, honor, and respect, not alone for his administrations as a servant of the Lord, but because of his humble, unassuming deportment in his every-day life. We have also had Elder F. A. Smith, Presiding Patriarch, who is loved by all who

know him. From the reports coming in from where he labored while here, his visit and mission to us has not been in vain, and we believe it will be in eternity that we shall fully appreciate the good that he has accomplished.

Since the close of the General Conference the writer has spent most of his time in the southern part of the district. Have baptized twenty-one splendid Saints into the church; a number of others are to follow in the course of a few weeks. Never in all our experience in the church have we felt the power of God manifest in our efforts as we have during the past four or five months in our association with some of the young, inexperienced elders. We have indeed witnessed the power and inspiration of God demonstrated to a marked degree. Our young missionaries of the district are doing a noble work, and they, too, are meeting with marked success in their efforts.

Western Canada has become nerved to fever point over the outbreak of hostilities among the European powers, and many are heard to say, "Where shall it end, and what will the end be thereof?" Nevertheless, these conditions have not affected our attendance at the various appointments where we are permitted to labor. We believe that the Saints ought to stand unitedly in holy places under these trying conditions.

Trusting that we shall be able to continue faithful, discharging the obligations resting upon us faithfully and well, we remain,

Very sincerely,

THOS. J. JORDAN.

VICEROY, SASKATCHEWAN, August 11, 1914.

## News from Branches

### Detroit, Michigan

The work here is moving on, and we feel encouraged. The prayer meetings are well attended, and the sweet Spirit of the Master has been with us both to admonish and encourage. We had the pleasure of seeing three young men enter into the waters of baptism this week and feel that a great work is waiting for our young people here. We are sorry to say that our brother Vincent Schaar met with a serious accident this week. He was struck by an automobile and is now in Grace Hospital, but we hope to see him at his accustomed place ere long. The street meetings are being quite well attended, and we hope to reach the honest in heart by this means. The Sunday school met on our lovely Belle Isle for our annual picnic. We were pleased to have as our guests for Saturday and Sunday quite a number of Saints from Flint, Port Huron, and Windsor, Ontario. May God bless his work.

NETTIE GAULT.

### Remember

Remember me when I am gone away,

Love, far away into the silent land;

When you no more can hold me by the hand.

Nor I half turn to go, yet turning stay.

Remember me when no more, day by day,

You tell me of your future that you've planned;

Only remember me; you understand

It will be late to counsel then or pray,

Yet if you should forget me for a while

And afterward remember, do not grieve;

For if the darkness and corruption leave

A vestige of the thoughts that I once had,

Better by far you should forget and smile

Than that you should remember and be sad.

—Christini Rossetti.

## Miscellaneous Department

### Conference Minutes

**MOBILE.**—Statement in former notice, "Brother Slover reported a branch organized at Escatawpa," should have been reported, "Brother Slover reported that new officers were placed in charge of Three Rivers Branch, and headquarters moved to Escatawpa." Edna Jean Cochran, secretary.

**NORTH DAKOTA.**—Convened at Logan, June 24, J. E. Wildermuth, William Sparling, and James S. Wagner presiding. Reports: Dunseith, Minot, Fargo, Lansford, Milroy. Bishop's agent, J. E. Wildermuth, reported: Receipts, \$1,558.20; expenditures \$1,250.70. Auditors reported accounts correct. Organization of a branch at Dun Center referred to district president, William Sparling. Request from Lansford and Dunseith asking for ordination of Warren McElwain and J. W. Darling to office of elder granted. Officers elected: William Sparling, president; James S. Wagener, and Warren McElwain, assistants; J. W. Darling, secretary and treasurer; Emmeline McLeod, member library board. Thomas Leitch, Warran McElwain, J. W. Darling were ordained elders. Adjourned to meet at Fargo. J. W. Darling, secretary, Thorn, North Dakota.

**WESTERN WALES.**—Convened at Guilfach Goch, May 30 and 31, W. H. Greenwood presiding. Officers elected: J. G. Jenkins, president; Brother Pughsley, vice president; Brother Picton, secretary; Brother Williams, treasurer. Vote of thanks was extended to Brother Simmons for the past services. Church authorities were sustained. Priesthood meeting was held morning of the 31st in charge of Brother Greenwood. The 11 o'clock preaching was in charge of Brother Greenwood, the following taking part: Morris Williams, J. G. Jenkins, H. Snook, W. H. Greenwood. Brother Greenwood was the speaker in the evening. W. Crouch was recommended for bishop's agent. Adjourned to meet at call of officers. Thomas J. Picton, secretary.

**SOUTHEASTERN ILLINOIS.**—Convened at Tunnel Hill, June 6 and 7, R. H. Hensen, E. W. Sutton, John W. Rushton, presiding. Reports: Parrish 118, Skillet Fork 13, Kibbie 58, Poplar Creek 98, Dry Fork 48, Tunnel Hill 204, Brush Creek 378. Bishop's agent reported: Receipts \$238.25, expenditures \$239.36. Preaching by I. A. Morris, S. S. Smith, John W. Rushton. On recommendation of district president, ordination of Jefferson Henson to the office of priest was ordered provided for. Reunion committee asked conference to decide between Parrish and Brush Creek to hold reunion. Parrish was chosen. Following was sent Saints of Saint Louis and Central Illinois districts: We the district conference of Southeastern Illinois District take this occasion to again extend to the Saint Louis and Central Illinois districts an invitation to be present at our annual reunion to be held August 28 to September 6, 1914, at Parrish. To make this reunion a success in the sense we contemplate, that is, a reunion of the three districts, we will need your presence. Come prepared to camp with us and have a good spiritual time. W. E. Purcell, secretary.

**CLINTON.**—Met at Eldorado Springs, Missouri, August 12. The twelve branches reported. Officers elected: W. S. Macrae, president; W. H. Lowe, first vice president; Merle Quick, second vice president; Lida Budd, secretary and treasurer; Holley Dennis, member library board; Lucy Silvers, recorder and historian. W. E. Reynolds sustained as bishop's agent. F. A. Hawley of Fort Scott, Kansas, was ordained an elder. Adjourned to meet at Fort Scott, at call of presidency. Lida Budd, secretary.

**LITTLE SIOUX.**—Met at Magnolia, Iowa, June 6 and 7, Sidney Pitt, sr., Joseph W. Lane, S. B. Kibler, presidency, presiding. Statistical reports showed 2,190 members. Bishop's agent reported: Receipts, \$3,108.32. Officers elected: Sidney Pitt, sr., president; S. B. Kibler, Joseph W. Lane, associates; James D. Stuart, secretary. Reunion committee reported they had met with Gallands Grove District and by letter with Eastern Nebraska District and had extended an invitation for them to meet with the reunion at Pisgah, September 4. Gallands Grove had passed a resolution of thanks and asked that the district get together on a basis of equal representation for future reunions. Conference favored a resolution providing for joint reunions and the appointment of reunion committees by conference instead of reunion, equal representation by several districts at reunions, which was modified by a clause that this should not commit the district to favor equal representation except on the basis of numbers. Consideration of this matter will be taken up at the Pisgah reunion. Preaching services conducted by Joseph Seddon, Charles Derry, Alma

Booker, Sidney Pitt, sr. Adjourned to meet at Logan, October 3 and 4. James D. Stuart, secretary.

**FLORIDA.**—Met with Fairview Branch, near Pensacola, July 11, C. J. Clark, president, and J. A. Gunsolley presiding. Branches reporting: Sunlight, Fairview 28, Alaflora 174, Santa Rosa 85. Treasurer reported: Receipts, \$6.25; expenditures, \$5.31. Bishop's agent reported: receipts, \$179.34; expenditures, \$168.75. Officers elected: C. J. Clark, president; W. M. Hawkins, vice president; E. N. McCall, secretary; J. S. McCall, librarian; Ruby McCall, treasurer. Preaching by Hale W. Smith and J. A. Gunsolley. Adjourned to meet with Alaflora Branch at call of officers. E. N. McCall, secretary.

### Convention Minutes

**SASKATCHEWAN.**—Religio convened at Iowa Branch, Nutana, July 9, E. L. Bowerman, president, presiding. Officers elected: E. L. Bowerman, president, Arthur Taylor, vice president; Joseph Bates, secretary; Mary Jordan, treasurer; Emma Land, librarian; J. A. Beckman, superintendent temperance department; Sister George A. Taylor, superintendent home department; Nellie Ferrie, superintendent gospel literature bureau. Publication of a mission periodical was recommended to district conference. During afternoon and evening a profitable program was enjoyed. Adjourned to meet day prior to and at same place as next conference. Joseph Bates, R. Bowerman, press committee.

**CLINTON.**—Religio met at Eldorado Springs, Missouri, July 13 and 14. Seven of the ten locals reported. Officers elected: T. L. McCormick, president; W. H. Hulse, vice president; Lida Budd, secretary; Adrain Lowe, treasurer; Rose Hayse Roberts, member library board; Dolly Brunson, home department superintendent; R. A. Taggart, superintendent gospel literature bureau. Lida Budd, secretary.

**CENTRAL TEXAS.**—Sunday school met near Hearne, July 29. Each school reported, showing increased attendance. Committee representing each school appointed to solicit funds to purchase district organ. Lizzie Mitchell, Maude Hay, W. J. Birkhead appointed to arrange program for next convention. Standard of excellence as published in quarterlies adopted. An excellent program was rendered by Texas Central and Shady Grove schools. Sheldon Armstrong, secretary.

### Conference Notices

Pittsburg will convene October 3 and 4 at Wheeling, West Virginia. James E. Bishop, 226 Edgar Avenue, Steubenville, Ohio.

Independence Stake will convene at Armstrong, Kansas, September 12, 10 a. m. Send statistical reports from branches ten days before conference to L. H. Haas, Box 115, Independence, Missouri. Send quorum reports to Brother Haas so as to be in his hands not later than five days before conference. Quorum report blanks are being sent to the secretaries and others will be sent to branch presidents in time for distribution among the priesthood not in quorums, and from all we expect a report. Those of the priesthood not in quorums will send reports to the stake secretary, Brother Haas, direct. G. E. Harrington, president.

Central Illinois will meet at Beardstown, September 5 and 6. Walter Daykin.

Eastern Colorado will meet at Colorado Springs, September 5 at 10 a. m. for election of officers and other business. E. J. Williams, 1210 South High Street, Denver, Colorado.

### Reunion Notices

Southeastern Illinois reunion will convene at Harmon Summers' grove one and one half miles east of Parrish Church. Those coming by rail should notify Harmon Summers, who will meet trains at Thompsonville, Illinois. Those expecting mail should have it sent to Thompsonville. W. E. Presnell.

### Two-Day Meetings

At Bay City, Michigan, September 5 and 6, corner Katherine and Thomas streets, west side. All invited. George Burt, president.

### Quorum Notice

#### NORTHERN ILLINOIS ELDERS

will meet during Northeastern Illinois reunion at Plano, Illinois, August 21 to 30. P. G. Fairbanks, secretary, 4039 West Van Buren Street, Chicago, Illinois.

### Graceland College

Graceland College will open September 10. The formal exercises will be conducted at 10 a. m., September 11. Examinations will be conducted for new students on Wednesday, September 9.

S. A. BURGESS.

### Married

MCDONALD-BURK.—At Hiteman, Iowa, July 3, 1914, Brother A. E. McDonald of Chicago and Sister Faye E. Burk were united in marriage, W. E. Wilson officiating. They left same evening for Northern Michigan for a brief visit on the banks of Lake Huron at his boyhood home. After August 18 they will be at home in Chicago.

### Died

COFFMAN.—Isaac Coffman was born near New Hope, Virginia, August 25, 1828, died of pneumonia, June 16, 1914, at his home near New Hope. He married Katherine Mills in November, 1850. She died in March, 1879. He married Maggie S. Brown in March, 1880. He united with the Dunkards when young. He joined the Mormons in Utah in 1872. When he found he had been deceived he joined the Reorganized Church, December, 1888, baptized by James Moler. He is survived by wife, 7 children, 10 grandchildren. Funeral at Barren Ridge, by Reverend Owen, pastor of the Waynesboro Baptist church.

JONES.—Malinda Doak was born August 22, 1834, at Jacksonville, Illinois, died at the home of her son Albert at Seiling, Oklahoma, July 31, 1914. She married Sheldon B. Jones, December 1, 1854, at Kingston, Missouri. To them were born four children, Albert and Warren of Seiling, Oklahoma, Dexter of Golden, California, and Mariah E. who died

two years ago at Stewartville, Missouri. She united with the church at Jacksonville, or Far West, Missouri, years ago. She lived neighbor to John Whitmer for a number of years. Her husband died sixteen years ago. She was formerly a member of the Christian Church, her son Albert, with whom she has made her home for several years, being a member of that church. Funeral in the Presbyterian Church, August 1, sermon by H. C. Durfey, prayer by Reverend Allen of the Friends Church, interment in Seiling Cemetery.

CRANDALL.—Heman C. Crandall son of Mr. and Mrs. T. J. Crandall, was born in Shelby County, Iowa, November 6, 1880, died after an illness of two months at his home near Pisgah, Iowa, July 6, 1914. He married Miss Anna Torno at Moorhead, February 21, 1906. To them two children were born. He was baptized at Woodbine by D. A. Hutchins, and has always been a faithful member of the church. He leaves wife, 2 children, father, mother, 2 sisters, 1 brother. Funeral from the church in Moorhead, sermon by Joseph Lane, Carl Ballantyne in charge.

### To Locate Saints

We desire to locate the following: Mary Titus, Frankie Titus, Mary Sutton, Ellen Sutton, Eunice Cove, Blanch Young, Cora May Smith, Grace Jordon, James Sutton, James Sutton, jr., Angus Bruno, William Sheffer, Cornelius Black, Cornel Smith, Charles E. Jordon. Willard Parkes, Engine House Number 1, Alpena, Michigan.

### Address

A. B. Phillips, box 701, Fall River, Massachusetts.



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Ames, Ia., July 12, 1912.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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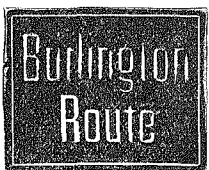
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be ane wife; an concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, AUGUST 26, 1914

NUMBER 34

## Editorial

### A LETTER AND REPLY

The following letter was written from Pima, Arizona, by a member of the Utah Mormon Church to a member of the Reorganized Church of Jesus Christ of Latter Day Saints living in Iowa:

You ask why the Saints needed rebaptism after coming to Utah. After the drivings and persecutions, when the Saints got settled in Utah most of them had no records of their baptism, ordinations, etc., had lost them or forgotten them, so in order to straighten out records, etc., they rebaptized all Saints not having such records, or desiring to be. Many felt that they wished it, so they were given the privilege. There was no reorganization but just merely as I state this method was used to straighten up the church records. It is no longer done only in cases where the applicant has no record to present and is merely a matter of caution against wolves entering into the fold as some have tried to do and even done.

We are not privileged to practice polygamy and it is no longer preached, but we believe that unless a man and woman are sealed for time and eternity they will forfeit their rights to each other in the other world, and not have the privilege of progressing onward and peopling other worlds as our Father has done. Our faith is as taught by Joseph Smith, "As man is, God once was; as God is, man may become," and "man is not complete without the woman," etc. So if a Mormon woman marries an outsider her children will not belong to her unless she is sealed to some church member.

I can not clearly see why your President should object to the rebaptisms in the Latter Day Saint Church, for recently he desired admission to our church and came to our President asking upon what terms we would accept him and his followers into the church. Our President answered, "Just as any other supplicant, through the gates of baptism and ordination." On receiving this answer your President said never would he enter as a common member. So you see your leader knows where he stands and which is the true faith; were he not too proud to accept a humble position and work up as he proved worthy he would be in his rightful place to-day.

Dear sister, go to your own church records and see how your President on his ordination to that position told his followers he would never reveal any law to them not acceptable to them. Do you think the Lord gives only such laws as he thinks people will approve of? That seems to me a bold promise for a man claiming to be a prophet, seer, and revelator to make. Our prophets give us the word of the Lord direct as it comes from heaven, and if we don't accept it is to our own condemnation. They never ask in conference assembled if such principles are acceptable.

Why do the Reorganized Church not accept all of Joseph's

revelations? For instance, the one on temple work and salvation for the dead? I understand your leaders claim that because Joseph's work was cut short and the temple never completed that the time is not ripe for the fulfillment of that prophecy. It seems to me that it takes their God a long time to get ready to do his work, as the end of the world is not far distant, and if Elijah's mission of turning the hearts of the fathers to their children, etc., is to be accomplished there will have to be steps taken before many more generations pass away. We have been doing temple work for sixty-four years and our leaders say we haven't made a beginning yet.

### REBAPTISM AND REORDINATION

In the foregoing letter the statement is made in the first paragraph that after the Mormons had reached Utah they were rebaptized because they had lost the record of their former baptisms and ordinations, and that this was done in order to straighten out the church records. Brigham Young and the Twelve were the leaders in the work of rebaptizing and reordaining, they themselves being among the first to be rebaptized and reordained, as the following from Woodruff will show:

On this day [August 6, 1847] the Twelve were rebaptized . . . . We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. . . . Sunday, August 8. The whole camp of Israel renewed their covenants before the Lord by baptism. There was two hundred and twenty-four baptized this morning, making two hundred and eighty-four rebaptized during the last three days.—Historical Record, vol. 9, p. 87.

The excuse given by the writer that this work of rebaptizing and reordaining was necessary in order to straighten up the record because the record of former baptisms and ordinations had been lost is not a valid one, and is presented as an afterthought. The exact dates of the original baptism and ordination of practically all of these leading men may be obtained from various Utah publications. The dates of the first baptism and ordination of practically every one of the men in the Presidency and Twelve, including Brigham Young, Woodruff, and all the others, may be found in such Utah publications as Church Chronology, L. D. S. Biographical Encyclo-

pedia, and various other publications. The record had not been lost; the dates of original baptism and ordination of each individual are easily found, while on the other hand the date of rebaptism and reordination is seldom if ever mentioned, aside from the date of the general baptism as set forth in the quotation previously given. We have personally looked up the dates in the case of each individual member of the Twelve, and Brigham Young and his counselors, and found the precise dates given (with possibly one exception in which the month and year were given) and in no case did we find the date of rebaptism and reordination cited.

The author of the foregoing letter has not given the real reason for rebaptism and reordination. They were reordained because of a conscious loss of authority and rebaptized because of a consciousness of sin and apostasy. This fact is clearly enough set forth in a sermon by one of their own men, Elder Ezra T. Benson, delivered in the Tabernacle in Salt Lake City, May 13, 1855:

If we quench the Spirit, and do not magnify the Lord by our works and by our faith, that which is in us soon goes out, and we die a natural death in the kingdom. Then, if we wish to obtain influence again we have to become humble, come forth and get rebaptized for the remission of sins, and have hands laid on for the gift of the Holy Ghost, and obey it strictly in all things, before we can get the zeal and flame of the gospel again to burn in our souls.—*Journal of Discourses*, vol. 3, p. 77.

Brigham Young himself also states the reason in a sermon delivered in the same building, October 23, 1853:

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to *all* who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized as you have not committed any sins, I answer it is necessary to fulfill all righteousness.

I have heard some of you cursing and swearing, even some of the elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my counsel.—*Journal of Discourses*, vol. 2, pp. 8, 9.

Orson Hyde had this to say in an editorial in the *Millennial Star*:

When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a luke-warm state, but afterwards cherish a desire to be rebaptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first; yet to break

a solemn covenant by becoming cold, indifferent, or luke-warm, so as to render rebaptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's Spirit, and you will find yourselves caught in the snare of the Devil in some unexpected moment.

Those who are rebaptized should be again confirmed, but not again ordained, unless they have been cut off from the church, for their priesthood is not taken away by the act of rebaptism.—*Millennial Star*, vol. 7, p. 136.

#### REORGANIZATION

In the same paragraph to which we have referred the writer of this letter says that there was no reorganization. This does not agree, however, with the statements made by leading officials in the Utah Church. For instance:

Parley P. Pratt claimed he received from some spiritual source the following instruction, only a very short time after the death of Joseph Smith:

Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to *reorganize* or alter anything *until* the return of the remainder of the Quorum of the Twelve.—*Autobiography of Parley P. Pratt*, p. 371.

Some time thereafter, as early as December 23, 1847, at Winter Quarters, Brigham Young and his associates issued a general epistle in which they said:

We now, having it in contemplation soon to *reorganize the church* according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations.—*Millennial Star*, vol. 10, p. 86.

This work of reorganizing was carried forward in the various quorums, from the First Presidency down, so far as it could be carried among those who followed Brigham Young. Parley P. Pratt says:

February 12, [1848].—I met in council with the First Presidency and members of the Twelve, in which certain vacancies in our quorum were filled. We were then instructed to assist in *reorganizing the different quorums here*, and in establishing righteousness.—*Autobiography of Parley P. Pratt*, p. 407.

Nor was this work confined to the membership in Utah. Under date of August 28, 1851, Parley P. Pratt wrote from San Francisco to Brigham Young, concerning the church at that place:

We have rebaptized many of them, and have reorganized the church.—*Autobiography of Parley P. Pratt*, p. 432.

Brigham Young, as we have seen, carried this work so far that he caused himself, his fellow-officers, and the *entire* membership in his following to be *rebaptized, reconfirmed*, and in many instances *reordained*, after they had reached the Salt Lake Valley.

In the second paragraph the writer says, "We are not privileged to practice polygamy and it is no longer preached." This statement hardly harmon-

izes with facts. Leaders of the Utah Church practice polygamy daily. And polygamy is preached by their elders on occasion and defended in their church publications.

#### GROSSLY UNTRUE

The statement made in the third paragraph that President Joseph Smith of the Reorganization had approached the President of the Utah Church asking upon what terms he could be accepted into that church is absolutely without foundation, and so grossly untrue as to be ridiculous to those who are familiar with the history of the two churches and the positions occupied by the two men. Never at any time under any circumstances has anything occurred to give the slightest foundation for such a story. It is, as the old saying goes, manufactured out of whole cloth, and no particle of truth enters into either warp or woof at any point.

We have heard this rumor from other sources also, and thought best to secure a denial that could not be challenged by those circulating it. Accordingly, under date of July 29, we wrote to President Joseph F. Smith of the Utah Church concerning this matter and in due time received from him a very courteous letter from which we extract the following:

SALT LAKE CITY, UTAH, August 4, 1914.

PRESIDENT ELBERT A. SMITH, Lamoni, Iowa.

Dear Sir and Kinsman: Your communication of July 29 reached me on the 31st. You say:

"Under date of October 14, 1913, a member of your church, one Mrs.—— or Mrs.——, the signature is not entirely legible—wrote from Pima, Arizona, to a member of the Reorganized Church, Mrs.——, of Baxter, Iowa, and in the course of her letter made this statement:

"I can clearly see why your President should object to the rebaptism in the Latter Day Saint Church, for recently he desired admission to our church and came to our President asking upon what terms we would accept him and his followers into the church. Our President answered, Just as any other supplicant, through the gates of baptism and ordination. On receiving this answer he, your President, said never would he enter as a common member. So you see your leader knows where he stands and which is the true faith. Were he not too proud to accept a humble position and work up as he proved worthy he would be in his rightful place to-day.' "

In answer to the foregoing it should be sufficient for me to say that I never before heard the statement you quote from Mrs.——'s letter, and so far as it may seem to involve me in a conversation with my cousin Joseph to this import, it is entirely without foundation in fact.

#### PRESIDENT SMITH'S PLEDGE

In the fourth paragraph of this letter the writer says: "Go to your own church records and see how your President on his ordination to that position told his followers that he would never *reveal* any *law* to them not acceptable to them."

President Joseph Smith did not make such a declaration on the occasion of his ordination. That which he did say was as follows: "I pledge myself

to promulgate no *doctrine* that shall not be approved by you or the code of good morals." (Church History, vol. 3, p. 256.) That was a perfectly legitimate and proper pledge to make, that he as president of the church would not teach in the name of the church any *doctrine* that should be rejected by the church, or that should be repugnant to the code of good morals. Had Brigham Young and his associates made and kept such a pledge the doctrine of polygamy, which was contrary to the code of good morals and repugnant to a majority of the people in the church, would not have been forced upon the church, later to be ostensibly repudiated and to an extent abandoned by them.

(Continued to 805.)

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

POPE PASSES.—Pope Pius X died at Rome on the 20th. He had been in poor health, and it is thought that anxiety over the European war hastened the end. The conclave of cardinals meet at the Vatican nine days after the death of the pope to elect his successor.

PRICE INVESTIGATION.—Federal and State authorities have united at Chicago in the inquiry into the raise in the price of foodstuffs. It is announced that five packing firms of Chicago have been summoned to appear and answer to Federal inquiry. A Federal grand jury has been called at Brooklyn. At Baltimore the district attorney has asked for three special agents to assist in the investigation. At Philadelphia complaints are being made to the district attorney.

LIBERATION OF POLES.—The Czar of Russia is reported as having issued a proclamation promising the Poles home rule, religious freedom and recognition of their national language. These promises seem to contemplate a reunited Poland under the personal sovereignty of the Czar. It is understood that this proclamation is made to lead the Poles to look to the Czar as a deliverer, and thus insure the casting of their lot with Russia, rather than for them to aspire to liberation through German and Austrian triumph.

UNITED STATES SHIPPING.—Congress has passed a bill changing the law of ocean traffic. For many years foreign-built ships have not been admitted for registry under the United States flag. This bill just passed permits the purchase by American citizens of such ships anywhere, and their registry under the flag, and gives the President power to suspend the law regulating the officering and manning of the ships. This action has been thrust upon the President and Congress because of the peril to United States foreign trade, incident to the European war. With the leading trade-carrying nations at war, and

correspondingly few merchantmen flying the United States flag, United States trade would be at a standstill since the merchantmen flying foreign flags would be at the mercy of the war vessels of any belligerent nation. On the 21st a bill passed the Senate to provide governmental war risk insurance for vessels of American register during the war, \$5,000,000 being appropriated for this purpose. It is thought that the House will at once pass this bill. The administration is said to have urged a bill to provide governmental purchase of foreign merchant ships to aid the United States in her foreign trade, same to be sold at public auction at the close of the war. On the assurance from financiers that enough vessels will be purchased by American capital to handle the foreign trade this bill may not be pressed. With Europe devastated and blockaded by an almost universal war, a great commercial opportunity lies before the United States, to be improved only by supplying United States merchant marines to carry on trade throughout the world.

EUROPEAN WAR.—The forts at Liege still hold against the German bombardment. The Belgian seat of government has been removed from Brussels to Antwerp, Brussels having since been taken by the Germans. Antwerp is strongly fortified and preparations are being still further made to withstand to the last ditch the German attack. France has taken from Germany additional territory in the provinces of Alsace and Lorraine. The opposing armies are drawn up in a continuous line from Belfort, near Basel, on the Swiss-German border, to the Netherlands-Belgian border, about two hundred and fifty miles in length, along which the combined forces of France, Belgium and England are preparing to contest the advance of the German army. The heaviest fighting is likely to occur on Belgian soil, across which the Germans hope to send their army into France, and upon which the allied forces are concentrated to check the German advance. A great and a terrible battle is expected hourly. Belgrade still withstands the siege of Austria. The Russian army is on the advance to the scene of conflict, but it will be some time before it can be brought into active participation. Germany seems to be preparing to maintain for the present a defensive attitude toward Russia. German war vessels outside the Baltic are said to have been forced to port. The German fleet in the Baltic has not yet accepted battle as proffered by the English fleet. On the 15th Japan issued an ultimatum to Germany demanding the withdrawal of German warships from the Orient and the evacuation of Kiao-Chau, allowing the Germans until the 23d to comply. Latest reports indicate that Germany will stand her ground. Turkey is mobilizing her forces with the statement that such is intended as a precautionary measure.

## NOTES AND COMMENTS

JACKSON COUNTY DRY.—As we go to press word is received that Jackson County, Missouri, at an election held the 22d outside of Independence and Kansas City went dry by a majority of five hundred and seventy. This victory coming so soon after the triumph of the dries in Independence is a cause of rejoicing among the dries, and especially among the Saints. This makes one more forward step in preparation for the work of the redemption of Zion.

THE CHILDREN'S NEEDS.—We direct attention to a call from the treasurer of the Children's Home, Bishop Joseph Roberts, in the miscellany department of this issue of the HERALD. What touches the heart more than the needs of homeless children! The church through the Children's Home is doing all it can under present conditions to provide suitable homes among the Saints for children not otherwise provided for. Until homes are secured, these children are kept at the Children's Home. This institution and effort should have the ready support of Saints and friends everywhere.

CLUBBING THE PROPHETS.—Among those who reject the testimony of Joseph Smith as a prophet of God none are louder in the cry "false prophet" than are those identified with the faith as introduced by Alexander Campbell. These have in most every instance contended that Joseph Smith could not have been a prophet since he was reported from so many sources as having been an ungodly man. Now comes the *Christian Evangelist*, a leading champion of the organ-Sunday school faction of this institution, and in a recent issue says:

When was a prophet sent from God with a flaming message of righteousness and an urgent call to repentance that some one did not behead him? . . . No stones are found under the apple trees that bear no fruit. It is the fruitful tree, everywhere, always, that is thoroughly clubbed.

Exactly so. We concede that because this man Joseph Smith was "thoroughly clubbed" does not establish his mission as divine. We think the *Evangelist* and its like in the light of the statement just quoted should be as frank, and admit that because he was so "clubbed" is no evidence that he was a false prophet and his work a fraud. Consistency, however, is a jewel which has not been included in the collection of certain of our contemporaries. Hence we may expect such to continue in the use of the reported "ungodly" club.

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"It is one thing to know," said a great teacher; "It is another to know that you know." Doctor David Starr Jordan has put the same thought to us: "The world steps aside to let any man pass who knows where he is going." One of the qualities that gave Nelson the command of the British fleet was his prompt and firm decision.—Lelia Munsell.

## A LETTER AND REPLY

(Continued from page 803.)

## NO REVELATIONS IN UTAH

The statement contained in the fourth paragraph, "Our prophets give us the word of the Lord direct and it comes from heaven," is not in harmony with the facts in the case. When Joseph F. Smith appeared before the United States Senate committee in Washington in the Reed Smoot case, the following dialogues occurred:

Mr. Tayler.—Are you a prophet, seer, and revelator?

Mr. Smith.—I am so sustained and upheld by my people. . . .

Mr. Tayler.—You are possessed of the same powers that they [Joseph Smith the Martyr and his associates] were possessed of?

Mr. Smith.—Yes, I am *supposed* to be possessed of the same authority that they were.

Mr. Tayler.—You believe yourself to be, do you not?

Mr. Smith.—I *think* I do believe so.

—Reed Smoot Case, vol. 1, pp. 80, 81.

Senator Dubois.—Have you received any revelation from God, which has been submitted by you and the apostles to the body of the church in their semiannual conference, which revelation has been sustained by that conference, through the upholding of their hands?

Mr. Smith.—Since when?

Senator Dubois.—Since you became President of the Church.

Mr. Smith.—No, sir; *none whatever*. . . .

Senator Dubois.—Have you received any individual revelations yourself, since you became President of the church under your own definition, even, of a revelation?

Mr. Smith.—I can not say that I have.

Senator Dubois.—Can you say that you have not?

Mr. Smith.—No; I can not say that I have not.

Senator Dubois.—Then you do not know whether you have received any such revelations as you have described, or whether you have not?

Mr. Smith.—Well, I can say this: That *if* I live as I should in my line of duties, I am *susceptible*, I think, of the *impressions* of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are *not* in the sense revelations.

—Reed Smoot Case, vol. 1, pp. 483, 484.

## REVELATIONS ACCEPTED

In the closing paragraph of this letter the writer says: "Why do the Reorganized Church not accept all of Joseph's revelations; for instance the one on temple work and salvation for the dead?"

In reply we will say that we know of no revelation given of God coming through Joseph Smith that is rejected by the Reorganized Church. The so-called revelation on polygamy we do not believe to have come through Joseph Smith and we know that it did not come from God. The revelations on baptism for the dead may be found in every copy of the Doctrine

and Covenants published by the Reorganized Church and are fully accepted by us.

## TEMPLE BUILDING

We can heartily indorse the sentiment contained in the last sentence of the letter in which the writer says that the leaders of the Utah Church have not yet "made a beginning" in temple work. They truly have not made a beginning in true temple service. Baptism for the dead and associated ceremonies must be performed in a temple built by commandment of God, such an one as is specifically stated in Doctrine and Covenants 107: 12, "My people are always *commanded* to build unto my holy name." We learn from this that the people of God are not commanded to build temples always or all the time, as the Utah people interpret this, but that they are always commanded when such a temple is to be built. No temple exists in Utah to-day that was built by commandment of God. The only existing temple so built is the temple in Kirtland, Ohio, which by divine providence has passed into the hands of the Reorganized Church. Those temples in Utah are not built by commandment of God, but solely and wholly at the whim or volition of the leaders of the church in that land.

When Brigham Young was about to build the great, famed, and boasted temple in Salt Lake City he made a significant statement, on February 14, 1853, which signally sustains the contention that we have made on this point. We quote:

Some might query whether a revelation had been given to build a house to the Lord, but he is wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, vol. 15, p. 391.

Thus in this self-sufficient, almost blasphemous spirit, the work began without any direction from on high, and from that day to this God has permitted it to go on without divine direction, a purely human affair, without real spiritual significance. The writer was correct in saying that they had not begun the real temple work.

That work will be begun by a people who are willing to say, Lord, show us when and where to build and how to carry on this great work; never by a man who says, No revelation is needed, but if the people and God insist on one I can make one up. In the meantime I have made my plans and defy men on earth and God in heaven to suggest any improvements.

E. A. S.

## Original Articles

### SPIRITUAL INFLUENCES ATTENDING THE OFFICE OF PATRIARCH

(Written by Evangelist Hyrum O. Smith and read before the Quorum of High Priests.)

I presume that all will agree that to understand the spiritual influences attending the patriarch or evangelist one must take into consideration the nature of the work of this order. I believe that, as an order, we are agreed that the primary work of the evangelist is to "preach, teach, expound, exhort; to be a revivalist," as explained in the revelation setting forth the duties of this office. And it will be conceded that the spiritual influences that enable one to do this kind of work are not radically different from those influences that attend the preaching of the word, no matter in what department of the church one works.

I presume, however, that the especial thought that was in the mind of the one who chose this topic for discussion was the influences that accompany the giving of the patriarchal blessings, or what is termed in the revelation just quoted, "spiritual blessings" to the Saints.

I believe that there has obtained quite a general misunderstanding of the nature of this work, and of the blessings given. It will be well therefore, to contemplate this phase of the subject, and if it can be rightly understood it will not be difficult for us to comprehend the nature of the spiritual influences that should accompany the work.

Some have looked upon the order as a fortune-telling institution, and think that the chief work of the order is to tell the fortunes of those who are blessed; that the members of the order should be under the influence of the Spirit constantly; that everything said by them should partake of the nature of plenary inspiration. Because of this, some have hesitated about getting their blessings, for fear that God would lay bare their past lives. A little thought will dispel this illusion, for illusion it certainly is.

Personally, I believe that blessings are given for the purpose of benefiting the person blessed. Their benefit comes in two ways.

First, anyone who submits to any ordinance of the gospel receives benefit therefrom in the spiritual uplift that come naturally because of that submission, and should the blessing not be recorded, or written out, that spiritual uplift would still remain with the person blessed; and God will take cognizance of the one who has so far manifested faith in him as to ask for the administration of the ordinance, and will cause the forces of good to work for his benefit.

Second, benefit comes because of the advice and council given that is adapted to the needs of the in-

dividual, and the inspiration that should accompany the giving of the blessing consists in giving to the patriarch officiating the necessary discernment that will enable him to give timely advice and council to the one being blessed, or, in other words, to "rightly divide the word of truth" to that individual. This is not necessarily prophetic, that is, we interpret the word *prophetic* as meaning to foretell the future; of course it partakes of that nature, but should really come under the head of that gift that is known as the gift of discernment.

I can see but little difference between the inspiration necessary in giving advice to the individual, and that which is necessary in giving wholesale advice to the congregation to which one preaches. I presume that there are many here who can call to mind many instances where they have been peculiarly blessed in adapting the subject matter presented to the needs of a congregation. Sometimes, no doubt, you have been caused to wonder why you have been led to preach as you have, but you have afterwards discovered that there were those present who desired to hear about that especial thing. Many times, without doubt, you have gone into the pulpit with a certain subject outlined in your mind, but on arising before an audience you have suddenly changed your mind and preached about something else. In this you were rightly dividing the word of truth to that congregation. So it is with the patriarch. He is frequently very marvelously led to give advice and council, and wonders why, but afterwards learns that that was the very thing needed by the individual blessed.

There is this difference, however, between the advice and counsel given to a congregation and that given individually. One is likely to apply the advice and counsel given wholesale, to the other fellow, but if the hands of the patriarch are on your head, and he is talking directly to you, there is but one interpretation to put upon that which is said; it must have a personal application, and so long as the one to whom the blessing is given, retains faith in the inspiration prompting that which is said, and the fact that the man giving the advice and counsel was led by the Spirit to give it, it can not fail to have an influence for good upon the life and character.

We are not to conclude that the Spirit is given to make known the needs of the individual only, but there must come a certain degree of the Spirit to indicate the advice and counsel needed under the conditions prevailing, and the patriarch is not always left to his own judgment as to what will meet the needs of any particular case. In this the injunction in Doctrine and Covenants 42: 5, "And if ye receive not the Spirit ye shall not teach," is as

applicable to the patriarch as to the public speaker, if not more so. No doubt, however, there are times when the patriarch, in the plenitude of his experience may and no doubt does give advice and counsel that he has learned is applicable to the conditions made known to him; but there are times when peculiar conditions need peculiar advice, and he should keep himself in that condition that the Lord may work through him for the good of the one who is blessed.

To illustrate what I mean I will relate one instance of the many that have come to me in the past year. A sister came to me and asked for her blessing, and told me that she also wanted to have a talk with me about her affairs upon which she felt that she needed advice. I arranged for giving her the blessing, but told her that we would have to arrange for the talk at some later time, as my time was so fully taken up for a few days that it would be impossible for me to attend to it for some time. I had never, to my knowledge, seen this sister before. I would not know her should I meet her now. I knew nothing of her past life or of her present condition or circumstances. I gave her her blessing. She never came to arrange for the talk. I wondered why, but afterwards learned that she had made the statement at the time her blessing was given that I had told her all she wanted to know. I even told her what her occupation was and pointed out to her the wonderful possibilities there were in her chosen vocation to do good to her fellow men, and gave her counsel and advice along the very lines that were troubling her.

It is obvious that advice given in this way would have double the effect that advice and counsel given with all the circumstances known to the adviser would have. The inspiration in this case is similar to the inspiration of a Daniel, who told the king what his dream was and then gave the interpretation. This sister could not get away from the fact that the Lord had inspired me to the extent that he had, without my knowing the circumstances, and had given me the remedy for her troubles. Knowing this, the advice and counsel given would have an hundredfold the weight with her that they would have had had she come to me and explained the circumstances and conditions surrounding her before the advice was given.

The inspiration that has come to me in my work as a patriarch has taught me that the blessings are a means of renewing our covenant with God, and that the one who has sufficient faith in God to believe that he does nothing in vain, and hence has made this provision in his work for a purpose, and that it is just as essential in the development of his people as any other ordinance of his gospel, is placed in a better position to resist the encroachments of evil than he could otherwise be.

I began my work as a patriarch with many misgivings, and with no one with whom I might counsel and advise; but determined to go forward in the performance of my duty in this as I had in all other positions I had occupied in the church, trusting in God to give to me the necessary inspiration to accomplish the work to which I verily believed he had called me. After I had given a number of blessings, I had the privilege of reading some blessings given by him who at one time was presiding patriarch of the church, and who has gone on to his reward, and those given by others, and was very much gratified to learn that the tenor of the blessings given by me and by him and the others who were older in the work than I was the same, and that the only essential difference was the verbiage, and in matter, the difference in conditions surrounding.

In studying the revelations concerning the work of the patriarch, I have had my conceptions of the work still further strengthened by reading the statement concerning the martyred patriarch, Hyrum Smith, which reads:

First, I have given unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.—Doctrine and Covenants 107: 38.

I believe that the true interpretation of this is that one is fortified against evil by the timely advice and counsel received in a patriarchal blessing, and is able to resist more effectually than he otherwise would be. Oftentimes a crisis in one's life is anticipated, and through the instruction given he is able to tide over that crisis. Herein lies the value of having the blessing written out and preserved so it may be read from time to time. Its value develops as time passes and circumstances bring out the conditions that it anticipates.

Some may have thought that the statement to Hyrum Smith quoted above gives the patriarch the right to seal one up unto eternal life without any conditions attached. I do not so understand it; but I do think, as stated above, that the one who receives advice and counsel under the influence of the Spirit that accompanies the office work of a patriarch, and gives heed to it, is sealed up unto the day of redemption, and that which is given will play a wondrous part in bringing to that one eternal life. But to ignore the law of God because the patriarch has told one that he is sealed up unto eternal life, or the day of redemption, is but to invite spiritual disaster.

I was led to make this statement to one of the brethren to whom I gave a blessing: "All God's promises are conditional, and he does not unconditionally guarantee to any of his children the blessing of eternal life, health, wisdom, or prosperity."

While this blessing was exceptional in the language used, yet I always try, at some time or other in my ministrations, to impress upon the minds of those to whom I give blessings that the fulfillment of the promises given in them will depend upon themselves.

It may be claimed that the patriarch may have the knowledge given him that one will obtain eternal life, or that one will live faithful to the end, and because of that faithfulness will obtain eternal life, and he is justified in promising one that desirable end; but the one so promised should not presume that his knowledge will justify him in doing wrong, and unless this is clearly understood, it may work disastrously to promise anything of the kind, even though the knowledge may be conveyed to the patriarch officiating. I am of the opinion that many things that are revealed to an officiating minister would better be withheld, and for this reason there should be an abundance of the Spirit of wisdom in the one who officiates in the office of patriarch, or any other office in this church, as well as that Spirit that enables one to have knowledge. Much trouble might be avoided if this Spirit of wisdom was more often manifested in the church.

It is a mistaken idea to conclude that the patriarch should keep himself nearer to God than any other official, and yet this thought is quite prevalent in the church. One who wrote to me after I had received ordination to this office and began my work said to me in substance, It must be wonderful to be speaking directly under the influence of God's Spirit every day. But if one is living up to his privileges, is not this true of every officer in this church? Why should the patriarch live more closely to God than other men who officiate in his name? Is there a greater value attached to the advice and counsel given to the individual than that given to the masses? Should one be more careless in speaking to the public than to the individual? Should he be less regardful of the truth and inspiration of the sermon than of the blessing? These are pertinent questions, and the sooner those who officiate in the name of the Lord fully realize that there is no more necessity for a man to keep himself in harmony with God in one position than another, the sooner will we come to a unity of the faith, and the sooner will our great calling be honored. The man who does not keep himself in full harmony with God in the work that he does is content to have his work considered mediocre, is not living up to his privileges, and the work will not prosper under his administration as it should.

I believe that the blessings that are given under this department of church work are for the direct benefit of the ones blessed, and it is possible that in the indiscriminate display made of the blessings that are given that harm is being done to the work of the order. I believe that this indiscriminate exhibit-

ing of blessings should be discouraged rather than encouraged. Unless the one who reads my blessing is so thoroughly acquainted with me that he knows all the secret thoughts of my heart, the peculiarities of my disposition, my perplexities and my desires, he is not in a condition to see the divinity in the blessing as it appeals to me. He may in fact see nothing in it whatever, and expressing himself thus, he throws discredit upon the work of the patriarch. I have had men arise after receiving their blessings under my hands, and say to me: "Brother Smith, you have told me things to-day that no one but myself and God knew." You can readily see by this that one who does not know is not in a condition to appreciate what is said, and that which is full of inspiration to the one concerned is of little value to the one not concerned.

There is too much morbid curiosity over this particular work, and that curiosity is often fostered by those who receive their blessings. There is so much inspiration in them from their point of view that they forget that others may not be able to see them in the same light; that others can not see the application of the advice and counsel given, and their peculiar adaptation to the development of the character of the one blessed.

It would be well, then, for those who receive these blessings to consider them as sacred. This will not hinder them from showing them to those who may be their spiritual advisers, and to those who are able to interpret them aright.

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#### THE RESURRECTION OF JESUS

Having been requested by a few interested listeners to write for publication the subject of a sermon given in the church at Lamoni on Sunday evening, April 19, concerning the resurrection of Jesus our Savior, we undertake to make good our promise to do so as best we can from memory and a few notes. We do not expect to give it verbatim. Two kindly criticisms made directly after the services will call out further thoughts and evidence on two points.

Scripture lesson, 1 Corinthians 15: 12-23. Text, verse 20.

Our Savior's resurrection from the dead was foretold by himself as recorded in Matthew 20: 18, 19.

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

In John 2: 19 the same prophecy is recorded thus: "Destroy this temple [referring to his body] and in three days I will raise it up."

In Mark 8: 31 we read, "The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."



## THREE DAYS AND NIGHTS

It will be noticed that Jesus gave himself a little latitude of speech concerning the time during which he would be under the bands of death, which is definitely expressed in Matthew 12: 40: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." With this statement Mark 8: 31 agrees.

The Christian world has been wont to follow the Catholic fake of Good Friday (as well as Easter Sunday) believing that Jesus was crucified on the day we call Friday, which is a mistake. Whoever insists that the crucifixion was on Friday, and that the ninth hour at which the Savior expired (Matthew 27: 46-50) is our three o'clock in the afternoon, would make Jesus mistaken in Matthew 12: 40.

Some have undertaken to explain this discrepancy by asserting that the few remaining hours of Friday, the night following, Saturday the full twenty-four hours, with the bit of Sunday morning prior to his rising and departing would be parts of three days, which would fulfill the prophecy. It would do nothing of the kind. Besides, there can be counted only two nights in such a reckoning. In Jonah 1: 17 it is distinctly stated that "Jonah was in the belly of the fish three days and three nights." In Matthew 12: 40 Jesus has positively declared that he would be *three days* and *three nights* in the heart of the earth.

Mark 15: 42, "And now when the even was come, because it was the preparation, that is, the day before the Sabbath," and Luke 23: 54, "And that day was the preparation, and the Sabbath drew on," are the texts which have led to the conclusion that Friday was the day of the crucifixion. John 19: 31 states "that Sabbath was an high day." We shall see that it was not the weekly rest day at all.

In Exodus 12: 14-17 we learn that the first and seventh days of the passover week were made as sacred as the seventh day of the ten commandment code. That Jesus was not crucified on the day before the first of the passover Sabbaths is evident from the account given in Matthew 26: 17-20 of his eating the passover with his disciples, nor yet on the day before the seventh day of the passover, for it was yet in the future.

In Exodus 31: 12-17 we read a commandment for strict observance of "my Sabbaths," which evidently, being plural, refers to the first and seventh days of the passover week. "The Sabbath," singular, in the fourteenth verse refers to the weekly rest day of the code given on Sinai, the chief difference being that disobedience to the latter was to be punished by death, which did not follow a disregard of the former.

Again, John 19: 31, "That Sabbath was an high day." From this it is evident that there was yet another day called a Sabbath, coming between the first passover Sabbath and the weekly rest day, as also between the crucifixion and the resurrection. The crucifixion being on the preparation of the "high day," that is, on the day we call Thursday, Friday the high day (Sabbath) following, and the weekly rest day, our Saturday, coming next, the three days and three nights were accomplished before the dawning of the first day of the week on which the Savior rose, according to Matthew 28: 1, Mark 16: 1, Luke 24: 1, and John 20: 1. Hence the crucifixion was not on Friday. There is no other correct solution of the problem.

A brother writing in the HERALD some years ago fixed the crucifixion on Wednesday, but that made the time between it and the resurrection as much too long as the popular idea shortens it.

## HOUR OF CRUCIFIXION

Now regarding the hour of the Savior's death. John 18: 3: Judas and his band went out to take Jesus with lanterns and torches, evidently before the dawning of the day. Verse 28: "And it was early," shows that Jesus had already been before Caiaphas, and was now before Pilate, in the judgment hall. This was done by the Roman soldiers, hence under Roman time, which begins the day at midnight, as we do.

Mark 15: 25: "It was the third hour and they crucified him." That was the same as our three o'clock in the morning. Verses 34-37: At the ninth hour he "gave up the ghost." He had given his life into their hands before the dawning of the day, at three o'clock was on the cross, at nine expired.

The high day and the weekly rest day both coming between the crucifixion and the resurrection, gives Thursday, Friday, and Saturday, with each following night, to fulfill the statement of Matthew 12: 40, Luke 23: "To-day shalt thou be with me in paradise."

## TWO CRITICISMS

From the work put out by the church, *What is Man*, by Brother J. R. Lambert, we find the thought that *there* Christ received his divinely appointed mission to hades; and distance is little or no barrier to spirit transition. This was the first point criticised, at the close of the service. Ecclesiastes 12: 7 was quoted, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The thought offered was that he more likely appeared before the throne with the thief, and there received the appointment, thence to paradise with the thief, thence to hades.

I have no objection to the thought, and offer no argument against it. In John 20: 17, Jesus told

Mary, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." He was here speaking of his bodily ascension, after his resurrection, having no reference to his appearance at the throne in spirit with the thief. This verse with the nineteenth and twentieth verses, and Luke 24: 39, "Handle me and see," shows that between the time he spoke to Mary and the meeting in Jerusalem the same day at evening he had made the ascension in body.

Yes! the Savior rose, bringing to pass the resurrection for all.

Another criticism was made on our way home from the service. A brother had entertained the thought that the Savior did his three days' and three nights' work in hades after his resurrection. We hope to be able to show that this also is a mistake.

In Ephesians 4: 8, 9, we learn that "when he ascended up on high, he led captivity captive." "Now that he ascended, what is it but that he also descended *first* into the lower parts of the earth." Notice, this was *before* he ascended in his resurrected body to the Father, and there was not time for him to put in three days and three nights at work in the prison between the time he said to Mary, "I have not yet ascended to my Father," and the evening of the same day when he told his disciples, "Handle me and see," showing that he had now been to the Father and returned. And the last quoted text says he *had* descended into the lower parts of the earth *first*. It must have been while his body lay in the tomb that his mission to hades was performed.

And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.—Doctrine and Covenants 36: 11.

This puts the matter beyond controversy that Christ did his work in hades, in spirit, while his body laid in the tomb.

#### RUSSELL'S OPINION

Reverend C. F. Russell teaches that Christ did not have his flesh and bone body when he appeared suddenly in the midst of his disciples as they were assembled in the upper room in Jerusalem on the evening of his resurrection, the doors being shut for fear of the Jews (Luke 24), but that he had power to represent himself as having it, while he did not. When talking with one of Reverend Russell's followers some years ago in southern Ohio, she presented this thought, and asked, How did Christ get

into that room unobserved, the doors being shut, if he had his flesh and bone body?

In reply we quoted from Luke 24: 13-36, concerning the two disciples with whom Jesus talked as they were returning from Emmaus the same day, whose "eyes were holden that they should not know him," and did not till he was made known to them in the breaking of bread, in their own home, at the evening meal. If he had this power, he had also power to hold both vision and hearing of the eleven in that room while he opened the door, walked in, and closed it behind him. That is the way he entered. Yet she would not give it up. We replied, If you are correct, Jesus was a deceiver, making his disciples think he had his body when he did not.

To the best of our recollection, time did not permit finishing the subject in the pulpit. We trust, however, that none of those present will demur should we add anything to what we said in the sermon. We therefore venture to refer to a sermon by Doctor Henry Ward Beecher, which we read some years before his death. After he had given the subject of the resurrection in its true light, using nearly all the passages that our elders use, at the conclusion he quoted Acts 1: 11: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

#### BEECHER ON RESURRECTION

Reverend Beecher spoiled his entire sermon with the following words, But it is not supposable that Christ went to heaven with that body, but that it became airified and passed away. We may conjecture that one passage at least which led Reverend Beecher to so explain is 1 Corinthians 15: 50: "Flesh and blood can not inherit the kingdom of God." This does not say that flesh and bone can not.

#### THE PURCHASE PRICE

1 Corinthians 6: 20, "Ye are bought with a price." That price was the blood of Jesus, paid to Satan as the price of our redemption, drunk by the earth at Calvary's hillside, and was not taken up again when he rose triumphant over death, hell, and the grave.

The subject as given and now written will not properly admit of a dissertation on the resurrection of all the race, so we desist. O. B. THOMAS.

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.—Doctor F. W. Tompkins.

## Of General Interest

### ADJOURNS THE CHURCH

In reporting a religious function one of our correspondents undertook to describe the building in which it was held. He evidently dictated his account to a stenographer, who did not catch his words with precision. He meant to say, "The parish house adjoins the church." The report made him say, "The parish house *adjourns* the church."

The mistake set us thinking. Is there not a possibility that the parish house may adjourn the church? Has not modern Protestantism allowed current interest in social and recreative agencies to swerve attention from the central fact of church life—worship—to which in the nature of things ought to be regarded as of subordinate importance? All institutional work should be considered collateral rather than fundamental.

The highest glory of a church is its ability to spiritualize the characters of those who attend its ministry. As an approach to the interested population, every legitimate appliance of social character is to be commended. In that case it is a means to an end. Every opportunity by which the church can have proper contact with the general life of the community is to be thankfully used. It will provide an outlet for spiritual fervor. But, whether employed to enlist interest or to secure channels of expression for the religious life, every adjunct to the church must be kept in its proper place. It will not do to permit the parish house to "adjourn the church."—*The Christian Advocate, May 28, 1914.*

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### EYE-STRAIN FROM THE MOVIE HABIT

The injurious effect of moving pictures on the eyes used to be evident to the spectator; now the mechanism has been so greatly improved that it is hardly noticeable. It still exists, however, and, according to a writer in *The Journal of the American Medical Association*, a number of eye disorders are due to this form of entertainment. In Massachusetts, we are told, the law now requires a five-minute interval between reels to lessen the strain. Our quotations below are from an abstract in *The Scientific American Supplement* (New York, May 2), where we are told:

One of the factors in cinematograph exhibitions which favors the development of eye fatigue is poor definition of the original negatives. This is greatly accentuated when the positives which are used are enormously magnified. The smaller the image in the eye, the longer the impression lasts and the more the eyes are tired, so that seats nearer the screen are less desirable than those more remote. There is less eye fatigue when sitting not closer than forty feet from the screen.

That the movies are a prolific source of eyestrain must have been recognized by many oculists; yet, with a few ex-

ceptions, the attention of the public has not been directed to this important fact, while the victims themselves seldom suspect the cause of their trouble, although many of them suffer from an increase of symptoms even while witnessing the pictures. These symptoms usually consist of headache, vertigo, nausea, and fatigue of the eyes, followed later by vomiting, sleeplessness, and lack of energy.

Physicians and public-health officials have only recently realized the important part the picture theaters play in the welfare of the community from a health standpoint. Many theater buildings are remodeled storerooms with no facilities for ventilation. The air is breathed over and over and plenty of opportunity is afforded for contact between infected and noninfected, thereby facilitating the distribution of infectious diseases. In the United States there are over twenty-five thousand moving-picture theaters at which there is an average attendance of over fifteen million spectators.

This variety of eye fatigue may be largely removed by wearing proper glasses; by patronizing only those places which have good films, proper manipulation, and proper intervals of rest between the reels; by sitting at the right distance from the screen (no closer than forty feet), and by a not too frequent attendance.

It has been suggested that licenses be issued only to those proprietors of moving-picture theaters who are willing to abide by the following rules: First, to operate the machine by a motor instead of by hand, to have an adjustable take-up or speed regulator and an automatic fire shutter which renders more accurate the sequence of the individual images; secondly, to use the arc light with the direct current, which is brighter and steadier than that with the indirect current; thirdly, to have a proper screen, free from disagreeable and harmful glare. The so-called mirror screen, consisting of a mirror glass with a frosted surface, seems to be one of the most desirable. Fourthly, to use no reels which have been in use for over a month. Reels of an inferior quality or which have become scratched from much use give poor definition. Fifthly, to allow at least three minutes intermission between the reels.—*The Literary Digest, May 30, 1914.*

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### PEOPLE WITH THIRTEEN RIBS

The skeleton of a man who lived in Egypt six thousand years ago shows a thirteenth dorsal or rib-bearing vertebra, and recent examinations of skeletons of Eskimos from the northernmost shores of this continent reveal the same unusual structure. Not only that, but these Eskimos have also developed an extra pair of ribs connected with the extra joints—a most unusual thing indeed.

Everything in nature has some reason for being and some use, and so the question arises what it is that has produced an extra pair of ribs in the Eskimo. Dawson concludes that they have been developed by ages of paddling in the kyak or skin-covered canoe in which the Eskimo is as much at home as on land.

These fellows when hunting whales or other sea prey will perform wonderful feats in their kyaks. They venture into the roughest seas with them, and they think no more of going under water than a duck does. Often for sport they roll their canoe over and over sidewise and perform a sort of side somersault,

diving under the water at each turn and never leaving the canoe, which, of course, is decked so as to keep out the water.

All these maneuvers develop extraordinary suppleness and strength of the waist, and it is reasonable to suppose that under the law of the survival of the fittest this abnormal waist development has had a permanent effect in lengthening the spine and causing an extra pair of ribs to appear. Darwin noted that the peculiar adaptability for seal hunting was transmitted from father to son among the Eskimos.

The Eskimo doesn't know that he is provided with an extra pair of ribs, and no man by taking thought can add to the number of his bones or other parts. He is, fortunately for himself, in the hands of higher powers, which he can not conceive of, and which are infinitely wiser and more farseeing than he is.—*The Pathfinder*.

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### DINNER IN THE STEERAGE

The emigrants flocked into the mess room from the four doors to twenty immense tables spread with knives and forks and toppling platters of bread. Nearly all the men came in in their hats—in black, glistening, ringlety sheepskin hats; in fur caps; in bowlers; in sombreros; in peak hats with high crowns; in Austrian cloth hats; in caps so green that the wearers could only be Irish.

Most of the young men were curious to see what girls there were on board and looked eagerly to the daintily clad Swedish women, blond and auburn-haired beauties in tight-fitting, speckless jerseys. The British girls came in in their poor cotton dresses, or old silk ones, things that had once looked grand for Sunday wear, but now bore miserable crippled hooks and eyes, threadbare seams, gaping fastenings—cheerful daughters of John Bull traipsing along in the shabbiest of floppy old boots. Then there were the dark and somewhat forward Jewesses, talking animatedly with little Jew men in queer-shaped trousers and skimpy coats; there were slatternly-looking Italian women with their children, intent on being at home in whatever circumstances. There was a party of shapely and attractive Austrian girls that arrested attention from the others, and a regular scramble to try and sit next to them.

No one ever saw a greater miscellaneity of peoples brought together by accident. I sat between a sheepskin-wrapped peasant wife from the depths of Russia and a neat Danish engineer. Opposite me were two cowboys going back to the far West; a dandified Spanish Jew sat next them on one hand, and two Norwegians in voluminous knitted jackets on the other. At the next table was a row of boisterous Flemings, with huge caps and gaudy scarfs. There were Americans, spruce and smart and polite; there were Italians, swarthy and dirty, having their

black felt hats on their heads all through the meal and resting their elbows on the table as if they'd just come into a public house in their native land. There were gentle youths in shirts which women folk had embroidered in Little Russia; there were black-bearded Jewish patriarchs in their gaberdines.

Mugs half full of celery soup were thrown at us; not a chunk of bread on the table was less than an inch thick; the hash of gristly beef and warm potato was what would not have been tolerated in the poorest restaurant, but we set ourselves to eat it, knowing that trials in plenty awaited us and that the time might come when we would be starving. The Swedes and the British were finicky, the Russians and the Jews ate voraciously, as if they'd never seen anything so good in their lives.

The peasant woman next to me crossed herself before and after the meal; her Russian compatriots removed their hats, and some of them said grace in a whisper to themselves. But most ate even with their hats on and most with their hands dirty. You would not say we ate as if in the presence of God and with the memory of prayers and of heartbreak still in our minds, yet this meal was for the seeing eye of a religious ceremony, a very real first communion. The rough food so roughly dispensed was the bread and wine, making us all of one body and of one spirit in America.—Stephen Graham, in *Harper's Magazine for July*.

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### THE VALUE OF BIRDS

The value of birds to the farmer is plain enough, but we do not usually think of birds as having any direct relation to the public health. To prove that they do, however, it is only necessary to state that five hundred mosquitoes have been found in the stomach of a single night hawk; that in a killdeer's stomach hundreds of the larvæ of the salt-marsh mosquito have been found, and that many shore birds greedily devour mosquito larvæ. As mosquitoes are known to carry the germs of such serious diseases as typhoid, malaria, and dengue fever it is evident that by destroying such germs the birds are conferring a distinct benefit on man. It may be added that not infrequently ticks are eaten by birds, and that the tick which is responsible for the spread of Texas fever among cattle has been frequently found in the stomach of a bobwhite.

In considering the many kinds of birds in the United States from the practical side, they may not inaptly be called a police force of the air, the chief duty of which is to restrain within bounds the hordes of insects that if unchecked would devour every green thing. To accomplish this task successfully, the members of the force must be variously equipped.

As the bulk of insects spend more or less time on the ground, we find more birds are fitted for terrestrial service than for any other. Our largest bird family, the sparrows, is chiefly terrestrial. It is ably aided in its search for insects by the thrushes, wrens, certain of the warblers and many other birds.

So many insects burrow into trees that a highly specialized class of birds, the woodpeckers, have been developed to dig them out. The bills, tongues, feet and even tails have been cunningly adapted to this end. The bark of trees also forms a favorite shelter for numerous insects, and behold the wrens, nuthatches, warblers, creepers, with sharpest of eyes and slenderest of bills.

The air is full of flying insects, and to take care of these there are the swallows, swifts and night-hawks, whose wings and bodies are so shaped as to endow them with the speed and agility necessary to follow all the turns and windings of their nimble insect prey. The whippoorwills attend to the night flying insects when most birds are asleep, while the hawks by day and the owls by night supplement the work of other birds and have a special function of their own, the destruction of noxious rodents.—From a communication from Henry W. Henshaw, chief of the Biological Survey, to the National Geographic Society.

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### NEARLY 3,000 IMMIGRANTS DAILY

It has been argued on many occasions that in our day of rapid communication and cheap transportation most of our immigration problems solve themselves. Good times swell the human streams that flow toward America; recession and depression almost immediately check emigration and relieve the pressure in our labor market.

There is, no doubt, considerable truth in this theory. Yet the alleged automatic adjustment of supply and demand is by no means perfect, and at times it seems to break down. This fiscal year, now drawing to a close, shows very little automatic adjustment, and some suspect that perniciously active agents have encouraged and stimulated emigration all over Europe for the sake of profit to certain companies and utterly without regard to the welfare either of American labor or of the newcomers themselves.

Preliminary figures by the bureau of immigration indicate a record-breaking total of admissions this year in spite of the business depression. Aliens have been pouring in at the average rate of two thousand nine hundred per week day since July 1, 1913. The total for the twelvemonth will be approximately one million three hundred and fifty thousand.

It is true that certain adverse factors in the Old World have contributed to this very heavy volume

—the continuation of trouble in the Balkans, new measures of oppression against the unhappy, down-trodden Jews of Russia, slack trade in continental Europe. Still, our own business conditions should naturally have operated to reduce immigration. The actual record testifies eloquently to undue and heedless "acceleration" for profit. Congressional reports have dealt with this matter rather severely, but no practical plan for preventing unfair and selfish stimulation of emigration abroad has yet been worked out.—*The Chicago Record-Herald, June 13, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### "Teach Your Boys Housework"

Notice that the heading of this article is quoted. It is the headline of a writing in the *Mother's Magazine*, and the writer is a man.

He says, "It is a splendid thing for the boys, as well as for the girls, to feel a share of the responsibility of caring for the home. There are many things the boys can do, which they will gladly do, if only the mother will teach them.

"Contrary to the opinions of many, it does not make weakenings of them to teach them housework. The mother of a family of boys will early bend under the weight of care unless she teaches some of them to help her in the home."

We recall that, at a recent gathering of the Saints, where picnic dinners were in order, one little group partook, among other things, of a tasty spice cake made by a little boy of eight years, with the directing help of his mother, of course.

We recall, also, that, on a certain occasion, we visited a sister who had long been confined to her bed by severe illness. The home was a model of neatness and order, all the varied duties being performed by the husband, who demonstrated the value of a man's being possessed of a knowledge of housework. The man who "kept house" so successfully during the protracted siege of sickness is one who ordinarily does man's work, a careful, capable workman. Economy, comfort, and peace were the result of his being able to take his wife's place and do her work in the period when she was disabled.

Still another instance rises before our mental view, that in which a son was able to maintain a comfortable, pleasant home for his parents in their feeble, old age.

The writer whom we have quoted above says, "To teach the boy housework, to imbue him with a knowledge of the details of housekeeping, instills into him a deeper love for home. He will have a better appreciation of the cares of the household—of his household—and will make a better father, a more considerate husband."

Many a man is impatient over trifling things in his home who would not be so if he understood better the details of his wife's work. Many a man fails to be considerate in his home, because he knows so little about the work of the home. The boy who learns from his mother the details of such things will know, when a man, something of what his wife has to do; he will know how to spare her, how to be considerate of her.

A tired little mother, upon returning from the pleasant but wearisome strain of a camp life at reunion, was met at the door of the farmhouse by her son who brought forth an easy chair, seated her in it, commanding her to do nothing but sit still and rest. A house in order and a son who knew

how to do the simple things needful made it possible for her to comply. How much more humane than for that weary mother to be compelled to wait upon grown people who were unable or unwilling to relieve her in a time when she needed rest.

We quote in closing: "Begin early to teach the boy how to work in the house, and then, when necessity demands, he will be trained and ready to step in and bear a full share of the household burden on his willing shoulders. He will be a son, a manly, tender son, of whom the mother may always feel proud."

### Wood Alcohol

An inquiry has come to our attention concerning the legality of the use of wood alcohol in hair tonics and face lotions in the barber shops of Illinois, and Doctor W. A. Evans in replying, answers that, while there is no law on the subject, legislation regulating the use of wood alcohol is needed.

The magazine, *Good Housekeeping*, of July, 1913, contained an article on the subject of wood alcohol under the heading, "An ever-present peril." An editor's note, accompanying the article, says: "Many prosperous homes, not merely those of the ignorant, are harboring this awful agent of blindness and death. Look sharp at your own home, reader!"

The article in question tells us that wood alcohol is poisonous, that nearly a thousand cases of death or blindness due to this subtle poison have been reported during the last twenty years. Not all the victims have swallowed the alcohol, but some have absorbed it through their skin and others have merely breathed its fumes.

Wood alcohol is used sometimes for heating purposes, as in the lamp of the chafing-dish. It is unsafe to burn it in any way in a room where the air is close. The bottle should never be uncorked if the windows are not wide open.

The poison has appeared under such names as Columbian spirits, Colonial spirits, Union spirits, Eagle spirits, methyl alcohol, aseton alcohol, green wood spirits, standard spirits, lion d'or. The article from which we quote asserts that wood alcohol has been advertised and sold under various aliases for "bathing and sponging the sick, rubbing for rheumatism, highballs, punch, hot-drops, witchhazel, bay rum, eau de cologne, Florida water, essence of all kinds, and home-made wines and cordials." Its use was followed by death and blindness.

"Unfortunately for mankind, the tissue of the optic nerve has a proclivity for wood alcohol." It is asserted that as small a quantity as a teaspoonful of the poison has been known to make a man blind. The article in question tells of a man who became totally and permanently blind after accepting a drink of whisky from a friend's flask, mixing the liquor with water. It tells of another case in which a tailor whose name is given became permanently blind after drinking two glasses of whisky adulterated with wood alcohol.

It tells further of four men who were set at work varnishing the inside of beer vats which were dark and airless with the exception of what air entered through two small holes in the top. The varnish contained wood alcohol. One man was but slightly affected by the alcohol; two died within a few days; the fourth went to bed sick and, when he recovered, could see only enough to get about the room and his sight did not improve.

Cases are cited which painters, pencil polishers, tailors who used wood alcohol in cleaning clothes, hat makers who used it in stiffening solutions, photographers who used it in cleaning plates, and various other workmen have been blinded by the use of this dangerous poison.

The danger to housewives is principally in the essences which are made up with wood alcohol. It is stated that as high as seventy-five per cent of the poison has been found in some of them. It is also found in some of the lotions used on the skin. Women should be very careful not to use wood alcohol for the chafing dish or in their extracts.

There is an alcohol known as "industrial alcohol" or "denatured alcohol" which may be used for the chafing-dish, for varnishes, etc. This is made from grain and lacks the dangerous qualities of wood alcohol.

As seen by the question asked of Doctor Evans, there is need of care in guarding against the harmful use of wood alcohol in the tonics, lotions, and cosmetics of the barber shop.

### Prayer Union

SUBJECT FOR THE FIRST THURSDAY IN SEPTEMBER

Pray for the church, its priesthood and members, that all may be earnestly engaged in the building up of Zion to the ideal condition of oneness revealed in the word of God to the church. Pray that each member may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as his own.

Lesson, 1 Corinthians 13. Memory verse, 1 Corinthians 13: 59.

REQUESTS FOR PRAYER

Mrs. Sylvia Peterson, of Nutana, Saskatchewan, sends in a request for the prayers of the Saints. She is afflicted with a severe nervous trouble. She says, "Pray that God may remove this affliction as speedily as his wisdom will permit." Let this sister be remembered in our prayers.

## Letter Department

SEATTLE, WASHINGTON, July 22, 1914.

*Editors Herald:* I have been in this church about seven years. I can certainly testify to the truthfulness of the glorious gospel and its blessings. Dear Saints, the Lord healed me of erysipelas about five years ago with which I had been afflicted since twelve years of age. I had to be under the doctor's care every spring and fall. I know God can do many wonderful things if we trust him.

Dear Saints, my health is poor at present. I ask that you remember me in your faith and prayers that I might be healed. The Lord has told me inasmuch as I was faithful I would be restored. Oh, that I may increase my faith in him.

I have a request to make in behalf of my dear sister, who is not a member of the church, and does not know God's word in its fullness. She belongs to the Christian Church. She is thirty-one years old, and has been a cripple since she was thirteen, caused by playing blackman at school, resulting in tuberculosis of the bone of her leg.

She has suffered much pain and anguish. She got so she could go on crutches, and she taught school several years. She went through a severe operation seven years ago, which made the leg worse. She was again teaching school when she fell and had to go through with as hard a time as she did at first. So when she got better two years later she went to Oklahoma, where she had her leg amputated. The bone never healed. She was attending State normal in Springfield Missouri. She is advised that no man can do her any good. The disease has gone to her brain, and she is losing her mind. She suffers greatly with her hip. I beg and plead that all who read this will fast and pray on the first Sunday in Sep-

tember for her health to be restored, and that she may hear the gospel and accept it in its fullness. Her address is Miss Marietta Moore, Norwood, Missouri, Route 1.

Work could be done there at the Moore Schoolhouse eight miles north of Norwood. My parents live one and one half miles southeast of this schoolhouse. Davis Moore is my father's name. When there is preaching the schoolhouse is always filled. My father and others would care for an elder. I trust and pray some elder will be led to go to this place, call on my parents, and preach the gospel there.

Your sister in the one faith,  
MRS. R. L. HAYS.

ROUM, JEZZEN, MOUNT LEBANON, SYRIA, July 14, 1914.

*Editors Herald:* Inclosed find an article that possibly you may use around Christmas if you deem it worthy of a place somewhere. I have in preparation several articles that may be of interest to your readers and will get them to you ere long.

I came here the first of the month, and am busy among the people. This is the point where they petitioned for a school. It is situated on the top of a mountain, between three and four thousand feet above the sea. Ancient Sidon is the point where we leave for this town. Think of it! Sidon is one of the oldest cities in the world, having been settled by Sidon, the grandson of Noah. Here came many of the famous kings and mighty generals of the past. These hills and valleys have resounded with the battle cries of contending armies, and the ground has been many times dyed crimson with the blood of its inhabitants. A few miles below Sidon is Serepta, where Judas healed the daughter of a Syro-Phoenician woman. And a few miles further on is Tyre, famous in history and prophecy.

The most beautiful sunsets in the world are here enjoyed. The clouds form in the valleys, and, as we are above them, the wonderful scenic effect is marvelous.

There are many children who come to me and beg for a chance to learn to read and write. A number of the young men go to the Presbyterian school in Sidon and also to the American school in Beirut. A good live man and wife, not afraid of hardship, and who are willing to work for the souls of men and women can make a success here. The people are poor, but very friendly. We go from house to house and tell them of the gospel. A number are interested. There are many bright boys and girls among them who will compare well with any country I have seen.

So far, there is little prejudice to contend with. The native Presbyterian minister and I are good friends. The Greek priest and I visit back and forth. It seems nice if it will only last. A doctor from Jezzen has invited us over to his home for meetings. He is an Abyssinian.

I have only poor old blind Brother Solomon to assist me, but he is doing fine, seems to have a splendid understanding of the work and is anxious for the people to learn the gospel story.

A few Mohammedans came nearly every night, and I give them a short lecture. They are friendly and learning. They say no one ever tried to teach them anything before.

I hope that every time a missionary is sent out his wife will be sent along. It is awful to be alone so much. We are doing our own work and getting along, but money could not hire me to do this way, and I hope that I will be the last one to undertake the work alone.

Hastily,  
U. W. GREENE.

JERUSALEM, French Post, Box 91.

PINE BLUFF, WYOMING, July 26, 1914.

*Editors Herald:* I write for the benefit of the work and for new members of the kingdom, John Albin, Elliot, Otto and Sylvia Anderson. These are all young people, and because prejudice runs very high and hurtful in this country they truly need your prayers. Will some of the Saints please write to them? John C. Grainger, a letter from you will be in order.

There are several Catholics here, and a great many Swedish Baptists. Brother Oscar Okerlind, you are needed to do a big work here, if it suits the powers. The Grange Hall, a nice large building, is open to the missionaries any time they will stop at Pinebluff, Wyoming. Call by phone to Albin, Wyoming, or write beforehand to Albin, Wyoming. Brother John Albin Anderson is postmaster and merchant there.

G. C. CONNELLY.

PLEASANTON, IOWA, July 23, 1914.

*Editors Herald:* The two-day meeting held here July 18, 1914 was time well spent. The sermons were delivered from the band stand in the beautiful part in the center of the little town. Bishop Roberts spoke at eleven Sunday morning and made a good talk, discouraging idleness and encouraging industry and charity to the poor. Elder John F. Garver spoke at 8 p. m. and Sunday at the same hour. Sunday night the Christian Endeavor postponed their meeting at the Christian church and all came to the park, swelling the audience. Brother Garver delivered a stirring discourse that made the members glad they were Saints, and a good impression was upon the entire audience.

At 2.30 p. m. Sunday, Brother and Sister C. I. Carpenter did a good work in behalf of the Religio, and Bishop Roberts for the Sunday school. The Saints express themselves benefited by the efforts.

The writer went down in Missouri a few miles and orated on Decoration Day. The people showed their appreciation by a collection of four dollars, which I refused at first, but they said I had to take it.

Yours for the right,  
J. M. BROWN.

WORTH, MISSOURI, July 26, 1914.

*Editors Herald:* It is with pleasure that I refer to the Holloway-Roberts Debate to be held at Worth, beginning September 2. I am handing the editor of the Worth paper for publication a copy of the propositions for discussion, together with an invitation to attend the same.

I pray God's blessing on the work and ask a special blessing for Brother Holloway, that God may stand by him and that good may result from the debate. Church propositions will be discussed. Brother Holloway also is to affirm the Book of Mormon as of divine origin and worthy of the respect and belief of all Christian people. Elder Roberts will then affirm that the Bible is the final and complete revelation of God's will to man.

Success to the HERALD. In bonds,  
E. P. HAWLEY.

CROMWELL, IOWA, July 26, 1914.

*Editors Herald:* I was baptized into the church three years ago the 30th of last April, in Saint Joseph, Missouri. I am a member of the Third Branch. For one, I am proud to be in this blessed gospel. I am going back to Saint Joseph soon. Have done all I could in my weak way, and am ready at all times to defend the gospel.

My wife is going along with me in this gospel. We will be glad to get back to Saint Joseph, where we can go to our

church and be with the Saints. Brother Pickering baptized wife and I. I was raised in Decatur County, Iowa.

Let us all strive to do all the good we can.

Your brother in Christ,  
J. W. TRUITT.

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KALISPELL, MONTANA, July 21, 1914.

*Editors Herald:* I would like to ask through the HERALD if there are any Latter Day Saints living in or near Kalispell, Montana. If so I would like to have them write to P. W. Premo, Kalispell, Montana, Route 1, Care of F. H. Plumb. Would also like to hear from the district president so I will know where and when to report.

I am at present holding meetings in a schoolhouse near Rose Crossing every alternate Sunday with good crowds and good liberty. The Methodists have a previous appointment for the other Sundays. Your brother in the gospel,

P. W. PREMO.

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WALLACE, ALABAMA, July 21, 1914.

*Editors Herald:* I am isolated from the church and have been for several years. The elders do not visit this place. A few Saints live in this community. The people are anxious to hear our elders preach. A good work could be done here. We would like to have an elder visit us.

I feel all but lost sometimes. I was raised in the church and could go to the services at any time. I have two children old enough to be baptized. I feel they will drift into something else unless our people can hold services here.

Your sister,  
HATTIE HAMMAC.

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WEIR, KANSAS, July 21, 1914.

*Editors Herald:* I am often reminded of how God aids his children in their weak ways. I was baptized by brother Evan Davis in 1900. I wanted to live a true Latter Day Saint, but it seemed that everything was laid in my path to hinder.

My husband does not belong to the church. I was at one time tried so that I said to myself I would never go to church again. I continued murmuring until one night I had a dream. I dreamed of seeing the Lord coming in a cloud to the earth to gather his people. I thought I was with a little flock of people, about twenty-five or thirty in number. I thought he reached out his hand and gathered all the people except myself and took them with him. Ever since I have been trying to do all I can, for my desire is to live true and faithful to the end. I have many weaknesses to overcome.

Your sister in Christ,  
ELIZABETH DANIELS.

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SIoux FALLS, SOUTH DAKOTA, July 26, 1914.

*Editors Herald:* Brother J. W. Smith arrived in Sioux Falls, June 18, and after surveying the grounds began to preach at Mr. and Mrs. Abner Hetrick's continuing for some nights.

A week ago to-day we secured conveyance and with Brother and Sister Smith and daughter drove out about three miles to West Sioux Falls to a beautiful place in the Sioux River, and Brother Smith led seven precious souls into the watery grave. After the confirmation meeting others gave their names for baptism, so Monday morning we again repaired to the water. There are now about twenty-one Saints in Sioux Falls besides the family of Brother Smith. We assisted what we could with the meetings and services.

On Wednesday Brother Smith went to Mount Vernon, twelve miles west of Mitchell, and twenty miles from here.

If it can be arranged he will bring the tent from Huron and hold a series of meetings when Brother Gillen or Brother Grimes reaches here. We hope such may be done. We have talked of putting up a small frame building about eighteen by twenty-six in which to hold our services, as it is impossible to secure a place otherwise. We wish to organize a Sunday school as soon as we can secure a place to hold meetings.

Asking the prayers of the Saints for our success, we are as ever,  
Your brother in the faith,

C. F. PRATT.

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HINTON, OKLAHOMA, July 28, 1914.

*Editors Herald:* Will close a ten-night tent meeting in this town to-morrow evening. While there have been no applications for baptism, we have at least created an interest. The attendance has been excellent, and many favorable comments have been heard, especially on the lecture delivered by the writer, "Why Latter Day Saints are not 'Mormons.'" Our actual experience in the Utah mission has enabled us to make clear in the mind of our hearers the facts.

We have made friends here. Those who were once prejudiced against us are now very friendly. One old gentleman who for years has opposed our work told one of our brethren after hearing the above lecture, "He has changed my mind in the matter."

We are still hopeful,

J. E. VANDERWOOD.

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H. M. S. Argyll, care G. P. O.,

LONDON, ENGLAND, July 20, 1914.

*Editors Herald:* For twelve months I had prayed for an opportunity to meet some of the Saints in common assembly, as I had been privileged to do in Australia, when I learned that we were to be located in a port more accessible to London, just at the time of the convening of their conference. Although under ordinary circumstances I could not have gone even then, at the last morning our routine was so altered as to give me the long-sought opportunity.

Accordingly, the Saturday before this I found myself in London and on my way to Enfield, one of the suburbs, where there is a branch in charge of Brother John Judd. We found the mission house, and upon opening the door were instantly welcomed by Brother Judd, calling me by name, whom I had not seen or heard of before. But being in uniform, and he having presumably been informed of my probable visit by Brother Greenwood, he recognized me.

I found to my delight that the spirit of brotherly love was no less exemplified here in London than in Sydney, Australia. I was quite at home, as if I had known these dear people for years. I had a curiosity to see the president of the mission and the bishop, whom I understood would be present. I knew what a bishop of the Church of England was like, but a bishop of the Reorganized Church I had never seen. In the midst of these musings in they walked, actually carrying their own luggage—no carriages, no motor cars, and no servants. They were just ordinary men with the same cheery manner manifested by other Saints.

My mind went back to the time when fishermen were chosen as presidents and bishops, and the thought occurred to me that here at any rate was a practical and living example of our Lord's church.

The business meeting of the conference was the first meeting of the kind I had ever attended. I felt more at home next day in the various services. To see and hear Bishop May preach without notes and apparently without effort was far different from my former experiences, as the power of the Spirit was all new to me. I was amply repaid for coming to London. My soul was greatly cheered.



Three candidates were baptized by Brother May immediately after the morning session. These candidates were women, one of whom I gathered was suffering with heart trouble. But she, nevertheless, trusted herself to the power of God, suffering no ill effects from the baptism.

The sacrament was arranged in the afternoon for my special benefit. Twelve months or more had elapsed since I had been permitted to partake of the Lord's supper. The fellowship meeting was a spiritual feast. There was no mistaking the power present. To me it seemed to be more accentuated by the exhortation of Brother Greenwood. I could not help feeling that small though our numbers were, (about forty,) yet the work so thoroughly established in this cosmopolitan city had come to stay. Unlike among other bodies, there seemed to be present that calm, settled conviction in the minds of the people which spells final triumph over every obstacle. To all intents and purposes we were as one family.

Luncheon and tea were served in the mission hall. Here was displayed the same spirit, happiness and freedom from conventionality that I had found in Australia. This condition seemed to me to be due to freedom from error and priestcraft, as the result of the glorious gospel preached with power, authority, and conviction. My experience with other bodies is that there is almost invariably a discordant note somewhere; but here, as in Australia, there was nothing but harmony, peaceful joy and satisfaction in what was said and done, under the approval and blessing of the Master.

The evening session on Sunday proved a sort of climax to the conference. A few extra Saints attended this meeting. Brother Greenwood seemed to be fairly wound up, and even the most skeptical would have been bound to realize the power of the Spirit as he delivered truth after truth, making fresh points and driving them home hard and fast. It was over all too soon for me. I wondered what some of our chapel-going people would have thought if they could have heard such a sermon, free from prejudice and open to conviction. An elderly lady gave frequent manifestations of her approval in a most pronounced manner, and I am sure all felt as she did. I gained the impression that Brother Greenwood is a very hard-working man in the cause of righteousness. He is the right man in the right place. One longs to see more of such champions of Christ's church in our midst.

I returned to London with Bishop May and Elder Greenwood and stayed with them that night, leaving the next morning to rejoin my ship. Brother May kept us up until a late hour, interested listeners, too, talking with reference to the things of the kingdom. I felt that the church could not supply a better man to fulfill such an important and difficult mission in London.

Brother Judd with his family of five boys is the soul of contentment and humility in spite of trials and adversities. I feel sure his labor in Enfield will be abundantly blessed.

So strongly did I feel the influence of this conference and the personal charm of our bishop that I took advantage of the first opportunity to run up to London again a few days ago and visit Brother May in his new quarters at Upper Clapton. It was only a flying visit, but well worth the effort.

For the benefit of the Saints in America who perhaps may be anxious to know how things are coming on over here, let me say that as a keen observer I note that while there is no great advance in the work yet they are coming into the light which we pray will soon spread its rays all over this land. I am conscious of the fact that there are centuries of tradition, or custom and history and priestcraft to be surmounted, barriers formidable enough to daunt the bravest. But I be-

lieve that in God's own time these will be taken down, and the floodgates of truth and liberty be opened.

The Saints of England are alive to the needs of our country and the importance of their calling, and I feel that they all realize that Saints in America always remember their brethren in England as these brethren remember before the throne of grace the American Saints.

Yours in gospel bonds,

WILLIAM MOORE.

DAYTON, NEVADA, July 29, 1914.

*Editors Herald:* I do not feel that I could do without the HERALD. I can not read it, as my eyes are poor, but I have it read to me. It is all the comfort I have. I ask the prayers of the Saints. I am almost blind. I am an invalid. I suffer a great deal. I wish some of the elders could come here. I never meet any of the church people. It would be a comfort to me to be with some of them. Brother Johns used to come here, but his age I suppose has stopped his coming.

Wishing you godspeed, I remain,

Yours in Christ,

ANNIE ROBERTS.

HEPLER, KANSAS, July 29, 1914.

*Editors Herald:* Brother A. T. Gray and myself just closed a three week's meeting at this place, using the district tent. This is a new place. When we first put up the tent the people treated us with all but contempt. A few came out. The crowds increased until the tent was packed night after night. We baptized five on Sunday, all noble people. The Methodist minister lectured against us one Sunday evening. This made us more friends and brought us larger crowds. So the good work goes on.

Your brother,

LEE QUICK.

BARTH, FLORIDA, August 2, 1914.

*Editors Herald:* This letter leaves us all well and enjoying the sweet blessing of life. I am striving to make heaven my home. We have prayer meeting every Thursday night. I was baptized May 10, 1912. We have preaching nearly every third Sunday. I would like for some of the elders to call; they would be welcome. I am only ten years old.

I ask the prayers of the Saints that my mother may receive her sight. She is the mother of ten children.

Ever praying for the redemption of Zion, I remain,

Your sister in Christ,

DELLA BOOKER.

UTE, IOWA, July 30, 1914.

*Editors Herald:* The time is at hand when every Saint must be up and doing. It is not enough to be a member of this church, simply obeying the first principles of the gospel; we are admonished to lay aside every weight which besets us and run with patience the race set before us. The weights we as Saints must lay by are our pet sins which retard our progress.

We all have our failings, some in one direction, some in another. Each one knows or should know his own shortcomings, and should seek God that he may be able to run the race of perfection. May our lamps be trimmed and burning at the coming of the Bridegroom, for he surely will come in an hour when we think not. It would seem that his coming is nigh, with envoys crying peace, peace, and many nations

preparing for war, and that the time of great trouble spoken of in the scriptures is upon us.

It is a comfort to know that God will extend his mercy to those who are faithful to his cause, and will set up his kingdom. We have been commanded to watch and pray without ceasing. So let us cast aside every weight and press forward to the great goal, the triumph of the Saints.

SADIE BURCH.

KANSAS CITY, MISSOURI, August 3, 1914.

*Editors Herald:* I have had the pleasure and comfort of perusing the pages of the HERALD for over forty years. There is joy and peace in the Holy Ghost to read the well-written articles and to have one's faith strengthened by reading the many testimonies of the faithful ones. I often feel we neglect our church papers for the daily newspapers, especially our young people. Surely we are face to face with evidence of the fulfillment of prophecy regarding the perilous times of the latter days, and as holy men and women write as the Spirit of God suggests it is like prophecy, yes, it is food for the soul.

I feel sorry for the younger people of the church. Having raised a family in a large city, I know they have many more temptations than I had when I was young. Still I know the well-directed effort of the Sunday school and Religio workers is a great power for good.

I wish to write of a very happy day I spent at the home of Mr. H. B. Jordan and his estimable wife and our sister in the gospel, Sister Nancy A. Jordan. This was April 27, his seventy-eighth birthday, and her seventieth birthday. Their children planned to make it a very happy day for them, and surely there are no sweeter memories for old and careworn hearts than the loving deeds of children. I heard dear Brother Erisman say a few hours before his death that he had lived seventeen years with his son and daughter-in-law and grandchildren, and that they had not given him a cross word in all that time. What a grand thing to say!

I know this gospel is true. Oh, how many happy hours I have spent in different branches where I have lived! It would be a pleasure to meet each one with whom I have met in the church. May God bless the dear Saints in all the world, is my desire.

Your brother,  
E. W. LLOYD.

BOYNE CITY, MICHIGAN, August 4, 1914.

*Editors Herald:* I am a little sunshine girl. We have a nice little band in our branch. Our leader is Sister Ward. I like her very much. I am a little girl eight years old. I go to Sunday school every Sunday I can. My teacher is Sister Aldread. I like her very much. I like to do sunshine work. I remain

Your little sister in the gospel,  
BESSIE HOOVER.

WALLACE, FLORIDA, August 2, 1914.

*Editors Herald:* If there is anyone living in the northern or northwestern states who know anybody by the name of Beebe I would be glad if they would send me name and address. My father, Isaac M. Beebe, was born in Iowa. He was a minister of the gospel of the Latter Day Saints. He was sent here on a mission, where he married my mother and settled down for life.

At his death he leaves wife, two sons and two daughters. I am the youngest son. I know the given name of only one of his brothers, that is Calvin Beebe. I presume most all of the older ones are dead, but there must be a younger generation. I would like to learn something of them.

I would be much pleased if a minister could be sent to this neighborhood and a branch organized. The field here is indeed ripe, but there is no one to reap. Satan is leading the people to and fro. Some few are seeking for wisdom, but Satan has led them so far in darkness it would be a struggle to lead them back to the light. I help them all I can. If we had a church established here I think it would do much good.

Your brother in bonds,  
D. C. BEEBE.

BOYNE CITY, MICHIGAN, August 4, 1914.

*Editors Herald:* I am a little girl twelve years old. I am a member of the sunshine band. I like it very much. When Sister Cook was sick another little sunshine girl and I took her a bunch of flowers. It did my heart good to think I could take a sick sister these flowers. We take very much interest in the sunshine work. We have about fifty here in the sunshine band. Our president is Sister Ward. I like her very much. I am glad the older ones take an interest in the children. I was baptized at our conference the twelfth of last October. I am sure God will help us to make the sunshine band more interesting for the children.

809 Second Street.

JENNIE HOOVER.

BOYNE CITY, MICHIGAN, August 4, 1914.

*Editors Herald:* I am writing for the sunshine band here. We are all young and have not done much yet. I like to be a little sunshiner. I like to do good things, to make sad hearts glad. I am a little girl seven years old. I go to Sunday school every Sunday. I hope to hear from some one.

20 South Street.

THELMA WARD.

HAMILTON, MISSOURI, August 4, 1914.

*Editors Herald:* We of the Oakdale Branch are alive in the great work and trying to do our part to reflect the light to our neighbors. We have seventy-four members. We are four and a half miles from the Kingston Branch. They have a good church in the county seat. Their members many of them are growing old and they need help.

We would like for the Saints who contemplate changing location to consider this country. It is a fine farming country, with some good bargains near Kingston and Far West. Far West has a nice church and a membership of about fifty. The Saints are beginning to gather into the regions round about. Three families from Kansas, Illinois and Nodaway, Missouri, located in our branch last spring, who are delighted with the country.

I preached last Sunday night at Far West. We had a good audience of outsiders who are attentive hearers. The bitter feeling manifested here in the thirties is a thing of the past. We are trying to be wise, live our religion, and reflect the light of the gospel. Our desire is that we may make that spiritual growth and development that our loving Father designed we should through the gospel, even to become one in love.

Your brother in gospel bonds,

J. F. FORD.

DALBY SPRINGS, TEXAS, August 4, 1914.

*Editors Herald:* I arrived at this part of the Lone Star State yesterday from Avery, Texas, where our ten-day reunion ended on the second instant. The attendance was better than we had expected. Large crowds met with us at the night meetings, notwithstanding the fact that one of the wings of the Baptist Church started a series of day and night meetings in their place of meeting and from house to house for the purpose, no doubt, of counseling and hindering

their membership from attending our services, lest they might taste of the good milk of the word, and fall from grace regardless of their once having been in grace. These hindrances almost compel us to believe that they dare not trust their members out from under their ministerial wings. This prompts the questioning of their threadbare theory, "Once saved never unsaved."

However, dry pastures or short, dry grass for food caused many of their noble souls to cross the fence. These came nightly to hear us. And well might they, when such towering minds as John Harp and J. M. Smith in thunder tones broke the bread of life to them. Another drawing card was the good singing by the choir, while Sister Harp made the organ talk with no uncertain sound. People were heard to remark that it was the best singing and music they had ever heard. Elder B. F. Pollard with just a few helpers had done all in his power to make the reunion a success. Our meetings were spiritual and orderly from first to last, with no disturbance on the grounds.

We have met with a noble band of Saints in this State as well as at Wilburton, Fanshaw, Haileyville, and Manning, Oklahoma. Some of them have kindly remembered our financial needs. We have no complaint to make.

I shall remain here a few days, thence westward, and all being well will be at Haileyville, Oklahoma, in time to attend the reunion and district conference to begin there August 21.

In gospel bonds,  
J. C. CHRESTENSEN.

WILBURTON, OKLAHOMA, Field address.

#### DENVER, COLORADO.

*Editors Herald:* I am still interested in the good work. While my life has not been as pleasant as it might have been, I am thankful to my heavenly Father for his loving kindness to me.

Denver is a very busy place. One needs to be very careful and prayerful here that he may be kept in the narrow way. There are some noble Saints in the Denver Branch who are doing all they can to help in God's work. Some are sleeping, I am sorry to say, but we trust that all may become collaborators together with God.

Brother W. H. Kelley has been with us for the past week. He has preached three times and given us good advice, which will be of great good to us if heeded. May God bless the dear brother who has spent his whole life in this work. May the Saints remember him in their prayers that he may be blessed while he lives, for surely he has done a great work in his day.

We ask the Saints to remember the work in Denver. Let us pray for one another for the day is fading fast. And let us all who can respond to the calls made through the HERALD for help. Let us not withhold that with which the Lord has blessed us. Let us strive to please God and then he will hear our prayers. The Master said the Lord had not left him alone because he always did those things that pleased the Father.

May God help us all to do his work and may the blessings of heaven attend every branch and those in charge, is the prayer of

Your brother,  
G. T. WALLING.

FORT TOWSON, OKLAHOMA, August 4, 1914.

*Editors Herald:* Brother J. M. Smith has visited us here. We had some grand preaching. Three baptized; others are near the kingdom. Elder Smith is an able defender of the faith. He has gone to Avery, Texas, to attend the reunion.

We hope that he or some one else can come here before the interest dies out.

A man came to us recently to investigate our claims. I am sure he and his wife are not very far from the kingdom.

The gospel story is grand. It is a treat to have had the opportunity of hearing it again. I have been wondering why the people do not come to hear. Many who come say it is the best they have heard. Still they are unwilling to take upon them the name of the Lord. This gospel comes not in word only but in power and in much assurance.

It fills my soul with unspeakable joy to read the spiritual letters and the good articles in the HERALD. There is much cheer and strength therein.

I am still in the conflict, and never felt more determined in my life to see the end of a consecrated life. Pray for me that I may prove faithful. Your sister in the faith,

MRS. M. M. AARONS.

DAVIDSON, OKLAHOMA, August 4, 1914.

*Editors Herald:* The Bootman-Nunery debate is now history. It came about in this way: Brother S. W. Simmons had done considerable preaching and had baptized some of the Baptist members. The Baptists challenged him to discuss church propositions. Brother Hubert Case, having the work in charge, asked me if I would be the debater. The Baptist people had selected J. N. Penick of Martin, Tennessee, to represent them, but just before time for the discussion he notified them he could not come, so they selected A. Nunery, editor of the *Baptist Worker*, Granite, Oklahoma.

The debate began July 21, holding over ten sessions, five to each proposition. Mr. Nunery came with no indorsements, and his brethren would not indorse him as a gentleman, only as a debater. He claimed he had had one hundred debates. I do not call him a debater, only a mud-dauber.

All his evidence was from Utah. He only had one book against our work, that was written by Doctor Folk, who had spent some time in Utah obtaining evidence from those polygamous wives of Brigham Young. That was his stock in trade. He is not a well-informed man, and failed to answer any of the scriptural arguments. He was ignorant of the teachings of the Doctrine and Covenants and Book of Mormon. When he could not find section 132 of the Utah Book of Covenants in our book, he was lost. I laid the four volumes of church history, the Inspired Translation, the Book of Mormon and the Doctrine and Covenants on his table and told him to use them against me, but he would not touch them. He took the turkey buzzard trail all the time on our propositions.

When our proposition was closed he was convinced that he had made a failure. He rolled up his sleeves and told me I could have any kind of a game I wanted, that he was open for any engagement. I told him to be quiet and we would have a nice, quiet debate, and that maybe I would baptize him when we got through.

In his first speech on his proposition he used the very same scripture and took the same position as did Elder Chism of the nonprogressive Christians when I met him last December. In seeking to establish his church, he took the position that there had been no apostasy. I had eight Baptist histories, all but one admitting that there had been an apostasy. With the statements of their reformers, Jesus Christ, apostles, and prophets, I was able to produce evidence to the satisfaction of my opponent and the large body of people present that there had been an apostasy. He dropped that issue when I placed a chart on the wall explaining Nebuchadnezzar's dream, carrying the subject through to Revelation, chapters 12, 13, and 17.

Mr. Nunery defended once in grace, always in grace, and total depravity, stating that children were born with a lie in their mouths. When we used the scriptures against this doctrine, he denied that they taught such doctrine. I read from their catechism where they teach that infants are damned and never can be saved, that is, those who are not elect infants.

He accused me of believing in a God that had body and parts, and said that was a Mormon God. From the scriptures I proved that God has a body. I then read from the Baptist creed what they taught of God; that is, that God has neither body, parts, nor passions. I used no books against them only their own except two, The History of Religious Denominations, and the Bible.

There was a very large attendance all through the discussion, people driving as far as twenty miles and camping on the grounds: When we closed, my opponent would not speak to me. His moderator left his seat when I was talking several times and returned when time was called. We are well satisfied with the results. We baptized fourteen of the best people in the community. As Mary said to the angel, My soul doth magnify the Lord for his loving kindness and his condescension in recognizing such a weak mortal as I. The Saints rejoice greatly and many friends have been made to the cause.

Brother Simmons has done a good work in these parts, and is known all over the country as Uncle Sam. He first planted the gospel seed here. Like Paul we can say, We have planted and Apollos watereth, but God giveth the increase. To him be all the glory, who has given us victory through our Lord Jesus Christ.

Hopefully in the conflict,

W. P. BOOTMAN.

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## News from Missions

### Southern Wisconsin

The past week we have been holding meetings in the Methodist Episcopal church in Union Center, a village on the north-western line between Madison and Elroy. The attendance has been good, the interest seemed to be on the increase. Last evening the church was full, when we had the best attendance of the series. The choir and organist of the Methodist church assisted us in the services, which was a great help. The regular pastor here was taken ill some time ago and went away for treatment. A new pastor will be appointed by their conference which convenes soon.

Brother A. E. Gratz and myself are being kindly cared for by Brother Noah Johnson and wife, whose righteous lives and influence for good were the means of our obtaining the church for services. Brother Johnson is known as a man of God, here, and has not failed to let his light shine.

Before coming here we held open-air services on the lawn of Brother A. J. Fisher, at Loyd, with fine attendance and interest for two weeks. While there we baptized Brother Fisher's daughter, Joy. These people are rejoicing in the fact that all of their children who have arrived to the years of accountability are now in the fold. Mr. Harvey Medley, a promising young school-teacher, son-in-law of Brother and Sister Fisher, who has been teaching some time in North Dakota and is visiting at Loyd, was convinced of the truth of the gospel, and bore testimony to it in our prayer meeting at the confirmation services.

In July we held services in a schoolhouse near Blanchardville, called the Yellowstone District, with fine attendance and interest. We were asked to come again in September when the farmers were through with their busy season. We

also visited Sister Janus at Mineral Point, where we were allowed to preach in the Methodist church near there one evening.

We would like to attend part of either the Plano or Madison reunion.

When we think of the calls for labor in the harvest field, we are loath to leave the work. However, will try to attend one of these reunions part of the time, and visit loved ones at home.

There is a prospect for splendid crops of every kind in Wisconsin, for which all seem thankful. When we hear of wars and rumors of wars abroad, we hope our blessed land may still be kept free from such dissolution.

Still hoping for the good to triumph, I am

Yours in gospel bonds,

LESTER O. WILDERMUTH.

UNION CENTER, WISCONSIN, August 13, 1914.

### Oklahoma

Brother W. E. Peak and the writer are holding a very interesting tent meeting in this place, attendance and attention good.

We just closed the Eagle City reunion last Sunday night, which was one of the best ever held in Oklahoma. The noble little band of Saints in that place were commended of the Lord for their sacrifice in making the meetings a success. The meetings were well attended, and the spirit of unity prevailed.

All the new missionaries seem very much pleased with their new field. Brother Baker had to leave the field on account of sickness, which we very much regret. Brother Bootman also is to leave September 1.

Busy and hopeful in the Master's cause,

HUBERT CASE.

GEARY, OKLAHOMA.

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## News from Branches

### Independence, Missouri

There has been an increase of attendance at the Sunday school during the month of August. On the 2d there were present 828, on the 9th 834, on the 16th 971, with 81 teachers, 70 visitors and 30 officers, juniors 120, normal 25. At the recent business meeting, Sister Abbie Horton was chosen historian, Mrs. Charles Keown, superintendent home department. There are eight classes in the normal department under the leadership of Sister W. H. Deam, who will have charge of the graduation exercises of the first class on Sunday, the 23d.

The Religio recently has had an attendance of about one hundred and fifty. The home class work seems to be in good condition, new classes being formed from time to time, which present the most encouraging features of the society,—order, interest, and unity.

The Woman's Auxiliary maintains its good standing in keeping up its regular meetings and discussions. At its last session through the earnest efforts of Sister A. L. Yingling, chairman of the parent-teacher association here, a very important project was put forth for the active encouragement of the sisters in a work bringing greater help to young mothers and their little ones.

The Sunday morning prayer meeting has an adult attendance of about seventy. The afternoon prayer meetings have brought out a goodly number of both old and young, who have for obvious reasons been requested to meet together, the parents with the children, especially at sacrament services.

The gifts of healing, faith and angelic ministrations have been in our midst, although we regret that several have been sick and afflicted. Prayers have been offered for these.

As Saints we have been greatly blessed of late by the earnest efforts of Elders Curtis, Garrett, Parsons, and Sheldon, and by the excellent editorials and articles in the *HERALD* and *Ensign*. Our hearts have been stirred to their best aspirations. Many on the outside of the fold have also been wrought upon and lifted to higher standards of life.

The Saints are not alone in seeing the fulfillment of scripture at this crisis. Senator Brown of Nebraska made an earnest speech at the Chautauqua held here lately and mentioned among the appalling incidents of the times the grave situation of the chief of the Nation in the sad demise of his wife, and the sudden unfolding of the war cloud in Europe. "The kings," said he, "can start the war, but the people do the fighting. Something is wrong. Why is there not power enough in the Christian world to perpetuate peace? We Americans are not much above those countries. Selfishness is at the base of all the trouble." Conservation of human life and the situation in Europe were the chief themes of the speakers here.

The local option movement is still alive, and in fact the wets are contesting the city vote. And now the battle for the county vote is on for the 22d.

"So, betwixt peace and war man's life is cast,  
Yet hath he dreamed of perfect peace at last."

Remember us, dear Saints, at the center place. Our sick and afflicted need your prayers.

In the faith of the new covenant,  
ABBIE A. HORTON.

## Miscellaneous Department

### Conference Notices

Kirtland will convene at Kirtland, Ohio, October 10 and 11. Program will be distributed. Time will be devoted to worship and educational work and should prove profitable and interesting. Martin Ahlstrom.

Central Illinois has by request of J. W. Rushton been postponed until October 3 and 4. W. Daykin, secretary.

### Convention Notices

New York and Philadelphia Religio and Sunday school convenes at Saints' church, Twelfth and Luzerne, Scranton, Pennsylvania, September 5, former at 5 p. m., latter at 8 p. m., joint session for institute the 6th. The 7th, Labor Day, has been reserved for the entertainment of those attending. Election of officers, selection of delegates to General Convention. O. T. Christy, president, 3306 Ella Street, Philadelphia, Pennsylvania, Herman N. Schwartz, secretary.

### Reunion Notices

Stewartsville reunion, August 28 to September 6, will be favored by the presence of F. A. Smith, J. W. Wight, J. W. Rushton, and other missionaries. Those wishing tents should address J. E. Hovenga or B. J. Dice, Stewartsville, Missouri. We would like the adjoining districts to assist us in this reunion. B. J. Dice.

Western Nebraska reunion secretary, William F. Godfrey, should be addressed, Tryon, Nebraska.

Saint Louis, Central and Southeastern Illinois reunion, announced for August 28 to September 6, at Parrish, Illinois, has been postponed. Committee after due and serious consideration decided that in view of continuous drought it was best to cancel arrangements and declare reunion postponed for this year at least. W. E. Presnell, for committee.

### Addresses

William Osler, Ribstone, Alberta.

### Saints' Children's Home

*To the Saints and Friends of Our Children's Home:* We regret very much that it becomes necessary to so frequently call attention to the financial needs of the home. We are behind for the month of July and have nothing in the treasury to meet the running expenses for August. We have tried to emphasize the idea of the friends of the home contributing regularly each month, so far as it is practicable for them to do, and for the convenience of those contributing regularly we have had prepared monthly contribution cards which will be sent to any address in any quality.

Brother A. M. Fyrando, bishop's agent for the Little Sioux District, is using the monthly contribution card system in a systematic way. He distributes the cards and collects the amount from the various branches in the district, then notifies our office of the number and amounts subscribed on these cards. Other districts or branches will be furnished these cards upon request, as also any individual who wishes to subscribe as a regular contributor to the Children's Home. Contributions in other ways will be appreciated.

While we dislike to burden the friends of the home, yet one brother writes that he is desirous of knowing the conditions from time to time. There are many interesting and worthy things which would be of interest and profit to write in connection with the mission of the home, and we trust that ere long those in charge of the institution will publish a department in some one or more of our church periodicals. There is call for publicity along these lines.

In conclusion, dear Saints and friends, do not neglect to support your home for the children in its needs each month.

JOSEPH ROBERTS, *Treasurer*.

### Notice Virginians

*To the Saints and Friends of West Virginia District:* Please note that I have appointed Elder H. E. Winegar, 404 Staley Avenue, Clarksburg, West Virginia, as assistant minister in charge of the Virginians. R. C. RUSSELL.

CHATHAM, ONTARIO, August 18, 1914.

### Publications Wanted

The Sunday School Association desires to obtain a complete file of each publication that has been issued by the Association. We should like to hear from those having a complete set of one or more of the Sunday school publications who are willing to turn them over to the general library for the use of all.

LOUISE PALFREY SHELDON,  
*Secretary Library Commission.*

INDEPENDENCE, MISSOURI, 1416 West Walnut Street.

### Died

WICKS.—Christiana M. Wicks was born near Jamestown, New York, March 31, 1832; died May 24, 1914. She married Benjamin F. Wicks, December 24, 1853, at Jamestown. They came to Crawford County, Iowa, in 1854. She was baptized in 1866. Removed to Independence in 1907. Her husband preceded her June 3, 1912. Two daughters were born to them: Mrs. William J. McKim, of Independence, with whom they resided. One died in childhood. Funeral from the home, W. H. Garrett officiating. Burial at Mound Grove Cemetery.

TOULSON.—Joseph, eldest son of John and Emma Toulson, was born October 2, 1893, at Mexborough, England; died at a hospital at El Reno, Oklahoma, July 8, 1914. He leaves father, mother, three brothers, one sister, many friends. He was active in church work at Kingfisher, Oklahoma, where he was superintendent of the Sunday school. Funeral sermon by Hubert Case, in charge of Clyde Smith.

JACKSON.—William M. Jackson was born November 13, 1827, Lincolnshire, England; died August 16, 1914. He came to America at the age of twenty-one, living in New York two years, then coming to Davenport, Iowa. He married Margaret Thomas in 1859. They removed at once to Fulton, Iowa, and settled on a farm where they lived until death. To them were born 5 children, 2 dying in infancy. Those

remaining are: Bessie Duggan, Putnam, Oklahoma; George, at home, and who cared for them; Mrs. William Stowell, Fulton. There remain also 9 grandchildren, 2 great-grandchildren, many friends. He was baptized in 1888. Funeral by John Heidy.

**HICKMAN.**—Rosa Deeter, fourth daughter of Robert and Martha Deeter, was born December 17, 1885, near Baxter, Iowa, where she died July 25, 1914, leaving husband, father, mother, 4 sisters, 3 brothers. She married Frank M. Hickman, September 4, 1904, W. C. Nirk, officiating. She was baptized March 27, 1904, by J. W. Morgan. Funeral in the Congregational church, Baxter, to a full house, J. M. Baker in charge and preaching the sermon. Interment in Baxter Cemetery.

**HUFFARD.**—Elizabeth Smith was born February 25, 1842, in Jasper County, Indiana; died July 12, 1914, at her home near Des Moines, Iowa. She married James Huffard, June 18, 1860. There were born to them 4 sons, 2 daughters, 3 sons and 1 daughter preceding her in death. She was baptized July 4, 1871, and lived and died in the faith. She leaves husband, 1 son, 1 daughter, 12 grandchildren, 4 great-grandchildren, many other relatives. She was one of the old members of the Des Moines Branch. Funeral conducted in the McDivitts church by J. M. Baker, interment in the cemetery near by.

**MILLS.**—Laura Mills, daughter of Jacob and Mary A. Mader, was born near Lamoni, Iowa, January 2, 1881, died July 26, 1914, leaving parents, husband, brothers, sisters and many friends. Baptized June 11, 1891, by Samuel Ackerly. She married Frank W. Mills, December 25, 1901. Her life was one of quiet, kindly deeds, continually spent in the service of the Master. Funeral at the Saints' church, Lamoni, preached by John Smith; interment in Rose Hill Cemetery, Lamoni.

**ADAMSON.**—Sister N. J. Adamson died at the home of her daughter, Emma J. Roseberry, Pope Valley, California, July

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31, 1914. Had she lived till August 9 she would have reached the ripe old age of 91 years. She was a widow for many years, her husband, Jacob Adamson, having died in 1880. She was born in White County, Illinois, in 1823. Moved with her parents to Missouri, where she was married. She was the mother of 11 children, 7 of whom are living, viz: Emma J. Roseberry and W. H., Pope Valley, E. F. and J. M., Lower Lake, California, Mrs. M. E. Thomas, Visalia, California, C. W., Watsonville, California, Rena Tomlinson, San Francisco. She and husband united with the church in Iowa, where they moved soon after their marriage. Later they went to Utah but soon became dissatisfied with the practices of the church. They came to California in 1857, settling near Petaluma. It was here they met the elders of the Reorganization, and after becoming thoroughly convinced that they represented the original church renewed their membership and were baptized into the Reorganization. Sister Adamson was an invalid for many years, the result of an accident, but never wavered in her faith. She lived the life of a good, consistent Christian and has borne faithful testimony to the truth of the latter-day work. Funeral services conducted at the home of her daughter, Emma J. Roseberry, by Elder Parkin, of San Francisco. The services were very impressive and well received. Her remains were interred in the Pope Valley Cemetery, her four sons acting as pall bearers. A beautiful floral tribute with the word "mother" was placed on the grave by her children, who mourn the loss of a loving and devoted mother.

**TEAL.**—Brother Nathan Teal died at his home in the town of Miller, La Salle County, Illinois, Thursday morning, August 13, 1914, aged 66 years, 6 months, 19 days. He was a great sufferer until the end came, when he fell asleep in Jesus without a struggle. The funeral services were held in the Saints' chapel, Mission, Illinois, August 16, in the presence of a large concourse of neighbors and friends, the address being delivered by F. M. Cooper, of Plano, Illinois, from Romans 14: 7, 8. Deceased was born January 25, 1848,

in Dutchess County, New York, his parents removing to La Salle County, Illinois, while Nathan was a child. He was united in marriage to Miss Sabina Godwin, of the town of Miller, La Salle County, Illinois, April 7, 1885. To this union was born one daughter, Mrs. Myrtle Clason, of Miller, Illinois. He leaves to mourn his absence his faithful wife and daughter, one brother, Morgan Teal, of Miller, Illinois, three sisters, Mrs. Thomas Hougas and Mrs. Elias Hayer, of Miller, Illinois; and Mrs. John Hougas, of Lamoni, Iowa. Brother Teal united with the church in the spring of 1897, and was subsequently ordained to the office of priest, and he was presiding priest of the branch at the time he died. He was a spiritual-minded man, and loved to talk upon the subject of the religion of Jesus Christ above all things else. His was an abiding faith in God, and he was ready to respond when the summons came for him to join the ransomed throng on the other side of life.

### The September Century

There is great variety in the September *Century*, great variety and great bounty. There are no less than nine short stories, the scenes of which are laid in places as far apart as ancient Paris and modern Mexico. Hilaire Belloc starts a series of six flashlight scenes from the French Revolution, upon which he is an authority. Arnold Bennett and Albert Paine continue their travel series, "From the log of the *Velsa*" and "The car that went abroad." William Winter gives the history of the various representations of Shakespeare's "Twelfth Night," and Professor Edward Alsworth Ross writes on "The Hebrews of Eastern Europe in America." Arthur Christopher Benson and Robert Haven Schaufler furnish essays upon new artists, literature, and life in general. Judith Cladel gives us more of Rodin's Notebook, with pictures from his sculpture, and James Oppenheim strikes a new note in American poetry with his "Songs for the new age." The authors represented with short stories are Maria Christina Mena, Eden Phillpotts, G. L. Teeple, Margaret Dodge, Ian Hay, Donn Byrne, George Bronson-Howard, George Weston, and Sarah Comstock. There are also such poets as Louis Untermeyer, Grace Hazard Conkling, Arthur

Davison Ficke, and Margaret Cobb,—the last-named being a California mountain woman, discovered by Jack London.

### Book Reviews

**EDUCATING THE CHILD AT HOME.**—It is the old-fashioned way in education—with a difference—which Ella Frances Lynch forcefully recommends and clearly explains in her recently published book, *Educating the Child at Home*, one that will be read with joy by those who distrust present methods in elementary education and complain of the general barrenness of results; for no writer has more effectively summarized the severe criticisms of our educational system than have been expressed by competent men of all sorts—business men and educators, ministers, physicians, and many others. The book is far from being primarily a criticism. For, in the first place, the author is tolerant of necessary evils, and in the second place she is practical and constructive, setting forth duties and showing how the much-needed work may be done. Whatever the difficulties with which the common schools have to contend, there is no insuperable obstacle, she thinks, in the way of simplifying the course of study, disencumbering it of pretentious nonessentials; nor can there be any necessity of herding children together in large groups for long hours to do what could be done as well, and much better, during briefer periods and in smaller groups, without the need of more teachers. But the school, the author tells us in no uncertain terms, is for young children an exceedingly poor substitute for the home. Let mothers lay aside, she urges, the notion that buildings and apparatus make education effective, and let them cease to shirk their real responsibilities by turning over their children to the care of an underpaid, overworked teacher, who has to teach what, and how, the authorities prescribe. Let the mothers teach their own children in the good old way, with a difference—the difference suggested by common sense and educational experience. Just how this may be done the author shows in detail with respect to the elementary studies, reading, spelling (the modern stumblingblock), writing, and arithmetic, on which last she has written a particularly worth-while chapter.



FROM THE IOWA STATE COLLEGE

Ames, Io., July 12, 1912.

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Lamoni, Iowa.

Dear Sirs:

We have just received your preliminary shipment of our Poultry House Bulletin. After a hasty glance at it I call it a fine job of printing. It is a delight to open up a lot of bulletins like these. I hope that a closer inspection will not reveal any flies in the ointment in the way of errors in proof reading. However, perfection in bulletin making is a thing always hoped for but rarely gained.

Very truly yours,

(Signed) F. W. Beckman,  
Bulletin Editor, Iowa State College.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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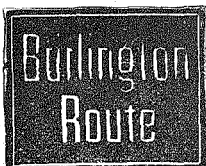
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none.—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, SEPTEMBER 2, 1914

NUMBER 35

## Editorial

### THE EUROPEAN WAR

The whole world is appalled at the terrible spectacle of the present European war. Sudden, and at this time unlooked for, this general conflict and carnage is a shock to all. It rudely upsets peace plans and postpones, if it does not definitely set aside, the day of universal arbitration and international brotherhood. Yet, for this purpose have the nations of Europe been arming. That war, for which preparation has gone on in feverish competition, should have come even at an unexpected moment should not be a thing of great surprise. This war is none the less appalling, however, on account of its sudden appearance. If anything, by its very abruptness is its terribleness made more evident.

The idea of the advocate of arms has been that the preventive of war lies only in armaments so strong that nations would fear to attack each other. Instead of averting war in the present instance, their very preparedness rushed the nations of Europe at the throats of each other at once, and with the grip of death. This same preparedness is likely to prolong a war that would go down in history as the bloodiest and most devastating known to the present civilization.

Every war has causes, immediate and remote. The immediate causes of the present European war are at once evident. The remote are not so apparent. As has been the case in most great conflicts, causes deep-seated have subtly contributed to this war. Leading among these are political, commercial and racial causes.

The failure of Serbia to make satisfactory answer to the ultimatum of Austria, following the assassination of Archduke Francis Ferdinand and his wife, the Duchess of Hohenberg, precipitated the war. This incident, however, was only the spark which set off an explosion certain to come in time, and for which Europe was well primed.

The Serbs are Slavic, and closely related by blood to the Russians. Less than half the Serbs live under the Servian flag. The rest are Austro-Hungarian subjects, and constitute near half the Austro-

Hungarian population. For centuries the Slavs, including Russia, and the Teutons, including Germany and the ruling powers of Austria and Hungary, the last two named united under a common crown but with separate governments, have struggled for control in eastern and southeastern Europe. Russia has encouraged the Pan-Slavic ideal, which includes Slavic expansion to the Adriatic and the Mediterranean, while Austria and Hungary, backed by Germany, have used their influence to keep down Slavic union, and to extend Teuton control to the Mediterranean.

Germany and Russia are not alone in their ambitions in the Balkan Peninsula. England has interests affected by the control of this strategical territory. The Balkan states, Slavic, with Serbia, perhaps, as the pivot, are directly in line and form a gateway between the Occident and the Orient. A great power occupying this peninsula would be in a position of extraordinary influence, if not in absolute control of the commerce of the Mediterranean, the Suez Canal, and future railway routes through Persia to India and China. Slavic control, therefore, would be to the disadvantage politically and commercially of Teuton, and vice versa, while England would suffer at the hands of either, and especially at the hands of Germany, her commercial rival. Control by England would thwart the ambitions of both Germany and Russia. Any developments in the Balkan states would, then, be vital to each of these powers.

It is little wonder, therefore, that all Europe followed the late Balkan wars with more or less ambition and jealousy. Serbia's contention for an outlet to the Adriatic was denied at the close of the first of these wars, when Austria compelled her to withdraw from Durrazzo, and when Albania was established as a separate state. Serbia developed unexpected strength in the second Balkan war, out of which she came for the second time flushed with triumph, and inflamed with national pride. The Greater Serbia ideal became a passion; and the triumph of Pan-Serbism meant the breaking up of the dual monarchy of Austria-Hungary, and of course the end of German hope in the Balkans.

This Servian ambition for the expansion of Serbian influence and power created among the Serbs, especially in Bosnia and Herzegovin, a few years ago annexed by Austria, and Serbian in population, pro-Austrian demonstration, which Austria claims was encouraged by Servian officials, and which culminated in the assassination of Francis Ferdinand and wife. Austria in her ultimatum to Servia sought to strike a body blow to put down this Pan-Serbian, Pan-Slavic agitation. Servia conceding everything else declined to arrange an official investigation "in which Austrian representatives would be allowed to participate." Holding Servia's reply to be "filled with the spirit of dishonesty," Austria immediately declared war.

Russia, actuated by the common ties of blood, and perhaps by her dream of southern expansion and an outlet to the Mediterranean, mobilized for the defense of her Serbian cousin. Germany, having years before and in her own interests created the triple alliance, including Germany, Austria and Italy, as the ally of Austria, declared war on Russia. France, as a party to the triple entente, formed to checkmate Germany and the triple alliance, and including England, France and Russia, immediately following the declaration of war on Russia became engaged with Germany on her eastern border. Protection of the French coast against German attack, German disregard of the neutrality of Belgium, and threatened menace to her own naval supremacy drew England into the conflict against Germany. Japan as an ally of England undertook the expulsion of Germany from China. Belgium was involved in the maintenance of her neutrality. Montenegro, Slavic, joined Servia. Hence the leading nations of Europe together with several of lesser power and with Japan of the Far East became involved in what will in all probability be the greatest war of modern times.

As already indicated, the interests at stake in this war are considered by the powerful nations most interested vital to their existence as such. With the Balkans under the control of the Teuton the Russian feels that he would be cut off from those of his own blood, and from his logical expansion to the Mediterranean. Austro-German control would, he thinks, postpone if it did not settle the question of Teuton or Slavic supremacy. Slavic victory to the Teuton means not only Slavic control of the Balkans, but also the overthrow of Austria-Hungary, and dire danger to Germany. Control of the Balkan Peninsula by either would hamper the interests of England in the far East, while German victory in Belgium would put Germany in control of the North Sea, and bring to an end England's supremacy on the Seven Seas. English control in the Balkans would

thwart the ambitions of both Teuton and Slav in the direction of the most coveted prize in Europe.

To these political and commercial interests are added religious fervor and racial and national hatreds and prejudices long established and ever enduring. Teuton and Slavic hatred is measured only by the contact of these peoples. Anglo-Saxon and German differences are fanned to a white heat by the war talk of recent years. The Germans resent what they consider social ostracism and the contempt of their neighbors. France smarts under her defeat in the Franco-Prussian war, and desires the reacquisition of Alsace-Lorraine. With the Greek orthodox church of Russia goes the ambition to control Constantinople and the Slavs to the Adriatic. The Roman Church and kindred persuasions are as determined that the control of the Balkan Peninsula and Constantinople shall come under western influence.

Thus do the ambitions of Europe call upon her prejudices and passions to carry to the bitter end age-old struggles for power and supremacy. And thus are laid in Europe the kindlings of a consuming fire, which, under full sway, may be extinguished only by exhaustion. J. F. GARVER.

• \* \* \* •

### THREE KEYS TO POWER

(Address by Elbert A. Smith before the General Convention of Zion's Religio-Literary Society at Independence, Missouri, Thursday evening, April 2. Reported by Elizabeth France.)

Our subject to-night is, "Three keys to power." Power means dominion. God wants man to have dominion. He created man and gave him "dominion over the fish of the sea, over the fowl of the air, and over every living thing." Power means efficiency; and God wants all men to be efficient. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

I am sure that the average normal man (and I use the term *man* in the generic sense, to include woman), desires power in his particular line of activity. Whether it shall be as a preacher or storekeeper or farmer or housekeeper or politician. He desires power and efficiency in his particular line of activity. It may be that there are some so constituted that they do not care for power, and do not care to exercise themselves to become efficient. If there is such a young man present I will tell you what he is. Notice, and see if you can make the application.

Not long ago I saw three little boys playing ball in the street. There was the pitcher getting ready, winding his arm up to fan the batter. And there was the batter all ready to strike the ball. And the catcher was pounding his hand into the

mit. They were all occupying honorable positions, and they intended to be efficient. But there was still another. I came near forgetting him. I saw a fourth little boy, an insignificant, undersized little fellow who stood behind the catcher at some distance and ran after the balls that nobody else wanted to chase. Do you know what they called him?

I was a little curious to find out what position he filled. And so I said to those boys, What do you call that fellow? This is the pitcher, and here the batter and yonder the catcher, but what is that fellow? And they looked after him and said, "That? Why, he's pigtail."

That is what you will be all your life if you do not care to have power and efficiency in your particular line of work.

#### PURPOSE AND POWER COORDINATED MEAN SUCCESS

Every success depends on a proper coordination of power and purpose. These two, united along right lines, make the most valuable asset that an individual can have, the most valuable asset that the church can have. Bishop Kelley will report certain material assets that the church has; but the most valuable assets this church has are not houses and lands, but men and women with purpose and with power along right lines.

Here is an attribute of Deity. God tells us in Isaiah, "I have purposed it, I will also do it." In Deity are resident purpose to will and power to execute. But as we become Godlike and in proportion as we become Godlike we though human can say, I have purposed it, I will also do it.

#### THE INNER MAN

Purpose and power are attributes of the inner man, that inner man that the Apostle Paul mentions when he says, "To be strengthened with might by his spirit in the inner man."

They are not necessarily qualities of the outer man. I wish I could impress upon your minds the dignity of that eternal individuality that we have termed the inner man.

If I were to take you over to Kansas City or yonder to San Francisco or New York City and point to the innumerable telephone and telegraph wires that center in any one of these great cities, and should tell you that a single individual receives every message that comes in over all those wires and sends out every message that goes out, and in addition to that is the chief executive, and occupies in the judicial department and in the legislative department in that city, you would say that it is impossible.

But Professor Halleck tells us in his work on psychology that there are more vibrant nerves

centering in the brain of man than there are wires leading into any city in the world. And one individual, the inner man, dwells there in the brain and receives every message that comes in over the sensory nerves and sends out every message that goes out over the motory nerves; and in addition he sits like a king on his throne, under the arched dome of the cranium God has built, and reasons and judges and legislates and enacts. And then to think that individuals possessing such high honor that even God himself should send a messenger to that court saying, "Come, and let us reason together," to think that a man thus exalted will abdicate that throne at the behest of drink or drugs or passion or prejudice! No wonder the Apostle Paul said, Let us be men, let us acquit ourselves like men.

#### A GOOD MOTTO FOR LATTER DAY SAINTS

I have said these attributes are not necessarily attributes of the outer man. No doubt the inner man is influenced by physical conditions, but we have all seen cases where a strong will has carried a frail and even a crippled body a long way on the road towards success.

We read in the Bible about that great giant that was slain by David, six cubits and a span high,—a great big man. No, he was a little man in a great big body. Then we read in history about that little man, General Grant. No, he was a big man in a small body. We are told in his history that he was of Scotch descent, and the motto of his clan over in Aberdeenshire was, "Stand fast, stand firm, stand sure." Grant himself tells us that one of his superstitions was when he started to go anywhere or to do anything never to stop and never to turn back until he had accomplished his mission. When Grant graduated from West Point he was the twenty-first man in a class of twenty-nine. There were twenty young men above him who gave more promise than he; but he was the one who never stopped and never turned back.

That is a good motto for Latter Day Saints. We have started right, let us never stop and never turn back. That was the motto the Apostle Paul another great warrior adopted. He was greater than Grant, because he served a greater cause. He says, Forgetting past things, I press forward.

Now what are these three keys to power we have in mind? Power is an inherent quality. It must be developed. It must be unlocked. It exists in every human soul to a greater or lesser degree. All men have power. Most of them have powers that they are not conscious of. How shall we unlock and develop these powers? We are told that men have power in and of themselves to bring to pass much righteousness.

(Continued on page 829.)

**CURRENT EVENTS****SECULAR AND RELIGIOUS**

**WOMAN SUFFRAGE REJECTED.**—The Swedish first chamber, on July 23, rejected a woman suffrage bill which had previously been passed by the second chamber.

**LUDLOW VERDICT.**—On July 25, findings of the court martial in the trial of men connected with what is known as the Ludlow massacre, and occurring during the late labor war in Colorado, was made public. The defendants were acquitted.

**PRESIDENTIAL NOMINATIONS.**—President Wilson has submitted to the Senate the nomination of Attorney General James McReynolds for member of the United States Supreme Court, and that of Thomas Watt Gregory, of Texas, for attorney general.

**"TIN CAN TRUST."**—The United States Government is at Chicago conducting an inquiry into the management of the American Can Company, popularly known as the "Tin Can Trust," and extensively interested in the manufacture of tin cans. The Government charges constraint of trade. Dissolution is asked.

**IN MEXICO.**—Following the resignation of Provisional President Carbajal and the withdrawal of the Federalists from Mexico City, General Obregon of the Constitutionals marched into the city. General Carranza entered the capitol on July 20 as provisional president, and with the understanding that the Federalists would disarm. The occupation of Mexico City by the Constitutionals has been marked by the absence of excesses or executions. The troops were required to put down an uprising in Mexico City against the circulation of bank notes and currency issued by the new government. Villa insists on the Torreon agreement: A conference of military chiefs to designate a provisional president, who, under the constitution, could not succeed himself, and who would call an election. Villa is said to be in control of several northern states, and to be recruiting men and gathering munitions in preparation for any break between himself and Carranza. It is reported that Carranza has sent General Obregon to Sonora to adjust local troubles and to confer with Villa.

**EUROPEAN WAR.**—Reports from the scene of war are conflicting and at first appearance more or less unreliable. Messages are censored, and in many instances prejudicial. It is evident, however, that the allied forces have slowly, though stubbornly, retired from before the severe attack of the Germans in Belgium and France. Some ground is said to have been regained. France seems to have suffered reverses in Alsace. Heavy losses have been sustained on both sides. The allies are rushing reinforcements to the front. Russia has reached her western border with a large advance army, and seems to be ad-

vancing unchecked into Prussia and Austria-Hungary. Some reports indicate that German soldiers have been withdrawn from Belgium to block this Russian advance. Namur is said to be occupied by the Germans, though some of the nine forts may yet be held by the Belgians. Servia continues invariably victorious against Austria. An English vessel has sunk the German warship *Kaiser Wilhelm Der Grosse* off the west coast of Africa. Five to eleven German warships are reported sunk by the British fleet in the North Sea. On July 23 Japan declared war on Germany. Diplomatic relations have been broken off between Japan and Austria. Japan promises to restore Kiao-Chau to China, and to preserve the territorial integrity of China, and will likely, for the present, at least, confine her activities to the China seas. It is feared that Turkey may enter the war as an ally of Germany, in which instance Italy, Greece and Bulgaria would be expected to oppose her on the side of the allies.

**NOTES AND COMMENTS**

**EXPONENT DISCONTINUED.**—By reference to the miscellany department of this issue of the HERALD it will be noted in the announcement of Elder G. R. Wells, superintendent of the General Sunday School Association, that the *Exponent* is to be discontinued with the October issue, and for reasons as stated. It is to be regretted that this action seems necessary.

**A HEAVY HAND.**—Vengeance swift and certain follows war. Already Europe feels the heavy hand of retribution. The wheels of industry stand idle; crops fall to the earth unharvested. German newspapers are reported from London to be calling for governmental alleviation of the distress of the unemployed from "the flood of misery which is slowly and surely inundating the empire."

**CONTRAST AT NAUVOO.**—The Nauvoo Rustler, August 25, makes reference to the Reorganized Church reunion, held at Nauvoo August 14 to 23, saying among other things:

The visitors had an enjoyable visit to old Nauvoo, and want to come again. They tell us that they were royally entertained. Our people found them pleasant and affable, and easy to please. . . . A vote of thanks was extended to the city of Nauvoo for the use of the park, the excellent lights and other splendid accommodations. The visitors were highly pleased with their visit to Nauvoo.

In this return of the Saints to Nauvoo we note a striking contrast to conditions of earlier days. Once mercilessly and without reason driven by a crazed mob from the city of Nauvoo, we are now royally entertained, granted liberal use of the accommodations of the city, and are found to be pleasant, affable, and easy to please. Without emphasizing the unpleasantness of the past, we congratulate all parties on the congeniality of the present.

### THREE KEYS TO POWER

(Continued from page 827.)

#### THE IRON KEY OF WORK

First of all I will mention the iron key of work. That may be an unpopular principle to suggest. People say that work is a curse, that it was the primal curse; but man never made a greater mistake. From the beginning, God intended men to work. The Bible tells us that he created a garden and set man in it to tend the garden and to dress it before the curse was pronounced upon him. The curse was *excessive* toil. "In the sweat of thy face shalt thou eat bread." Excessive, uncongenial toil is the curse that has come upon man.

Proper labor is a blessing. Emerson has said, "Every man's task is his life preserver." It is a curse when we can not get work. It is a curse when we are unable to work. But the greatest curse of all is when we do not want to work.

There is no road to success excepting by the road of labor. No man can be happy and healthy who is not interested in some profitable form of labor, either mental or physical. There is no short course, there is no royal road to success. There is only the one way of honest work.

I remember when I was a boy how we heard about one boy who scattered his pennies along on the railroad track, and when the engine came along the wheels flattened the pennies all out and he passed them off for twenty-five cent pieces. And so we scattered our pennies along the rails; but we never made it work.

We say that was childish. But no more childish than the human race was for many centuries. They were seeking some mysterious process by which they could transmute the baser metals into gold. They never made it work; but by and by they found that by true hard labor, with the aid of sunshine and rain, they could transmute black soil into ten-dollar gold pieces by way of the harvest field.

#### THE SILVER KEY OF STUDY

The second key I wish to mention is the silver key of study. We are commanded that we should study all good books. That we should become acquainted with laws, governments, with nations and kingdoms, with things that have been and are, and with things that are to be. Our people should study not only the Bible, the Book of Mormon, and the Doctrine and Covenants, but they should also keep in touch with the writings, ancient and modern, of men on vital lines of thought. I believe that Latter Day Saint students should watch the lists of new books that are published by the leading publishing houses of the world. Thus they may occasionally pick up a book that will stimulate their thought and that will lead

them out along broader fields of thought and investigation.

But in this study we should always be guided by the Holy Spirit, because we are told in the Book of Covenants that we should seek knowledge not only by study but also by faith. These two principles are united,—study and faith.

In the past centuries, here stood the schoolhouse on the hill and yonder stood the church on the hill. People went to the schoolhouse six days in the week seeking knowledge; and they went to the church one day to serve God.

We want to bring the two together and carry the spirit of prayer into the school and the spirit of investigation into the church. Seek learning by study and also by prayer.

#### THE GOLDEN KEY OF FAITH

Hence the third and last key I mention is the golden key of faith. It may be that some of the young people think they are a little too big to spend their time in prayer. But let me tell you, the great men of the past have been men of prayer,—men like Abraham Lincoln, who in the hour of the Nation's peril went to God in prayer and received divine direction. It is not the little men who pray; it is the great men who come in touch with God. There is a power in the principle of faith that stirs men and stirs the world.

Sometime ago I read the history of old John Brown, written by his son. And he said that when his father went down to Harper's Ferry on that wild adventure he did not expect to be immediately successful. But he purposed to strike a blow that would attract the attention of this Nation to existing conditions; and he had faith that once their attention was attracted they would change those conditions. And so he went and died, and in just a little while armed men were marching by two's and by scores and by hundreds and by thousands, and they were singing, "John Brown's body lies a moldering in the grave, but his soul goes marching on."

It is the souls of men of faith that go marching on. The lives of such men move the world.

I know that we come in contact with people frequently who have concluded that it is unscientific to have faith and to pray. During the past twenty years or more that conception took a strong hold in educational circles—that science in some way had discredited religion. But I am here to-night to tell you that the greatest scientists hold to the thought that science is in harmony with religion and not opposed to it.

#### SCIENCE POSITIVELY AFFIRMS CREATIVE POWER

I have here a selection from a speech made by Lord Kelvin, one of the greatest of modern scien-

tists. This speech was made before the Christian Association of University College, London, in 1902, and you will find it reported in the book called, *Christian Apologetics*,<sup>1</sup> on pages 25 and 26.

Lord Kelvin says: "Science positively affirms creative power." Now when you take up your Bible and read as the first great postulate that in the beginning God created the heavens and the earth, remember that one of the greatest scientists says that "science positively affirms creative power." On that point science and religion are one.

He continues, "It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. . . . If you think strong enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion."

Remember what Lord Kelvin said, "If you think strong enough you will be forced to believe in God, which is the foundation of all religion." It is those people who have turned one or two pages who conclude that science and religion are in conflict, but if you study long enough you will see a divine harmony.

The next quotation is from Sir Oliver Lodge, president of the British Association for the advancement of Science, in his presidential address at the convention of 1913. The lecture is called "Continuity," and was reviewed in the *HERALD* by Elder John W. Rushton some time ago.<sup>2</sup> Sir Oliver Lodge says, "Genuine religion has its roots deep down in the heart of humanity, and in the reality of things."

So we have the utterance of these two men and of many others,<sup>3</sup> who confirm us in the thought that science and religion are in harmony, and that faith and prayer are not in conflict with any known principle of science.

So we present for your consideration these principles, any one of them sufficient to furnish the basis for an entire sermon. These three keys, work, study, and faith, will open the door so that we can exercise the power that God has given us. But we can not succeed if we use only one, or if we use only two of them. It is folly for us to study and pray unless we are willing to work. The three must be

used together. No combination that omits one of them will succeed.

So in conclusion we will say, "That which God has joined together, let no man put asunder."

## Original Articles

### BEARING FRUIT

(Sermon by Bishop E. L. Kelley, Lamoni, Iowa, June 21, 1914. Reported by Elizabeth France.)

As an introduction to what may be said, we quote the language of Jesus, found in the fifteenth chapter of John: "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." This instruction was given to the children of our heavenly Father who lived at that time and who had accepted the faith taught by Jesus. It was expected that their lives would abound in such fruits, which others might see, that these also might be led to glorify the name of God.

And when we read the language, "that ye bring forth much fruit," let not any of us think that it simply means fruit of the temporal things we may gather in this life and thus bring and present before the people. To bring forth fruit in our lives, meet for the Master's kingdom, is to live in accordance with a higher and better law than simply gathering what we can in this world in a temporal way.

The thought is further illustrated by Jesus in the instruction: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." There is a higher and better way of building than simply building with what we may receive in a selfish way; building for the present only, and without a thought of duty or right; such must pass away in due time, and there will be no good results to follow the one who has thus builded when he seeks a reward on the other side. For Jesus also taught that if we should gain the whole world and not make preparation for our own souls, it would be nothing.

What is the preparation so necessary to be made in this life? It is the development and manifestation of the fruits of a just and holy character. We have an example of a worthy disciple of Christ described by the apostle in this language: "Let every one of us please his neighbor for his good to edification." This at once reflects a life of good works manifesting the importance of the way of truth. The apostle commended those of the church in his time who had thus lived—lived not for themselves but for the good and welfare of their neighbors. In other words, the law of life which enables men to take on or develop the highest and best character that is possible to attain is such that if we live according to its principles we grow out of these selfish

<sup>1</sup>Christian Apologetics, Tabard Inn Book Company, 1302 Filbert Street, Philadelphia, Pennsylvania. Price 36 cents.

<sup>2</sup>Continuity, G. P. Putnam's Sons, New York City. Price \$1.00.

<sup>3</sup>See Religious Beliefs of Scientists, by A. B. Tabrum, containing statements from more than one hundred and forty leading scientists, favorable to the Christian religion. Published by Hunter and Longhurst, 9 Paternoster Row, E. C. London, England.

feelings, unholy thoughts, covetous desires, and instead of using all the time to help ourselves, we are desirous of helping our brother or our neighbor and so act.

It is from this standpoint that we are urged here in the gospel to live for each other, not for ourselves. When the language of Jesus is received, "In this is my Father glorified, that you bring forth much fruit," it is that we shall develop godly lives by walking in accordance with his law of divine light; that we may not only be able to gather some of the things that belong to this world—and our heavenly Father is quite willing that his children shall gather what is needful for them of these,—but he blesses them with these temporal things and has promised that if they live according to all his commandments he will bless them still more abundantly in the things of this life. I am not preaching against the gathering of things of this life, if they are gathered in a proper way. But to gather on lines in violation of the law of life, it is better that it be cast ten thousand miles from us. All of us should harbor the feeling that we want nothing that is contrary to the will of our heavenly Father.

To put in more practical effect these principles, we have, with the brethren, been working for a few days desirous of presenting in the business life a part of the work of the gospel of our blessed Lord, and such a part as shall offer a better opportunity to labor as a true helper in the gospel method, by which we may apply the time, spare time that we may have, and thus help our neighbors and friends, no difference whether they are well-to-do in the things of this life or whether they have nothing of this world's goods for fulfilling this law. Our hearts will be such that we will covet no one's goods; we will simply ask for that which is our own and move upon such just lines as these. Unless we can rise to such position or standard we can not be commended by our heavenly Father, either in this world or in the world to come. Doubtless this is the reason such principles were taught in the time of the apostles. We quote a few this morning to refresh your memories.

The Apostle James directing the higher way in which an individual should live says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Let us not forget that our lives should so reflect the divine law that not one among us would ever be found speaking against his brother or sister, his neighbor, or friend. And if the most pious-looking among us shall violate these just rules of a true life and not bridle his tongue, thus manifesting his life by his works, and observe not the law which says, You shall not speak against your neigh-

bor, you shall not backbite, you shall not selfishly undermine others, that man's religion is vain. So do not accept such as an example in place of holding forth Christ, the example for the pure and the good.

The Apostle Peter writing upon the same principle of life uses this language:

Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that you are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

These are two leading apostles who were instructing Christ's children, after that he had ascended into heaven, how they should live in order that they might reflect him in their lives. For he had taught them before, Let your light so shine that others seeing your good works shall learn to glorify your Father in heaven. And if we let our light shine by stirring up strife in the neighborhood, by speaking against our neighbors and friends, or failing to perform a good act to a brother or sister or neighbor or friend who is in need or distress or sickness, always waiting for somebody else to do it, we will fail to so live as to glorify our Father who is in heaven. In other words, we should so live in this world that others beholding our good works glorify God because of our having kept the law of life. And these works are seen through the development of the character manifest in us.

Jesus said, For a man's life consisteth not in the abundance of the things that he possesseth. Not that an individual should not possess sufficient for himself and family; that he should not gather of this world's goods; (for our heavenly Father gives him permission to gather) but that he should not place his heart upon this to such an extent that if he can not have somebody else's inheritance he is not satisfied; like the member who said to Jesus, Master, speak to my brother that he divide the inheritance with me. And Jesus said to him, Man who made me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Think over the wealthy men of the world to-day, those who are really rich in the things of this world, so to speak, and see whether or not you would like to exchange places with them. Jesus' language was correct; it was to lead men to higher and better thoughts than simply looking upon what we can gather and what we may cling to here.

And when we have in mind the thought of gathering in this life, it ought to be with the additional thought that we may honor our heavenly Father with the things that we gather, and thus bring forth more fruit to him, not only in the life that we develop by carrying out these divine principles for ourselves,

but by the proper application of these the things which he has been good enough to enrich us with, that others may also be blessed through the just application of the revenues coming into our hands. Nobody is injured by such a life as that; it is the highest and noblest known to the human family.

We talk with reference to the attainment of a condition of equality in this world; that requires as a prerequisite, characters of absolute integrity, honesty, and holiness of purpose. There has never been an instance in this world where equality has been brought about among the people to their great betterment and good unless that equality was based upon the principles of the divine life taught by Jesus and his servants as set forth in the New Testament. First a man's life must be molded and regulated. And when you have lifted up the individual by leading him into holy and divine ways, then you can bring about equality, but not before. You can bring about equality because covetousness and hypocrisy and the selfish desires affecting humanity are greatly eliminated, and persons thus born anew will come together and dwell on a plane of equality, because the law of life is being lived instead of the law of sin and death.

In our work, then, what we lack is to move out in such a way as to first fashion ourselves, our thoughts, our desires, our hopes so that they shall be like unto the thoughts, the desires and life of Jesus when he was here. Talking to his disciples, he stated with reference to his work, For this reason I sanctify myself through the truth, that you may be sanctified through the truth. For this reason I sanctify myself. And had not Jesus himself lived in accordance with this high and holy law and all its principles, he could never have been the divine Savior to us that he is. And we would not have had that life through him that the apostles speaks of in the Colossian letter, and many other places to which your attention might be directed.

In speaking of the life of this Savior, it is stated by Peter, that he did no sin, neither was guile found in his mouth, and yet we expect by and by to live with him, to reign with him. We expect, of course, to receive benefits from the atonement that he made in relieving us from the sins that we commit day by day. I do not know that I ought to say day by day, because I do not believe we should commit sins every day. But oftentimes we do those things that we should not, through ignorance, through carelessness, and sometimes through willfulness. We ought to live in this world so this may occur very seldom, and that when it is done it is a mistake, and not deliberate on our part. But when it is done through a mistake or ignorance or through a false conception of duty, then we have an advocate with the Father,

and God will forgive us of our sins. For this reason Jesus came into the world, to help the world. For wherein we could always rise to the high state of perfection that our heavenly Father requires of his children, we needed divine help, and Jesus declares, I am come that ye might have life and have it more abundantly; and for this reason, I sanctify myself, that you may be sanctified through the truth.

In our life's work we ought to try to so live that not only our own community will see our good works, but through diligent labor our light will extend around and reach others. No doubt you are doing that to a certain extent. The Saints are so working in the Independence Stake. Many evidences come to us, almost every week, in the Independence office from men and women not members of the society who have known of the work of our people, which bespeaks for us commendation, especially in our following the law of life relating to what is known as temporal duties in church work.

Only last week the society known as The Providence Society in Kansas City called up with reference to an individual who has his name on the church books, but I am sorry to say that is all. They called attention to his neglect of his family, and of his being to trifling to work, with the statement, they knew we did not stand for that manner of life, nor do we. Other religionists know that that is not our rule. So this society phoned and asked me if we would object if they presented this party with a good opportunity to work, and if he did not perform the same they would bring him before the court and have him put where he had to work. "Certainly," we answered, "we shall commend your help." They know that our rules do not permit idleness, and that the law is: "The idler shall not eat the bread of the laborer."

A member of the Christian Church, a teacher in the Sabbath school, and a worker said, "I wish, Brother Kelley, that we were as far along in the development of our people touching temporalities and the distribution of help as your people are." Reference is only had to it to show you this, that we should let our light shine that others seeing our good works may learn to glorify our Father who is in heaven. Let your light so shine. If we do not all engage in this kind of work, we are then the body of Christ simply in name, and we are misrepresentatives unless we are bringing forth some of these goodly fruits in our lives and our work.

The time is to come, spoken of by the apostle, that everyone of us shall be judged according to our works whether they be good or whether they be evil. And if we are to be judged according to the deeds done in the body, as another apostle states, what shall our deeds be? Should they not all the time be



found in harmony with the law of life, the divine law? But if we shall have moved in accordance with the "law of sin and death," our final home is defiled and lowered by our own acts.

No wonder we have the statement made by the apostle in the Corinthian letter that there is a glory that is representative of the glory of the sun. Men and women fashion themselves for this glory; but they can not fashion themselves for it by living in accordance with the law of sin and death. They may fashion themselves in accordance with this glory and receive of it when living in accordance with the principles of the law of life. And if they do not so live, then they have lived in accordance with a lesser law, one that is far beneath; and so they will be fitted for the terrestrial or telestial. Can we afford to fail; even though we should gain the whole world by so doing?

Reference is made to this to show you that we are chief architects of our own fortunes so far as the world to come is concerned. Our heavenly Father has left us without excuse in that he has placed before us the law of life, and if we will not live according to that, we can not be good citizens in the kingdom of God. Our Government has placed before us the possibility of the highest citizenship among the nations of the world. But if we refuse to live in accordance with the laws of our nation, we can not be called good citizens here, and we are liable to be arrested and placed in positions that we will be circumscribed in our lives instead of having freedom and choice, honor and reward.

Now it is hoped that in the criticism with reference to what we should do in this world, all will wake up and ask the question, What can I do, or what have I left undone?

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### HERETOFORE AND HEREAFTER

Man's life is a course of activities between the obscure past, and, to the natural man, the unknown future. Of himself he has no power to solve the mysteries of the heretofore or of the hereafter. He revels in the present, which is the midst of eternity, and often in serious mood looks backward to catch some hint of that which forward lies. But the mist of the distance is too dense, and he can see only by the borrowed light of revelation, by the aid of which he may take his bearings most any point of his journey.

### THE CREATION

Turning to the record of the things disclosed when that light was focused on the dim and early past, we learn that "In the beginning God created the heaven and the earth. And the earth was without form [that is, physical form or body], and void." (Genesis 1: 1, 2.)

There is a noticeable difference between *creating* a thing, and *forming* it. God *created* the earth before he *formed* it physically, and "every plant of the field before it was in the earth, and every herb of the field before it grew." (Genesis 2: 5.) And man, male and female did God *create* (Genesis 1: 27) . . . before he *formed* man's body from the dust of the ground (Genesis 2: 7); he finished his work of creation on the sixth day (Genesis 2: 1), and rested the seventh, (Genesis 2: 2), and still there was not yet a man to till the soil. (Genesis 2: 5.)

But now, after all these *creations*, beasts, trees, etc., and man, both male and female, and after his rest on the seventh day, God *formed* man from the dust of the ground. (Genesis 2: 7.) *Then* and not before was man able to till the ground, and immediately set at it. (Genesis 2: 15.)

Then God set the man, Adam, whom he had *formed*, in the garden of Eden, and caused to pass before him all the creatures of earth, that he might give names to them, but in the whole multitude there was not found an helpmeet for Adam (Genesis 2: 19, 20), though the female of man had been created before, as seen in Genesis 1: 27.

At the inception or initiation of man's existence there were two sittings. First his spiritual *creation*, and second his physical *formation*. Between these two sittings God rested on the seventh day. The Inspired Translation of the record makes it very plain where it says:

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.—Genesis 2: 5, 6.

### MAN'S PREEXISTENCE

We begin to understand that there is, and always was more of man than just his physical body of flesh and bones; and that before his flesh was formed, man, both male and female, existed in a conscious state, and were capable of hearing advice and instruction. We find God blessing them in this spiritual state, telling them to be fruitful, etc., what things they should and should not eat (Genesis 1: 27-29), and all this while man was yet in the image of God and Christ, before he partook of flesh and blood.

Afterwards man partook of flesh and blood—he must *exist* before he can partake—and it is written:

Forasmuch then as the children are partakers of flesh and blood, he, [Christ] also himself likewise took part of the same.—Hebrews 2: 14.

We read in Genesis 1: 26, 27 that man was created in the image of God, and by certain implication, in the image of Christ:

Who, being in the form of God . . . took upon him [another form] the form of a servant, and was made in [a different likeness] the likeness of men.—Philippians 2: 6, 7.

Christ added to the image of God in which men were *created*, the different likeness of men in physical form. This is that humiliation wherein his judgment was taken away. (Acts 8: 33.)

In this last reference is found sufficient answer to the materialist as to why, if the spirit may have all its qualities of intellect and consciousness independent of the body, its capacities, knowledge, etc., depends so on body development, and must run through all the imperfections and weaknesses of infancy and young before becoming a man.

It will hardly be denied that Christ, by whom the heavens and the earth, things visible and invisible were created (Colossians 1: 16), who did all this work before he had any body of flesh, was capable without it. Yet, he became a child, and his judgment was taken away. He nursed at the breast of his mother, it may be supposed, and prattled and played at her knee. He was an infant, as helpless as any infant, and "increased in wisdom and stature, and in favor with God and man." (Luke 2: 52.) If we put a man into a small room or body his activities are limited to the dimensions wherein he is confined.

Further evidence of existence before the formation of our bodies is found in Jeremiah 1: 5, where the word of the Lord to him was: "Before I *formed* thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations."

Again: "There was a man [who, being with God, was] sent from God, whose name was John."—John 1: 6, 7.)

#### MAN'S CONSCIOUSNESS HEREAFTER

Having seen that the spirit of man dwelt with God before it dwelt in the flesh, that it had a conscious existence, was capable of receiving God's commands and directions, of being ordained to special offices, etc., we next come to inquire whether our spirits continue a conscious existence when our bodies fail in death.

"Then [at death] shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecclesiastes 12: 7.

What is the nature of this spirit that returns to God? Is it dead? Has it any realization of joy or anguish? What qualities do spirits have?

We read in Genesis 41: 8: "His spirit was troubled." The record is here speaking of Pharaoh. His flesh was not hurt, or he would have poulticed, or bled, or bandaged for relief. His ailment was in a different capacity. He had dreamed a dream in which he had seen seven fat kine and seven lean;

and not his eyes, nor face, nor body, but his *spirit* was troubled.

Can the spirit that returns to God be troubled? If there were nothing of a man but the flesh which we can see, and if, therefore, man could not be hurt but through the agency of his flesh, a dream could never trouble him. We find another, one Nebuchadnezzar, whose spirit was so troubled over a dream that he threatened to cut his advisers in pieces unless they would tell his dream and relieve the torture of his spirit. (Daniel 2: 1-6.)

If the spirit, conscious before the existence of the body, can have, while yet in the body, trouble and suffering which is independent of and comes in no way through or by the agency of the body, may it not likely have consciousness, pain or joy after leaving the body? Surely, for Paul had "a desire to depart, and be with Christ, which is far better," but said, "Nevertheless [ignoring his preference] *to abide in the flesh* is more needful for you."—Philippians 1: 23, 24.

He also said he was confident, "and willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians 5: 8.)

It would seem conclusive to Bible believers that we shall exist in a conscious, living state out of the body, when we read the words of Jesus saying:

Fear not them which kill the body, but are not able to kill [living thing implied] the soul; but rather fear him which is able to destroy both soul and body in hell.—Matthew 10: 28.

Here the Master plainly suggests that we be not too particular about this body, if men even kill it. It will die, anyway, some day soon, of its own weakness. He warns us to be more particular about that *other* entity, the *soul*, which he says men can not kill.

If mortals have something called soul that men can not kill, and that will, therefore, live on, after the body is destroyed, it will certainly be and remain conscious after the body falls and *realize* that life which men can not destroy.

Our Elder Brother died on the cross, and his body rested in Joseph's tomb. Did he fail to exist for those three days? Was his spirit unconscious? Was that intellect, which operated before the existence of the body asleep, effaced?

Nay verily! He, too, had a spirit which men could not kill, They killed his body, but his spirit escaped their hands, and in the spirit, "he went and preached [not to men in the flesh, but] unto the *spirits* in prison; which some time were disobedient . . . in the days of Noah." (1 Peter 3: 18-20.)

What did he preach to those spirits that had disobeyed in Noah's day, thousands of years before? The next chapter tells us:

For, for this cause was the *gospel* preached also to them that are [or were at time of the statement] dead, that they (who were *out of the flesh*) might be judged according to men *in the flesh*, but live according to God [not in the flesh but] in the *spirit*.—1 Peter 4: 6.

If Christ, out of the body, preached by the Spirit to other spirits whose bodies were dead, they were surely conscious of his preaching, and surely were provided a way to obey the gospel he preached unto them, that by their obedience they might be released from the prison where they were held. For this cause was Christ given:

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah 42: 7.

Numberless, almost, are the scriptural evidences that uphold the theory of spiritual life and consciousness after death. We have only touched a very few, and have said nothing new. But we have sought to fix more firmly in our minds the things already known to all Saints, that our knowledge might be ready for any sudden need.

We wish to conclude with a reference from the Book of Mormon:

There is a space between death and the resurrection. . . . A state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth.—Alma 19: 7.

E. G. HAMMOND.

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### CAMPBELLITE CONTRADICTION

(Quotations in this article from the Christian System, are taken from the fifth edition, published by Standard Publishing Company, Cincinnati, Ohio, printed from new plates, 1901.)

All things are lawful unto me, but all things are not expedient.—1 Corinthians 6: 12. [All these things are not lawful unto me, and all things are not expedient.—I. T.]

Our Campbellite friends seek to justify their "law of expediency" by the above-quoted text.

The matter under consideration by Paul was the eating of flesh offered to idols. The law of the land did not preclude him from eating flesh offered to idols, but the law of God did. For that reason it was expedient to obey God, which he did. Nowhere in the examination of this text did he presume to become a lawmaker unto himself; but rather, when he wanted to be taught the things of Jesus Christ, he learned them, and by what means? He says, "I neither received it [the gospel] of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1: 12.) Hence, where is the justification of making laws and regulations for God's church without his revelation and sanction?

"Law itself is, at best, but an expedient."—Christian System, p. 72.

The law of God, or the gospel law is *the* expedient unto eternal life; not only expedient—the *best* means,

but the *only* means. Therefore any expediency adopted by man, whether by one man or a body of men, can only be a man-added precept to God's perfect revelation. All of God's revelations are perfect, and only the understanding of man lacketh. If man's understanding lacks, where shall he go for wisdom? "Let him ask of God, who giveth liberally and upbraideth not." (James 1.) What does that mean? Only this, that God will reveal himself to whomsoever will go in faith asking. Where then is there room for Mr. Campbell's "law of [man-made] expediency?" Why not let God invent his own expedients, especially of things that pertain to religion?

The fact that Mr. Campbell finds room for a law of expediency is evidence on the face of it of the weakness of the basic position he takes, when he says:

The Bible, or the Old and New Testaments in Hebrew and Greek, contains a full and complete revelation of God and his will adapted to man as he now is.—Christian System, p. 3, par. 3.

Or another which is equally as fallible:

Whose [Christ's] party we are, provided we hold fast all the apostolic traditions, and build upon the Bible, the whole Bible, and nothing else but the Bible.—Christian System, p. 84.

In the face of the first of the foregoing quotations, if so be that Mr. Campbell was right therein, where is the necessity of a law of expediency? And in the face of the second quotation, if so be he was right, where is there room for a law of expediency. But Mr. Campbell's own testimony, speaking of this same Bible, says:

Many things, indeed, that are of vital importance to the well being and prosperity of the kingdom of Christ are left to the law of expediency.—Christian System, p. 73.

By which he meant these necessary things were not contained in the Bible. If these things are of "vital importance," then the Bible can only be a part of the perfect revelation of God; especially in so far as these things of "vital importance" are not revealed therein; for vital means necessary to life; the seat of life; highly important; essential.

Now these things, Mr. Campbell proposes, shall be left to the invention of fallible man. But what says the word?

Cursed be the man that trusteth in man, and maketh flesh his arm.—Jeremiah 17: 5.

Woe to the rebellious children, saith the Lord, that taketh counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin.—Isaiah 30: 1.

Here was a people adopting a law of expediency. Man invented expediency, the kind the Campbellites have, because they have "no revelations from the skies" neither do they want any. So consequently their expedients are invented by the wisdom of man, which wisdom is foolishness in the sight of God.

Now if God insisted that the Jews, referred to in

Isaiah 30: 1, should not adopt a "law of expediency," made of man, to save themselves from earthly destruction, then how much less would he allow his people in the Christian dispensation to adopt man-made measures of expediency pertaining to eternal life?

What conclusion do we come to? This: That of things pertaining to the religion of Jesus Christ, on which there is no revelation given, he desires us to ask for wisdom and he will reveal thereof to us. This is ahead of Campbell's law of expediency, because it is the Bible way, and hence the "more excellent way."  
G. W. LINDSEY.

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## Of General Interest

### ELECTING A POPE

The conclave of cardinals which will elect the new pope will meet in the Vatican nine days after the death of Pope Pius X. The conclave gets its name from the fact that the cardinals are locked up in "conclave" in a room in the Vatican, shut off from all communication with the outside world.

The election of the pope's successor will be facilitated by certain important changes in the manner of holding elections which he himself introduced. The vetoes of Austria, Germany, Italy, Spain and France have been abolished.

### CHANGES OLD METHOD

For many centuries up to 1909 the rule permitted any cardinal to change his vote, if, after the ballots had been counted, it was found that no candidate had received the required two-thirds vote. Many popes have been elected in this way. Pope Pius X abolished this ancient method. In order not to occasion undue delay, however, he changed the rule with reference to balloting. Formerly the cardinals were permitted to cast only two ballots a day, one in the morning after mass and the other in the evening. Now the rule provides for the casting of four ballots a day, two in the morning, and two in the evening.

Prior to the summoning of the conclave, by messages from Rome, the ceremony of declaring Pope Pius officially dead will take place. The camerlingo of the Vatican will enter the room where the dead pontiff lies. In his hand the camerlingo will have a little silver hammer. With this he will tap the forehead of the dead man thrice, calling at each stroke, "Giuseppe Sarto"—not the official title, but the name of the deceased. When Giuseppe Sarto, rigid in death, does not answer, the "Ring of the Fisherman," the signet ring, will be drawn from his hand and he will then be officially declared dead.

### BELL SUMMONS CARDINALS

On the day of the conclave all are summoned from their cells by a bell thrice rung and repair to the assembly chamber. From this moment until the result of the voting is announced they have no communication save with the Vatican officials. Their clothing and even their food is searched lest they should contain correspondence from friends outside. If by the greatest exercise of leniency a visitor is admitted, he must speak to the immured cardinal through a grating of iron and in a tone loud enough to be heard by the watchers. After a night of this seclusion the conclave is formally assembled early next afternoon and all repair to the Sistine Chapel, where a desk has been provided for each cardinal. In the middle of the hall are six tables and behind them an altar.

Immediately in front of the altar is a table on which are two chalices for holding the ballots. Before proceeding further a search is made in the chapel to assure the conclave of the fact that none but those entitled to vote are present. Three inspectors of the election are then chosen by ballot. Should any cardinal be so ill that he is unable to leave his dormitory a committee is appointed to visit him and take his vote, which is brought to the conclave sealed and deposited in one of the chalices.

### CHOICE WRITTEN ON TICKET

Each cardinal writes on a little table in the corner of the chapel the name of the candidate he would elect in the center of the voting ticket. This is of oblong form, prepared according to the directions of the bull of Gregory XV.

In the center are the printed words, "Eligo in Summum Pontificem Rm. Dmmeum. D. Card." (I Elect Sovereign Pontiff My Lord Cardinal)—after which the voter inscribes the name of the candidate he would elect.

At the foot of the altar the voter lifts his hand and exhibits the ticket between his thumb and finger. He then kneels and prays for a moment, after which he takes oath that he is about to elect him who, according to God, he thinks ought to be elected. He then puts the ticket on the paten and slips it thence into the chalice, which he covers again. Then he makes another reverence before the altar and returns to his place.

When all have voted in this manner the six tellers examine the papers and proclaim the result. If no cardinal has obtained the required number of votes—two-thirds of the number of cardinals present—the vote is declared void, and the voting papers are returned in a brazier with damp straw, the dense chimney visible from outside and proclaims to the outer world that no election has taken place.

First to cast his ballot is the dean of the college, who writes the name of his candidate on a slip of paper eight inches in length and four in width. This he folds, and, sealing it at both ends, folds it once more in the middle, and then drops it in the one of the two chalices that is nearest his desk. All follow in the order of their rank as members of the college.

#### BALLOTS BURNED

Formerly the burning of the ballots closed the session of the day, and the conclave adjourned until evening. At the evening session an opportunity is given to those cardinals representing foreign powers to state whether serious objections may exist to any of the candidates, and which, in the event of that candidate's election as pope, might operate to the disadvantage of the Vatican abroad. These objections are duly considered. Twice in the present century have the foreign cardinals successfully opposed the election of leading candidates.

Compromise candidates have several times been taken by general agreement whenever the race between two strong cardinals became so close as to deadlock the college.

Proceeding with the election by ballot, voting is continued on the lines indicated until a choice is reached, and this is made known to the people by the absence of the smoke, for although the ballots, as in the unsuccessful instances, are also burned, the smoke is not permitted to escape. When the result is reached it is announced by the ringing of a bell; all the senior cardinals advance to the place occupied by the newly chosen pontiff and inquire if he accepts the election.

On receiving his affirmative answer, he is at once saluted by the entire college.

An interval then occurs during which the canopies are removed from the stalls of the cardinals, except that of the newly elected pope, and his holiness retires to robe himself in the pontifical vestments.

#### ANNOUNCES OWN NAME

On his return the "ring of the fisherman" is placed on his finger by the cardinal camerlingo and the new vicar of Christ gives his first solemn benediction to the members of the sacred college from the steps of the altar. Then, taking his seat on the sedia gestatoria, the pope receives the homage of their eminences and communicates the name which it is his pleasure to assume as pontiff.

The people then flock to Saint Peter's to see the pope and receive his blessing, and it is a stirring scene which presents itself.

Until Nicholas II, in 1057, restricted the quality

of the electors to the sacred college, popes were elected by both the clergy and the people. More than a century later, in 1170, Alexander III issued a decree making a two-thirds vote of the cardinals necessary for the election of a pope.

There are three orders of cardinals—bishops, priests and deacons. According to a bull of Pope Sixtus V, the whole number, or plesum, or the college of cardinals does not exceed seventy.—*Chicago Herald, August 20, 1914.*

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#### WAR AND THE MASSES

Russia has had a series of prosperous years which writers on world politics are celebrating as if the sole object of production were war. There has been a remarkable growth in the ordinary revenues of the country, but revenue, of course, implies taxation, and a large part of what is taken out of production by taxation is going to the military account. From 1907 to 1913 the military and naval expenditures increased by nearly \$170,000,000. Moreover, it is said that the annual expenditures henceforward should exceed one hundred million pounds, which is but little less than \$500,000,000.

In one world politics article we are told of a growing estrangement between Russia and Germany and there is a long dissertation on the relative strength of the two countries. Why they should fight each other is not made clear, but there is a painful effort to explain. The writer elaborates on the following: "The Russians could make an excellent use of the eastern provinces of Germany and of the harbors of Koenigsberg and Dantzic. Germany, on the other hand, would not desire to acquire part of Russian Poland, for she has already more Poles than she wants. On the other hand, she could, no doubt, make excellent use of the Baltic provinces of Russia." But what is meant by "the Russians" in the first case and by "Germany" in the second?

Another authority on world politics questions the gain to be derived from seizing occupied lands and the people who own them. He does not see how the citizens of the conquering nation are benefited by the extension of their country's boundaries. They do not take the lands and the conquered people do not become their slaves. But it seems that there is a diplomacy which stands behind the exporter of capital and "the struggle for a balance of power has its motive and its impetus largely in this singular modern relationship between the state and finance."

War, then, is an agency for the promotion of the export of capital. The industrial classes pay taxes in hundreds of millions in order that financial speculations may be made by the promoters and gambling

syndicates, with the backing of big armies and navies. This may not be far from the truth, but there is no apparent reason why it should arouse the taxpayers to a frenzy of enthusiasm. The hard-working people of one industrial nation have more in common with their brethren of another industrial nation than they have with the promoters and the syndicates and the diplomatists. They could not displace their brethren if they would by a shifting of boundaries. And their incidental gains by capitalistic ventures among inferior races in thinly populated countries are negligible by comparison with their war burdens.

Where do the masses come in on this war game? How is it to their interest that the nations should always be arrayed against one another as if they were angry dogs spoiling for a fight?—*The Chicago Record-Herald, June 7, 1914.*

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### THE NEW AMERICANS

When we compare the America of to-day with the America of half a century ago, certain differences stand out sharply. America to-day is far richer. It is also more stratified. Our social gamut has been widened. There are more vivid contrasts, more startling differences, in education and in the general chances of life. We are less rural and more urban, losing the virtues and the vices, the excellences and the stupidities, of country life, and gaining those of the city. We are massing in our cities armies of the poor to take the place of country ne'er-do-wells and village hangers-on. We are more sophisticated. We are more lax and less narrow. We have lost our earlier frugal simplicity, and have become extravagant and competitively lavish. We have, in short, created a new type of American, who lives in the city, reads newspapers and even books, bathes frequently, travels occasionally; a man, fluent intellectually and physically restless, ready but not profound, intent upon success, not without idealism, but somewhat disillusioned, pleasure-loving, hard-working, humorous. At the same time there grows a sense of a social maladjustment, a sense of a failure of America to live up to expectations, and an intensifying desire to right a not clearly perceived wrong. There develops a vigorous, if somewhat vague and untrained, moral impulse, an impulse based on social rather than individual ethics, unesthetic, democratic, headlong.

Although this development might have come about in part, at least, without immigration, the process has been enormously accelerated by the arrival on our shores of millions of Europeans. These men

came to make a living, and they made not only their own but other men's fortunes. They hastened the dissolution of old conditions; they undermined old standards by introducing new; their very traditions facilitated the growth of that traditionless quality of the American mind which hastened our material transformation.—Walter E. Weyl, in *Harper's Magazine for September.*

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### The Public School

Now is a peculiarly appropriate time in which to quote the following: "Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad,—a person less imposing,—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array."

A lecturer on the public platform once called our attention to the fact that, owing to the difference in time, the school bell is ringing a large part of the time during the school year in this land of ours.

The clocks on the Pacific coast point to nine o'clock three hours after the timepieces on the Atlantic indicate that hour. The nine o'clock bells call the children to school in the eastern section of our States; one hour later the children of the central section hear a similar call; an hour after the children of the mountain section hear and respond; and when the children of the East are going to luncheon at noon, the children of the western slope are going to school in the morning.

The children of California have been in school an hour, when the bells in the East begin again to ring for the afternoon session of school, and we have a repetition of what we have already described, the continuous ringing of the school bell, as section after section of the land takes up the call, the summons of the children to school.

The soldier is abroad in the Old World, and very much in evidence in these days. He is raining death even from the skies, killing, maiming, destroying. The school-teacher also is abroad. His mission should be to build up, to preserve life, to create noble ideals, to lay the foundation of a better future in which war shall cease; for, according to Ruskin, education is the leading of human minds to what is right and best; it is the training which makes men the happiest themselves, and of the most service to others.

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### "The Mother of the Street"

We have in verse the following description of a gathering of children in what was deemed a school, though small regard was paid to either rule or study:

"That, where a deaf, poor, patient widow sits,  
And awes some thirty infants as she knits;  
Infants of humble, busy wives, who pay  
Some trifling price for freedom through the day.  
At this good matron's hut the children meet,  
Who thus becomes the mother of the street."

The picture drawn is of the past. Women of the present do not sit and knit while watching children who have come

to school. It may be, however, that some children still are sent to school to relieve the mothers of their care, and it is to be hoped that teachers are growing into the realization that, by choice of vocation, they become "mothers" of the children who come to them, especially in the early years. The best teachers of little children are those who have most deeply implanted in them the mother instincts.

Added to this, of course, should be proper preparation for teaching. It is not true that anyone can teach a little child. The teacher of a little child has demands made upon her which call for scientific preparation. She needs to know many things to make her proficient in teaching.

Care should be exercised in the selection of teachers for children.

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### Our Rural Schools

From a recent article by a prominent educator we gather that there are ten million rural school children in the United States, and that less than one fourth of them finished the grades and enter high school. While the rural school is credited with doing much good, it is recognized that its efficiency is lowered by the following causes: small schools, short terms, poorly trained teachers, frequent changes in teachers, lack of proper buildings and adequate supplies, lack of proper supervision by school boards and county superintendents.

When we consider the unattractiveness of many of the rural schools, it is small wonder that many a country child goes "creeping like a snail unwillingly to school." The wonder is that he is willing to go at all.

On this subject we quote the words of a state superintendent of schools: "Every working superintendent knows a dozen schools or more where the growing children of the neighborhood are steeped in slovenliness, filth and immorality during a large part of their waking hours."

The superintendent from whom we have quoted goes on to state in forcible language the conditions that prevail in many rural schools where little children are sent to spend a large part of their daytime. We simply refer to those conditions in a general way. They need not be painted to anyone who is at all familiar with the average country school. One word will tell it in a general way, and that word is *neglected*.

Parents should not permit the place to be neglected to which they send their children to spend the greater part of their waking time. They should be punctilious in seeing that their schools are closely supervised. The buildings should be kept in good condition, and competent teachers should be retained.

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### The Teacher

The chances of the small rural school's getting a good teacher are small. A large percentage of those who teach in rural schools go in as inexperienced teachers. When they have acquired experience through their service in the country schools, they go into town or city schools.

One of the poets says, "'Tis pleasing to be schooled . . . when both the teacher and the taught are young." His reason is:

"They smile so when one's right; and when one's wrong  
They smile still more."

It is usually pleasant to be smiled upon, but the same writer of rhyme gives us another thought in describing a young teacher, thus:

"She taught the child to read, and taught so well,  
That she herself, by teaching, learned to spell."

In this connection, we may say that the State of Kansas

has taken steps to make better teachers by providing that, after 1917, no one in the State may apply for a certificate to teach who is not a graduate of a four-year accredited high school or its equivalent.

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### Some Suggested Remedies

It is not to be expected that the rural schools will be able to retain the services of the best ability until they are made more attractive, sanitary, and comfortable. We quote from a recognized authority: "Modern rural school buildings that, in their convenience and appointments, are no less attractive than the best home, must become the rule."

This is not saying that the furnishings of a school should be those of a parlor, but it is saying that the school should have the proper equipment and the best conditions for the culture and development of the best product this country has, its boys and girls, its children.

We quote again from the same authority: "The problem of supervision must be attacked by selecting only well-trained, competent county superintendents. This can be accomplished only by completely divorcing the office from politics and making it the best paid educational position in the county."

The consolidated school is advocated as another step in the improvement of rural school conditions. Instead of several schools with only five or six children in each, the consolidated school would concentrate the use of money and the ability of a teaching force which would do better work for the children gathered into the centralized school.

Men of educational circles are looking forward to a time when children living in the country shall have access to rural high schools, not city high schools set down in the country, but rural high schools with courses of study suited to the environment of rural children.

We have neither time nor space to do more than suggest to those parents who are located in the country that they give a fair share of attention to the school affairs of their respective districts, and that they do all in their power to help on the good work of housing the children in better school buildings and providing them with the most competent teachers available.

The education of children, the environments of their youth may not be neglected with impunity. They demand a fair share of attention.

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### The Prayer Union

SUBJECTS FOR THE SECOND THURSDAY IN SEPTEMBER

Parent's Day.—Prayer for our families and for the families of each other; for all the youth of the church; for the conversion of kindred.

Pray that we all may have a greater growth in spirituality, and a greater sense of parental responsibility, and that the homes of the Saints may be Christian homes. Pray for all the sick and afflicted.

Lesson, Psalm 119: 9-16.

REQUEST FOR PRAYERS

Prayers are requested for one who has started in the work of the gospel and has fallen by the wayside. The request is made by one deeply interested in the recovery of the one who has thus grown cold in the love of the truth. The Prayer Union is asked to beseech the Lord to remove the opposing influences that have wrought the change, that he who has gone backward may be reclaimed, and may again take up the work in which he once labored with vigor.

## Letter Department

### A Proper Moral Standard

All know that nature has but one standard for both male and female, equal purity for both. The God of the Bible from whom we get our marriage laws has only the one standard for both men and women. That is equal purity for both.

Now where do we get one standard for men and another for women? Not in God's law, nor the law of nature. We must look for its source elsewhere. If we had the same moral standard for women as we now have for men, and women would use this license as men do, there would be no profit in keeping women in white slavery. And if men were required to keep the same standard as women now are required to keep, there would be no profit in the traffic of women. There would also be a smaller demand for strong drink, for these two evils almost always go together. Thus would another source of profit be destroyed.

If we wish to destroy white slavery and the saloon, along with the divorce evil and other evils, we must first destroy the double moral standard. We must require of men the same standard that we require of women. Under the present order men sink into degradation far lower than brutes; man is the only animal that willfully violates nature's laws. Man must be taught to abide God's law and keep the high standard now required of women.

Which would we choose, the degradation of women, or the elevation of man? It must be one or the other soon, for women can not be kept much longer in bondage under man-made law. They will either take their place by man's side on the downward road, or ascend with him to a higher moral plane than has ever been attained by either.

God grant it may be the latter, is the prayer of this humble writer.

BAXTER, IOWA, July 27, 1914.

J. E. SMITH.

LOS ANGELES, CALIFORNIA, August 10, 1914.

The Southern California District conference and reunion was held on the grounds, Convention Park, at Hermosa Beach, July 31 to August 9 inclusive, and although there were some hindering conditions, the attendance was good, very nearly if not quite up to last year.

The Saints are learning to look forward to these reunions. The division of time, leaving the afternoons open for recreation and social intercourse, makes everyone feel duty bound to be present at the services. This year a new line of interest was inaugurated by Evangelist W. A. McDowell, who gathered about him in the big tent all those who were able and desirous of taking more time on gospel themes, and held round table meetings in the afternoons thus giving those who so desired, more time on discussion, considering things spiritual. We think the move a good one, and while not infringing upon the privileges of those otherwise inclined, and still preserving the reunion as an outing as well as a spiritual educator for the young, supplies all that could be desired by those more mature, whose entire interest is in communion of that character.

The business of the conference was transacted in one morning session, which speaks well for the advancement along lines of handling the business affairs, and parliamentary procedure by the assembly. Election of district officers resulted in the selection of the same corps of officials: Nathaniel Carmichael, president; Frank W. Burton, vice president; R. T. Cooper, secretary. A new office was created, district treasurer, for the purpose of providing the means for expediting the movements of the district presidency. Brother William Schade was elected.

At last General Conference General Chorister Brother A. N. Hoxie nominated R. T. Cooper as district chorister. This nomination was unanimously ratified, and results of preparations on this department were manifest in the music of the reunion. The Los Angeles Branch loaned the use of their piano, as usual. A chapel organ had also been secured. All the musicians of the district had been invited to bring their instruments. A goodly proportioned choir was on hand, and while we have suffered the absence of several of our leading musicians, including Miss Nettie Paulson, now at Graceland, we were reinforced by the presence of Miss Ethel Phillips, organist of the First Methodist Church of San Bernardino, who rendered invaluable assistance through the entire reunion.

The preaching was of a high order. A delegation of about fifty were in attendance from the Long Beach mission, coming in auto trucks.

Religio convention was held Wednesday, August 5, and Sunday school convention Friday, August 7. Papers were read, and addresses made touching the work of the respective orders. A program of exceptional merit was rendered under the auspices of the two societies Friday evening, consisting of music and readings.

The attendance of friends and nonmembers of the church exceeded that of any previous reunion, and more members from a distance were present than usual.

The Santa Ana sisters covered themselves with glory in the cafeteria. The committee is to be congratulated in having accepted their offer to do the cooking, and incidentally the sisters are putting \$175 into their new church in Santa Ana. The endeavors of the committee heretofore have been to have all such work done by professional cooks, leaving our people free to attend the spiritual services, even if the cooking were not quite up to the "home" standard. The Santa Ana brothers stood by their better halves in good style.

The waters of the Pacific were troubled; rather, it seems, if there were intelligence there to sense an invasion the waters were pleased with the induction of seven new candidates who were enfolded beneath the waves.

Patriarch W. A. McDowell gave blessings to about sixteen. Some were heard to say that they had had no idea what a blessing it was to receive their patriarchal blessing; that they were now so much more determined to press on and be diligent in the work. Sister Bessie Bemis has been studiously preparing herself, and has become quite proficient in stenography, so that she is able to take the blessings to a great degree of satisfaction, thus we can all work together along the lines of our respective individual abilities.

1700 Trinity Street.

R. T. COOPER.

MYRTLE POINT, OREGON, August 10, 1914.

*Editors Herald:* At our last report we were at Hugoton, Kansas. We left there July 11 at 8.30 a. m., arriving at Dodge City at 2.40, where we waited some hours for our train at the home of Sister Thorpe. She is an old Saint and lives with her son and wife, her son being also a member of the church. Mrs. Thorpe made us welcome and provided for our immediate wants, for which we were thankful. We talked of the church work in general until it was time for us to take our departure.

We left on time and arrived at Pueblo at 5.20 next morning, leaving again at 12.10 for Ogden, Utah. The scenery along this route is beyond description. The beautiful mountains towering high on one side and the river running for miles on the other makes it lovely to behold. The homes of settlers dotted here and there caused one to wonder how they could exist in such places.

We arrived at Ogden at 1.30, leaving at 3.20 for Portland,



Oregon. We reached the latter place next day at 7.30 p. m., weary in body. Brother and Sister Appleman were at the station to meet us. We were taken to their hospitable home where we were made welcome. The next evening we met the most of the Saints at prayer meeting.

The next day we were busy preparing for the reunion at Estacada, about thirty-five miles from Portland. We reached this place in time to take part in the first meeting. We enjoyed the program provided by the district Religio and Sunday school associations. The tent was crowded to its utmost capacity. Brother Sheehy joined us next morning.

Prayer meeting was held at 9.30 each day, preaching services at 11 a. m. and 8 p. m., Brethren Sheehy, Cook, Barmore, Cox, and R. E. Chapman occupying. At the evening services the tent was always full. Quite a number of Saints attended the early Sunday morning prayer service and we had a good meeting. The Religio convention held its session Friday afternoon, the Sunday school Sunday afternoon. Reunion was organized Monday morning.

Having received word that Elder Crumley of Myrtle Point was expecting a debate with Professor Kellems, a Christian minister of Eugene, and that he desired Brother Barmore as moderator, we left the reunion Thursday for Portland with feelings of regret that we were not able to stay until the close. Though the attendance was small, the spirit of the reunion was good.

We left Portland at 8.30, arriving at Roseburg at 6 p. m., where we went to the home of Brother and Sister Laird and stayed over night. We left here at 7 a. m. next day by auto for Myrtle Point, arriving there at 2 p. m., and going to the home of Sister Conover, where we met Elder Crumley. After a little rest we repaired to the home of Brother and Sister Britton, where we were to be entertained during our sojourn at this place.

We expected the debate to begin July 27, but owing to some delay Kellems did not arrive until August 1. We are now on the last night of the second proposition. Elder Crumley is an able defender of our work.

Your sister in gospel bonds,  
LILY BARMORE.

SCRANTON, KANSAS, August 10, 1914.

*Editors Herald:* Elder J. W. A. Bailey was recently with us for over two weeks, preaching in the open air on the main street of the city each evening except one. That night we had a band concert and turned our crowd over to hear the music of the evening, which was first class and elevating. Brother Bailey made good impressions upon those interested, using charts in illustrating the truth. He is one of the willing workers. He puts us in remembrance of the efforts put forth in the days of our dear Brother E. C. Brand many years ago.

Five members have been added to our branch by baptism; three were adults. So we are feeling somewhat encouraged. Brother Bailey promised to return soon, as there are others interested and who seem almost persuaded to obey.

Elder William Lewis was with us prior to the coming of Brother Bailey for a few days, giving us much needed counsel. This counsel was good; more would be better. So come again soon Brother Lewis.

May God bless all the willing workers in his vineyard, is my prayer.  
JAMES BAILLIE.

GLADSTONE, ILLINOIS, August 9, 1914.

*Editors Herald:* Jesus said that Elias must truly first come to restore all things. In the time of John the Baptist all things were not restored, as promised by the Lord through the prophets since the world began, referred to by Peter,

Acts 3:20. Neither were all things restored in the days of Joseph the Martyr. We understand, however, that all things shall be restored as Peter promised. We look for a new heaven and a new earth.

Who should be able to abide the day of Christ's coming? In that day the inheritances are to be restored, and all things are to be gathered before the Lord upon his throne. As it was in the days of Noah, so shall it be at that day, which will overtake some. And as Peter said, the righteous scarcely shall be saved. If this be true what will be the fate of the wicked and ungodly?  
J. L. RUST.

(Friends of Brother and Sister J. W. Davis will be interested in the following from Brother Davis to Brother and Sister Smith, parents of Sister Davis.—EDITORS.)

HONOLULU, TERRITORY OF HAWAII, August 14, 1914.  
Mr. and Mrs. Heman C. Smith,  
Lamoni, Iowa.

*Dear Father and Mother:* You will be interested to know that we arrived here safely yesterday morning, one day later than usual. You may have felt some anxiety for us, owing to war conditions, but with the protection of the Lord and the precautions of our shipmaster we were safe from any harm.

We were about thirty hours late in leaving Vancouver on account of the war scare, and when we did leave it was with all the dead lights in, so that so far as the exterior of the ship was concerned all was in total darkness. We stole out of the harbor under cover of night, kept about two hundred miles off the regular course all the way, and came around the opposite side of the island to land. On arriving here we found that a German cruiser had only left these waters a day or two before our arrival, and it was thought that she was looking for the ship we were on, and of course we might have been captured.

Inez was rather poorly the first two days we were out, but afterward she was quite well, so that we had a reasonably pleasant voyage.

We found Brother and Sister Jones quite comfortably located, and of course we are comfortable also. . . . We have not been here long enough to get any idea of prevailing conditions, but we are still of the same opinion as before we came, that it will be rather difficult. With much love,

Your dutiful son,  
J. W. DAVIS.

SHELL BROOK, SASKATCHEWAN, August 9, 1914.

*Editors Herald:* I enjoy the interesting letters and articles in the HERALD. I have many times felt encouraged in reading the church papers.

We feel encouraged at the present time as we are blessed in having Elder Davis with us. We feel sorry to see him leave, but we must not be selfish, for we know others are thirsting for the gospel that they, too, might receive strength. We are thankful for the privileges that we enjoy from time to time in having God's servants among us.

Sunday, August 2, was a busy and a spiritual day with us. At 10 a. m. Brother Davis led six precious souls into the waters of baptism, the confirmation following. We had a prayer and testimony meeting at 11 a. m., Sunday school at 2.30, Religio at 3.30, and preaching at 8 p. m. All felt encouraged and realized how good it was to be a Saint in latter days.

Elder Davis leaves shortly for other fields. It is the wish of all that he return in the near future. Some here are interested, whom we hope to see obey soon.

We are always anxious to see letters from Ontario, that

being our former home. We noted with interest Brother Elliott's letter from Owen Sound, also Brother Galbraith's. Both seemed like letters from home. We would be pleased to have Saints move here to help on with the good work. We are contemplating building a new church. At present we meet at a private house, which we find rather small. Our people turn out and bring their friends with them.

We read with interest Brother Rannie's letter concerning the land and privileges of Jackson County. We hope to be looking Zionward, and not to be among those who will have to flee. I believe the hastening time is on, when each one should be making preparation, that all things may be done in order.

Your sister in the conflict,

MRS. OSWALD SHRANK.

## News from Missions

### British Isles

For the first time in the history of the Reorganization, the British Isles mission conference has been held in the city of Gloucester. It is the county town of one of our western agricultural shires, and a river port standing on the banks of the River Severn. This stream is connected with the Bristol Channel by the Gloucester and Berkeley Canal. Ships of the largest tonnage can enter this cutting, and others of moderate size can come up to the city, where there are dry-docks for repairing and docking vessels and slips for constructing them. Gloucester has considerable trade with the Baltic and other foreign ports in corn, timber, wine, and spirits, while it exports iron, salt, malt, coal, culm, bricks, and pottery. There are British wine works, breweries, soaperies, steam, flour and sawmills, brass and iron foundries, brick yards, rope, sail, sack and brush making, ship, boat, and barge building, coach making, chemical works, agricultural implement works, railway fittings, establishments for preserving timber, also slate, marble, and millstone works.

Gloucester was called "Glevum" by the ancient inhabitants who were known as Silurians. They were a branch of the Iberians who lived on the western bank of the Severn. The Welsh called it "Caer Glow." The Romans made it a military station and fortified it. William I held a court at Gloucester and Richard II and Henry IV held their parliaments here. In 1483 Richard III entered the city after his coronation, and from thence issued the order for the murder of the two princes. In the Civil War Gloucester early declared for the Parliament, and although summoned to surrender, the citizens defended the place against Charles I. Down a narrow alley we were taken by Brother Meadows to view the place where the iron pills so strongly recommended by the Royalist party were rejected by the Parliamentary stomach, therefore they pounded the defensive walls in vain.

As you approach Gloucester the tower of its beautiful cathedral rises above every other building. It was founded by Henry VIII in 1541, on what was formerly a convent, and is the great ornament of the city. It is the special attraction to visitors. We think our readers would have thought so too had they seen a party of Saints in company with the "goode Biscoop" May of the British Isles, whose only claim to the title was the call of God, wandering round this stately and awe-inspiring edifice. Our brother from Independence wore neither gaiters nor shovel hat; had neither coach nor footman; neither had he a seat in the House of Lords among the spiritual peers. If we had informed the solemn guide who conducted us round the building that our brother was a bishop he would not have recognized him as such, neither would he have addressed him as "My Lord," for the things missing, in his opinion, are essential to the office, while the

one thing essential, in our opinion, to our guide would be of no account.

There is but one other place of note in this city which I desire to mention, and that is the first Sabbath school established here for boys by Robert Raikes. It is but a small, unpretentious, two-story cottage. The chief attraction of this place which we would otherwise have passed by was this: A work was begun here which has been perpetuated in this and other Christian lands, and which will never die, and which is a monument to the memory of Robert Raikes more enduring than the marble tablet in Gloucester's stately cathedral. A generation has arisen to call this man blessed. He has planted the acorn, and we now have the oak. Dear readers, if we can not originate let us perpetuate good work and be steadfast.

Prior to the meeting of conference a cloud no bigger than a man's hand appeared in the East. An ultimatum was sent to Servia by Austria. A flutter passed through the courts of Europe. War was next declared. Stocks began to fall. Brokers were ruined, and in some cases husbands and wives committed suicide as a result thereof. These were precursors of the coming storm foretold by the latter-day Prophet in December, 1842. As we journeyed to conference in company with our wife and Patriarch James Baty, we were reading that the war cloud had burst in Eastern Europe, for Russia was mobilizing her enormous army, (merely as a precautionary measure she stated,) but actually to attack Austria when she was ready. Events marched rapidly forward now, and while the servants of the Prince of peace were endeavoring with hopeful efforts to organize and do business in the name of Jehovah under the presidency of Brother W. H. Greenwood at 17 Stroud Road, Gloucester, on August 1, the prince of this world was by "precautionary measures," mobilizing the legions of the great powers of Europe for one of the bloodiest conflicts ever known.

"O war, what art thou?

At once, the proof and scourge of fallen man's estate,  
After the greatest victories what remains of all thy glories?

For the vanquished chains,

For the proud victors, what?

Alas, to rule o'er desolated nations."

On Sunday, August 2, in showers of heavy rain, we went to our morning meetings, passing auxiliary forces going to their summer camps with military bands. This was a day of heavenly peace within. These are not merely words of sentiment, but convey to our readers real facts. There were quorum meetings of priests and high priests, presided over by Bishop May, and the elders' quorum presided over by Brother J. E. Meredith. At 9.45 a. m. there was a Saints' meeting presided over by Elders J. W. Taylor and W. R. Armstrong, Brother H. Smith of Birmingham the speaker, and at 10.30 the usual morning service was held, Brother W. H. Greenwood presiding; the speaker was Patriarch James Baty, who with his hand on the three standard books of the church swore by him that liveth and was dead, and is alive for evermore that what he declared was true and able to save. In the afternoon there was a typical fellowship meeting, under the presidency of that old veteran from the north of Britain, Roderick May. The evening meeting was in charge of President Greenwood; the speakers were Thomas Jones and Bishop May, which was much appreciated. During the day indoor services there were solos and duets rendered by Sister Edwards of Birmingham and Brethren Arrowsmith and Thomas Jones, which not only entertained us but made us feel better for the inspiring messages which they conveyed

to us. An outdoor service followed in charge of Elder Thomas Jones, and Brethren E. Maloney and J. A. Judd were the speakers.

As the message of God was being delivered, "specials" were being cried by the newsboys, for Germany had declared war on France. The mobilization of Britain's forces rapidly began. Troops were gathering and arming in all directions. Newspaper and telegraph offices were besieged. The fleet at full strength was ordered off with sealed dispatches, the neutrality of Belgium was now threatened, and after a midnight cabinet meeting, war was declared by Britain on Germany. The call to arms took some of the brethren, sons, fathers, and brothers, to the fleet and the colors.

We met in the Glevum Hall again on August 3, Brother W. H. Greenwood presiding. Our meetings on this day will never be forgotten. There was unrest, din, and strife without, while peace reigned within. The morning session was mainly occupied with five-minute speeches given by our young brethren James Holmes, J. H. Sykes, A. T. Trapp, A. Jones, J. A. Judd, Edward Maloney, and A. J. Trapp. These speeches were all full of spiritual force and power. They reached our hearts and raised our hopes for future success in the British Mission. We had longed for this day. Like Israel of old we have cried: "How long, oh Lord; how long?" and through the mist and the din and strife, "The fightings without and fears within," we can at last see "The dawning of that brighter day majestic rises on the world," and we lift up our hearts and are glad. At the close of our morning session we felt that our young men had put on "The whole armor of God," and were going forth from this conference equipped for their work as ambassadors for Christ.

In the afternoon, business of a formal character was completed. The general church appointees were sustained with heart and hand, after which we adjourned for the evening meal.

In the evening we again met for fellowship. The mission president occupied the chair, and without doubt we can say this meeting was the climax of our conference sessions. It was a spiritual feast. Brother Meadows began by praying "in the Spirit," after which the spiritual gifts were manifest through the Saints, such as prophecy, tongues, interpretation, etc. It was a pentecostal meeting. Hearts were humbled, sins were repented of, vows were made, and confidences renewed. The Adversary knew of our meeting, sought to overthrow and get possession of some, but was foiled. There were noble hearts in this little band of Saints. May they endure until the "battle is fought and the victory won."

On Tuesday, after looking over this historic city, the parting hand was given to Bishop May, J. W. Taylor, James Baty, J. E. Meredith, and E. Maloney. In the evening we met in fellowship, Brother A. J. Trapp presiding. We were again permitted to mingle our voice with this blessed people, and earnestly ask that we might all be kept steadfast until the end of the race, and that the local branch might grow under its present spiritual head.

On Wednesday Sister Armstrong and myself left the home of our dear Brother and Sister Meadows, whose kindness we can not easily forget, and journeying to the station met with those two faithful souls, Sisters Wormald and Schofield, of Bradford and Elder Alfred Jones. We journeyed north to Great Malvern, where Sisters Gibbs and Flanagan with Mr. Gibbs and two dear children live. Our sisters are the daughters of the late Brother and Sister Tyler of Smethwick, Birmingham. Here we found our mission president, W. H. Greenwood and his invalid uncle, Patriarch Joseph Greenwood of Stafford, also Brother Edward King of East Manchester, a zealous worker in our Sabbath school cause.

These Sainly sisters Gibbs and Flanagan have with God's

help been trying to bring back health to the weakened frame of our Brother Joseph Greenwood. Verily, it has been a mission of love, for which they will surely be rewarded. The testimony of these sisters is that our heavenly Father reveals his will to them daily, for they know no other will but his. All they have is to be used for the good of God's people, the poor, the missionary, and the afflicted are their especial care. They are the only Saints in this earthly paradise, and their chief aim is to make the truth known. Their two dear children are being trained up in the faith, and have their own little Sabbath school in the home. While Mr. Gibbs is not a member of our church, yet we have experienced kindness at his hands while staying in his home.

We sadly parted with these consecrated people. Tears were in the eyes as our train steamed out, leaving them with Elder Alfred Jones on the station platform. Many, many, great events are likely to happen ere we meet the dear Saints of Gloucester and Great Malvern again. May heavenly peace abide with them.

Your brother in Christ,

W. R. ARMSTRONG.

### Australia

Six weeks ago, Brother Walter J. Haworth and the writer took our departure from Sydney for this city, on board the steamer *Tasman*, of the Royal Dutch Line, bound for Java. As we sailed through Sydney heads, we encountered a tempestuous sea and we surely experienced a lively time for thirty-six hours. It was difficult to tell in what direction the ship was going, the antics were so uncertain, but the captain, with the aid of the great Captain above, was able to keep her above the surface of the deep. The waves rolled high; they were very vicious and did considerable damage to the ship. Most of the passengers suffered greatly, especially in the region of the stomach. However, Brother H. and I escaped seasickness. We were highly favored in that we paid second-class rates and enjoyed first-class accommodations all the way, through the kindness of the purser. It was a great blessing to us, as the second-class passengers were exposed more to the storm than we were. Our heavenly Father brought us safely through to Brisbane, though we were many hours late in arriving.

That readers of the HERALD may have some idea of what we encountered we will give a short account of what happened. It was said by the meteorologists that we ran into a cyclone. The waves rolled up forty-five feet above the water line, washing the man away from the steering wheel, breaking one of a sailor's legs, carried away three gangways, breaking through most of the windows on the starboard side of the dining saloon, tons of water rushing in and destroying tables, chairs, glassware, plates, dishes, mirrors, doors, and even twisting the electric fans on the ceiling out of shape. The water ran into the kitchen and put the fires out so that we could not have meals the first day, ran into the corridors and cabins and caused great inconvenience to many of the passengers.

It made us all think seriously of the calamities that had befallen the *Titanic* and *Empress of Ireland*. The sights you behold in a storm at sea are not soon forgotten. It is awe-inspiring to see the mountainous, whitecapped waves, rushing viciously towards the ship. It does not look as though human beings could last long in their mighty grasp. Our captain proved to be a worthy seaman, as he turned the bow of the ship so that we ran with the waves. It was thirty-six hours before we were able to proceed upon our journey, and we were seventy-four hours making a trip usually made in thirty-eight. We landed with thankful hearts to the Lord for his protecting care over us, and glad to plant our feet on terra firma once more.

We were met at the wharf by Brethren Herman, Wallace Peisker, B. H. Longfield and E. Nixon, and escorted to the homes of Brethren Peisker and Nixon, respectively, where we have been kindly cared for, which kindness we will not soon forget.

On our arrival we found the condition of the branch not so favorable as it might have been, misunderstandings existing, which caused unpleasantness. However, by the grace of God we were able to adjust the difficulties satisfactorily to all the parties concerned, and peace and unity now prevail. We found a band of very fine Saints in this city. They have a very comfortable church building, a lively Sunday school and Religio. Brother Barkus, who has been president of the branch ever since its organization, is one of our fine spirited men, and a musician of some note. He is blessed with a true Latter Day Saint companion. His family consists of one son and three daughters. This brother is a real spiritual father and a natural patriarch.

Since our arrival, the branch organization has been reconstructed. Brother Edwin Nixon, formerly of England, is now its president. He is one of our wise, careful men, and displays executive qualifications. He is ably assisted by Brother C. E. Berglin, in the office of priest, Brother Schultz as teacher and Brother W. N. Hutchison as deacon, the latter recently ordained. The present prospects are very bright for this great city. Brethren E. A. Peisker and J. J. Wilson are active men, and are engaged in distributing tracts and preaching on the streets.

From here we went to Wondai, two hundred miles north, by train. During our sojourn there we baptized eight, and organized a branch there of over thirty members. There are others who appear very much interested, and who should become identified with the church in the near future. The following are the branch officers: Brother William Ballard, presiding elder; Brother Donald McKay, teacher; Brother Robert McKay, Deacon; Sister Miss Amy McKay, Mondure Central, Wondai, secretary.

Leaving Brother Haworth to continue the good work there, I proceeded to Kingaroy, where I spent one week. During my stay there I organized the eleven Saints at that place into a branch. Brother C. A. Loving, who has been in the church many years, having moved there from Nambucca, New South Wales, is the presiding elder; Brother Veldt, a young man, was ordained to the office of priest and occupies in that position; Brother Angus McKay, a young man cradled in the church, was ordained and elected to the office of deacon. Harmony and peace predominate, and we are confident that with faithful labor in that part of the vineyard many will be led into the light; there are some now near the kingdom.

There is not a better country round than the districts where these two new branches are, for the spreading of the gospel. It is a new country, quite thickly settled, in which the people have not had time to settle down to their creeds. This is our opportunity, and we mean to embrace it. We have two young men, both capable preachers, who will be going into that country the first of the month, and who will spend all of their time and talents in winning souls to Christ, viz, Elders Herman Peisker and Bryan H. Longfield, both spiritual, intelligent and energetic workers. We feel proud of them, and our hearts are full of praise to God for raising up such bright young men to carry on his work among the people. I predict for them a great future if they continue faithful and humble before the Lord.

I have placed Brother Haworth as assistant minister in charge of New South Wales and Queensland, and am pleased to inform the Saints that our brother's health is improving right along, in answer to the many prayers that have been offered in his behalf. I have found him to be a con-

genial companion to travel with, and well informed in the doctrines, laws and usages of the church, able to defend the church under any conditions, and one who can be trusted with responsibility. He makes friends for himself and the cause wherever he goes, so we feel confident that the work will be looked after under his supervision. He also is interested in the young, and will encourage and help them to the best of his ability to become workers for the Lord.

Last Saturday and Sunday, the 25th and 26th, were red-letter days in this end of the mission, as we held a conference here in Brisbane, the first ever held in the state. On Saturday, I organized the district of Southern Queensland. The boundaries are: On the south, the border of New South Wales; on the north, the Tropic of Capricorn; and east and west, to the state boundaries.

There was a good representation of the Saints of the three branches in this state, and the local church building was well filled at each meeting. The Spirit of the Lord prevailed throughout; the business was transacted with unanimity; the preaching was attended with considerable liberty; and the social meeting was one which left little to be desired. The Lord surely put the impress of his Spirit upon our organization. It was a day of great rejoicing for the Saints, many of whom had never attended a conference of the church before. Elder Herman Peisker was elected district president, with his father and Elder William Ballard as counselors, which makes a strong presidency, all three being capable men and having the confidence and respect of the people. Brother C. E. Berglin, of Fourth Avenue, Coorparoo, was elected secretary, and Elder J. W. Barkus, of Leamington Park, Coorparoo, bishop's agent. He will visit the Saints in the interests of finances. The president, as you will see, will be devoting his entire time to building up the district, and this is as it should be.

Presidents of districts should be free to wait upon their ministry, and thus keep in touch with the various branches and offices under their charge. They should marshal all officers who are not branch officers, pushing them out into new places; thus extending the work. Some presidents are presidents in name only. They imagine that their principal work is to preside over the district conference, losing sight of the fact that their real duties are along the lines indicated above. It is a mystery to me that men will persist in wanting to preside over districts when they are fully aware that conditions prevent them from doing the work necessary to keep the district alive. Such men would appear to be more ambitious to gratify their own desire for place, power and honor than to assume the real duties and responsibilities attaching to such an important office. All this also applies to many presidents of branches.

The Balmain and Leichhardt branches, in Sydney, New South Wales, are progressing nicely under the presidency of Elders Corbett and Stewart respectively. They have established a choir in the latter branch under the leadership of Elder Joseph Parkes, which is quite an improvement, and tends to make the preaching meetings more attractive. Brethren Corbett and Stewart were ordained to the office of high priest, June 7, in harmony with the direction of General Conference. Their ordinations were certified to by the presence of the Spirit.

On Monday night last, the local Saints, together with visiting brethren and sisters from other parts of the district, tendered me a farewell in the church building, at the same time taking the opportunity to wish Godspeed to the two young missionaries who are about to go into the country. A very nice program of a musical and literary nature was rendered.

At a suitable time a farewell address expressing appreciation of my labors in the district was made by Elder Nixon,

president of the Brisbane Branch. It is always good to know that the brethren approve of one's labors when rendered with a view to the extension of the kingdom of God, and so this address was pleasing to me. It indicated that I had been able, in a measure, under God, to bring blessings to my brethren. Brother Nixon presented me with a sum of money gathered among the Saints to help in incidental expenses. I was called upon to respond, and expressed the pleasure I had experienced in laboring among these people, and the manner in which the Lord had placed the impress of his Spirit upon our work among them. I told also of the regret I experienced in leaving them, but just as I had left my dear ones to prosecute the Master's work, so must I leave from time to time those dear to me in the gospel bonds.

Presentations of money were also made to the young men about to go into the missionary field to help them on their way. They responded in fine, humble, yet manly speeches. I feel proud of them, and look forward to the accomplishment of much useful work under their ministry.

I feel it to be my duty to speak a few words in relation to Brother E. A. Peisker, wife and family, at whose home I have been made welcome. This brother and sister have a large family, consisting principally of boys, and I must say to their credit that I have never seen a better behaved family, nor greater reverence and respect shown on the part of the children towards their parents. I account for it by the fact that they hold family prayers regularly, and instill into their children the principles of obedience and reverence to God. As a result of such training, their son Herman, nineteen years of age, is an elder and president of the district, which shows that notwithstanding his youth the people have great confidence and respect for him. He is humble, and one of the best informed young men in church doctrines that I have met for some time; he is a fluent speaker. If he continues humble as he is now, he will be one of our mighty men in Israel. He has entered the missionary field, and will be associated with Brother Longfield, who is one of our coming men. These brethren are able to defend our church anywhere, and we are proud to be associated with men of their ability and integrity. They will be under the supervision of Brother Haworth, who will act the part of a father to them, so we expect them to make good in the ministry.

We have been kindly received at the homes of Brethren Barkus, Wilson, Nixon, Berglin, Middleton, and Sisters Waldman and Hutchinson, and we feel to express our thanks for their kind hospitality.

I regret separation from the congenial companionship of Brother Haworth, who will remain here for some time. He has rendered me material assistance during my sojourn in this land. His health is improving remarkably. I sail from here at 4 p. m. to-day, on the steamer *Canberra* for Sydney. Will only be there a few days, thence to Newcastle and vicinity, Bulahdelah, Tuncurry, Manning River, Laurieton, Nambucca and the northern end of the New South Wales District.

One year passed away since I bade loved ones farewell. It may not have seemed long to those who have been at home with their loved ones during that time, but it seems otherwise to those who have to pass through the ordeal of separation from those who are near and dear to them by the ties of nature. We know not when we shall meet again, as we are determined to remain in the mission until He who directed our coming shall direct our return, and that will not be until we have accomplished the work he sent us to do. We are striving to be patient, having confidence in God that he will watch over those whom we committed to his keeping ere we started on our distant mission, and that he will vouchsafe

unto us the protection and blessings that we shall daily need.

We have been abundantly blessed of the Lord, and feel happy and joyful in his service. May God bless all of his covenant children, is the prayer of your brother and coworker in Christ Jesus.

Rozelle, New South Wales, Australia, mission address.

GOMER T. GRIFFITHS.

BRISBANE, QUEENSLAND, AUSTRALIA, July 29, 1914.

### Southern Nebraska

Our conference held at the Blue River Branch, Wilbur, Nebraska, July 25 and 26, was attended by a goodly number of Saints from various parts of the district. A very good spirit attended our gatherings.

The Religio and the Sunday school came in for their share of attention. The various sessions were instructive, and a high grade of intelligence was made manifest. The Saints were much interested in that which was done. Sister Blanche I. Andrews took the lead in the auxiliary work.

Brother Butterworth was with us and gave a number of blessings. Brother Salisbury paid us a visit and was present at some of our sessions, giving valuable assistance. Come again, Brother Salisbury. Our aged Brother Waldsmith was with us again, which revived memories of the past when we traveled together preaching the gospel. We used to walk for miles and carry our grips.

At the close of our conference we troubled the waters, baptizing five. One young man was lame, so we carried him into the water and immersed him. He said that he felt much better. Though he may be a cripple, yet his soul is just as precious as any other. He can attain to a glorious resurrection through the ministration of the gospel powers.

Our district in a spiritual sense is on a par with other districts so far as I know. We have much to be thankful for in the way of good crops. We see no reason why the Saints should not rejoice in the power of God, for he has abundantly blessed them this year.

In gospel bonds,

W. M. SELF.

### Alabama

Wisdom seemed to direct in the choosing of the presiding officers of the Alabama reunion, F. M. Slover, J. A. Gunsolley, Hale W. Smith, and the district presidency, as was shown by the arrangements of the services and various sessions. The peaceful influence of God's Spirit was present from the time that the first service was held on the morning of July 31 until the final session on the night of August 9. The prayer meetings were spiritual and the preaching was of a high order.

A pleasing feature of the reunion was the auxiliary work conducted each afternoon by Brother J. A. Gunsolley. Practically every phase of church work found its place on the program. We also learned that something can be done with the children instead of having them sit in church with the grownups the entire day. It was clearly demonstrated that children's services can be held to good advantage, which not only tends to lessen the confusion during the preaching services, but also affords a means of teaching the little ones valuable lessons in words that can be understood. Special lectures were delivered to the men and boys, also to the women and girls along social purity lines, which we have reason to believe were conducive of good. A vote of thanks was extended to Brother Gunsolley for his services, which, coupled with his smiling countenance, added much to the interest of the meetings.

Another pleasant feature was the baptism of Brother and

Sister Noles of New Decatur, Alabama. They have been investigating the work for some time and came many miles to unite with the people of God. They bore earnest testimony to the truthfulness of the work. Seven others were baptized, and five children were blessed.

All things seemed to work for the success of the reunion. The people in that part of the country have not suffered from drought as has been the case elsewhere. He that with grass the hills adorn and clothes the smiling fields with corn has abundantly blessed them for which they should be thankful. The reunion committee appointed for next year are J. R. Harper, W. H. Drake, H. H. Wiggins, Sister J. R. Harper, Sister Emma McPhearson. We expect this strong committee to "do things," and are already looking forward to next year with pleasant anticipations.

After the reunion closed Brother E. C. Shelley and I came here with the gospel tent and are at present breaking up new ground. The weather conditions have not been favorable so far, but we are hoping for better things. We do not find so much prejudice here as at some places, and as a rule the people seem inclined to hear our message.

We are well advertised. Some are coming as far as six or seven miles to the services and to talk with us and ask questions. We advertised under the title of the boy preacher, and the latest report out over the country is that a six-year-old boy is here preaching in a tent. We are indebted to some one for the advertisement.

Hopefully in the conflict,

REPTON, ALABAMA, August 19, 1914.

A. E. WARR.

## Miscellaneous Department

### Conference Minutes

SHEFFIELD.—Met July 11 and 12 in Saints' church, Upperthorpe Road, Sheffield, W. H. Greenwood and Charles Cousins presiding. Voice and vote were extended to visiting Saints. Officers reported. Notice of motion to alter boundary line of Sheffield District was given, matter to come up next conference. October reunion was ordered held in Sutton in Ashfield, and January conference at Clay Cross. General and local authorities were sustained. At the morning preaching service Sunday most of the priesthood had the privilege of a five-minute speech. Priesthood service was held at 1.30 p. m., fellowship at 2.30. At the evening hour James Baty, sr., addressed the Saints. Adjourned to meet at call of presidency. Charles Cousins, president, Simon Holmes, sr., vice president, Joseph Holmes, clerk.

### Convention Minutes

Southern Nebraska Sunday school met at Wilbur, July 23, 8 p. m., continuing over the 24th. One prayer service, one business session, three program and institute sessions were held. Excellent papers were read, good speeches were made, interesting discussions were indulged in, and a most profitable convention was had. Adjourned to meet two days prior to conference and at the same place. Blanche I. Andrews, secretary, Bethany, Nebraska.

### The Bishopric

#### AGENT'S NOTICE

To the Saints of Central Nebraska: I take this method of reminding you that I am still bishop's agent for this district. There is an urgent need for means to supply the families of the missionaries sent into the field by the General Conference. Do not hesitate to send tithes and offerings because the amount may be small. Remember the "widow's mite." If you owe large amounts do not wait till you can pay all, send what you can now, and more later.

While you await a more convenient season some elder's family may suffer for that which the church has promised. Remember it is a "day of sacrifice," not for the elder and his

family alone, but for all who have entered into a covenant with the Lord to serve him.

Address me at Inman, Nebraska. Send by post office money order or bank draft.

In gospel bonds,  
LEVI GAMET.

### Conference Notices

Mobile will convene at Bay Minette, Alabama, October 3 at 10 a. m. A. E. Warr.

Pottawattamie meets at Hazel Dell, Iowa, September 26, 10.30 a. m. Send reports to undersigned by September 20. J. Chas. Jensen, secretary.

### Convention Notices

Mobile Sunday school and Religio meet at Bay Minette, Alabama, October 2, beginning with prayer service at 9 a. m. Institute work with good speakers. Elect and send delegates. A. E. Warr, superintendent.

Toronto Sunday school will meet at Owen Sound, Ontario, 2 p. m., October 2. Schools should be represented by delegates. Have credentials in hands of secretary by September 30. James Pycock, superintendent, Ada M. Hamilton, secretary, 4 Gladstone Place, Toronto.

Eastern Colorado Sunday school will convene at Colorado Springs, September 4, 2 p. m. Send credentials to Mrs. M. E. Everett, 129 South Logan Avenue, Denver. Mrs. W. H. Fishburn.

### Exponent Suspends Publication

This is to inform all readers and Sunday School Association that the official organ of the association, the *Exponent*, will cease publication after the next issue, October, 1914. At a meeting of the executive board of the association held at Independence, Missouri, July 20, 1914, this decision was arrived at owing to the fact that the *Exponent* is not supported as it should be, and has been published at a loss for some time. Its circulation is so limited that it no longer serves as a satisfactory medium of communication with officers and teachers for the general officers.

We have already had many inquiries as to what will take the place of the *Exponent*, as about a thousand subscribers who were loyal to the *Exponent* evidently feel the need of such a journal. To this we must say that we do not know what, if any, action will be taken by the next General Convention, when this action will be officially reported to the body for approval or disapproval. It is a matter for the districts and schools to think about.

The association will have no official organ after the October issue. It will be impossible for proposed amendments to the constitution to get legally before the convention unless published in the official organ in next issue (see article 11, page 7). After that we shall be compelled to seek space in the *HERALD* and *Ensign* for communication and instruction to our workers, until the association can see its way clear to support an official organ or makes other provision.

There are about one thousand names on the mailing list. We request that our subscribers be willing to allow this list to stand as it is until after next General Convention.

GOMER R. WELLS, *General Superintendent*.

BURLINGTON, IOWA, 1206 South Twelfth Street.

### Notice, Saskatchewan Saints

There are no doubt a large number of isolated Saints in Saskatchewan. We are desirous of obtaining the location and address of every Saint in the district, in order that we may have a complete record on file for the information of the many inquirers who come to us from time to time.

Kindly write me by first mail giving full name and present address, also occupation and branch in which you hold your membership. It will not be necessary to do this if you are a member of a branch located in Saskatchewan District. Trusting you will assist us in this connection, we remain,

Very sincerely,

THOS. J. JORDAN, *District President*.

VICEROY, SASKATCHEWAN, Box 20.

### Notice Farmington Kentucky Branch

Absent members of Farmington Branch who have not received letters of removal are requested to send names and addresses at once to secretary, Mrs. N. Ella Adair, Farmington, Kentucky.

**Conference Date Changed**

Central Illinois district conference date has been changed from September 5 and 6 to October 3 and 4. Place is Beardstown. M. R. Shoemaker, president.

**Died**

**JOHNSON.**—Nels Johnson was born October 12, 1835, at Brudager, Denmark, died August 14, 1914, at his home near Lamoni, Iowa. He came to America about 1867; and in Minnesota married Bertha Gulbertson. Two sons, James, of Lamoni, and Harry of Condon, Oregon, were born to them. They moved to Nebraska in 1878 where, July 4, 1883, they were baptized by G. E. Deuel. They moved to Lamoni in 1902. Deceased is survived by his sons, companion, 3 grandchildren, 1 brother, Hines, of Minnesota. Services in Saints' church, Lamoni, Iowa, in charge of A. B. Young, sermon by F. A. Smith. Interment in Rose Hill Cemetery.

**EDWARDS.**—Agnes, wife of Elder George Edwards, was born December 6, 1859, at Kirkcubright, Scotland. Came with her parents, Alexander and Mary Ann Gillespie, to United States when thirteen years old. She married George Edwards August 23, 1882. Twelve children were born to them, of whom 6 with husband and 3 grandchildren survive her. She was baptized September 3, 1882, by William Newton, confirmed by Alexander H. Smith and William Newton. Died August 22, 1914, at their home, 805 Gladstone Avenue, Kansas City, Missouri, from whence the funeral was conducted to the Mound Grove Cemetery, Independence, Missouri.

**SODERSTADT.**—Anna O. Soderstadt was born at Greenleaf, Kansas, January 19, 1885, died July 12, 1914, at the German

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Hospital, Kansas City, Missouri. She located at Independence, Missouri, June, 1901. Graduated from Graceland College June 6, 1905. She was baptized at Greenleaf, Kansas, by Elder James Houston. She leaves to mourn, stepmother, Mrs. George Zinn, half brothers Ernest and Harry Soderstadt, brother, John Soderstadt. She was a devoted member and lived a consistent Christian life. Buried at Mound Grove Cemetery, Independence, Missouri.

**HOVERSON.**—Elsie Eliza Mary Hoverson, daughter of Soren Wilson, was born in Denmark, April 15, 1847, died unexpectedly at the home of her son, near Burlington, Iowa, July 26, 1914. She emigrated to United States when 10 years of age. Married Andrew A. Hoverson, June 11, 1865, at San Francisco, California. This union was blessed with 5 sons, three of whom are left to mourn. Phillip and Alven were present, but Eli was in the Philippines. Four sisters, Anna and Sarah Wilson, living near, Mrs. Eva Thomas, Burlington, Iowa, Mrs. Mary Anderson, Lamoni, Iowa, and 1 brother, Chris Wilson, Lamoni, survive her. Sermon by G. R. Wells, at Shiloh M. E. Church, near the home. Interment in church cemetery.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



"There shall not any man among you have save it be one wife; and concubines he shall have none.—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, SEPTEMBER 9, 1914

NUMBER 36

## Editorial

### BUILDING THE WALLS OF JERUSALEM

(Baccalaureate sermon by Elbert A. Smith, before the graduating class from Graceland College, Lamoni, Iowa, May 31, 1914. Reported by Elizabeth France.)

Scripture reading: Nehemiah 2: 17-20; 4: 1-9; 6: 2-5; 2: 15, 16.

Our text is found in Nehemiah 2: 20, "The God of heaven, he will prosper us; therefore we his servants will arise and build." The subject might be termed, Building the walls of Jerusalem. It takes us back in history to the year 445 B. C. to the city of old Jerusalem, and it takes us forward in prophecy and hope an indefinite period to the New Jerusalem.

The language of our text is an admonition that Nehemiah gave to the people of Jerusalem. It was uttered about 445 years before Christ. Nebuchadnezzar had captured the city of Jerusalem. He had destroyed the temple, depopulated the city, left the walls in ruins, and the gates burned with fire. The period known as the Babylonian captivity had ensued. And finally the return of the Jews from Babylon had been in progress for a number of years. Nehemiah, sojourning in a foreign land and hearing the report of fugitive Jews that his beloved city of Jerusalem was in waste, with the walls torn down and the gates burned with fire, obtained permission of the king to go up to Jerusalem and rebuild the walls.

He had not been in the city more than three days before he went out by night and made his first personal survey of the situation. Then immediately he rallied the people around him and gave them this exhortation, that they should arise and build the walls of Jerusalem. He was a man of great individual power, initiative, and efficiency. Rallying the people around him they all went to work, and in the remarkably short period of fifty-two days they succeeded in rebuilding the walls of the ancient and holy city. This exploit is still considered a marvel of engineering efficiency, and justly so, too.

How did they succeed in doing this? We believe that there are several lessons to be drawn from this

experience that will be of great benefit to those who are engaged in building, and we trust that the text that we have selected, "The God in heaven, he will prosper us; therefore we his servants will arise and build," is applicable to those who are graduating from Graceland College. Because we hope that they are to be builders in the highest sense of the word, we trust that those who go out from Graceland College from year to year will be constructive in their lives; that they will assist in building up the community, the State, the Nation, and possibly the New Jerusalem of which we have already spoken.

#### JERUSALEM TO-DAY WITHOUT WALLS OF STONE

It is true that these walls of which we have read in this Scripture lesson were material walls. And the walls that these people will build in this age of the world must be spiritual walls. So that the application can be only figurative. But still the lesson is none the less real. The cities, communities, and nations of to-day do not as a rule depend on walls of brick or stone for their strength. Even of the old city of Jerusalem more than two thousand years ago—nearly two thousand five hundred years ago—Zecariah made the prophecy found in his second chapter, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

And so to-day we read in the New Encyclopedia Britannica that there are more people living outside the walls of Jerusalem than there are living inside those walls. And only a week or two ago the *Literary Digest* chronicled the startling fact that the city authorities of Jerusalem had advertised to sell the old wall for building material. It is no longer needed, and it is indeed a city without walls, inhabited thus in harmony with the prediction made so many centuries ago and cherished by us in connection with our peculiar work as one of the signs of the times in which we live.

Isaiah makes a statement of the real strength of the city that must be built up in the future:

In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

## THE BEAUTIFUL CITY

Now the walls and the strength of the New Jerusalem will consist of salvation and righteousness, and these people if they expect to assist in the building of those walls must confine themselves to the precepts of the Master whom we expect will rule over that city. It has been the dream of the centuries that we would see such a city arise. One of our own poets, James Whitcomb Riley, has embodied that ideal in a splendid poem that is entitled, "The beautiful city."

The beautiful city! For ever  
Its rapturous praises resound;  
We fain would behold it—but never  
A glimpse of its glory is found:  
We slacken our lips at the tender  
White breasts of our mothers to hear  
Of its marvelous beauty and splendor;—  
We see—but the gleam of a tear!

Yet never the story may tire us—  
First graven in symbols of stone—  
Rewritten on scrolls of papyrus,  
And parchment, and scattered and blown  
By the winds of the tongues of all nations,  
Like a litter of leaves wildly whirled  
Down the rack of a hundred translations,  
From the earliest lisp of the world.

So we cherish this old ideal, and trust that these young people may at least assist in laying the foundation walls of the beautiful city that we call Zion. And in doing so they can glean some valuable lessons from the Scripture we have already read in your hearing.

## "THE PEOPLE HAD A MIND TO WORK"

The next striking statement made in our scripture reading was, "The people had a mind to work." (Hebrews 4: 6.) I want you to notice that particularly. It is one of the most significant statements that we could possibly call your attention to. The reason the people were successful was because they were minded to work. I trust none go out from Graceland who are not of that disposition. In fact, most of us are compelled to work—it is a matter of necessity with us.

We read that in the old days when they had the aristocracy their code of etiquette was very finely worked out. Even at the table there were certain forms that must be observed when they offered food to an individual, according to his rank. For instance, in France, if the host were serving a prince he would say, "My prince, permit me to serve you some beef." But if the guest were a marquis, he would say, "Marquis, may I be allowed to help you to some beef?" If the guest were simply a count, he would say, "Count, have some beef." If a common citizen, the host looked him squarely in the eye and said, "Beef?" and that was all there was to it.

Fate looks most of us squarely in the eye and asks us a single question, and we are expected to answer promptly and to the point.

I remember some years ago when I was going to town, walking up the hill toward the railroad track, I met one of my little nephews, a boy perhaps six or seven years old. You would all know who it was if I should tell you his name. He stopped me and said, "Uncle Elbert, I want to ask you a question." I knew something important was coming, or at least something interesting.

"What is it?" I asked.

He said, "Uncle Elbert, you know them gum machines up town, you put a penny in and press a little rod and a piece of gum comes out?"

"Yes, I know about those."

"Well, what I want to ask you is this, if I put a penny in and push on that little rod and a piece of gum comes out, and if I keep on pushing, will the gum keep on coming out?"

Of course I told him that he not only had to keep on pushing, but had to keep on paying.

That's the way it is in this world. We have to keep on pushing, and we have to keep on paying. Some people think they can get through life without paying and without working, but let me tell you that every man pays his way through this world, at least nearly every man—I do not know of anyone that escapes it. You may say that the "hobo" that rides the brake beam and comes to your door and begs for a "hand-out" is not paying. But I tell you he is paying—he is paying the biggest price a man can pay for his living.

We can not go through this world without paying. We pay as we enter or rather our way is paid by vicarious mother-suffering. But we do not go far before we ourselves must begin to pay by sweat and blood and suffering our way through this old world. And he who gives the largest surplus of value for value received is the greatest of all. As the Savior said, The greatest servant is the greatest man.

And so we believe that this language is significant, "The people had a mind to work." And it must be so in building up the walls of the New Jerusalem; they will not rise fairy-like at the waving wand—they will come because of sacrifice. This is a day of sacrifice, a day of labor.

## "EVERYONE OVER AGAINST HIS OWN HOUSE"

The next significant statement is that every man began working on the wall. "Everyone over against his house." (Nehemiah 3: 28.) They did not go to a distant part of the city, they did not look far afield for some great work to do, but they took their picks and shovels, or whatever instruments they used in those times, and went to work at their own door, doing the thing right at hand that needed to be done.

And so it must be now in the community, in the state and in the Nation. If we are going to build up the New Jerusalem we can not wait till the time comes to enter in, but must work now, every man at his own home and at the task that needs doing right at his hand. There are many people who are very keen for reform at a distance. There are men whose homes have been in turmoil for years who are very anxious for President Wilson to go down and settle the difficulties in Mexico. I do not know but what as a nation we had better settle some difficulties at home before we are too deeply concerned there.

Every man went to work near to his home and at the task right at hand. And we believe there is a lesson also in that for those who go out from Graceland seeking work in the world to-day, bringing honor and credit, we trust, to the institution known as Graceland College.

"I AM DOING A GREAT WORK, SO THAT I CAN NOT COME DOWN"

These people who were building the walls of Jerusalem met with difficulties, not only physically, but in the opposition of enemies. And when their enemies could not intimidate them or dissuade them by ridicule they sent a messenger to Nehemiah and said, Come down to our level on the plain and let us talk the matter over. But Nehemiah sent back word in this dignified, intelligent manner: he said, "I am doing a great work; so that I can not come down." (Nehemiah 6: 3.)

There is a good motto for these young people to take with them into the world. They are going out to do a great work; they can not come down to the level of the world. It is inevitable that they shall be challenged to come down. They will meet that which Nehemiah met at the hands of Tobiah and Sanballat. The people first ridiculed. "Why," they said, "a fox could tear down your stone walls." The world will ridicule the work these young people try to do. Next they tried to intimidate them, "You are rebelling against the king, you had better come down and defend yourselves." Then they tried to lay a trap for them to get them away from their work into some distant city of the plain. But the answer came back four times from Nehemiah, "I am doing a great work; so that I can not come down."

There is a splendid motto. As these young people go out into any vocation of life they carry with them high ideals; their religion, and inevitably their standard of morals and of ethics will be higher than the standards of many around them. They will meet with ridicule, they will meet with opposition, they will meet with the modern Sanballat and Tobiah who will try to entrap them and lead them away from their legitimate work, but let them always send back

(Continued to 853.)

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

ENGLISH PARLIAMENT.—Premier Asquith on July 31 announced that on September 9 the Government would proceed with the Irish Home Rule Bill and Welsh disestablishment.

INTERESTING CASE.—For inciting strikers to violence against mining property, Joe Kobylak has by an Ohio court been found guilty of treason. The appeal in this case will be followed with interest.

SAINT PETERSBURG TO PETROGRAD.—It is announced that the Czar, in contempt for the Germans, to eliminate the Teuton construction of Saint Petersburg, the capital of Russia, has ordered a change to the Russian construction, Petrograd, by which the city is to be hereafter known.

WAR AND THE JEWS.—An outcast in peace, the Russian Jew is made an asset in war. With a law prohibiting Jewish doctors and students from admission to the courses of the Russian Red Cross Society, under the conditions of the European war they are admitted to these courses.

AMERICAN SHIPPING.—Report from Washington states that under the emergencies of the European war President Wilson and the House merchant marine committee have submitted to the House a bill for a Governmental controlled organization to buy or build American merchantmen. Strong opposition to the measure is anticipated from American shipowners and other capitalists.

THE NEW POPE.—The conclave of cardinals on September 3 elected to succeed Pope Pius X, Cardinal Giacomo Chiesa, a native of Italy. His coronation as Benedict XV took place the 6th. The full official title of the new pope is Pope Benedictus XV, Bishop of Rome and successor to Saint Peter, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominion of the Holy Roman Church.

MEXICO AND UNITED STATES.—It is reported that Carranza has ordered the closing of the port of Vera Cruz. He also halted the running of trains from Mexico City to Vera Cruz. Notified by General Funston, in command at Vera Cruz, that no trains would be allowed to leave that place until the service from Mexico City was resumed, Carranza replied that the taking off of trains was due to the transporting of troops to the south of Mexico City, and that trains to Vera Cruz had already been put again in operation. The attempt to close the port of Vera Cruz is not considered necessarily hostile. It is understood that recognition by United States

will be withheld until agreement is reached between Carranza and Villa, and until arrangements have been made for a constitutional election.

**ANTI-TRUST LEGISLATION.**—The Senate, on the 2d, by a vote of 46 to 16, passed the Clayton Anti-Trust Bill, supplementing the Sherman law. This bill provides fines and imprisonment for offending corporation officers; prohibits tying contracts, restricting independence of the purchaser; prevents holding companies lessening competition or creating monopoly; prohibits, two years after passage, interlocking directorates in competing corporations any one of which has a capital of \$1,000,000, and of railroad directorates with corporations dealing in securities, railroad supplies, or contracts. The bill allows injunction in strife between capital and labor only when such is necessary to protect property. Labor, agricultural and horticultural organizations not conducted for profit are exempt from prosecution under this law. Previously passed by the House, and amended by the Senate, this bill goes to conference.

**EUROPEAN WAR.**—The advance of the German right wing was steadily continued to within a few miles of the outer fortifications of Paris. The retreat of the British and French troops has been orderly, and their lines remain unbroken. President Poincare and Cabinet have left the capital and established governmental headquarters at Bordeaux, in Southern France. The allies' center seems to have held against the German attack, while in Alsace and Lorraine the French have advanced. Belgium has ceased to offer effective resistance except in the vicinity of Antwerp. German aviators have dropped bombs in Paris and Antwerp with slight damage. Reports from Eastern Prussia are conflicting, some indicating Russian advance, others that the Russians have suffered reverses. German and Austrian forces are said to be successful in Russian Poland. Russian forces captured Lemberg, Galicia, the 3d, with heavy losses to the Austrians. The Austrian seaport Cattaro is thought to be under bombardment from British and French vessels and Montenegrin land forces. Servia has invaded Bosnia. The British have occupied Apia, the commercial metropolis of the Samoan Islands, and the capital of the German possessions in said group. The British warship *Holmwood* is reported sunk in South American waters by a German vessel. Japan is landing troops for the siege of Kaio-Chau. Turkey is mobilizing under the personal direction of German army officers. Italy stands ready, and is expected to join the allies. Prince William is said to have fled from Albania. England is preparing to bear the brunt of the war, and for a long-continued struggle.

## NOTES AND COMMENTS

**BROAD AND LIBERAL.**—*The Nauvoo Independent* for August 26, in reporting the late reunion at Nauvoo, says of the work of the reunion:

No one could fail to obtain a clearer understanding of the Saints' aspirations, their doctrines and their history after hearing the addresses of this reunion—especially those of Sunday, which were mostly historical, and showed a breadth and liberality of sentiment that was commendable.

**A CHEAP JOB.**—"A Disciple" contributing to the *Apostolic Review* of September 1 complains because at the close of a debate between a certain Church of Christ minister, presumably Mr. A Disciple, and some other minister, a bishop from a near-by congregation, who had stopped with Mr. Disciple most of the time during the debate, handed him "the just and full sum of twenty-five cents." The bishop, no doubt, paid as per services rendered.

**WARS AND RUMORS.**—A passage often quoted by the elders, indicative of the second advent of Christ, and now in fulfillment, is the prophetic statement of the Savior, "Ye shall hear of wars and rumors of wars." The United States Government has in proclamations of neutrality taken cognizance of ten wars in connection with the present European carnage, as follows: Between Austria-Hungary and Servia, Austria-Hungary and Russia, Austria-Hungary and Great Britain, Austria-Hungary and France, Austria-Hungary and Montenegro, Germany and Russia, Germany and France, Germany and Belgium, Germany and Great Britain, Germany and Japan. Portugal has declared her friendliness to England. Rumors and rumors fill the papers of all lands. Unconfirmed report says Turkey has entered the conflict on the side of Germany and Austria. Italy is hourly expected to take the field supporting the allies. Greece would oppose Turkey. Bulgaria and Roumania, it is rumored, would be certain to engage in the war following participation by Turkey and Greece. Switzerland, Holland, Denmark, Norway, or Sweden, or all of them, neutral, and mobilized, would become involved in case of a violation of their neutrality, as did Belgium. Austria fears an uprising of the Serbs in the event of Russian victory. Canada, Australia, India, and the possessions of England and France in Africa are on the field, or hurrying to the field of battle. There is talk of a continuation of war in Mexico, with Villa and Carranza as champions. The United States maintains a force at Vera Cruz, and in control of that port, until a stable government is established in Mexico. Developments may yet engage the United States in Mexico, say rumors, and some even suggest the possibility of war between United States and some European power, or powers. We are truly in the time foretold by Christ, when "nation shall rise against nation," the time prophesied of by Joseph Smith, when "war will be poured out upon all nations."

## BUILDING THE WALLS OF JERUSALEM

(Continued from 851.)

this answer, "I am doing a great work, so that I can not come down."

Whether it shall be in the factory, as farmers, as preachers, in the college or in the garage, or as doctors or lawyers, or whatever they are doing to build up the community, they must take these high ideals with them. As in the case of a young lawyer who in this city studied law and was admitted to the bar and now is practicing in Missouri. When recently he took a case for a poor widow and won it, he said, "It was a part of my contract with God when I studied law that I would help the widow, the orphan, and the poor." Let all these young people and older ones, too, make a similar contract with God that whatever they do if he will bless and prosper them they will use their time, talent, and money in the service of humanity. Then they can build up the walls of the holy city.

### "THE GOD OF HEAVEN, HE WILL PROSPER US"

The next great conception was that which is stated in the primary text that we read, "The God of heaven, he will prosper us." These people were not only willing to work, but they felt and knew that they were working with God, that God was with them. If we are to succeed in the church or outside the church we must go out with the same conception, believing and knowing that God is with us and that he will prosper us. We must so live and work that we can know that he is doing this for us. So that we can realize the statement that was made before the birth of Jesus, "You shall call his name Immanuel, which, being interpreted, is God with us." These people knew and felt in their hearts that God was with them, and that was the reason they succeeded.

We can not build up the New Jerusalem in any other way. We can not build up the ideal nation or state in any other way. Right here I want to forestall a little criticism if I can. Repeatedly in sermons and editorials we have stated that we can not redeem humanity, we can not build up the ideal state unless God works with us. And the criticism has come back, as it did only recently through the mails, Why do you reject and discredit legislation and political action? We have no thought of rejecting political action or legislation. We believe in what are known as ethical gains by legislation. But we want to present this thought, that all the gains we can make by legislation are limited, in harmony with the statement in the Doctrine and Covenants that every law has its meets and bounds. Every man by his franchise and through representatives of the people in the legislature should seek in every way by legislative action to alleviate the conditions of the poor, to better the conditions of labor, and to restrain

crime, yet we realize that man can go only so far in setting up the ideal state through political action.

We believe that God has set his hand to the work of redeeming humanity. We must work with him, and not omit one of the most powerful factors in the history of man, that of the "religious appeal"? So we wish to be understood that we do not discredit legislative action. We believe in it; but not in it alone. The thing we strike at is false valuation placed on legislative action that leads men to dream that they can make gains that are impossible without God with them. And we do not refer here to any particular party or group of men.

We believe also in preaching the gospel of regeneration. We believe that the church goes as straight to the root of the trouble as it is possible to go.

Some years ago I cultivated a beautiful flower bed. And one morning I discovered a rank weed protruding up in the midst of that bed. I reached down and broke it off. I went out a few mornings later and there was another weed, and I broke it off, also. I found another on still a third morning; and then it occurred to me to look to the root of the matter, and I found that all those weeds were branches from a common root. And I reached down and plucked out the common root. And so the gospel of Jesus Christ out of the flower bed of humanity will pluck the root of evil from which spring all these rank branches that trouble humanity, which we term the problems of civilization.

I am glad that others agree with us in this thought. Doctor Richard Cabot of Boston, professor of medicine in Harvard University, one of the best-known physicians of the age, in a book recently published called, *What Men Live By*, says,

Things are bad; but it is people, not mere things that make them so. Economic reforms, better hours and wages, will do good if they mirror and accompany an improvement in your character and mine; not otherwise. As fast as we grow more honest, more generous, and more ambitious, we shall make a better industrial system and a new form of government to clothe our larger powers.

We have, then, briefly to recapitulate particularly these four points: These men were successful in building the walls of old Jerusalem in fifty-two days, though harassed by their enemies, and confronted by many difficulties, because, first, they were minded to work.

Because second, they were willing to go at the work right at hand that needed their attention.

Third, they could not be intimidated or ridiculed so as to cause them to cease their labor, but answered back, We are doing a great work, we can not come down.

And, fourth, they knew that God was with them; they said, The God of heaven, he will prosper us, therefore let us arise and build.

## A PICTURE OF THE WORLD'S WORK

Why, there is work enough being done in the world. Did you ever stop to picture the work that is done in the world in a single day? the immense exertion of humanity in a single day? All over the world they are laboring. Yonder to the east, in greater New York City, they are erecting their skyscrapers, shouldering the clouds aside, and digging their subways, until it looks as though a race greater than man had been at work; still further, across the waters, populous London roaring with commerce, also Edinburgh, Manchester, Birmingham, and the cities of Europe; to the west is busy. San Francisco, Spokane, Seattle, and overseas the toiling little brown people of the nation of the cherry blossom, and the toiling millions of China; south of us the black man sweats and sings in the cotton fields; while to the north white men toil in the great wheat fields of western Canada; and all around us is the great valley of the Mississippi, a generation ago a wilderness, where now the armies of industry cultivate a lovely garden plot bigger and richer than many a populous and wealthy empire of old. All over the world with the rising of the morning sun the song of industry begins—the sound of trowel on brick, of wheel on rail, of saw through wood, of hammer on anvil, of escaping steam, whirling belts, sounding whistles—the world's anthem of industry that goes on till the stars come out at night.

Think of the tremendous expenditure of human will power that drives this wonderful industry forward day by day, year by year, century by century. What is it for? Is it simply that we can live? Primarily, yes. But above and beyond that, that we can work out our destiny which was meant to be one not only of dominion but also of honor, and it should be that we can do the will of God. Not until this tremendous expenditure of will and muscle and brain is consecrated to the service of God can humanity go forward towards its redemption. A single individual who goes out with that ideal is helping toward that state as no other individual can.

## "THROUGH THE AGES ONE INCREASING PURPOSE RUNS"

Do you think that all this goes forward without divine direction? Shall we accept the philosophy that is stated in the poem by William Watson, where he says:

In cave and bosky dene  
Of old there crept and ran  
The gibbering form obscene  
That was and was not man.  
The desert beasts went by  
In fairer covering clad;  
More speculative eye  
The couchant lion had,

And goodlier speech the birds, than we when we began.

A soul so long deferred  
In his blind brain he bore,  
It might have slept unstirred  
Ten million noontides more.  
Yea, round him darkness might  
Till now her folds have drawn

O'er that enormous night  
So casual came the dawn,  
Such hues of hap and hazard Man's Emergence wore!

Another poet in his poem entitled "Discontent," says:

I am Discontent.  
My presence in the brain of the anthropoid ape was the  
Beginning of human progress.

Can we think that back of all this was only the stirring of discontent in the brain of an ape, and that it has all come down through hap and hazard, casual and uncertain, until we have reached our present state? These poets may speak for themselves regarding their genealogy; we believe that God created man just a little lower than the angels, and crowned him with glory, and that his guiding and directing hand has been over all nations. In the language of Tennyson, "We doubt not through the ages one increasing purpose runs." That purpose will never be fulfilled until intelligently man moves forward into that higher stage, that state that some look forward to, which we term Zion, and which can only come when we realize that God indeed is with us.

And so, in conclusion, over and against this hap and hazard poem that brings man up from the ape, and that holds out no promise of the future, we will place one verse from a poem by Hermann Hagedorn, as found in a recently published work.

Kinsman,  
Our release is not yet.  
Nor shall it come amid shouts,  
The exhortations of loud tongues,  
Or the uprising of multitudes.  
Our release cometh  
When the heart of man  
Shall be as a plowed field,  
Awaiting in the cool dawn  
The footsteps of the Sower.

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—Benjamin Franklin.

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow citizens a profound reverence for the Christian religion and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness.—General Harrison's Inaugural Address.

## Original Articles

### THE FIG TREE IS LEAFING!

In the Lord's preface to the Doctrine and Covenants, one of the standard books of the church, it is stated that the Lord "knowing the calamity which should come upon the inhabitants of the earth" called upon his servant, Joseph Smith, jr., and gave him commandments, and also gave commandments to others, that they should proclaim to the world the things relating to God's marvelous work and a wonder instituted in these latter days; its purpose, the effects of salvation and communion with God that would follow its acceptance; and the results that would follow a rejection of the Lord's work.

No greater claim could be made than was made by these men of the past century, who claimed that in the sending forth of the gospel to the ends of the earth, and the building up of the church, they were acting under authority delegated by the Lord. Where there is delegated authority the acts of the agent become the acts of the principle; and where God is the principle the acceptance or rejection of the work of the agent is a matter of no small concern.

This thought is strengthened by Christ's words to his ministry: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." (Matthew 18: 18.) On another occasion he said: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke 10: 16.) The Protestant world rejects almost *in toto* the idea of an authoritative administration of the church, but it is true, nevertheless; Jesus Christ does not change.

#### A LATTER-DAY WORK

The words of Christ, referring to events of the last days, indicate clearly that such a work as was claimed by Joseph Smith would be instituted on earth:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water.—Revelation 14: 6, 7.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Malachi 3: 1.

The above passages provide for an "angel," a "messenger," to reinstate the everlasting gospel on the earth in the latter days before the hour of God's

"judgment." The work when introduced was to be a "sign" (Matthew 24: 3, 14) of the near approach of the Son of God, and of the "end of the world" (or destruction of the wicked).

#### THE CHURCH

In 1830 the Church of Jesus Christ of Latter Day Saints was reorganized by command of God, and has since indubitably shown itself the custodian and promulgator of all the principles that characterized the New Testament church. It has the organization, teaches the doctrine, practices the ordinances, and enjoys the blessings possessed by the New Testament Church; and, therefore, is that church.

Truly, such a momentous event as the establishment by divine command of the church of God should attract the world's attention! But the world moves on, indifferent, in a large measure, to that form of organization given by the Son of God, with apostles, prophets, evangelists, etc., and consequently rejects the word of the Lord through his appointed ministry; is largely satisfied with uninspired elders and deacons; is concerned with a fragmentary part only of the doctrine he preached; worships an absentee God, one who once revealed, but does not now reveal his will to men; is swayed by the precepts of men; and relegates to the past almost all the powerful operations of the Holy Spirit that in so remarkable a manner distinguished the church, and distinguishes it to-day, as a divine organization, separate and apart from all institutions of men.

#### OTHER SIGNS

Besides the setting up of the church, that may well be termed "the latter day glory," other signs given by the Lord that would signalize the near approach of his second coming were:

And because iniquity shall abound, the love of many shall wax cold.—Matthew 24: 12.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.—Luke 21: 9-11.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.—Luke 21: 25-27.

One may ask, have not wars, earthquakes, famines, and distress followed in the march of the centuries? Yes, but preceding the coming of the Lord it appears that these destructive agencies would abound to such an extent as to appall the human heart, and

would thus constitute to the children of God signs of the near coming of the Lord in glory; would eclipse former destructive agencies, as the church in coming forth as foretold would overshadow in its glory and power all other religious institutions.

Such a world-wide working of destructive forces as enumerated by Christ has never existed except in association with a rejection of God's work. Mark that thought! Priesthood (we are not defending priestcraft, but *priesthood*;) delegated authority—the right to act for God is no idle thing. This is evidenced by the catastrophe that followed the rejection of the message of God through Noah; the Egyptian empire suffered because of the character of its treatment of the message through Moses; the Jews were scattered among all nations because they refused to accept the messengers of God sent to them with terms of salvation—and what is the destiny of the Gentiles? Can they go heedlessly on their way, choosing their own terms of salvation, rejecting Christ the only Savior of the world, ignoring his church which he has established that men might know God—do all that, and not arouse God to action?

What mean the Gentiles in their rush for pleasure, forgetting God their Creator, and practicing many evil works? In what respect are the Gentiles superior to the Jews? Is not the work that the Jews rejected the work that the Gentiles now set at naught?

#### AN ARK OF SAFETY

Is God silent and without witness in this the world's momentous age? Or has he failed to provide an ark of safety in the midst of the impending and existing distress and disaster? No! and as in times of old he has direct supervision of his church so it may perform its God-given functions; and that the work outlined in prophecy might be accomplished that was to precede his coming when he comes to reign with his saints.

The Lord foreseeing what conditions would exist, said to his church in the year 1832:

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and then shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.—Doctrine and Covenants, 85: 25.

Blessed is he that shall be able to find amidst all the existing perplexities and confusion in the world,

the ark of God, his church, which is his ark of safety in the latter days.

The generation of the Jews to whom Christ spoke did not pass away before every desolation spoken of by him had come to pass; desolation came, as was foretold, as a "thief in the night." Likewise, in the present generation, in which the light of the church is shining forth to the nations, the things foretold by Christ will come to pass; and "as a snare shall it come on all them that dwell on the face of the whole earth." In this generation the "times of the Gentiles" shall be fulfilled. (Luke 21: 24, 32, 35.)

Concerning the suddenness with which the world will be visited, the Lord said to his church in latter days (in 1837):

Verily, verily, I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord.—Doctrine and Covenants 105: 9.

#### THE LEAFING FIG TREE

The Lord said:

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 28.

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it [his coming] is near, even at the doors.—Matthew 24: 32, 33.

Behold the leafing fig tree! The church is in existence, restored by command of God, and is performing its work among the nations; Zion's light is burning brightly, the children of God are gathering to places appointed by the Lord, and are looking forward for the coming of the Lord in glory; the cry of war reverberates through the earth; there is commotion, distress, perplexity, famine, pestilence; men's hearts are failing them for fear of the things coming on the earth; there is heard the voice of thunder and the roaring of the tempest; the earthquakes, iniquity abounds, the sea heaves itself beyond its bounds—everywhere is commotion among men!

Wonderful is the age in which we live! Israel's day is near when God will remember in a marvelous manner the covenants made with the fathers; and all the pledges will be redeemed. Zion shall soon be redeemed; God's people shall be gathered together, and his power shall be over them. And the signs given by the Master will continue to appear.

Let the children of God everywhere in this God's day of salvation keep themselves "unspotted from the world," watch and pray always that they may be "accounted worthy to escape all these things that



shall come to pass, and to stand before the Son of man" (Luke 21:36), and joyfully, while the day lasts, give their energies and means to the building up of Zion; for "When the Lord shall build up Zion, he shall appear in his glory."

PAUL M. HANSON.

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### THE ORDER OF ENOCH

(Address by Bishop E. L. Kelley, Lamoni, Iowa, June 21, 1914, at mass meeting called to consider organization of the Lamoni Order or Enoch, reported by Elizabeth France.)

Doubtless it will be at once conceded by all who have thought upon the matter that the more general the arrangement of the work of cooperation becomes in the various communities, the better it will be for our cause and the people.

The past week a committee of five from a branch organization in one of our stakes was found to be much agitated over a question which had arisen touching the work of the sister's society in the branch. Some thought it right for the sister's society to move ahead and do what it could in looking after and gathering in of funds; others thought the whole thing should be reported to the Bishop and nobody else have anything to do with finances except through the lines of the Bishopric. So they called upon me to determine the matter.

The suggestion was offered that in the time of the apostles we had workers in different ways and in different organizations, and yet all were in harmony with the law of Christ. We not only had the administrators of the law for the tithe offering as we have it to-day, very distinctly taught, too, but we had also the rule of administration of surplus properties as we have it to-day taught and carried out. The doctrine was not only taught and developed with reference to each helping the other when there was necessity for it, but the idea of equality was also developed. The early saints were privileged to work under all of these lines. We not only had the men who were selected to work in temporal matters as set apart under the hands of the apostles as recorded in Acts 6, but we also had a helping order among the sisters, of which Dorcas was a great worker, and they did great good by their faithful works and alms deeds. And these saints who were thus working and helping along were more especially blessed of our heavenly Father than it would have been possible to have received from him had they not been so engaged.

In other words, members in the household of faith who have plenty to do and no time to waste are the ones who are commended in their lives by our heavenly Father. They can not be said to be unwise stewards who are not wasting their time, neither throwing away the Master's goods. And if the Dorcas workers were of so much benefit to the Christian cause in their time that our heavenly Father

was kind enough on the death of one of their number to bring her back to life, it seems to me that we ought not to forget that our sister's can work, and should have a fair, open field and good opportunity in which to manifest their labors. Not only these but the brothers also should perform the work that it is possible for them to do. And there should be no jealousy, no spirit of rivalry, but all should be ready helpers of each other with the simple object in view to do right. Let us rejoice in the success of the sister's society; the success of the work of the bishops in the stakes, the districts and the branches; and the Bishop's agents in their respective fields, and also the success of the missionary in the home and foreign fields.

In other words, there should not be permitted to remain for a moment a feeling in the heart of anyone of jealousy because they are afraid somebody will out work them, but, on the contrary let all rejoice that our heavenly Father has associate workers who will carry on their part, that the world may be better prepared and fitted for the coming of the Messiah, and that we shall be better fitted in our lives to receive him at his coming.

Now, in the organization of our work there is fully outlined in the law, both in the Scriptures and in the revelations of our own time, the necessity for helping organizations; one of these is known as the Order of Enoch. There is also an organization of the United Order of Enoch in Independence, Missouri, where there is a large gathering of Saints. After examining closely, this is seen to be the recommendation in the revelation. It is not a *United Order* because there are two different orders or bodies *united*, but each order is there [in the law] called a *United Order*. The order is to occupy the best possible, with the means and ability of those who are interested in it. And the work is a united work.

Sometimes we may think that we can succeed by working apart and separating ourselves from others. That is the way to break up, not the way to bring success. If we are to work together with our heavenly Father we must be willing to work under the rules and regulations that he has established, and under which his work shall be accomplished.

Now the very fact that in the dispensation in which we live our Lord took the pains to give to the church the rules and regulations that were carried into effect and brought about equality in the time of Enoch ought to strengthen our faith and move us to a greater appreciation of our opportunities and lead us to say, Lord, I want to work in accordance with thy rules and recommendations. It is the only means that is known to the world in any age or dispensation whereby equality has ever been brought about and the people have been blessed and unified as brothers

under its rule. These are the conditions where a special work relating to equality in temporal things has proven successful, and it was performed in connection with the gospel. Nothing else that we know of in the world has ever proven successful.

To-day there is a great cry in the world with reference to equality. You and I can see the futility of the cry so far as ever realizing what the people are clamoring for, so long as they work upon wrong lines or move in accordance with wrong principles; such methods never can attain the end the people desire.

So far as history has recorded no one has ever succeeded who disregarded the exaltation of the divine life as the foundation. So your speaker believes that we should encourage organization for carrying out this equality under the helps which are referred to in the revelations to the church.

Why need a helping society? Because it is impossible for a few men to carry on the work of God and to bring the people up to the proper standards and keep them in the way of life now, any more than in the generations of the past.

These helping societies have been necessary in the past. The "helps" and "governments" are referred to in the language of the apostle in connection with his enumeration of apostles, elders, priests, and teachers. We refer to them to refresh your minds touching the fact that in the past where the church has been fully organized and the work fully honored by the membership such helps have been in attendance. And if they are needed to-day the true policy is to organize and move forward.

We have no thought of upbraiding this community in any degree because they are not already engaged in that work. Some two years ago notice was sent from the Saints of this place that they would be glad to have organization effected in this stake. Arrangements were being made to enter upon the same when another notice was received to the effect it would be just as well to wait a time until all were better prepared for such organization. From this situation Presidents F. M. and E. A. Smith and the Bishopric with Brother J. E. Kelley of the Twelve, the presidency and bishopric of the stake, Bishop Carmichael, and other officers have been considering the question which we are glad to have considered by so many this afternoon.

Since that we have determined upon a line of work that is thought to be in harmony with the law, and it will be proper to read what has been considered in the way of organization for this stake. After the reading, possibly you will want to ask questions or speak to the same as has been already indicated.

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Many would come to wisdom if they did not think themselves already there.—Bacon.

## Of General Interest

### WHAT THE POOR DO FOR THE POOR

It is quite some years now since I first met Mrs. Ben Wah, my aged Indian friend from the deep forests of Canada, who only when her beloved pipe grows cold hints to me that, though "it is no disgrace to be poor, it is sometimes very inconvenient." Stranded in her New York tenement, God knows how, she had something better than even that calm philosophy to teach me. It was on the stairs of the United Charities Building I met her, on Christmas Eve, toiling up under her burden of years and a large bundle done up bravely in blue cheesecloth or something. She left it at the Charity Society's office, where her friends were, and when they opened it there they found a lot of little garments, awkwardly but lovingly made, by her old hands, of remnants of blanket stuffs and such, for "those that were poorer than she." That was the message she had left, and it told the story of how she came patiently to bear her hard lot.

#### POORER THAN THEY

"Poorer than they!" Every charity worker has heard it a hundred times, and as often her faith in God and man has been made whole. With the wolf gnawing hungrily at the door, the poorest have ever something to spare. It is a familiar experience of the nurses from the settlement in Henry Street, when they hire the neighbors in a tenement to clean up a patient's room, to find them sharing the money with the sick one when their backs are turned. The poor can not save up money for a rainy day, because "their friends need it."

Sometimes I have been tempted to think that one must go below Fourteenth Street to the crowded tenements to learn what real friendship, real charity, means. They are for ever lending to one another clothing, houseroom,—money, if they have any. The bread for which the struggle is so hard and unceasing passes from hand to hand, from mouth to mouth, whenever it is needed. This widow's three little girls,—I am not imagining instances, but speak of the things I have known,—are heartbroken because they can not go to the outing they have been bidden to, having no shoes. Hats and dresses their mother has managed, but shoes must be bought at the store,—and where is the money to come from? Their sorrow trickles down through the tenement, and presently every pair of child's shoes in it is mustered, to see if it will do. Three neighbors supply the need, and the whole block beams as the little ones march off hand in hand, followed by joyous shouts of good-will. One of the pairs came from "up under the roof," where the two tenants last winter divided an ulster between them. The man who owned it

worked in the day; his neighbor drove a horse-car at night, and had none. That was his claim to the ulster.

#### NEIGHBORS

In a Dover Street rookery, a poor woman lay sick. Some ladies who knew her had come to arrange for a night-nurse. The tenants overheard them. They waited upon them in committee at once, to tell them that there was no need of it "while six strong women slept under that roof." They would take turns, and the ladies could get the nurse for "such as had no neighbors." It was not said in resentment, but as a simple statement of fact. And the sick one was cared for.

One knows his neighbors in the tenements of the poor without formal introduction. "I found a good-hearted neighbor ready to sit up with my patient, though she had never known her," said the woman doctor, without whose gentle voice and presence the Bohemian district would be a dreary waste. Doctors complain, sometimes, that their bills are slow coming in. I do not believe hers ever go out. It would be but mocking the poverty of her patients. Yet she says: "It would never occur to me to supply food to them. I should expect the neighbor downstairs or upstairs to see to the necessary bowl of soup, along with the nursing she could give."

There is no virtue inherent in the tenement that makes the people who dwell there good. Quite the reverse. Rather, perhaps, the need of fighting the evil that is abroad brings out the primary virtues that are covered so with veneering in other walks of society. "The housekeeper made this white dress for me," says a little one proudly; "she likes me." If any little boy gets hungry, his playmate takes him to a mother who happens to be at home, and there is always a piece of bread for him; if it be the whole menu at that family meal, adding onions, there is always enough for the one who has not even that.

One of the grievous troubles of the census man in the tenements is to untangle the families, and not only in the Italian district, where uncles, cousins, and aunts all go in under the one head. Misfortune makes the poor "move up close" in a way that quite explains the missionary's finding four families, housekeeping in one room, engaged in a domestic broil because one of the four had taken in a boarder. There is a limit, of course. The sanitary policeman finds it on his midnight inspections; the tenant rarely, if there is another within reach who is houseless. Two, three, and even more families crowding into one small flat is among the commonest of experiences.

I wish I could remember all the details of the case of which Miss Wald, the head-worker at the nurses' settlement, told me in that hard winter of slack work and suffering among the poor it was typical enough

to stand for a hundred. The man was an Irish engineer, with a family of four to care for, and his the only wages coming in; yet his flat sheltered (1) a widow with three children, helpless; (2) a mother with two, husband in hospital, and no good; and (3) the O'Connors from the rear tenement, with a raft of their own. They were day boarders. The man was out of work, and every day, when he went out looking for a job, the engineer's folks sent for the family to "come over and spend the day,"—incidentally, to get fed. At night when Mr. O'Connor came home empty-handed, they watched for him at the window, and got him in to tell of his search and his ill luck, the while they made him "sit up" with them to the family meal. For weeks it went on, and never a growl from the engineer. They were not friends; they were neighbors, and "poorer than he." He had wages.

#### IN BATAVIA STREET

The infinite delicacy with which help sorely needed is sometimes offered would put to shame many a lady whom inexperience may have prompted to think that "the avenue" had a monopoly of the finer feelings. In a certain Batavia Street tenement of the worst there was a family in direst need. The man was a drunkard. His wife had "seen better days." When the neighbors found out her plight, the most extraordinary season of plenty set in under that roof. At every meal hour some one called at the door of the H——'s, begging the favor of the acceptance of this or that article of food left over, "unexpectedly sent in," or what not. I fear the recording angel was kept very busy wiping out the white lies of that tenement with her tears during the five weeks the emergency lasted. When Mrs. H—— finally saw through the subterfuges, and protested that they were depriving themselves to help her, the answer she got was a half-shamefaced, "Oh, never mind! You can't stand it as we can, and anyway we don't want to see you come down." For "come down" read "ask public relief." They did not see it. The woman got upon her feet. She had known better days,—had friends then who, now that she lived in a tenement,—and such a tenement!—passed by on the other side. "Which of these, thinkest thou, proved neighbor unto her?" Or shall we hope that they had lost sight of her?

Speaking of Batavia Street brings to my mind the case of one slum tenement, with three rear houses upon the lot, that challenged the constant attention of the King's Daughters. There were eighty families in it, as near as I can count. A drunken husband, cutting his wife's throat, brought me first there, as a reporter, years ago. It seemed somehow just the scene for such a tragedy. In this slough was an English family, honest, decent people, whose presence there, when I came to know about them, re-

deemed the whole foul spot. The wife was like a dozen charitable societies rolled into one, and the tenement, besotted and foul, held her in reverence as a ministering angel. She was that truly. With her husband out at work, earning just enough at that time to enable them to scratch along, and two little children to look after, she was everlastingly doing something for some one who needed it in the house,—nursing the sick, sitting up nights with delirious men, planning and interfering to keep the boys out of mischief. I sometimes hear people say, "Oh! what can I do? There is so much." She did what came to hand, and her hands were always full. I believe she had more real influence over the lives of those poor tenants than an army of mere preachers would have had. That is what one person can do by giving himself, not his money. It is pleasant to add that better days came to these two, as they were bound to. The man is now the janitor of a downtown office building, but his wife has not lost her interest in her old friends. She is to-day one of the strongest props of the King's Daughters in their tenement house work.

#### THE CHARITY OF BROTHERHOOD

Once more let me hark back to the hard winter of 1894. It will not be the last time, for those were the days and nights that tried men's souls, and sometimes the find of pure gold in the crucible was as unexpected as it was gladdening. The family of Irish-Americans I have in mind were patients of the "woman doctor" at that time connected with the college settlement in Riverton Street. The man was out of work, as was nearly everybody, it seemed, in those days. In the family there was but one slight little girl to bring home money, and, goodness knows! her scanty wages did not go far. Her sister was a student in the normal college, with her feet on the cold pavement a good deal of the time for the want of money to buy shoes with.

So they struggled along, clinging together, and going most of the time but half-fed,—if they were so lucky as that. Yet not once during that hard time did it occur to them, or to any one of them, to send away two little boys they had taken in in the days when things went well with them. They might easily have put them off on an orphan asylum. More than once the thought nearly rose to the doctor's lips, but she bit them in time, and watched their fight with a heart swelling with pride. The boys were children of a neighbor in the tenement, a poor widow, who had died holding Mrs. B——'s hands, and begging her to look after her lads. And she brought them through that dreadful time into smooth water and fair weather. John is fourteen now, the doctor tells me, and the best dressed, best cared-for, little chap you would want to see.

Never let us forget it. Sweetest, best, and most helpful, is the charity that comes in the name of the brotherhood. All wealth of the world poured out in alms can not equal it. Those who deny themselves this deny themselves the purest joy in the world, and the source of the greatest strength in fighting its battles. There is none such as feeling that you are fighting back to back, brother with brother. I sometimes think that the rich, who for worry and planning to guard their wealth can find time only to draw checks, and not to clasp the hand that is reached out to theirs, are much more to be pitied than they will know this side of eternity.—Jacob A. Riis (deceased), in *The Sunday School Times*.



#### THE PROTECTION OF OUR MIGRATORY BIRDS

Our farmers suffer a loss of \$800,000,000 annually from the ravages of the boll-weevil, the gypsy moth, the Colorado beetle, the rush fly, the codling moth, the white scale, and many other pernicious insects. Congress has from time to time authorized the expenditure of millions for the extermination of these pests, and yet Congress hesitates adequately to protect birds which are known to be the natural enemies of destructive insects.

Most insects like the green leaf louse, or aphid, so ruinous to the hop industry, and many other of our most valuable fruits and vegetables, reproduce their kind at the rate of ten sextillion to the pair in one season. The natural increase of one pair of gypsy moths would defoliate the United States in eight years. Locusts, army worms, and chinch bugs, unless checked in procreation, soon become countless hordes, devastating wide areas of the earth's surface. Doctor Lintner of the New Jersey Board of Agriculture reports that one hundred and seventy-six species of insects attack the apple tree. Approximately the same number attack peach, plum, and cherry trees. Doctor Packard finds four hundred species feeding upon the oak; and three hundred attacking the coniferæ. The number feeding upon cereals, grains, and garden crops is huge. Doctor Marlatt estimates that the loss to the wheat-growing States in 1904, occasioned by the Hessian fly, was about \$50,000,000, and Doctor Shinar places the damage done to crops in the Mississippi Valley by the chinch bug in one year as high as \$100,000,000. The Rocky Mountain locust, during the years of its greatest activity, caused a loss to the States of the Northwest of more than \$150,000,000. Cut worms, Doctor Lintner assures us, mean an annual loss to farmers of \$100,000,000. Clearly, it is not a gross exaggeration to place the damage to our crops and fruit trees at \$800,000,000 annually.

Under most State laws, local game is adequately protected; for the average open season does not exceed six weeks, and often no shooting or fishing is allowed for several years. With migratory birds the open season often exceeds eight or nine months. This means eventual extermination under State regulations, and with the destruction of wild fowl and insectivorous birds the entire Nation suffers. Each woodpecker is worth \$20 to this country, according to the Department of Agriculture.

Certain varieties of snipe are now extinct, and the remainder, but a straggling remnant, is still being shot ten months in the year. In 1857, an Ohio's Senate Committee's report stated: "The passenger pigeon needs no protection." Fifty-five years after this was written the bird which existed in countless millions became totally extinct.

At one season of the year practically all the ducks of the United States are crowded in the marshes and swamps of Louisiana and Florida; for there food is abundant. Hence, it is difficult to convince the people of the South that there is any scarcity of wild waterfowl. The official record of wild fowl killed in Louisiana during the season of 1910 is as follows: Wild ducks, sea and river, 3,176,000; coots 280,740; geese and brant, 202,210; snipe and plover, 606,635. At this rate our migratory birds will be extinct in a few decades.

The early idea predominated that any restriction imposed upon the right to make assaults upon nature's storehouse was a restriction and an abridgement of human liberty and, therefore, hostile to the principles of free government. More recently the American people have become thoroughly awakened to the imperative necessity of conserving our natural resources, and among these resources wild birds are not the least important.

The Weeks-Maclean law is intended to protect our migratory birds, but Congress has manifested no great desire to make it effective by appropriating a suitable sum for its enforcement. The sum of \$100,000 which was asked will not provide even a single Federal warden for every State. It takes about \$2,500 to cover the annual pay and traveling expenses of such an official. On the other hand, to prevent the adulteration of Paris green and other insecticides Congress appropriates \$95,000; to establish an agricultural experiment station on the island of Guam, \$15,000; to fight gypsy and browntail moths, \$297,540; to fight cotton boll-weevil and for farmers' cooperative demonstrations, \$628,240; improvement of tobacco, \$28,000; investigation of plant diseases, including diseases of ginseng, etc., \$37,000. The protection of migratory birds is no less important than the erection of a station at Guam, or the prevention of adulteration of insecticides.

The Canadian Government has prohibited the shooting of wild fowl in all its great Provinces, and it expects this Government to do likewise. Neither country is concerned about the state or provincial laws, regulating the shooting of local birds in the home district of their neighbor, but much interested in proper laws for the preservation of game in which each has an interest and a duty. Fully seventy-five per cent of the migratory game birds are raised in Canada; yet American game butchers, immediately beyond the Canadian border line and along the passage of migratory flight, claim the legal right of exterminating birds as they see fit.

Thanks to the activities of the American Game Protective Association, there is every prospect that a treaty will be enacted between the United States and Great Britain which will stop the reckless slaughter of migratory birds that has gone unchecked for generations on the North American Continent. When that treaty is ratified migratory birds will be protected during nearly the complete line of their flight.—*Scientific American, May 30, 1914.*

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#### BABIES AND FOREIGN MOTHERS

Infant welfare is no longer a neglected problem. The movement for baby saving is truly national, and it is now generally realized that the way to save babies is to educate their mothers. Ignorance among the poor and alien—that is the greatest enemy to infant welfare.

Some figures drawn by Professor Chaddock of Columbia University from the census reports lend peculiar emphasis to these familiar statements. In New York City, in 1910, over two thirds of the babies born had foreign-born mothers. The total births to foreign mothers were 88,678, while the births to native mothers numbered 40,401, the percentages being 68.7 and 31.3.

In a classified list of the foreign mothers Italy, Russia, Poland, Austria and Hungary stand first as the heaviest contributors to the births in question.

These figures, Professor Chaddock well says in *The Independent*, raise the query, Into what conditions are the babies born? They will be brought under American influences, and the school will do its work. But what of home conditions, nursing, feeding, care during infancy? The foreign-born mother and her babies must be looked after. National welfare requires this, as well as humanity.—*Chicago Herald, June 28, 1914.*

Christianity is the only true and perfect religion, and in proportion as mankind adopt its principles and obey its precepts they will be wise and happy.—Benjamin Rush.

## Mothers' Home Column

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 Sewing and Aid Department, Mrs. Edith Cochran, 207 South Seventeenth Street, Saint Joseph, Missouri.  
 Young Woman's Department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

OCTOBER READING.—CONDITIONS THAT AFFECT BODILY GROWTH

"Whoever weakens a child and puts a strain upon the threads of its existence starts a vibration that will be felt throughout posterity."

#### AGE OF PARENTS

"Man in his progress through the different levels of height, as indicated on the graphic chart of stature, does not pass through them without reproducing himself, save in exceptional cases; he commences the ascent alone, but in his descent he attains the majesty of a creator who leaves behind him the immortal works of his own creation. . . .

"Careful forethought not to produce immature or feeble fruit will form part of the coming man's regard for his posterity. A new moral era is maturing that is giving birth to a solidarity, not only between all living beings, but including also those future beings who are as yet unborn, but for whose existence the living man of to-day is preparing through the care of his own strength and his own virtue. To have intentionally begotten a son better than himself will be a proud victory for the man who has attained the higher sexual morality."—Pedagogical Anthropology.

"Every child has a right to be well born" has come to be a familiar saying; but we are not as yet so familiar with the causes which would assure to him the realization of this right. Scientific research reveals to us that the age of the parents at the time the child is born is an important factor.

In our study of the growth of the body we have learned that it does not attain maturity until the age of twenty-five or twenty-six for woman and some years later for man.

Man changes as he grows; the body itself not only undergoes an increase in volume, but also a profound evolution in the harmony of its parts and the composition of its tissues." So while the growth in stature or in weight may be almost imperceptible or at a standstill in the years immediately preceding the period of mature or adult life, the internal development and "fine adjustment of nerve and tissue" are not complete until this time.

It is reasonable to suppose that until the parent organ-

ism is complete it is not fully prepared for reproduction. But in this we are not left to supposition. Statistics demonstrate that too precocious marriages either occasion sterility or produce children that have a smaller probability of living.

"They prove furthermore, that the number of children who die is largest in marriages contracted at the age of sixteen and earlier, and becomes lowest among the children born of marriages contracted between the years of twenty-nine and thirty-two. They show, too, that the great majority of famous men were begotten of parents who were at the time between the ages of twenty-five and thirty-six years."

Doctor William Lee Howard tells us: "When the parents are too young—mother under twenty, father under twenty-seven the children are not infrequently delicate. Malformation and idiocy are also more frequent among the children of young parents than among those of the fully mature. . . . He says also: The child of young parents, no matter how healthy they are, is not as strong as it would be if born later, when it would inherit the maximum of their strength and the minimum of their weakness."

In an article on "The evils of early marriages," Doctor Howard says further: "It is undoubtedly true that many young men would be morally benefited by early marriages; but the children of such marriages are not what they should be, or what they would have been had they been born of parents of a proper reproductive age. . . . In advising early marriage . . . we injure the future race, as well as, in most cases, the wife herself.

"The young wife who at twenty-five years of age is the mother of two or three children is worn out just at the age nature intended our women to be at their best for strong motherhood. . . . In early marriages children are apt to come too frequently, and this is one cause for infant mortality. . . . The death rate among children born less than a year apart is nearly twice the rate when two years apart. . . .

Again, a girl of eighteen or twenty has not reached that period of growth where certain inherited tendencies will show. . . . Allow her to come to full growth without strain, worry, or the incidents of child bearing, and she may tide over the delicate bridge that at this age connects her future life with her past inheritance. . . . There are many of these conditions which have brought a woman to ill health and death where a postponement of the marriage until twenty-five or so would have enabled her to become firmly established in physiologic life. . . .

"Aside from this vital matter of the physiologic completeness before entering into marriage, there is the absolute necessity of moral, temperamental and habit establishment of man and woman—especially of man. . . . Physicians, sociologists, and other men whose lives have been devoted to solving social questions are now talking straight from the shoulder to the adolescents of both sexes, so that they will understand that marriage, to be a success to the present as well as to the future men and women, should only take place when both parties to the contract are mentally, morally, and physically developed."

#### PRENATAL CONDITIONS

"It is doubtful if half the mothers in the country begin to realize the importance of a proper prenatal diet. . . . More than forty-two per cent of the infants dying under one year in the registration districts covered by the Children's Bureau at Washington do not live to complete the first month of life, and out of this forty-two per cent seven tenths die as the result of conditions existing before they were born.

"We are beginning to realize that the infant suffering from malnutrition, as we have been calling it for years, is really suffering because its mother was not properly nour-

ished during gestation, and while there is great need of prenatal restaurants among the poor in the great cities, it is also true that thousands of well to do mothers know little or nothing about the importance of prenatal diet, and as a result bring into the world children that are physically impoverished. . . .

"The fact has long been established that a child gains fully nine tenths of its weight and tissue after the fifth month of pregnancy, consequently there is not much need for the mother to really increase her diet up to the sixth month. Her great care up to this time should be in her selection of nourishing foods.

"And it is known that a child gains half its weight in the last eight weeks. For this reason the mother demands an increase in foods during this period. One of the best methods of supplying this need is by the addition of pure milk to the diet. . . .

"The food of an expectant mother need not differ to any great extent from what she has been accustomed to eat, if she has been in the habit of eating suitable and normal meals. . . .

"There is one important consideration that every mother should constantly remember, and that is the condition of the excretory organs: the skin, the kidneys and the bowels. Whatever else she does, she should keep these organs in the very best possible condition. To aid in this a light, laxative diet is usually necessary. The diet, however, must at the same time be sufficient to satisfy her hunger in every way, and it must be nutritious.

"A mother should always consult a physician about these things, but if living where it is not possible to do this frequently, there is no cause for worry provided she knows a little about the ideal diet.

"Such a diet consists of a larger proportion of liquids than usual, and a smaller proportion of meats; at the same time, the expectant mother should eat more fresh fruits and fresh vegetables. The average physician advises the expectant mother to eat meat but once a day, and to eat it rather sparingly then, but he gives her an unusually large choice of other foods. . . . Liquids help more to carry away the waste products through the skin, kidneys and bowels than anything else, aside from pure laxatives. It, is, therefore, important that liquids should form a large part of the diet of every pregnant woman. . . . At least two quarts of liquid should be taken every twenty-four hours. . . . From four to eight glasses of water a day should be taken. . . . Milk is especially valuable in such a diet. No other food is so valuable both to the expectant mother and the mother of the nursing baby. . . .

"The expectant mother must abstain totally and absolutely from alcohol in every form. If mothers could only know the manner in which alcohol may enter the foetal system practically undiluted and unchanged [to attack the tender cells, as shown by men of science] they would shun it as they would shun a deadly poison. If they are in the habit of using tea and coffee every day it is not always best that they should stop this use at once during pregnancy, but they can always drink less of both these beverages, and by far the better way is gradually but persistently to eliminate their tea and coffee until by the end of the fifth month, they are drinking very little or none at all.

"To get the very best benefits from proper prenatal nourishment, the mother should carefully couple exercise with her diet during pregnancy. She should have at least two hours of exercise in the open air and more whenever this is possible. Even when it is stormy she should breathe the outdoor air in some manner every day. . . . In connection with this, always have fresh air in the sleeping room. . . .

"Remember, the pores of the skin are all tiny excretory organs and the skin needs especial care, for through these millions of tiny pores much more waste material is thrown off than we realize. The moment the sweat glands are clogged the waste products are retained in the blood until they can be carried away by the lungs, bowels and kidneys, and all this overburdens the functions of these organs and adds to the poison wastes they must handle. . . .

"Exercise, fresh air, baths and care of the teeth are important aids to the nourishment of expectant mothers."—A. M. Hughes, M. D., in *The Mother's Magazine*, for May.

#### CARE OF THE MOTHER

"The respect and protection of woman and of maternity should be raised to the position of an inalienable social duty, and should become one of the principles of human morality."—Doctor Montessori.

"Thoughtful care of the child should not be deferred until the time of its birth. It should at least begin with the care of the mother from the time she knows that she may expect the little one. Much misery and ill health on the part of both the child and mother may often be prevented by an understanding of the conditions which prevail at this time and by giving better attention to a hygienic regimen for the mother. . . .

"When a child is born, it is about five million times as large as the germ from which it has sprung. . . . While right conditions are extremely important during the first years of life, they are supremely important during the prenatal period. During these months, muscles, bones and nerves, the foundation for all organs and tissues are formed. This is the time when the human being is created, and the rest of life concerns itself with the development and education of that which is now produced. It is, therefore, vital to the welfare of the future individual to have the best possible environment during this period of fundamental growth. . . . During the whole prenatal period of its existence, the mother supplies both food and environment for the growing organism. It is only through the mother that the child can be reached, that its nutrition and general welfare can be controlled."—Flora Rose, in *Parents and their Problems*.

Society, then, can not afford to neglect to provide favorable conditions for mothers. The mother can not afford to neglect herself, or to fail to inform herself in regard to her sacred responsibilities. There are many helps now available in the form of reliable printed matter. A pamphlet entitled *Prenatal Care* and one on *The Care of the Baby* are now printed at Washington, District of Columbia, by the United States Children's Bureau, and may be had upon request. The agricultural colleges of different States issue bulletins upon these subjects which are free to residents of the respective States. From a New York pamphlet by Cornell University the following extracts are taken.

#### EXERCISE AND FRESH AIR

"Exercise of the right kind is as necessary now as at any time. A false pride should never stand in the way of outdoor exercise. . . . If only more thought were given to this one question of muscular development in women the danger and sufferings of childbirth would be greatly reduced. Severe, overtaxing exercise, or very hard work should be avoided. The ordinary housework instead of being harmful is generally distinctly beneficial. Running a heavy washing machine, working long hours at a sewing machine, bending for hours over fine sewing, fancy work or embroidery, riding horseback, in fact, any long continued or straining effort should not be attempted by the average woman. In various

estates the constant hard work with long hours in factories is now regarded as sufficiently detrimental to women during this period to require legislature to prevent it. It should receive equal attention in the home. Overworked, wornout mothers tend to produce weak, sickly children. . . .

"Fresh air is very important. . . . Well-ventilated living and sleeping rooms, plenty of sunshine and fresh air, outdoor exercise whenever possible should be the rule. Growth and development are stimulated by sunshine and fresh air; food is more readily digested and assimilated and the whole organism is in better tone.

#### DIET

"The diet should be carefully regulated. Food is needed as usual to supply all the needs of the mother. . . . Besides this, provision must be made for the demand upon the mother by the child. The baby is born with bones and muscles; blood vessels and nerves; with a supply of iron stored in its body sufficient to make good for the first year the deficiency of iron in milk. [During the last month of pregnancy iron is being stored up in excess to prepare for the small quantity of it to be supplied in breast milk later.—Doctor Hall.] If the food of the mother lacks greatly in any single thing, or if her health is such as to interfere with right assimilation of food, both mother and child may suffer. When the growth or development is stunted by malnutrition before birth, no subsequent care will completely overcome the bad results. If the defects in diet are slight, the development of the child may not be interfered with, but the mother may suffer. The rule is that nature cares more for the new generation and will protect the child at the expense of the mother.

"Proteid, so essential for the growth of the new organism should be mainly in the form of milk and eggs, or some well cooked vegetable protein as legumes or cereals.

Meat should be eaten in but limited amounts since it increases the work of the kidneys, and they should be spared as much as possible at this period. In removing meat from the diet one source of iron is withdrawn. Eggs will more than make good the amount withdrawn.

"Fat as it occurs in cream, butter, milk and eggs is better than fat in meats, in rich pastries or fried food, since the latter form is less easy to digest. Cereals, legumes, nuts, fruits and vegetables supply not only energy from the sugars and starches contained in them, but other needed substances, particularly mineral matter and bulky material. There should be an abundance of mineral matter, iron for red corpuscles, phosphorus to stimulate growth, lime for bones. This will be supplied by a diet rich in fruits and vegetables, milk and eggs.

"The following laxative diet is suggested: Whole wheat or graham bread; stewed prunes; properly cooked cabbage and onions; well cooked oatmeal; shredded wheat; plenty of fruit, fresh or cooked; abundance of vegetables; if in health, six or eight glasses of water a day.

#### A CHEERFUL SPIRIT

"Cheerfulness is always a means towards good health. Gloominess may be the result of digestive disturbances, but it may also cause them. Melancholia interferes with the mother's digestion and general assimilation of food. This may affect the composition of her blood, and thus disturb the nutrition of the child. The same result may occur during the nursing period, and many a grieved or angry mother has seen the ill effect of such emotion in a lessened or changed supply of milk."

It should be the effort of the mother and all around her to keep her in the life-giving atmosphere of cheerfulness.

CALLIE B. STEBBINS.

## Prayer Union

SUBJECT FOR THE THIRD THURSDAY IN SEPTEMBER

Prayer for our missions and missionaries in all places, especially remembering the work among the Lamanites, that the prophecies concerning their redemption may be fulfilled.

Remember the mission at Jerusalem, and pray earnestly for its success and for the health and safety of the laborers there.

Lesson, Ezekiel 39: 23-29. Memory verse, 2 Chronicles 7: 14.

## Letter Department

WILBUR, NEBRASKA, August 11, 1914.

*Editors Herald:* It will be remembered that it was at this place that Clark Braden and Bishop E. L. Kelley met in their first discussion, and where Elder Braden for the first time met our people. He made the statement that he would then and there put to silence for ever all there was of "Mormonism." It is now many years since this statement was made, and we are still on the map, and we trust very much alive.

The district conference and convention were held here July 23 to 26. Each session was marked with a goodly degree of the Spirit, as were all the meetings, which was uplifting and encouraging to us. There were about twenty-five visitors and delegates from different parts of the district. W. S. Hidy of Mapleton, Kansas, and O. Salisbury of Des Moines, Iowa, were with us. Brother Salisbury is a live wire in Sunday school work, and gave some good instruction in the convention. Brother J. W. Waldsmith who has done so much for the work from its first introduction in Nebraska was present at the conference, full of gospel zeal despite his physical condition, brought on by the weight of years.

Five were baptized and the writer has baptized two since, making seven in all. Four of these are from the Sunday school, young ladies in their teens.

Brother Ward L. Christy and his devoted wife gave us a good lift in song and sermon when they were here in the spring. Come again, Brother and Sister Christy.

Yours for the uplift of the gospel standard.

SAMUEL BROLLIAR.

SHABBONA, MICHIGAN, August 11, 1914.

*Editors Herald:* We are still in the race and looking forward to the grand prize at the end thereof. We have just enjoyed a two-day meeting and drank in of the sweet Spirit that Jesus said would be our Comforter. Truly it is a comfort to enjoy that hallowed influence which was with us, assuring us that God was pleased with our meeting together.

Our district chorister, Sister Plato, was present, and the sweet spirit of song was manifested and enjoyed by all. We have reason to believe that the people of the Lord are advancing to higher planes in the gospel work.

Our district president was also present with words of counsel and advice set forth in gospel love and fellowship. David Dowker of Chicago, and O. J. Hawn of Bay City, Michigan, were in attendance. We enjoyed the privilege of hearing them proclaim the sacred truths of the gospel. The auxiliary meeting was profitable. We were truly encouraged to press onward in the divine journey of life, and parted with a resolution to do better.

Oh, that we may be faithful children, ever doing the will of our Master, that we may in the end say, I have fought a good fight, I have finished my course, I have kept the faith; henceforth is laid up for me a crown which the Lord the



righteous Judge shall give me in the last day, and to all those who love his appearing.

Ever praying for the redemption of Zion, I am

Your brother in bonds,

ORVAL Z. THOMPSON.

EROS, LOUISIANA, August, 12, 1914.

*Editors Herald:* Some years ago for the first time I heard the gospel preached. One year later I decided to be baptized, and determined to live a better life. It was then that the hard struggle began. I had to fight against evil, popular opinion, the opposition of parents, and other relatives and friends. All endeavored to show me where I was wrong. None were able to show me a better way whereby men could be saved.

I desire to fight on with the good cause. God being my helper, I expect to advance step by step until I reach the standard of righteousness pleasing to the Lord. I ask an interest in the prayers of the Saints that I may not fall by the wayside, but press on in this grand and glorious work in which we are engaged until the victory is won.

May God bless each and every one with a stronger determination to press on to victory is my prayer.

Your brother in Christ,

J. L. GRYDER.

LOCKPORT, NEW YORK, August 12, 1914.

*Editors Herald:* At the joint convention of the New York district auxiliaries, with Brethren A. E. Stone, George Landes, James Bannister, and Sister James Brugle, I was placed on a committee to arrange for a place for a two-day week end meeting to be held some time in August, and to be devoted mainly to institute work.

The result of our efforts was a meeting at Mang's Grove, near La Salle, this State, August 8 and 9. This location is between Niagara Falls and Buffalo, so the most of our young people and older ones, also, working at either place could spend their Saturday half holiday with us, which they did, quite a number bringing their blankets and camping Saturday night.

The weather was hot, but the bathing was good and the meetings as good as one could well expect considering the heat. Sunday was the hottest day of our season. All seemed to be in favor of a reunion for the coming year, declaring the time only too short.

Three from the Buffalo Branch were baptized, Brother Stone officiating with two, and Brother F. Harper with the other.

A rain followed the evening services so the heat was not so intense when we came to move the equipage. The ladies' aids of Buffalo and Niagara Falls conducted the refreshment stand, and Brother James Brugle of Niagara Falls with his auto saved us all drayage. Altogether it was quite a success, some attending from quite a distance on both sides of the international line.

A. M. CHASE.

UTE, IOWA, August 13, 1914.

*Editors Herald:* The world cries peace, peace. Our cry is that God may speed the day when his Son will reign in peace over all the earth. It surely will not be long until God moves among the nations of the earth that they may yield up the battle to the one great Leader, who alone is able to bring peace and order out of chaos.

To those who believe in God and have faith to rely on his promises there shines out a glorious light, discernible even through the darkest cloud. It is the dawning light of a new day. Oh, how my soul yearns for this great and glorious

day of our Lord's appearing, when those who have washed their garments and made them white and clean may enter into his rest of a thousand years.

Only because of the Lord's love and mercy toward the erring has he prolonged his coming. Let us be prepared that we may abide the day. For at the end of this dark night the sun shall shine forth even in a fairer day than any of us have ever dreamed of. Let us watch and wait in patience and pray unceasingly that we may not be found sleeping at our posts. He shall come at an hour when we know not. His Saints may know of the nearness of his approach, and through obedience to the law and will of God they may receive that peace that passeth understanding.

In gospel bonds,

SADIE BURCH.

SANTA ANA, CALIFORNIA, August 14, 1914.

*Editors Herald:* Our good reunion closed last Sunday, August 10, and I came home to the same rented rooms that I occupied last year. I am glad to be keeping house again after visiting from place to place for four months and one half, though I enjoyed visiting and traveling as much as I could under the circumstances, that is, without the traveling companion of former years.

I am glad I went East, both to Independence and Holden. I met many kind friends in both places and made many new acquaintances whom it will be a joy to remember. It was at Holden that I finished revising my autobiography and sent it to the Herald Publishing House. From the time "Beatrice Witherspoon" was published in *Autumn Leaves* until the present year I have received requests from time to time to have it published in book form. According to the advice of the president of the Board of Publication at that time there was too much of it. He suggested revising and cutting it down to about five hundred pages. Not until the present year have I seen my way clear to do this work. It is now done with a desire to grant the wish of those who have urged me to publish the book.

Whether it is to be published or not will depend upon the response. Orders are still being sent in, but there is as yet a little over a tenth of the number there must be to secure the publication of the book. I am told that it will require one thousand names. That seems a good many, but yet it is only one among the seventy odd thousand members of the church. Do not trouble the Herald Publishing House with the orders until call is made from that office for the money. If published, the book will be sold from the Herald Publishing House office.

At present send orders to Mrs. Emma Burton, 620 West Fifth Street, Santa Ana, California. When sending orders by post card be sure to allow space for name and address to be written plainly.

On Sunday next our new church here in Santa Ana will be opened for services. We hope that it may be dedicated before long. The prayer meetings here continue to be well attended and spiritual.

May we all as Latter Day Saints double our diligence to be faithful in these troublesome times. Let us pray that God may spare this Nation from such slaughter as is taking place in nations abroad.

Hopefully,

EMMA B. BURTON.

DELOIT, IOWA, August 14, 1914.

*Editors Herald:* I embraced the Latter Day faith four years ago last May. It has indeed been a great blessing to me and in my home. I have been restored to health many times and have seen my loved ones healed through administration.

Though I had seen the power of God made manifest and had received many evidences of the truthfulness of this latter-day work, yet it seemed that I was not ready to give up worldly pleasures and obey the truth until God in his infinite wisdom saw fit to permit the taking away our baby girl, three years old. We called many times up on his holy name for her recovery, but all to no avail. It was God's will that she be taken from us. It seemed more than we were able to bear. A few weeks later I decided to try to do better.

Your brother in the gospel,

LLOYD WINANS.

## News from Missions

### 'Neath the Southern Cross

It is some years since I wrote a letter to your columns. Not because I have not been interested in writing to the HERALD; I have spent much of my time until recently in working hard in the printing office belonging to the church in Australia, consequently I have had little time to spare for writing after carrying out my duty as editor of the *Gospel Standard*, our mission paper. This year I have been out of the office, endeavoring to do my work as a seventy. Have been interfered with somewhat through ill health.

At the beginning of the year my health was poor, but I went to Melbourne, in the adjoining state of Victoria, to do missionary work. I had only been there two weeks when, like a bolt from the blue, the saddest blow life's experiences have yet held for me came upon me, in the death of my brother. The shock was so great that in my state of health things were bad with me for several months. I am thankful to the dear Saints that during that trying time I was held up before the throne of heavenly grace throughout the whole mission, and even beyond its bounds. Many encouraging, sympathetic, brotherly and sisterly letters reached me, for everyone of which I was deeply thankful. What a bond of love and sympathy exists among the people of God! There is no brotherhood similar to it on earth.

During my illness the Saints fasted and prayed for me at different places and times, and each time I was blessed. Early in June the Sydney Saints met in reunion at Leichhardt in fasting and prayer for myself and other distressed Saints. On that day I was administered to and received for myself the intimation of the Spirit during the confirmation of the anointing that I would get well. Since then I have been steadily improving, and am thankful to say that at the time of writing I am feeling as well as I ever did. For this I am thankful to my heavenly Father. He told me at the last administration that he would direct his servant, the minister in charge, with regard to my future, so that if I followed his instructions I would soon be well. I have followed the directions of Brother Griffiths, and feel that he has indeed been led of the Lord in the matter.

On June 17, I accompanied him to this state. In this I know that there was heavenly wisdom. June was the beginning of our winter in Sydney, but they have no winter to speak of in this subtropical state, and the good, warm sunshine has done lots for my health. The cold weather was very trying to me in New South Wales. Still I am now in a condition where I feel able to resist the winters down there. To the Lord I am duly thankful.

Since coming to Brisbane we have had some fine experiences. The work has been established in this northern state for about twelve years, but the proper attention has not been paid to its development in the past. Four years ago I paid a visit to the country north of Brisbane and baptized some. I went to America shortly afterwards and until now

have had no opportunity to visit this state. The Saints have felt neglected. I must say that I was also disappointed that no one else was sent by the powers that be to continue the work I had begun.

Brother Griffiths attended to the business which had brought him to Brisbane, viz, settled satisfactorily difficulties of several years standing, and then we paid a short visit to the Wondai and Kingaroy districts. Here we were blessed of the Lord as at Brisbane, and, after baptizing eight precious souls, an organization was effected at Wondai. I was left to continue the preaching while Brother Griffiths went on to Kingaroy. There he organized another branch. The prospects at both of these points are most encouraging. There are openings for preaching at several points around, and besides we have in view other points at which there are scattered Saints. These will not be neglected in the future.

Brother Griffiths organized a new district at a special conference held in Brisbane last Saturday and Sunday. This is a forward move in this state, and we look for progress as a result. Two young missionaries have been appointed to labor continuously in the district, so we look for good work to be done and for other branches to be built up as time goes on. I will labor here for about three more months before returning to New South Wales, but will return here at intervals, as occasion requires.

Brother Griffiths leaves to-day for Sydney. I shall miss him. He has been a father and friend to me while I have been with him, and I shall never forget his many kindnesses and the good lessons learned while associated with him. He is universally loved, for he takes such a kindly interest in all, especially the young. The young should not be neglected. They should be encouraged and their energies directed into proper channels, and I am pleased to note that our brother realizes that fact and does his best to help all. He is doing a splendid work in systematizing the work of the local and general ministry throughout the mission, and in setting in order and regulating the affairs of the mission generally. We sincerely trust that the good work he is doing will not be allowed to lapse with his going from the mission. If that happens his work will have been in vain. This is one of the most important missions the church has, and the utmost care should be taken by those in charge to keep its affairs in a healthy, regular state, and to so supervise the activities of the workers that the greatest possible amount of good shall result from their labors. May God bless our brother and continue his health and strength, so that he may be long able to keep up the good work he is doing as an organizer.

With best wishes for the success of the Master's cause, and kind regards to all the Saints with whom I am acquainted, I remain,

Your brother in Christ,

WALTER J. HAWORTH.

ROZELLE, NEW SOUTH WALES, AUSTRALIA, 623.

Darling Street, home address.

### Saskatchewan

I left Viceroy, July 9, to attend district conference near Saskatoon, where we had a good, profitable time, the Saints feeling encouraged by their associations together in the one great cause.

The day following the close of the conference, I started for Shellbrook to labor among strangers, but found on arrival that one is not a stranger long among the Saints. I found some very good, energetic people there, and appreciated the kindness shown me while in their midst. I spent about four weeks there, spoke fifteen times, presided over one sacrament meeting, blessed one child, administered to a number

baptized and confirmed six, and organized one Religio local. The Saints and friends seemed to appreciate the opportunity of attending meetings. Although Shellbrook is one of the first stations south of the North Pole, I found the weather uncomfortably warm most of the time I was there.

From Shellbrook I went to Denholm, where I used to live. Here I spent a week visiting old acquaintances. I held one meeting with quite an interesting audience. While there I made the acquaintance of Mr. Nicholas Lake, a nephew of Uncle John Lake, of old missionary renown. He gave me a pressing invitation to come back during the winter and open up the work there. As the threshing season was about to open I returned home to look after my crop, arriving there August 18.

Quite a work has been done in this branch during the summer. About twenty-five have been baptized, with others still to follow in the near future.

Under the present conditions in the world, we are made to realize the great need of a closer walk with God. And when we remember the Lord has said he will hasten his work in its time, and that we are now in the midst of that hastening time, how necessary it is that the people of God should be up and doing, looking forward to and hastening unto the day of the coming of the Lord, which we are told we may know is nigh at hand when we see certain signs come to pass, and which are being fulfilled in our day and generation. The perilous times are upon us, but the Lord has said, My people will I preserve. Who are the Lord's people? The answer is certain: If ye love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me. He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

Through the untiring efforts of T. J. Jordan, our district president, some new openings have been made in this part of the field. Other openings are expected in the near future.

Ever praying for the welfare of Zion, I remain,

Your brother in Christ,

E. R. DAVIS.

VICEROY, SASKATCHEWAN, August 24, 1914.

### Australia

In December last I left Melbourne in company with Brother C. A. Butterworth to attend the New South Wales district conference, which convened about the end of 1913 in the Leichardt church. One of the main features of that gathering was the work of Brother G. T. Griffiths, whom we then met for the first time. His instructions along lines of order and debate and order of the priesthood from charts were most beneficial, especially to the priesthood. We also met there for the initial time Brother C. Ed. Miller, and have since learned to esteem him highly for both his personal qualities and the work's sake. The latter is now temporarily in Adelaide, whilst Brother Griffiths is in Queensland, almost opposite ends of the Australian island continent, about fifteen hundred miles apart.

From the New South Wales conference the apostles sent me north to Newcastle District, where I labored until the first week in June and then returned to Melbourne to take up the work in Victoria District, with Geelong (Brother Butterworth's home) as my central point. While in sunny New South Wales I baptized three young persons, my first in that state.

During Eastertide the district reunion assembled at Bula-

delah, as did the Sunday school and Religio conventions. This was a successful and happy gathering, and the trip on coach and motor boat (especially the latter) overland to Salt Ash and through the head reaches of Port Stephens and the Myall River and lakes in the bright moonlight was ideal for scenery. About fifty Saints old and young undertook the journey, and a merrier band it would be hard to find. This was our first reunion. I trust it may not be my last.

The work of the Sunday school and the Religio in this land is onward, and I feel that great benefits have already come to the young of both sexes through these institutions. One can not wonder that the Lord saw fit to commend these helps. The work of the church in all its branches is moving steadily forward, and the future seems bright if faithful services are rendered by all.

One of the young people whom I baptized as before referred to is a German, and I was impressed that he would some day assist in the work in his own land. I noticed later that Brother Hansen reported good interest in Germany, and expressed a desire to establish the work in Hamburg, which is this boy's place of nativity. He intends returning and settling there at some future time. He is fairly well educated, having received in conjunction with his native tongue a four years' course in English. He can, therefore, study the English Bible. He came from home as a sailor, and deserted at Newcastle—quite a common occurrence at that port.

I am now at home, laboring around Melbourne and awaiting an opening to take my family to Geelong, as per apostolic request. In the meantime I journey there every fortnight to assist. Have had the pleasure of immersing three young people since my return to Victoria, all from sixteen to twenty-one years of age.

Brother Griffiths has ordained quite a large number of the young men in Victoria, and they are working hard to push their part of the work, showing especial activity in Religio and Sunday school.

My health is good, and I feel quite desirous of continuing in the good work until the Master says enough. With kind regards to all, I am,

Your brother in Christ,

J. H. N. JONES.

VICTORIA, AUSTRALIA, June 13, 1914.

### Scandinavia

We feel ourselves somewhat isolated, these troublous times, as neither church papers nor other American mail seem to reach us. A steamer is scheduled to sail direct from this port for New York to-morrow, and I am improving the opportunity to send these lines by it, trusting they may get through. The usual mail route via England has been suspended.

I shall not endeavor to inform you with reference to the great war struggle that so suddenly has spread over almost the whole of Europe, as you no doubt are well informed as we are here, and perhaps better. The news reaching us seems to be so conflicting that we hardly know what to accept, only that a terrible and far-reaching military combat has begun. I want the readers of the HERALD to be informed, however, that the elders in Scandinavia are all well, and, so far as conditions admit, are engaged in the work of their calling.

Neither of the Scandinavian countries is yet in the conflict, and it is hoped that they may be able to remain neutral. Yet the seriousness of the situation is recognized, and extensive preparations are made for defense. Here in Denmark all able-bodied men between the ages of twenty-one and thirty years are under arms; the fortifications are being

strengthened, and temporary forts and breastworks are built in various places. It is yet hoped that these may not be needed. War has already cost the country millions. No one can tell what may come, or even what a day may bring forth. Only a few weeks ago all was quiet and peaceful, and nobody expected that by this time all of Europe would be in arms, with a deadly conflict going on.

The most serious condition confronting the people at present is the effect upon business and opportunities for a livelihood. Prices upon the common commodities of life have advanced to an astonishing degree. Breadstuff and other provisions advanced in a couple of days from twenty to one hundred per cent. For coal and coke the dealers ask three times the price of a week ago. The government has seized the main coal supply, so unless a change in the situation occurs before cold weather it will mean untold suffering for the masses, as none but the rich can purchase fuel at present prices. There being no coal mines in this country, we are dependent upon Great Britain for our fuel supply, and now that navigation is suspended we are confronted with a serious problem. The coal famine is causing factories to close and others have served notice on their employees that they will be compelled to close in the near future.

The war is the topic of conversation, on the streets or in the homes, or wherever a group of men are assembled. The situation is discussed with seriousness and with anxious forebodings. Masses gather at the newspaper headquarters and other places where bulletins are posted, to get the latest news. Truly, this is the day foretold by the Master, when he said, Upon the earth distress of nations with perplexity. . . . men's hearts failing them for fear, and for looking after those things coming upon the earth.

I have not been able to hear from Germany since the war broke out, as we have had no mail connection, and I am not informed if any, or how many of our brethren are in the army in that land. One young brother is in the Danish army; and I learn by letter from Brother Okerlind that some who intended to be baptized were called away into the military service in Sweden before the administration was attended to.

We learn that the United States is taking steps to help its citizens to return, but whether the elders would be justified in leaving or not is a question that we have not as yet been able to decide. It is very difficult to reach the people just now, as only the war engages their attention. Perhaps after a while they may come to their sober senses and be in a state of mind to give the message of truth a more calm consideration.

Sister Hansen was to have returned home over Hamburg on a German boat, but this, of course, had to be abandoned; but she got off on a Danish steamer that left here on the 6th, so by this time must be well on the way towards the homeland. I learn that the boat passed safely through the Kattegat and the North Sea, and I am in hopes she may have a safe journey home.

Brother Anderson and I are at present together, and are awaiting developments. We are not alarmed for our personal safety, but expenses are very high, and but little to be done at present. We want no one to feel anxious for us. We trust in an overruling providence, and hope in some way to be directed for the best.

I am much disappointed that I did not get to visit Germany again while the door was open; my contemplated trip into that part of the field had to be indefinitely postponed.

Hopefully and in the faith,

H. N. HANSEN.

## News from Branches

### Windsor, Ontario

It may be of interest to some to know that the Saints of Windsor, Ontario, are striving to promote the interests of the glorious gospel. We have a nice, comfortable church, brick veneered, on the corner of Perry Avenue, and Assumption Street. We take a Belt Line car which runs between Windsor and Walkerville.

We have about eighty members, with a good Sunday school and a newly organized Religio. The sisters are active in auxiliary work. Brother R. D. Weaver and wife were here for a couple of weeks, followed by Brother Scott. We appreciate their efforts, and feel that they did us good. We will be glad to extend a welcome to any of the missionaries.

WINDSOR, ONTARIO, August 22, 1914. LESLIE BROWN.

### Saint Thomas, Ontario

We are not dead in this city, nor are we sleeping. On the contrary, we are very much alive. I really think that at present time we might be called a model branch. How long Satan will permit us to stay in this condition remains to be seen. It will be just so long as we refuse to cooperate with him.

We are ably presided over by Brother J. L. Burger. He is a good leader, and a good speaker, with progressive ideas. He has also a good staff of officers to assist him, so you see we are good all around.

We were favored some time ago by a visit from Brother S. W. L. Scott. He delivered some very instructive sermons, which we all enjoyed. We were pleased to have him with us, and will be glad when he comes again.

Last Sunday, August 23, we had the pleasure of entertaining a number of the London Saints, among whom we saw the kindly, familiar face of Brother John Shields. The London elders did the preaching. We are invited to return the visit and have our elders preach for them some Sunday in the near future, and we intend to accept the invitation.

War excitement is running high here, and we have already felt some of its sorrows. Last Saturday morning, eighty-five of our boys went away to sacrifice their lives to try to settle a quarrel that some of the monarchs of Europe have engendered. Just because two people lost their lives by the hands of an assassin, there has to be millions of other lives sacrificed to avenge the deed. Their lives were no sweeter to them than ours is to us, and I do not consider it our duty to send our dear ones to help them out of their difficulty.

Probably out of the ruins of their nations will arise a better system of government, but their rulers will not be called kings and emperors.

The time of our district conference will soon be here. The second Saturday and Sunday in October is the date set for it. We hope to have a good attendance and a season of spiritual enjoyment. It will have to be good, indeed, to be better than some of our regular branch prayer and testimony meetings.

"Onward and upward" is our motto, and we are striving to live up to it. Perilous times are here, and we realize that we must be pure in heart to know how to stand in holy places to insure our safety.

CHARLOTTE PEARSON.

# Hymns and Poems

## Selected and Original

### Why Do You Toil?

Is your only recompense the pay  
Received while working day by day?  
If so, whate'er may be the sum  
That's paid you when the day is done,  
You're bound as was the toiling slave,  
E'en though some shekels you may save.  
You'll never know the joy of living  
Until of self in work you're giving.

Can you not feel as sets the sun  
Your toil that day has helped some one?  
It matters not what you have made,  
Ere long aside that must be laid;  
The day to you is one of loss,  
Its place must take with those of dross;  
You'll never honors great achieve  
Until yourself and task you weave.

Can you your craft approach and smile  
Because you know that all the while  
Not only self, but others, too,  
Are greatly blessed by what you do?  
You need not be a statesman great,  
Nor one who guards a nation's gate;  
But in the humblest marts of trade  
Of untold worth may be your aid.

Can you with both your heart and soul  
Attempt the task, strive for the goal,  
Well knowing that the sal'ry paid  
To you is but a plan to aid  
You on to greater, nobler, deeds,  
Come nearer serving others' needs?  
If not, your toiling is in vain,  
E'en though you think quite great your gain.

If money is to you the end  
For which your time on earth you spend,  
Though great your wealth, you're poor e'en still,  
And never can man's mission fill.  
But if you take that you may give,  
Throughout the ages you will live  
As one who served his fellow-men;  
Who freely shared his all with them.

SAINT JOSEPH, MISSOURI.

AUSTIN M. DOBSON.

### His Wealth and Mine

My rich and childless neighbor's yacht, they say,  
Looks like a ship of some transocean line.  
A tall girl travels schoolward every day—  
The girl is mine!

My neighbor owns a limousine that goes  
Two score or more of miles per hour—that's fine!  
Here comes a brown-eyed child with freckled nose—  
The child is mine!

This side the rose-hedge at my neighbor's bound  
There stands a wicker cart of common line,  
In which a baby sleeps all snug and sound—  
The babe is mine!—Strickland W. Gillilan.

### The Joy of Giving

God has crammed both thy palms with living seed;  
Let not a miser's clutch keep both hands tight,  
But scatter on the desert's barren need,  
That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into his spring,  
Which drippeth over, it is so well filled;  
Lend it to some parched life, and let it bring  
Laughter and song to voices drought has stilled.

God gave to thee his only well-loved Christ,  
Whose steps have smoothed the road that leads thee  
home;

Tell those whose road is rough, whose way is missed,  
That he has called all weary ones to come.

So shall thy giving set for thee God's smile,  
And thine own soul drink deep draughts of his love;  
Earth's shadows shall grow bright, as heaven the while,  
A web of glory, round thy life is wove.

—The British Congregationalist.

### The Family

The family is like a book—  
The children are the leaves,  
The parents are the cover that  
Protective beauty gives.

At first the pages of the book  
Are blank and purely fair,  
But time soon writeth memories  
And paints the pictures there.

Love is the little golden clasp  
That bindeth up the trust;  
Oh, break it not, lest all the leaves  
Shall scatter and be lost.—Unidentified.

### A Boy's Mother

My mother, she's so good to me,  
Ef I was as good as I could be,  
I couldn't be as good—no, sir!  
Can't any boy be as good as her!

She loves me when I'm glad or mad;  
She loves me when I'm good or bad;  
And what's the funniest thing, she says  
She loves me when she punishes.

I don't like her to punish me;  
That don't hurt; but it hurts to see  
Her cryin'—nen I cry; an' nen  
We both cry—an' be good again.

She loves me when she cuts an' sews  
My little cloak and Sunday clo'es;  
An' when my pa comes home to tea,  
She loves him most as much as me.

She laughs an' tells him all I said,  
An' grabs me up an' pats my head;  
An' I hug her, an' hug my pa,  
An' love him purt' nigh much as ma.

—James Whitcomb Riley.

### The Love of God

Love found me in the clear notes of a bird,  
Soft, liquid, as they pierced the morning air,  
And straight my lips repeated one dear word—  
And lo, my trembling heart was bathed in prayer.

Love held me in the spell of sunset rays  
All lingering gold upon the trees' young green,  
In glinting glory of old woodland ways,  
In murmurs music of clear brooks between.

Love charms me in the fragrance of a flower,  
Its fragile form all wonder to my eyes;  
Far fields of greenness whisper of Love's power;  
From all outdoors fulfilling anthems rise.

Through all the shades of ways that are dividing,  
Where I must choose God's ways or take my own—  
I look, and lo, his love is beckoning, guiding,  
And never, never can I go alone.

—Amy E. Campbell.

## Miscellaneous Department

### Conference Minutes

**SOUTHERN MISSOURI.**—Convened with Beaver Saints, July 25, at 10 a. m., G. F. Cunningham and H. Sparling presiding. Branches reporting: Logan Creek 60; Ava 128, gain 3; Woodside 46, loss 2; West Plains 57; Cocter 34, gain 11; Thayer 35, loss 1. Report of committee on by-laws adopted with a few minor amendments. Ordination of Roland F. Mendal to office of elder and Jacob E. Swigart to office of deacon, both of Beaver Branch, approved. Brother Swigart was ordained, Brother Mendal's ordination being deferred at his request. Preaching by H. Sparling, McFadden and G. A. Davis. A number of isolated Saints were present. Adjourned to meet at Thayer, Saturday and Sunday before full moon in October. Benjamin Pearson, secretary, Tigris, Missouri.

**WESTERN OKLAHOMA.**—Convened at Eagle City, August 7, district president and submissionary in charge presiding. Branch reports: Sunny Hill, Freedom, Eagle City, Davidson, Seiling. H. F. Durfey of Seiling was elected president; T. P. Powell, of Geary, vice president; Lemuel D. Dyke, of Eagle City, secretary and treasurer. Next conference will be held in Seiling, time left to presidency and submissionary in charge. T. P. Powell, president, Inez Moldrip, secretary.

### Conference Notices

Saint Louis will convene at Alton, Illinois, September 12 and 13, Central and Union Avenues, in branch hall and tent. Chartered cars will leave McKinley Station, Eleventh and Lucas Avenue, Saint Louis, at 8 a. m. Sunday and return at 9.30 p. m. Sunday. Sunday school and Religio institute meetings, also quarterly business meeting of district Saturday afternoon and evening. Charles J. Remington, secretary. C. Roy Remington, assistant.

Chatham will meet at Glen Rae, Ontario, September 26 and 27. Reports and credentials should be in hands of secretary not later than September 15, by order of last conference. Glen Rae may be reached from southern part of district by Pere Marquette via Courtright, and Marquette Courtright Railway from there to Glen Rae, or by Grand Trunk or Canadian Pacific to Glencoe, and thence to Alvinston, and Michigan Central from there to Glen Rae. Anthony R. Hewitt, secretary, 67½ Saint Clair Street, Chatham, Ontario.

London district will convene in Saint Thomas, Ontario, October 10 and 11. Branches should send delegates. Visiting Saints will be made cordially welcome. P. H. Philippin, secretary.

### Convention Notices

Pottawattamie Sunday school and Religio will convene September 25 at 2.30 p. m., at Hazel Dell church, near Weston, Iowa. Floy M. Wind, secretary Sunday school, Mrs. Jennie Harding, secretary Religio, Council Bluffs, Iowa.

Kirtland Religio and Sunday school will meet at Kirtland, Ohio, October 9, 1914, for institute in charge of John W. Topping and Mrs. G. T. Griffiths. Program on application to C. B. Keck, secretary and treasurer, 4748 Hough Avenue, Cleveland, Ohio.

### Quorum Notice

#### KIRTLAND PRIESTS

Kirtland Quorum of Priests will meet at Kirtland, Ohio, October 10, at 7.30, for business and election of new members. C. B. Keck, assistant secretary.

### Two-Day Meeting

Belding, Michigan, September 12 and 13. Clear Lake, Indiana, October 10 and 11. Good speakers. W. P. Buckley, secretary.

Marlette, Michigan, September 19 and 20. Bring baskets. Raymond Lambert, president of branch, Marlette, Michigan.

### Proposed Amendment

At a priesthood meeting held August 28 at the Des Moines reunion, Rhodes, Iowa, the undersigned were instructed by unanimous vote to publish the following proposed amendment to section 161, page 101 of the Book of Rules:

Moved to strike out all after the word *are* in the third line and insert the following:

A presiding elder who has been regularly chosen by the vote of the branch; a presiding priest also regularly chosen by vote of the branch; a presiding teacher also regularly chosen by the vote of the branch; a presiding deacon also regularly chosen by the vote of the branch.

In the absence of the presiding elder of the branch the presiding priest shall have the right to preside; in the absence of the presiding elder and presiding priest the presiding teacher shall have the right to preside; in the absence of the presiding elder, the presiding priest, and the presiding teacher, the presiding deacon shall have the right to preside.

These four presiding officers shall constitute the presidency of the branch, and shall be authorized to nominate, subject to the ratification of the branch, such assistant priests, teachers, and deacons as the needs of the work may demand.

E. E. LONG.  
F. M. WELD.

### Secondhand Books

Ralph W. Farrell, 103 Chapin Avenue, Providence, Rhode Island, is in a position to secure for the brethren almost any secondhand book. He is willing to give his time for the cause. Write him what you want.

### Died

**LEEPER.**—Helen M. Leeper was born near Pleasanton, Iowa, September 12, 1862, died at her home near Leon, Iowa, August 7, 1914. She leaves husband, Joseph E. Leeper, 7 children. She united with the church in her sixteenth year, and died firm in the faith. Funeral at Pleasanton, August 10, sermon by M. M. Turpen, interment in Hamilton Cemetery.

**DAVIS.**—William A. Davis was born in Lancaster, Pennsylvania, June 20, 1849, died August 25, 1914, after a three weeks' illness of pneumonia. Brother Davis moved to Taylorville from Higbee, Missouri, in 1900, was baptized at Taylorville, June 30, 1912. He married Miss Harriet Cockshot of Renick, Missouri, in 1878, to which union were born 9 children, 6 of whom survive him, with his widow. Funeral conducted by A. M. Baker, interment in Oak Hill Cemetery.

**CROSSAN.**—Tene Jane Crossan, daughter of Brother and Sister W. H. Ivie, was born near Ravenwood, Missouri, March 12, 1887; baptized at Bedison Branch when 8 years old, by M. P. Madison; married F. R. Crossan, of Maryville, Missouri, August 17, 1911. They went to Wauneta, Wyoming, where she died August 28, 1914, leaving father, mother, 2 brothers, 1 sister, husband, 2 sons, one 27 months, the other 1 week old. She was brought to her father's home in Guilford, and the

funeral was held at the Union Church, near Bedison, interment near by. She was faithful and devoted. A large crowd was present at the services.

**JOHNSON.**—Sister Lauretta Johnson was born January 6, 1864, at Farmington, Nova Scotia, died April 5, 1914. She was baptized December 6, 1896. Her faith in the latter-day work was maintained to the time of her death, although she had suffered years from almost unbearable pain. Interment in Spring Hill Cemetery.

**MINOR.**—Hilda, infant daughter of Mr. Arthur and Sister Minnie Minor, was born at Low Banks, Ontario, March 22, 1914, died August 27, 1914. Funeral services held at Low Banks church, August 29, at 3 p. m., interment in Low Banks Cemetery. Sermon by W. D. Ellis, assisted by Lincoln Pew.

**AYLETT.**—Arthur J. Aylett, aged 24 years, son of Mr. J. D. and Sister Mary Aylett, grandson of Brother James and Sister Mary Wardle, of Midvale, Utah, after a painful illness of several weeks passed away peacefully, June 24, 1914. He leaves mother, father, 1 sister, 4 brothers, with many other relatives to mourn his departure. He was of a very cheerful disposition, which remained all through his illness. The crowd that attended the funeral proved how highly he was respected. Services in Mormon church June 28. Mormon and Reorganized speakers each occupied half time. Music was

kindly furnished by the Salt Lake Saints. Interment at West Jordan Cemetery, West Jordan, Utah.

**HOVERSON.**—Sister Elsie Marie Hoverson, born April 15, 1847, in Denmark. Came to this country with her parents, Brother and Sister Soren Wilson, when 10 years old. Was a faithful member of the Reorganized Church. Died July 19, 1914, at the home of her son, 8 miles west of Burlington, Iowa. She leaves 3 sons, 8 grandchildren, 1 brother, 4 sisters. Husband and 2 sons preceded her. Truly a good sister has gone to paradise, to await the glad summons of the first resurrection. Sermon by G. R. Wells. Buried in Shiloh Cemetery.

**MOORE.**—Julieta Thompson was born at Moline, Illinois, January 22, 1839. Married Andrew J. Taylor, July 26, 1857. She with her husband was baptized January 26, 1877, at Blue Rapids, Kansas, by George W. Shute. To them were born 5 sons, 5 daughters, most of whom survive her. Brother Taylor died November 8, 1906. She married William R. Moore, October 7, 1909. He died two years ago. Her death occurred at the home of her daughter, Mrs. J. H. Jones, Yamhill, Oregon, July 15, 1914. Sermon by A. C. Barmore, at Yamhill Methodist Episcopal church. She was a devoted Saint, and died in hope of a glorious resurrection.



FROM THE IOWA STATE COLLEGE

Ames, Ia., July 12, 1912.

Herald Pub. House,  
Lamoni, Iowa.

Dear Sirs:

We have just received your preliminary shipment of our Poultry House Bulletin. After a hasty glance at it I call it a fine job of printing. It is a delight to open up a lot of bulletins like these. I hope that a closer inspection will not reveal any flies in the ointment in the way of errors in proof reading. However, perfection in bulletin making is a thing always hoped for but rarely gained.

Very truly yours,

(Signed) F. W. Beckman,  
Bulletin Editor, Iowa State College.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none.—Book of Mormon, Jacob 2:36.

VOLUME 61

LAMONI, IOWA, SEPTEMBER 16, 1914

NUMBER 37

## Editorial

### NEUTRALITY ENJOINED

President Wilson has very wisely counseled the citizens of the Republic to remain neutral in effect in their personal conversation concerning the war in Europe. This is good counsel, indeed, for the composite character of the citizenship of the Republic warrants the conclusion that it would be easy for quick-tempered and high-spirited men to lose their temper in the discussion of the nationalities engaged in the war and to express preference for the success of one and the defeat of another, and thus raise intensely bitter race controversy right in our own midst.

The readers of the HERALD and members of the church do well to heed this counsel of the President, and avoid anything calculated to foster or create dissension leading to violence among the dwellers of the Republic who owe allegiance to the governments now engaged in the conflict. When one stops to think that out of a possible one hundred million population nine million are aliens, not having birth under republican institutions and not having become naturalized, it is easy to see how careful every member of the Republic should be to avoid precipitating conflict here. When it is reflected further that within the confines of the Republic there are citizens whose parents were from almost every nation, kingdom, and principality or power; the possible love of country clinging to many of them would but create faint defense in favor of the Republic should war be precipitated upon us by unwise acts.

Whatever may be our personal, private opinion as to the origin or supposed necessity for this war, however much we think this or that nation responsible, a consideration of the counsel of President Wilson will help us all to see that quietness of speech and action is not only the wisest but the best and noblest condition in which to wait the final arbitration of time.

Besides that there will be thrown into the religious arena the speculation of different classes of believers in the second coming of Christ, who will claim this war presages the end of the world. Some will array the chronological character of many of the prophe-

cies and trace the history of the world as they believe in connection with those prophecies and make this the great war of Gog and Magog, etc.

While we believe in the second coming of Christ we have been told distinctly by revelation that we were to take the Scriptures, and as given in the King James Version and buttressed by the Inspired Translation and the revelations in the Book of Doctrine and Covenants,—these scriptures clearly state as found in the 24th of Matthew and the 13th of Mark, that the day and the hour of his coming is not known to any man; nay, not even does the Son know the day and hour which the Father has set in his own time or way. This connected with the prophecy also found in the 24th of Matthew that the gospel should be preached to all the world for a witness unto all nations, closely sustained by the statement in the Doctrine and Covenants that the gospel was to be preached to every tongue and people under the whole heavens, this all joined together shows clearly, from our knowledge of the history of the world, that they have not yet been clearly and distinctly fulfilled in their completeness.

Then let us as believers in the second coming take the statement of the Savior in its full meaning that there is no need that the day should overtake us as a thief in the night—"be ye also ready." If we are ready in our mind, prepared in our philosophy, belief, and lives, for the second coming of our Lord, why need we to worry whether it shall be the end of the world in 1914 or at any other date, and acting upon that belief grow careless and indifferent in our conduct, as many have done who have set a time for his coming, and forgot to discharge the duties lying before them.

Let us discharge our obligation to our fellow man in temporal things so far as possible for us to do; live honorably, soberly, economically, helping our neighbor or those who need help, when we can, forgiving those who trespass against us, and live up to all the light that we have received, steadfast in the faith, patiently awaiting for his coming. If we shall love his coming why should we fear the going out in the world of millions of men who are moved by the spirit of war to kill each other, and take it for granted that in the thunder of the cannon and the

rattle of musketry, the wild and insane charge of cohorts, the end of the world is approaching and all will go out in the smoke and thunder of human conflict and the turning loose of the wild powers of earthquake, storm, darkness, tornado, and flood, and every destructive element by which all things shall be swept off its face, as if we had fear that we would not be cared for and our souls saved from the awful fates of those reserved for darkness, condemnation, and death?

Joseph Smith predicted war upon the nations, resulting in the death and misery of many souls. We may perish from this existence, but if our hope has been placed securely we shall rise from the conflict in the spiritual realm where there will be no war, but where peace reigns universal over all the earth.

Let us remember also that the command has been given requiring certain work upon this continent, and it would seem to be the better part of faith in us to be patient, boasting not of faith or of mighty deeds, and to prayerfully get together in quietude and wait and see the salvation of the Lord.

We certainly commend the chief magistrate of the Nation for the wisdom of his counsel to the citizens of the Republic.

JOSEPH SMITH.

### A TIMELY WARNING TO THE SAINTS

In this issue President Joseph Smith calls attention to the proclamation of neutrality issued by President Wilson. The warning is timely. In a moving appeal to his countrymen President Wilson says:

The United States must be neutral in fact as well as in name during these days that are to try men's souls. We must be impartial in thought as well as in action, must put a curb upon our sentiments as well as upon every transaction that might be construed as a preference of one party to the struggle before another. My thought is of America. I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action, a nation that neither sits in judgment upon others nor is disturbed in her own counsels and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

### LET THERE BE PEACE WITHIN THE CHURCH

We have in the United States representatives of all the warring nations. While all may not be represented in the church membership, the leading nations are represented. We have many German Saints, as well as many of English descent. The church has been greatly enriched by the sturdy, dependable, whole-hearted qualities of her German converts. And it goes without saying that noble

men and women of English descent have been foremost in building up the work from the beginning.

Naturally men sympathize with the peoples of their ancestral land. German sympathies go out to the Fatherland, regarded by Germans as the friend of science, enlightenment, and industrial progress. As naturally, Anglo-Saxon sympathy goes to Great Britain, the nation that has safeguarded human rights and liberties wherever the sun shines.

But the times call for circumspection in speech and conduct, in the expression of sympathy as we have dwelling within the church, side by side, in many places, Germans and Anglo-Saxons. They should not permit overseas wars to disturb their Saintly communion. As citizens of the Republic, bound by the law of God to obey the law of the land, they should be neutral. As citizens of the kingdom of God, they should be tolerant of each other. Teuton and Anglo-Saxon are related by blood if their ancestry be traced back a little way; in the church they are brothers in a holier communion. Let them observe care and Christian consideration; and if they can not be temperate in speech it would be better to keep silence.

### NOT TAKEN BY SURPRISE

The developments now going on in the world have not taken the Saints by surprise. A correspondent complains that in editorial and sermon we have conveyed the idea that the situation was unlooked for. Our reference was to the world at large. It was as Paul said, "When they shall say, Peace and safety; then sudden destruction cometh upon them."

The Saints have insisted for many years that the prophecies would surely come to pass. Two years ago in these columns we stated that such a conflict as is now raging was inevitable. (See HERALD, July 31, 1912.) It is not a matter of surprise to us, unless it be that its sudden fury was greater even than we expected.

### JESUS PROPHET AS WELL AS SAVIOR

Jesus was a great prophet as well as a Messiah. He declared that as a sign of the end and of his second coming there should be "wars and rumors of wars." No other subject so engages the attention of the world to-day.

He said that nation should rise against nation and kingdom against kingdom. In dramatic fulfillment of that prediction, nation has risen against nation and kingdom against kingdom, until within the one great war there are raging ten or more separate wars between individual nations and kingdoms.

He said that there should be "distress of nations, with perplexity." How truly that is being fulfilled. Nations are perplexed and distressed. Social and industrial paralysis exists in many great nations, with threatened if not actually existing privation

and want. Prospective starvation and cold, with awful suffering during the coming winter, menaces thousands.

Thousands of widows and little orphaned children weep to-day in Berlin, in Saint Petersburg, in London, in Paris, in Brussels, in Vienna. Millions may yet weep in a vain effort to wash out with tears of pity and sorrow the awful bloody stains left on history's pages by these twentieth century wars.

#### HE HAD THE ONE GREAT PLAN

Our faith in the gospel is increased, not diminished by that which is taking place. Jesus was a great prophet; and he had also the true remedy for world distress. Others now recognize that fact. A careful observer and noted writer says:

Beneath a fair exterior of power and glory a canker has long eaten into Europe's very heart—the canker of jealousy and internecine hatred, which threatens to put all in jeopardy and which menaces its warring children with a sudden fall to the dead level of a common ruin. Europe has long been sick—perhaps sick unto death. The forty years' peace has been no peace, only a feverish truce wherein national rivalries and racial hatreds have intensified and deepened until the day of reckoning was bound to come. That mad piling up of fleet upon fleet and army upon army against which so much rhetoric has been expended these later years has been but the most striking symptom of a disease curable only by a fundamental change in the European state of mind, a malady which no machinery of arbitration could reach—*only the conversion of the European soul.*

#### A NEW MIND NEEDED BY THE NATIONS

"The conversion of the European soul!" Men awake at last to the fact that Jesus stated a great basic, eternal truth when he said, "Ye must be born again."

The Germanic Society of Chicago has published a pamphlet written by Professor Ferdinand Schevill, of the University of Chicago, on "Germany and the peace of Europe." From it we quote:

Above all speculations, one thing is certain: Governments may pass, dynasties may vanish, but the peoples of Europe will remain substantially as they are within their historic boundaries. But these battered and impoverished peoples will be preserved for no other purpose than new wars and new disasters *if they do not fit themselves with a new mind.* And that means that the individual—for everything depends on him—must learn the lesson of peace and love for which in Europe he is as yet not greatly receptive.

That is the substance of the gospel message, that men with the aid of God fit themselves with a new mind. There can be no permanent peace, either individual or national, until that is done. No more glorious work could be conceived of than to preach such a message. The gospel preacher is a world patriot.

#### DUTY WELL DONE THE BEST PREPARATION

It is true as stated in President Smith's editorial that no man knows the hour when Jesus will come again. The things that Jesus enumerated as signs merely indicate when the time draws near, and they show clearly that these are indeed the latter days; no new thought to Latter Day Saints. But there should not be any wild or feverish anxiety in preparation for the great event, concerning the exact date of which even the angels in heaven are not apprised.

We should go on quietly doing the work at hand that needs doing, honestly, in the fear of God, and in the service of humanity. He who does this is safe and need have no fear of being taken unaware by the return of his Master. Any garb that one may wear in the pursuit of duty in that spirit and manner will be good enough for an "ascension robe."

E. A. S.

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#### CURRENT EVENTS SECULAR AND RELIGIOUS

**PRAYERS FOR PEACE.**—President Wilson has set aside Sunday, October 4, as a day of prayer throughout the nation for peace in war-torn Europe.

**WAR TAX.**—President Wilson has submitted to Congress a message in which he recommends that a war tax be levied to make up a deficit of \$100,000,000 in the United States treasury, incurred, it is explained, by decrease in import revenues incident to the European war.

**NEW ALBANIAN KING.**—The press reports a new government established in Albania. Mehmed Burhan Eddine Effendi, son of Abdul Hamid, former Sultan of Turkey, is to be proclaimed king. This is in violation of the London conference, following the war in the Balkans. It is said that Albania under this arrangement would remain independent of Turkey.

**MEXICAN AFFAIRS.**—The dispute between Carranza and Villa continues. Villa remains at Chihuahua City awaiting the call of the Constitutionals for the selection of a provisional president, and the carrying out of the agrarian reforms of the Constitutionals. Carranza is said to have ordered a general election, to occur October 1. President Wilson has announced that Carranza is not considered at Washington as provisional president. Further reports indicate that the Washington administration seems disposed to hold Carranza in some degree to the Constitutionalist covenant.

**TURKISH ABRIGATION.**—Considering the European war as her opportunity, Turkey has formally notified the nations concerned that she has abrogated the conventions, treaties and privileges under which foreigners in the Ottoman Empire have been

exempt from local jurisdiction in civil and criminal cases. This order was of long standing, and provided for trial of foreigners before their own judges, diplomats and counsels. A. Rusten Bey, Turkish ambassador to the United States, declares:

The removal of every kind of privilege enjoyed by the powers in excess of what the general principles of international law allow is the meaning of this step.

**LABOR TROUBLES.**—Governor S. V. Stewart, of Montana, has ordered the mobilization of the entire state militia, following labor troubles at Butte. The arrest of strike leaders at Trinidad, Colorado, in connection with the recent labor war in that vicinity, has begun. A number of men have been taken to jail and warrants are said to be issued for many more. President Wilson suggests a tentative adjustment of the Colorado trouble in accordance with the plan of the Commission of Conciliation of the Federal Department of Labor, providing for a commission to consider claims and grievances, the withdrawal of Federal troops, and discontinuation of picketing and parading. As a basis of agreement, the President suggests a three-year truce; return to work of miners not convicted of the violation of law; prohibition of intimidation of men; publication of current scale of wages; appointment by employers of a grievance committee, a committee of three appointed by the President to settle difficulties not adjusted by company officials or grievance committee.

**EUROPEAN WAR.**—Reports from this war continue conflicting and meager, and under the most severe censorship. Fighting has continued along the entire line of the German and allied forces. The advance of the right wing of the Germans has been checked, and their army forced to retreat a distance of from thirty-five to fifty miles before the formidable attack on the allies. The center has been the scene of advances and reverses, with Verdun and Nancy as the basis of the allied forces. Conditions in Alsace, Lorraine, and the Vosges remain as at last report. Sharp fighting between British and Germans is said to have occurred in France. Belgium is reported aggressive, with fighting in the vicinity of Antwerp and Louvain. The Russian forces have advanced in Austria to the Carpathian Mountains and the Vistula River, with heavy losses to the Austrians. Russia claims success in Poland. In eastern Prussia the Russians are in retreat before the Germans; in the southeast they are reported victorious over the Germans. The bombardment of Belgrade continues, with Servian women in the line of defense. Servian and Montenegrin forces have invaded Bosnia, and Montenegro is victorious in Herzegovina. Japan continues to land men on Chinese soil, preparatory to the struggle with Germany, and is reported active against

Kiao-Chau. Germany, under the advantage of her advances in France, is said to have indirectly and informally proffered peace through the Washington administration. The allies, including Japan, have entered into an agreement not to make peace separately, and only in agreement. Edward Grey, British Secretary of Foreign Affairs, speaking for the allies, states that peace is possible only with indemnity to Belgium and the adjustment of certain other grave issues.

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## NOTES AND COMMENTS

**EXPENSIVE AFFAIR.**—Professor Charles Richer, in Doctor David Starr Jordan's recent book, *War and Wastes*, estimates that the present European war will engage 21,200,000 men. The daily expense, according to this estimate, for pay for soldiers and workmen, rations, feed for horses, equipment, munitions, transportation, help to poor, destruction to towns, etc., and loss in imports will be \$49,950,000. Nor does this estimate take into account the physical suffering, the privation, the innumerable and grief-stricken widows and fatherless children, the incalculable loss to international amity and universal brotherhood. An expensive affair, truly.

**REPORTS FROM WAR.**—We are in receipt of a letter from Bishop Roderick May, sent from London, England, under date of September 1. He reports war conditions existing in England, and closed his letter with this sentiment:

We feel quite safe in London, and have no thought of any evil coming to us. Our minds are at rest. We have confidence in God that even if the great conflict has come, if faithful, the promise made to Enoch of old will be shared to us, "My people will I preserve."

The same mail brings a letter from Brother U. W. Greene, dated Jerusalem, August 17, from which we extract the following:

Jerusalem is in a fever of war preparation. Nothing like it has ever been known in modern times. . . . Thousands of the Jews receive money from their people at home, in Russia, Greece, Italy, Germany, France, England and many other countries; it is pitiful to see these poor creatures crowd around the Post and banks pleading for a little money. Already there is great destitution and much suffering; very little can be done to help them, for nearly everyone is in destitute circumstances. Unless there is help from some source ere this is read many will die of starvation. People walk through the streets with sad countenances. At the least sign of trouble the stores are immediately closed and their owners keep under cover. Our milk man has taken his cows and sheep into the house to save them from the army. . . . Yesterday I learned that all the banks have suspended payment until after the war is over. We must depend upon receiving from America ere our little is entirely gone. And as nothing but gold or its equivalent, gold bills, can be used, it is a difficult problem and up to the church to reach us in some way. We are not alarmed, for the promises of the Lord are sure, and we will come through all right.

# Hymns and Poems

## Selected and Original

### Point Promise

Suggested by a baptism at the Onset Reunion, at which Elder Holmes J. Davison administered the rite to two candidates.

It comes back to me,  
That bit of the sea,  
    And the point that led into the wave,  
Like a beautiful gleam  
In a shadowy dream,  
    Where the waters their glad presence gave.

I see one there, stand  
With uplifted hand  
    And face toward the incoming tide;  
And one with bent head,  
Looking landward instead,  
    Where are paths that his young feet have tried.

The sound of sweet song,  
Now faint and now strong,  
    Rings clear from the ones that await  
With welcoming hand,  
On the hillside and sand,  
    These souls coming in at the gate.

And the peace and the grace  
Like the smile from his face  
    Rested there on that bit of the sea,  
Where souls gave the Lord  
The seal of their word  
    For service, wherever it be.

Oh, mystical power,  
That gives to such hour  
    The halo of sanction divine;  
Though humble the way,  
He crowneth the day  
    With radiance naught can outshine.

The sea and the throng,  
The laugh, and the song,  
    The voice of the man in the tide;  
The peace and the calm  
(Like the fragrance of balm)  
    As I stood on the terraced hillside,

Seemed to whisper to me  
Henceforth this shall be  
    "Point Promise"—where waters are sweet  
To souls who obey  
And walk in the way  
    He blest with the touch of his feet.

I may never stand  
On that point of land  
    Where I stood in half strangeness that day;  
But it ever shall be  
"Point Promise" to me,  
    Kissed by prayer-blest waters for aye.

VIDA E. SMITH.

### Waiting

On summer Saturday's long afternoon  
I used to climb, barefoot, one thronelike knoll,  
Soliloquizing: "Father's coming soon."  
The gray pike billowed eastward like a scroll  
And vanished in the apex of a hill  
One world-long mile away; around me played  
The shifting sunbeams—magically still,  
Tiptoeing from each ever-lengthening shade.

I knew that when he crept into my ken  
Above the hillbrink I should know the span—  
White-stockinged bay, head-tossing gray; and then  
The strong, familiar figure of the man.  
I'd know them—know them! Leaping with their joy  
My swift feet from my cairn would take me down—  
A care-free, zephyr-hearted, eager boy,  
To welcome home my father from the town.

Once on a time he went away again;  
Perhaps the sun shone, but we could not see.  
I have not climbed that little knoll since then,  
For father is not coming home to me,  
Somewhere he waits upon a sun-kissed hill  
And softly says: "My boy is coming soon."  
He'll know me from afar—I know he will!—  
When, world-tired, I trudge home, some afternoon.  
—Strickland W. Gillilan.

### The Unnoted Heroes

There are heroes who have never  
Heard the fearful din of battle,  
Heroes who, unknown for ever,  
Labor where no sabers rattle;  
There are heroes who are giving  
Joy to others day by day,  
Who are making life worth living  
Just by earning honest pay.

There are heroes who are wearing  
No bright medals for their merit;  
Heroes who may not be sharing  
Splendor that the proud inherit;  
There are heroes who prefer the  
Tasks of righting wrongful things,  
And thus make themselves more worthy  
Than the pampered sons of kings.

There are heroes, uncomplaining,  
Who are striving daily, yearly,  
So the goals we would be gaining  
May each morning shine more clearly;  
There are heroes, unrewarded,  
Who, by toiling late and long  
In surroundings that are sordid,  
Help the luckless to be strong.

There are heroes with wan faces,  
Who uplift their fallen brothers;  
Heroes who, in lowly places,  
Labor for the love of others.  
Why not pause sometimes to cheer them  
For the courage they reveal?  
Why not willingly reverse them  
For their patience and their zeal?

—S. E. Kiser, in *Leslie's Weekly*.

## Original Articles

### THE FATHER'S WILL

[Sermon by Elder Joseph R. Lambert, Lamoni, Iowa, June 28, 1914. Reported by Elizabeth France.]

I call your attention to two texts, one found in Matthew 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of *my Father* which is in heaven." You notice I emphasize the words *my Father*.

There is another important word in this text, and in order that you may more easily take in the whole meaning of the text, I will read it again as quoted and emphasize a different word. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

The next text is found in Acts 9: 6. You remember the experience of Saul of Tarsus. He was wise enough to propound a very important question as soon as he learned that he had been fighting against God, opposing the Lord. And when to one of his questions the answer came, "I am Jesus whom thou persecuteth," Saul said, "Lord, what wilt thou have me to do?" A very important question.

### FAITH LEADS TO WORKS

It is evident from the mental and physical constitution of man, that he was made to do something as well as to believe. Everyone ought to know this from the knowledge that is within the reach of all from observation and experience. And in harmony with this the Lord said, It is not everyone who speaks truth from his lips that shall enter into the kingdom of heaven, "but he that *doeth* the will of my Father which is in heaven."

Now, true faith always leads to true works, works of righteousness—the works enjoined by the authority of the Almighty. False faith either leads to works of unrighteousness, or to no works at all. In either case it is disastrous, but in one case more than in the other. So we believe that every injunction or requirement of the divine law is in harmony with every principle of truth anywhere, and there can be no conflict, therefore, between true religion and science. When conflict occurs upon claims made, it is evident that there is something wrong with the religion or the science. And we believe, as a people, with a host of others, that the Bible contains a clear revelation of God's will to man. And while we believe more than they do along the line of revelation from God to man, the Bible with us is the leading textbook of authority. And we could not believe in the Book of Mormon, nor in the later revelations, were it not so. Just as soon as any person, claiming to be a Latter Day Saint, gives to the Bible a place

of secondary importance, he ceases to be an intelligent and true Latter Day Saint, in belief.

### REVELATIONS HARMONIOUS

I was in conversation with a man who has written a work against us, against the Book of Mormon,—author of The Golden Bible, one time, at Harlan, Iowa, and during that conversation I said to him, "Mr. Lamb, instead of belief in the Book of Mormon undermining and destroying our faith and confidence in the Bible, *finally*, as you put it, it strengthens our faith and confidence in that book; it can not do otherwise; and that is the final effect we see everywhere with true believers in the Book of Mormon."

We believe that the revelations of God are harmonious, hence we are under no obligation to accept anything purporting to be revelation from God unless it is in harmony with that which he has already given in the leading textbook. And as it claims to emanate from God, it must be in harmony with God.

We have a description here given of the character of God. The wondrous attributes that make up that character are presented to us by the great Teacher, and also by the apostles and prophets; but we give the great Teacher preference always. He was the best representative of God that ever lived on the earth. And he has told us what God's character is. That which comes in conflict with it, is not come from him. God is not against himself; he is not in conflict with himself. He is always in harmony with himself. And if we would always bear some of these leading and fundamental truths in our minds, we would not be deceived and led astray.

It seems to me that it is a wise and proper thing when we propound this important question, "What wilt thou have me to do," to consider that God is the proper one to answer the question. And if we have a clear revelation of his will concerning any matter, that ought to settle the question in our minds.

I do not want this congregation, largely composed of Latter Day Saints, to apply these statements altogether to those outside of the church; I am talking to *you*, as well as to others. You know Paul says, The gospel "is the power of God unto salvation to every one that believeth." Thinking about this, I have come to the conclusion that there are many degrees of belief, or faith—I make no difference—and while we may believe more truth in a religious sense than many others do, yet there are many of us that do not believe it all. There are many of us, I judge from actions, who do not believe all that they are well acquainted with. Why do I believe that? Because they do not act upon it. They do not obey it. They do not seem willing to obey, hence they believe in part.

There is only one right way, and that is to seek after truth, and accept it and obey it as fast as we

become acquainted with it. I do not want you to understand that I am condemning everybody that does not believe just as I do with reference to this principle or that principle. That is not the idea. I mean many of us fail to act upon that which we will acknowledge to be truth, and clearly revealed. We excuse ourselves in some way. Some present their excuses, and others do not. But both ways are failures.

The God who created us knows what we need. He knows what we ought to do in order to secure the greatest degree of good. And it seems to me very reasonable in face of facts that we are intelligent beings and possess the power of agency, and that we do not know of any limit to our development, (at least I am not able to place a limit anywhere, either in time or eternity), that God should have revealed his will, indicated his will to man, that he might start right and continue right—not waste his time living in ignorance in this world, but living in harmony with the divine law?

#### CHARACTER BRINGS USEFULNESS AND REWARD

Another thing in this connection should be borne in mind, and that is that true character alone can prepare us for usefulness and the enjoyment of bliss in this world, or in the world to come. And this is one of those great governing principles that will be just as true in the world to come as it is now. It is character that will enable us to pass through the pearly gates into the golden city to enjoy the reward promised of God. No matter what we say here, no matter what we may do, in a formal way, if we fail to develop a true character, we will be unfit to enter in and enjoy the reward promised to the faithful. We have an abundance of scripture to support this position, and you can see the reasonableness of it at once.

Now we think that the gospel was revealed to man for the purpose of developing this true character. And you know it often occurs when we want to develop something that is good we have to throw away something in order to accomplish it,—get rid of something. So with man in his development, there must be a casting away of that which is evil, of that which is wrong, and development upon the foundation of that which is true and right and good.

Your speaker does not believe that man is wholly depraved, outside of Christ. If man were totally depraved God would have no foundation upon which to work in bringing about his salvation. But the gospel is revealed in order to eliminate the evil and develop the good. And Christ is "the true Light, which lighteth every man that cometh into the world." And if we can only learn to follow that light, we will come to God. We will come to Christ. We will come by the way God has ordained,—the gospel way. And

thus we will prepare ourselves fully for usefulness and the enjoyment of that degree of bliss that we may be permitted to enjoy under present conditions, and for the full reward promised in the life which is to come.

Take for instance, the principle of repentance. It is a grand principle. I feel thankful to God that he permits us to repent. We are so weak and so erring that we sin sometimes when we do not want to sin. We go astray. The best thing we can do, just as soon as we discover it, is to set ourselves right. Do not be discouraged; try again. Look up to God, the source of strength and light, and try again in his strength. Repent of the wrong done, and determine in your own mind that as God shall give you strength, you will not repeat it. And through this principle of repentance you see we perfect our character.

Faith and repentance go right along together. To be sure, we are required to repent when we embrace the gospel, but repentance should not end there. I am afraid it does with some people. I am afraid it does to too great an extent with many of us. But whenever we sin we should repent; and repentance in its broad sense means this, to me, that if I have believed that which I find to be error, I must put it away and believe the truth. If I have believed that which is wrong in any sense, I must cast that belief to one side and believe that which is right. If I have done that which is wrong, I must cease to do it and do that which is right. This is repentance.

That reminds me of an old translation. You know the one in the King James Version of the Bible in Acts 2 reads that Peter said to that company of Jews who cried out, "Men and brethren what shall we do," "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. But an old translation, made in the days of Queen Elizabeth, that I came across when traveling in central Indiana, says, "Amend your ways and be baptized." That is a very plain translation. I like it. Everybody can understand it; it does not need any explanation. "Amend your ways every one of you." Repentance means reformation of character. And thus we see that we must cast out all that is opposed to God, opposed to purity, opposed to that which is right and true, and then build up and develop that which is good and right, and that is the way to prepare for an inheritance in the kingdom of heaven. Hence the fruits of a Christian life should show themselves in the acts of every individual professing Christianity. They should be seen by the people.

#### POWER BEHIND LAW

Now if we refer this question to God, how are we to learn what we shall do? We believe that God has

revealed himself to man. I know that there is a class of individuals, many brainy people among them too, who believe that there is no personal God. Hence there is no such thing as revelation from him. But this class of individuals should bear in mind that they are under the same obligation that we are, that it rests just as strong upon them as it does upon us, to account for all things that we see in this material world and in all other worlds, for that matter, to tell us the source of life and the source of all things that may be seen in the material world, and in other worlds.

Well, we have one of the leaders that has told us. Robert G. Ingersoll, the great agnostic, in one of his lectures said, Everything that we see in this world is not the result of the act of a personal God, but it is the result of the operation of eternal law. Now I judge that he meant from that operation of eternal law, laws that were always in existence. So we are left now to compare that absurdity—as they say of belief in an eternal God of intelligence and power, who, as we believe, created all things by word of his power—with the belief that they have come into existence by virtue of the operation of this eternal law. Which will you have? Which is the better one?

Now the same class of agnostics appeals to our experience. And they tell us that that which is contrary to their experience they are not prepared to accept. And hence they reject much that is in the Bible. What does experience teach us with reference to law? Does experience teach us that law ever enacted itself? Did you ever know of a law that enacted itself? Every human law, made for the government of human beings, has the intelligence of man behind it. And without that intelligence there would have been no such law. Did you ever know a law to execute itself? In other words, what can law accomplish without legislative and executive power? What can it do? It is a nullity; it can accomplish nothing. There must be an intelligent force and power behind law. Law simply tells the method by which things are accomplished, and we agree that God works by law in nature, and in spiritual affairs. He brings to pass the results of his wondrous work through the operation of what we may call natural and spiritual law. But what would there be if he were not behind it? He is the force, the intelligence, the power behind those laws. There is no power in law, there is no intelligence in law. It may indicate intelligence somewhere, but it is not in the law. It is in the power that originated the law, made the law, and executes the law.

These laws of nature are so far above the power of man that we have to ascribe them to some other source. Or else, as Mr. Ingersoll says, they are eternal laws. And if they are eternal laws, who put them in operation? Who made them? Who

executes them? We have spring, summer, autumn, winter. We have all the various forces that exist in our material world, and we are told in other worlds, likewise, the same leading forces are in operation. They are executed every day, and yet there is no God.

This same man says in one of his writings or articles, "I would just like to ask the Christians one question, Who made God?" Some of them prefer to put another question, Who made the Devil?

Now, with reference to God, and the belief of Christians, I am quite willing to admit that we have our limitations. We ascribe all things to this intelligent being whom we call God. When we get there we can go no further. We can not go beyond that. But do they not have their limitations? His limitation according to his own word is law without a law maker, without an executive power. All things are the result of the operation of eternal law. Now which is the more reasonable, laying aside the Bible altogether? Which is the more reasonable of the two? How much there may be for us to learn about God when we have progressed much further, when we shall see as we are seen and know as we are known, we can not say. The Apostle Paul, who was a wise man and an inspired man, says, "For now we see through a glass, darkly; but then [when that which is perfect is come,] face to face: now I know in part; but then shall I know even as also I am known." So there is a more perfect state coming; but so far as we are able to go, we are more in harmony with reason, and in complete harmony with the testimony of the Bible.

#### GOD'S WILL REVEALED

We believe, as Latter Day Saints, that in the Bible and Book of Mormon, and the later revelations, is contained a revelation of God's will to man. Now a great deal is said about the unreliability of the Bible in our day. Can you find any place where Jesus threw any discredit on the testimony of the Scriptures? I am willing to admit that, historically, there are some strange statements in the book; I am willing to admit that many things may be imperfectly expressed. But take it as a whole, it presents to us the grandest system of truth that the world ever knew, and we need not go wrong. But Jesus never threw any suspicion upon the Scriptures. He said "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Now I do not indulge in an extreme view. I do not believe in that view that was entertained by the Jews, that if there was a character, a Hebrew character, made a little wrong, it was one of the greatest blunders that they could make. Even the characters representing the Scriptures, the sacred writings, must be made in just a certain way. That was their



belief. They thought it was wrong to deviate from that.

I do not believe, either, that in the Scriptures we have eternal life. I believe that the Scriptures indicate what we shall do in order that we may secure that life. Notice, Jesus did not say, In the Scriptures you have eternal life. He was speaking to the Jews who were in darkness and sin, and he said, "Search the Scriptures, for in them *ye think* ye have eternal life." He did say to them, "They are they which testify of me." And in the following verse he says, "And ye will not come *unto me*, that ye might have life." We have life in Christ, and the Scriptures testify of him, so we may know how to come, and that we may learn to trust him who is entirely worthy,—the Christ of God, God's great prime minister, who did missionary work, personally, when here in our world of sin and darkness. And we have a record, brief as it may be, of what he said and what he did when he was in the world. "I am the way, the truth, and the life: No man cometh unto the Father, but by me." A second statement that we should bear in mind.

Again you will remember that when Jesus was holding that wonderful debate with Satan, Satan suggested to him that in the time of his fasting, when he had fasted forty days and forty nights, "Command that these stones he made bread." But Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is suggested to us that if God has revealed his word to man, we are required to live in obedience to that word. We Latter Day Saints think that God has restored the gospel in these last days. Some people think that is a terrible thing. If it is true, my friends, it is a very grand thing. If it is false, we have made a big mistake. That is putting it fairly, is it not?

#### EVIDENCES OF RESTORATION

But we have a right to expect that if the gospel has been restored in our time, in our age, as we hold, we can find evidences of that restoration to support the belief. And one of the evidences, making it as comprehensive as I can, is the harmony between the alleged gospel restored to us, and the gospel presented to us in the New Testament,—the complete harmony.

Upon this subject, the word of God by which we are to live, I wish to call your attention to a passage in the Doctrine and Covenants, section 95, paragraph 3, a revelation given in 1833: "And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good." That is pretty good advice is it not? They sometimes used to tell me when I was in the missionary field, "You Latter Day Saints are too narrow for us; we do not like your faith because

it is too narrow." I said, "Is it? Well, if it is, we have failed to discover it, and we stand ready to be set right."

But to cleave unto all good, and forsake all evil, is not narrow. That covers the whole ground. That is the way to develop true character; that is the only way in which it can be done. And these statements are in complete harmony, you must admit, with the Bible.

But we read on. "That ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith." What is the result of his proving us, dear Saints? What is the result of that? How does he find us after he has tried us and proved us with this word? Have we furnished in our lives the evidence that we live by every word that proceedeth out of his mouth? or do we find our limits? Do we go thus far and say, "Thus far we will go and no farther"? We have a right to say that if a thing leads to evil and wrong, but when it leads to the greatest good of man, and bears upon its face evidences of divinity, we have no right to treat it in that way. When it is something that can not fail to accomplish more for you than you can possibly secure without it, and to accomplish good for your fellow beings, and to honor God, allowing the testimony of the Bible to be correct, why object? why halt? why stop before we get through?

Jesus said, "Live by every word that proceedeth out of the mouth of God." I stop to ask a question here. Did you ever think what that is that Jesus said, as recorded in the New Testament? That is what Jesus is teaching here in the restoration, Man shall live by every word that proceedeth out of the mouth of God. How can we do that? Can we do that without admitting the truth of present-day revelation? Now suppose I put it in a different way. Man shall live by every word that *has proceeded* out of the mouth of God. Could we obey that commandment? No, we could not for two leading reasons.

First, according to the testimony of the Bible itself, much of the word of God that has been written has been lost—is lost to us. We do not know where it is. We can not live by that of course. Another reason is that in addition to the unchangeable commandments and instruction found in the gospel of Christ, there are local revelations, local commandments which applied in their time to certain persons and to no others. We can not live by them. Noah was commanded to build an ark. We are not required to do that work. It was a local commandment and applied to Noah only. Moses was required to build a tabernacle in the wilderness. We are not required to do that. That was a local commandment and applied to Moses and the people in his day. And

you know he gave instructions to his disciples before his departure, that when they should see Jerusalem compassed with armies they should flee into the mountains. We are not required to do that. We can not; it is impracticable.

And the Lord said to Saul, Arise and go into the city and there it shall be told thee what thou must do. When we receive light (no matter how it come to us) with reference to what we shall do to be saved, we are not required to go into the city of Damascus to hear some one tell us what we ought to do. We could not do it if we would; that is, a great many of us could not. So you see we can not live by every word that *has proceeded* out of the mouth of God. And of course we can not live by the word that has not yet been given. And the only sense in which we can accept the statement is to keep it in the present tense, Man shall live by every word that *proceedeth* out of the mouth of God.

That is equivalent to saying that God may and will speak to his people, in any age and in any clime, when they place themselves in a proper condition before him, and when, in the judgment of God, it is necessary that his will should be communicated to them.

#### BINDING CHARACTER OF WORD

But on this very point I wish to call your attention to another statement here, for the point is an important one. That is, it is important that we should know that we are not to disregard the word of God. We are to live by it. God knew that we needed these things, and hence he revealed them. In section 83, paragraph 7, of the Doctrine and Covenants, we read:

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin: and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

This gives a further explanation and makes very plain the binding character of the word of God upon the people, and especially upon us as Latter Day Saints. The very nature of our covenant through

obedience to the gospel requires that we should faithfully live by the message of truth which he has sent to us in his love and in his wisdom.

#### A GLORIOUS REVEALMENT

Thank God for the truth which was revealed so long ago! Thank God for its effects upon those who obey it. Thank God for the bright hope that it brings to us! that through Jesus Christ the Lord, we may accomplish much good in this world, and enjoy the greatest and best degree of bliss that it is possible for us to enjoy here, notwithstanding the conflicts and trials that we may have, and eternal life, with all that that means in the world that is to come.

Thank God for the truth which has saluted our ears in the last days! After it had been corrupted by man, after they had wandered in darkness, much good was accomplished through the reformation; but it needed the agency of the almighty God, in his own time and in his own way, to bring the fullness of truth to us as a people, and to give the world an opportunity to stand just where the true disciples stood in the days of Jesus and the apostles.

We read here, in one of these revelations, a commandment to the church, and it is a law to govern the church, where it says that the elders, priests and teachers of this church shall teach the principles of the gospel contained in the Bible and the Book of Mormon in which is the fullness of the gospel; and these shall be their teachings, as they are directed by the Holy Spirit. Thus we see that the Spirit is to act in harmony with the word.

Now let me say to all Latter Day Saints, who believe so strongly in the operation of the divine Spirit, and I am glad they do, if you are ever directed by what you think is the Spirit of God to do something that is in conflict with God, in conflict with his word, then you are mistaken. That that you took to be the Spirit of God is either the enthusiasm of man or a satanic spirit to lead you astray. God is always, as we said, in harmony with himself. Here is our safety; he is never in conflict with himself. He is the same God yesterday, to-day and for ever. And that is one leading reason why I am one of the firm believers in the restoration of the divine plan. It is so completely in harmony with God's character as given to us by Jesus Christ, and God's word as furnished through the Bible, that I can not reject the claim.

And then when we live in obedience to them we receive light, we receive knowledge, we receive what God has promised. "If any man will do his will he shall know of the doctrine." Not know it all at once, but he receives knowledge that he knows is superior to anything that he has ever received before. And in this knowledge he moves forward, on-

ward, upward, and rejoices and does good, and not evil, if he is a true Saint. If he does a wrong, it is an error of the head and not of the heart, which he would be too glad to correct as soon as it is made known to him.

May God bless you and increase your faith, your trust and confidence in him, and in the scriptures, and in the work of the divine Spirit, that you may secure eternal life, is my earnest prayer.

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### THE BLESSEDNESS OF SERVICE

Human beings are constantly craving something that will bring satisfaction, peace, joy, and blessedness into their lives, and yet they fail to find the thing that can satisfy, the thing that is indeed blessed. This is due to an improper vision, a misconception of things, and to believing the mere outer, visible things to be the genuine and the real.

Naturally, mankind desires and longs for the things of worth, but finds nothing to satisfy the longing desire because the wrong course is pursued by them. The great reason, the fundamental reason, is that they are looking afar off for the things that are near at hand. They are looking for some outward manifestation, some external adjustment to correct and cure the inner evils and issues of life. This, however, can never be, since all growth is from within outward, and that which we behold in the outward manifestations, the externals of life, is only the crystalizing of an inner condition. Therefore, it becomes necessary for us to turn our vision inward, and look within, not only for the cause that has produced the malady of unrest in this world of ours, but for the remedy also.

If we would change the outer life, we must first arrest the inner; if we would correct and make better the external, we must first purify the source and fountain of life from within. Before the outward life can reach a condition of bliss, the inner man must be made blissful. Before we can overcome and correct the strife, confusion, unrest, selfishness, and dissipation of the world, we must first correct our inner desires and secret thoughts. We must cease condemning others, we must cease being intolerant, unkind, or revengeful, and cultivate the grace of selfless love, good will, meekness, gentleness, kindness, sympathy, and abounding generosity towards all. Our life must become a life of sincerity, of faithfulness, goodness, virtue, and all that tends to counteract the forces that cause evil and unrest around us.

If we would have universal peace, we must become peaceful; we must refrain from resisting evil with evil, and learn to overcome it with good; we must learn that the spirit of retaliation only engenders strife; that coercive words only create resistance;

that harshness only begets enmity; and that if we would have malice, strife, hatred, and revenge cease, we must not only refrain from any semblance of these things, but we must live from within the life of peace and purity.

When we make the final analysis we will discover that the cause of all the evil and unrest of the world is nothing more nor less than the spirit of selfishness; and the sooner the world at large discovers that a self-centered person is not and can not be happy, the sooner it will discover that the solution of the entire social and economic unrest of our day, the remedy for all the apparent difficulties of life, is comprehended in the spirit of altruistic love and service.

So long as we expect to satisfy our cravings and longings by simply having and getting, so long will our hopes be blighted, and our efforts vain; but when we are awakened to the meaning of those excellent words of Jesus of Nazareth, "It is more blessed to give than to receive," will we begin to take comfort, and find peace and blessedness in the service we are permitted to render unto others.

We will then no longer ask, "What am I to receive," but we will meekly and reverently lay all that we have on the altar of service, and thereby attach to ourselves the joy, peace, satisfaction and blessedness that alone comes from divine love and Christlike service. He who has yielded up his selfish, perishable self, and like the Master of men has made himself of no reputation, is the one that is beginning to penetrate the heights of virtue and knowledge, and who is entering into the more abundant life, such a one as stands as a beacon light to a darkened world. His life is serene and peaceful. Having tasted of the good things of God, he serves his fellow beings in the spirit of divine love, and it gives him joy and consolation to do so. Having reached the divine eminence, he no longer condemns, but, sublimely patient, he reaches out to all a helping hand, a word of cheer, a smile of hope, and a character portraying the might of meekness, and the blessedness of service. And in the language of James Allen:

Sublimely patient; infinitely compassionate; deep, silent, and pure, his very presence is a benediction; and when he speaks men ponder his words in their hearts, and by them rise to higher levels of attainment. Such is he who has entered into the infinite, who by the power of utmost sacrifice has solved the sacred mystery of life.

And so it is that he who would purify the world must begin by purifying his own heart and life. And when the world learns to sacrifice the interests of self for the universal good, then will the golden age be at hand; then will the spirit of Cain be stamped out, and the Spirit of Christ be enthroned; and a narrow, carping, cramped, and self-centered life will be supplanted by a free, noble, sublime, and

altruistic love that will bring its eternal rewards of peace, bliss, comfort, contentment, and superlative blessedness, here and now, with the divine assurance that this hallowed condition will abide for ever.

It is true, therefore, that true blessedness is the legitimate fruitage of true service, that service that seeks nothing for itself, but is completely lost in the interest and welfare of others. And so the Master's words are again true, "He that loseth his life shall find it." For by rendering up and losing this little, dwarfed, and selfish life of ours, do we find the diviner, sublimer, purer, and superlatively greater life, the life that is one with God, and that, therefore, has transcended the limits of the flesh. Having crucified the old man with his deeds, we are able to live the new life of sincerity and truth and thereby not only be a joy to self but a benediction to all with whom we come in contact.

Is it, then, not worth our while to try to attain unto the supreme conquest, and enter the life of love, that the world may live by us, remembering that the Master of men himself has said, "I can of myself do nothing." The secret of his power rested in the fact that he abode in God. And so, likewise, we can of ourselves do nothing as we should; but if we direct our thoughts heavenward, and dwell intently in thought on the things that proceed forth from the Christ life, we will be bringing ourselves into divine nearness with him, and through his abounding grace will we learn and acquire the beauty and grandeur of the life of true blessedness that comes to all those who lose self in the service of all.

May the Giver of all good assist us to this end, that by reason of our service the world might be made better.

J. E. VANDERWOOD.

## Of General Interest

### SIDELIGHTS ON THE WAR

FROM PARIS

"Paris is truly very sad, for the word came this morning that the French have lost again in Alsace," writes Mrs. Elsa Bristow Cornell from Paris on August 24. "Everything seems very strange. All places are closed, not like ours at home, but with iron shutters over all windows.

"There are five thousand men employed on the streets of Paris to keep them clean and now the work is all done by that many women, and there are four thousand more asking for employment. They have cut them down to twenty cents a day, given by the Government.

"There are three great searchlights over the city. The voltage is something incredible. A cannon has been placed in front of the Trocadero ready to fire

on the airships, for we are very much threatened by the Germans.

"Forty Red Cross nurses were killed and a French physician in the ambulance with the wounded was shot. It is terrible, too terrible to write the things that are happening.

"The Young Women's Christian Association here has enrolled forty thousand as nurses.

"We only have bread baked in the rough loaves a yard long.

"How brave they all are. Never a murmur about the great financial losses. No banks, no money. There are two cars now run across the city by women.

"They have been sending trains out—box cars with boards across and one kerosene lamp. You get a number days before and wait until it is called at the station."

FROM LONDON

Miss Margaret McKee, supervisor of physical education in the public schools, returned yesterday from London, where she spent the summer with her mother.

English families these days are practicing the most rigid household economy, says Miss McKee. When there is butter on the table there is no jam. A six-course dinner formerly served in the homes of the aristocracy has now become a two course luncheon. There are few table luxuries.

"The people of London are realizing that the financial situation is very precarious because of the war," Miss McKee said. "They are living very economically, indeed, and buying only the necessities. The housewives realize that they must economize and accept the change in style of living. People who are used to a six-course dinner every evening are now served a two-course dinner. The change in style of living is very noticeable.

"For instance, because cheese is one of the imports very little cheese is served. If jam is upon the table there is no butter. If there is butter there is no jam. There are never two kinds of jam upon the table, although there is plenty of the one kind served.

"The stock exchange is closed and when it is opened I was told that not twenty-five per cent of the brokers will return. The stores have turned off many employees and the others are on half pay."

FROM BERLIN

A Chicago university student, writing from Berlin, observes that the German capital is in a pathetic state of despondency. Says the writer:

Over all Berlin is a dull, suspicious, morbid atmosphere which is infectious. The laughter one hears occasionally in the streets has a forced note which signifies its hollow mockery. The day we arrived in Berlin we breakfasted at a little hotel and at the next table was a boy not a day over eighteen dressed in the trim blue uniform of the training school

for officers, eating with his mother. The meal was a pretty sad affair. Neither could talk much, for he was to go to the front that afternoon. You can't realize how barbaric war is until you are in the midst of it.

He speaks further of the faces of women "gray with anguish," telling in a hopeless, passionless way of the departure of sons and husbands whom they never expect to see again. He says that five thousand of Germany's women have given their wedding rings to the Government in return for iron bands. Thus, without any of the explicit horrors of battle, without the actual presence of dangers within the city, with an army that is sweeping like an avalanche over Europe, reaping undreamed-of victories, there is this sort of despair at home.—Selected.

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### PRESIDENT WILSON ENJOINS NEUTRALITY

*My Fellow Countrymen:* I suppose that every thoughtful man in America has asked himself during the last troubled weeks, what influence the European war may exert upon the United States; and I take the liberty of addressing a few words to you in order to point out that it is entirely within our own choice what its effects upon us will be, and to urge very earnestly upon you the sort of speech and conduct which will best safeguard the Nation against distress and disaster.

The effect of the war upon the United States will depend upon what American citizens say and do. Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned.

The spirit of the Nation in this critical matter will be determined largely by what individuals and society and those gathered in public meetings do and say; what newspapers and magazines contain; upon what our ministers utter in their pulpits, and men proclaim as their opinions on the streets.

The people of the United States are drawn from many nations and chiefly from the nations now at war. It is natural and inevitable that there should be the utmost variety of sympathy with regard to the issues and circumstances of the conflict. Some will wish one nation, others another, to succeed in the momentous struggle.

It will be easy to excite passion and difficult to allay it. Those responsible for exciting it will assume a heavy responsibility; responsibility for no less a thing than that the people of the United States, whose love of their country, and whose loyalty to its government should unite them as Americans, all bound in honor and affection to think first of her and her interests, may be divided in camps of hostile opinions, hot against each other, involved in the war itself in impulse, and opinion, if not in action.

Such diversions amongst us would be fatal to our peace of mind and might seriously stand in the way of the proper performance of our duty as the one great Nation at peace, the one people holding itself ready to play a part of impartial mediation and speak the counsels of peace and accommodation, not as a partisan, but as a friend.

I venture, therefore, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides.

The United States must be neutral in fact as well as in name during these days that are to try men's souls. We must be impartial in thought as well as in action, must put a curb upon our sentiments as well as upon every transaction that might be construed as a preference of one party to the struggle before another. My thought is of America. I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a Nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action; a Nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

Shall we not resolve to put upon ourselves the restraint which will bring to our people the happiness and the great lasting influence for peace we covet for them?

WOODROW WILSON.

August 18, 1914.

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### CITIZENSHIP FOR RUSSIAN JEW?

[The following, from the *New York Times* for September 6, is illustrative of current reports concerning the attitude of the Russian Government toward the Jew incident to the present war in Europe. These reports should be considered in their true light, reputed to be issued from Russia, and during a time of great national disaster and need of every resource.—EDITOR.]

Petrograd, Russia, September 5, (dispatch to *The London Daily Standard*).—Jews in the future will be admitted as officers of the Russian army and navy. Announcement of this important change in the position of the Jews in the Russian Empire is made on official authority and is well received in all quarters.

Up to the present no Jew ever has been allowed to be a military or naval officer. The decision to admit them to the highest ranks of both services is officially announced to be due to the gallantry which the Jews serving as common soldiers have displayed in the battles already fought. The imperial decree

has enabled the Russian commander in chief to confer officers' commissions upon several hundred Jews who gained exceptional distinction in the fight which preceded the capture of Lemberg.

I am authorized to say that the admission of Jews as officers in the army and navy will be followed in due course of time by the removal of the civil law restrictions on members of the Hebrew community. The pale will be swept away and the Jews will be admitted to the full rights of Russian citizenship. Those Russian newspapers which formerly were advocates of relentless anti-Semitism not only refrain from raising any objection to this startling innovation, but express their approval of it in the warmest terms. I find the same feeling prevails in those circles of Russian society in which it formerly was almost a breach of etiquette even to mention the name of a Jew. The war has swept away this particular remnant of medieval barbarism and has inaugurated a new era for the Jews of Russia.

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### "TANGO FOOT"

Housemaid's knee, miner's elbow and similar ailments have now a formidable rival in "tango foot." In a recent number of the *Medical Record*, Doctor Gustav F. Boehme, jr., states that he has recently been consulted by a number of dancers who complained of "pain in the front of the foot." In every instance, he found the same symptom-complex, and, on investigation, discovered the cause constant—the modern dance. Says the doctor:

"The latter-day dances, especially the tango and the maxixe, and to some extent the complicated figures of the hesitation waltz, call for great flexibility of the ankle, with much movement at this point throughout the various intricate steps. The more common movements are those of extension, flexion, and adduction of the foot. The resultant is a constant strain on the extensor muscles of the foot, viz, the tibialis anticus, the extensor longus digitorum, and the extensor proprius hallucis, which in turn produces a tenosynovitis in this muscle group. The commonest tendon involved is that of the tibialis anticus."—*Scientific American*, June 20, 1914.

The word *gentleman* is defined in this way: A man who is clean, both outside and inside; who neither looks up to the rich nor down to the poor; who can lose without squealing and win without bragging; who is considerate of women, children and old people; who is too brave to lie, too generous to cheat, and who takes his share of the world and let other people have theirs.—Anon.

## The Staff

BY AUDENTIA ANDERSON

### A Word of Greeting

WHAT SHALL IT BE?

Again it is our privilege to send a word of greeting to the musical people of our church. Again we wonder what may be the tenor of the message most needed at this time. Is it a prodding of slow workers, who get into action too late to accomplish much before the year is over? Is it an encouragement for the timid or the hesitating, who have the desire to do something along these lines but who through fear of criticism, doubt of their own ability or uncertainty of the direction to take are caused to wait yet a while longer? Is it a burst of enthusiasm for the splendid work being done by the small army of the faithful that is required?

Ah, it may be any or all of these, which, put before you in the right way, may prove helpful to you, and result in the accomplishment of good in many places, from the new impetus given. But we confess we stand at the threshold of our opportunities this month, with a greater sense than ever of our own inadequateness for the work. Some way, we are passing, just now, through a period of reconstruction. Our old ideas and ideals are undergoing, in a measure, a transformation. We are viewing some new and attractive fields of opportunities for our musicians in various lines, and we are as yet undecided just where to throw the weight of our influence.

However, it certainly is timely to again urge our choir and orchestra leaders to rally their forces, getting something definite under way to work upon, that the good sent out through their ministrations this winter may be immeasurable in its wide-reaching effect. To the individual music workers, we may say, whether you are teachers or students, idealize or spiritualize your work; make it so sincere and so earnest, that it will be an acceptable offering to God, who loves truth and sincerity above all else.

To those who see the possibilities for good in the organizing of the children and the young people of the church into bands of singers, with the desire to obey the command "Cultivate the gifts of music and of song," we say, Do not hesitate longer! To him who has the vision of the work that might be done, will be given the grace and strength to materialize that vision if the desire and consecration be not lacking.

And to those who have an opportunity, or who can *make* an opportunity, to study the principles of harmony and composition, we say, *Pursue it ardently!* We need you! The church needs you! Our songs of Zion must be made by those whom God has filled with the light and understanding of this latter-day message! How gladly we shall hail the day when our wonderful gospel can be presented fully through the medium of one of the greatest, as it is the gentlest of the arts!

#### INTREPRETATION WITH THE SPIRIT

We must beg the indulgence of our readers for yet a little while. We expected to be able to present you this month with the initial article in a series on intpreting with the Spirit our church songs; but Sister Leeka and Brother Craig, who are to collaborate on this, wish for a little more time. They desire—but Sister Leeka will forgive me if I share with you her plans:

"We expect to do a little more definite work in that line with our choir here, keeping the larger work in mind as we gather material. We feel that the first of our work should be fundamental, that we may build wisely. I feel that the

Spirit of our gospel should be put into more practical use in all our common interests. We detach it from our human, everyday experience too much, and we do not realize keenly enough that art is a medium through which we may express the spirit of the gospel. Choir work should mean as much to us, as a prayer meeting, in expressing our emotions of praise, and testimony of God's presence with us."

#### BROTHER HOXIE'S MESSAGE

We are hoping that Brother Hoxie will not overlook sending his message for this issue. He has things of interest to tell us of the musical happenings at the Onset Reunion, of their enthusiastic meetings there, of the class in harmony, conducted at the morning institute by Brother Arthur Phillips, etc.

Last, but not least interesting, shall we leave it to him to tell of our new church chorister, Albert N. Hoxie, third, who arrived August 31? Hearty congratulations are offered, we are sure, from every quarter, and in fancy, we can see the young man, "adown the path," wielding a baton, and justifying in a most commendable manner, his rich musical inheritance.

AUDENTIA ANDERSON.

#### Service

Some efficiency expert has no doubt been the inventor of the unique phrase, "Service first." This simple slogan has been adopted by thousands of phone operators whose worth to their employee is gauged by the application of this principle, and especially when such service is rendered in the proper spirit.

In unfortunate Europe every able-bodied man is summoned to stand by his colors—families are torn asunder, farm and factory are deserted. Their nations demand their "service first."

The beginning of fall activities find us living in the greatest of all ages—the day of actual prophecy fulfillment. Where do we stand in the service of God? Is it "service first," or is urging required on the part of those in charge to get you to do things? Are you looking around for something to do—presenting your bodies as a living sacrifice wholly and acceptable unto the Lord.

The musical department of our work requires your assistance now, at once. To-day is the day we fill and trim our lamps, for to-morrow must we go to meet the bridegroom: Are you ready?

A. N. HOXIE.

#### Anthem Books

We are pleased to announce the publication of the first series of anthems for this year's work. Five numbers are included in this edition, all of which will be sung by the combined choirs at Lamoni in 1915. By special arrangement with the publisher the price of the book—twenty-five cents—will include the cost of mailing. It is hoped that all who are interested in the progress of the choir movement will subscribe at once, and make a special study of all anthems in the collection.

This work will be supplemented by an additional collection as soon as we can determine the extent of the demand. After a careful consideration of many oratorios and cantatas it has been decided to use Maunder's "Olivet to Calvary." The price of this work is fifty cents, which also includes mailing or expressage. We also have under consideration a graded course of anthem work for our smaller or newly organized choirs, and we would be pleased to hear from any who might be interested in a work of this character.

Kindly note that all orders for anthem books and oratorios must be sent direct to the general chorister, accompanied

by check or United States postal money order. Do not send stamps or currency. The address is: Albert N. Hoxie, 179 Madison Avenue, New York City.

A. N. H.

#### Outline of Lesson

FOR A PUPIL OF TEN YEARS, BEGINNING THE STUDY OF HARMONY AND COUNTERPOINT

(The following suggestions for a lesson in harmony for a child are chiefly valuable because they illustrate how a child's attention may become fixed and his thorough interest aroused by presenting the ideas to him in a story form. Sister Martin, of Perry, Iowa, has used this method in her many years of successful teaching. The idea carried out in the multitude of ways which will suggest themselves to the wide-awake teacher will prevent that too common disaster, viz, a child hating his music lessons, and consequently dropping the study.—A. A.)

OCTOBER 23

1. Play your Heller No. 1, Op. 46, fifty times. (All classical studies must be played fifty times during the week.)

Play No. 1, slowly and firmly, bringing up the fingers curved, and the thumb held somewhat under the hand when not in use. Take only two sentences at a time. Be sure to play slowly and then, as we review, you will get it faster.

This piece, when played real fast sounds like this. (Here, play it for the pupil.) It sounds like a heavy rushing river, doesn't it? Listen! Here is where the water leaps over the rocks! It is the falls! And just hear the waters tinkle, and then rush! You must use your pedal in the proper places, or you can not produce this effect—neither can you do it if your fingers are not properly trained.

2. We will now take up the triads founded on the notes in the scale of C. We will study only three of them—those written on 1, 4, and 5 of the scale. Yes, you have them correctly written. Play them squarely and solidly.

Now, I will ask you to write out an exercise from this set of three chords. In the order in which you found them on the scale, here they are: C-E-G, F-A-C, G-B-D. Please write the exercise in quarter notes.

Do you notice how much more music you can make out of these chords by composing on C-E-G first and then taking the 5th, or G-B-D chord next? Now, next week I will explain to you why that is. Yes, if you wish, you might put a minor strain, too.

You ask if it is permissible to go to the G triad from A minor. Why not? If Miss A minor married Mr. C Major, G is certainly one of their children, isn't he? Look! the chord is C-E-G! They have two boys, E and G.

Now listen! How beautifully they combine! Why yes, why not? Mrs. C, of course, is in harmony with the members of her own family!

(Exercises are written out under the supervision of the teacher.)

3. Introducing the chord of the 7th.

"Oh, my! Oh, my! What is the matter here? Why, Mrs. Martin, you said if I added a 7th to my chord, it would be well!"

"Yes, but I failed to explain to you that there had been a family row, did I? Well, B is a cousin of the family, but he dealt treacherously with Mr. A. His word is no good. He has a jealous disposition and all these traits breed trouble. However, he has a son, B flat, with whom the family of C have established pleasant relations. They visit B flat Seventh but not the old gentleman, Mr. Seventh. One is as much use as a 7th, you see, as the other, and much more

pleasant. Yes, you can make your complete arpeggio, now—C-E-G-B flat. But oh, do be careful of your fingering and numbers, as all arpeggios built on a 7th are fingered alike.

"Now you can finish your little melody with a run. Try the run in triplets. This is the way to write it. Write the run on separate paper away from your quarter notes exercises. Next week we will add the alto in places."

"Why does it not sound well to go from the A minor chord to the 7th in this exercise?"

"Because Mr. and Mrs. C. Major do not wish to go without the boys, and E is like his Grandpa Minor. You know her mother's name was C, and her father's name was E. When they all get together they harmonize, and everybody feels satisfied. Listen how beautifully they sing when they are all together and feel right! (Teacher plays the whole strain.)

NELLIE MARTIN.

### Well-Known Hymns

(The following extracts are taken from a pamphlet called *An Evening of Song and Story with Fanny J. Crosby the Blind Poetess*, kindly sent us by Brother H. O. Smith, to whom our thanks are hereby tendered.—A. A.)

When the winter had well-nigh spent its strength, and the light spring breezes were playing in the branches of the old elm tree, Fanny Crosby was born, on the 24th day of March, in the year of our Lord 1820, in a one-story cottage in southeast Putman County, New York. An elm and a cedar grew in front of this house, and a whitewashed fence separated it from the street. Her mother was a brave, gentle, industrious woman, coming from the oak-like nature of those who faced the fiercest foes of the early days of our Republic.

Six weeks had barely sped o'er the fair face of little Fanny, when due to sickness, her eyes were shut for this mortal life, from the faces of her friends, the flowers of the field, the blue of the seas, and the golden beauty of the stars.

Love began its work anew in the mother's heart when she saw her child in the cradle sightless. This hour was to her an opportunity to bestow greater care by filling Fanny's mind with mental pictures of the true, the beautiful and the good.

It was early noted that the girl had unusual gifts, and kind friends became deeply interested in her intellectual development. The Holy Bible, to a very large extent, formed her early mental training. She learned, and was able to repeat from memory the first five books of the Bible, most of the new Testament, many of the Psalms, the Proverbs of Solomon, the Book of Ruth, with the deep and tender love story of Solomon's Songs. The Scriptures were her daily food, and no book in all the realm of literature was as precious to her girlhood as the Sacred Word. She went to it at early morn and late at night, and fed her soul, beautified her mental vision, lightened her love, and gave herself that grip on God, man, freedom and immortality which was the support of her life down to old age. . . .

When she was forty-eight years of age, Mr. W. H. Doane, who has written so many beautiful songs that have appeared in the famous "Gospel Hymns" series, and has always been one of her best friends, came to her one day and said, "I have a tune, I'd like you to write words for." After he had played it over, she exclaimed, "That says 'Safe in the arms of Jesus.'" She went to her room for about thirty minutes and returned with those verses that have brought joy to so many. . . .

Mr. Doane also suggested to Fanny Crosby the hymn "Pass me not, O, gentle Savior." Among many interesting

experiences associated with this famous hymn, the author relates this: "In a western state lived an old man who was in the habit of going fishing on Sunday afternoons. Near the pond was a schoolhouse where Sunday school was held. Frequently they sang, 'Pass me not, O Gentle Savior' during the afternoon service, and for some reason the old man was unable to forget the melody. One day he threw down his fishing-rod and went up to the schoolhouse. He was invited to come into the Sabbath school, but he said, 'No, I can not come to-day, for I am not dressed well enough'; but he promised he would come, if the children would sing, 'Pass me not, O, gentle Savior.'" Two years after, in the presence of Mr. Doane, the old man, who had been converted, related the story and said, "God bless William H. Doane and Fanny Crosby! . . ."

"Mr. Doane," Miss Crosby said, "one day sent me a suggested subject for a hymn, the words 'Rescue the perishing.' A few days later, as I was addressing a large company of workmen one hot evening in August the thought kept forcing itself into my mind that same mother's boy must be rescued that very night or perhaps not at all, so when it came my turn to speak, I requested that if there was any boy present who had been wandering away from his mother's teaching, he would come to the platform at the close of the service. A young man, about eighteen years of age, came forward and said 'Did you mean me? I promised to meet my mother in heaven, but in the way in which I am now living, that would be impossible.'

"We prayed for him, and he finally arose, with a new light in his eyes, and exclaimed triumphantly 'Now I feel that I can meet my mother in heaven, for I have found God!'

"And while I sat there, I remembered Mr. Doane's subject, and the line 'Rescue the perishing, care for the dying,' came into my head. When I arrived home I got out my little book, that I always hold before me when composing, and set my mind to work, and before I had retired, the hymn, 'Rescue the perishing,' as it now stands, was completed. The next day, some one wrote the words out for me, and they were forwarded to Mr. Doane, at Cincinnati, Ohio, who wrote the beautiful and touching music with which they have always been associated. . . ."

Dwight L. Moody often bore witness to the power of this hymn to reach the hearts of the wayward in his meetings. It was a favorite in the temperance work of Miss Frances E. Willard and Francis Murphy. Only eternity will show the ministry of such a verse as:

"Down in the human heart crushed by the tempter  
Feelings lie buried that grace can restore;  
Touched by a loving heart; wakened by kindness  
Chords that were broken will vibrate once more."

### Notes of the Staff

The Independence choir is actively at work upon some fine chorus numbers for rendition at its annual fall concert. Its numbers have been augmented lately by the addition of several young people who have voices of good promise, and who have felt the call of the music. We trust the musical awakening noticeable all over the church will prove to be evidence of a real spiritual awakening which shall find its outward expression in many commendable ways.

We acknowledge with thanks the receipt of a program rendered Friday evening, August 7, at Reunion Convention Park, Hermosa Beach, California. The arrangements were under the direction of district chorister, R. T. Cooper. The program, consisting of piano solos and duets, vocal solos and duets, quartets, solos by flute and violin, readings and addresses, were enjoyed by over two hundred people. We are



glad to see this good work, Brother Cooper, and trust music may find a more and more prominent place in the meetings of our people, in accordance with God's instructions to "cultivate."

A. A.

### Musical Notes

It is rumored that there is a movement on foot in English circles to boycott German music during the coming season. This recalls the fact that France refused Wagner's productions for twenty years after the Franco-Prussian war, from patriotic motives. Victor Hugo once said of him: "He has insulted my country; I can not hear his music."

Oakland, California, is building a municipal auditorium at a cost of one million dollars, in which it is planned to give popular symphony concerts.

Considerable adverse criticism has been made concerning the merits of the poem that won the five hundred dollar prize offered by a southern California club some time ago. It is claimed that a part of the verses sound more like a real estate advertisement than like poetry. Other parts are termed not only unpoetic but inferior verse. A prize of two thousand is offered for a musical setting to the poem, whatever its merits.

Germaine Schnitzer, the noted French-Austrian pianist, urges the study of music in this country instead of abroad. She says: "I don't believe you Americans realize what a great country you have, what marvelous advantages are here, what fine teachers, what great orchestras, what opera, what audiences! The critics, too, are well informed and just. All these things impress a foreign artist greatly. . . . If you ask me in what cities of the world I would rather play, I would name them in this order: Boston, New York, Vienna, Berlin, Philadelphia, Chicago, and so on."

The Federal Government, through Commissioner of Education, Mr. Claxton, seeks to encourage a wider interest in music. The Bureau of Education will soon make known the results of study now being made of the various systems employed in different countries where music is a vital part of the school system. Something of general helpfulness is expected to result from the research.

A. B. P.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Prayer Union

SUBJECTS FOR THE FOURTH THURSDAY IN SEPTEMBER

Pray for our Sunday schools and the Religio societies; for the Prayer Union; and for all of the auxiliary departments in the church; that all these may be blessed in their work for the general uplift to the higher plane to which we aspire. Lesson, Romans 12: 9-21. Memory verse, verse 10.

### REQUEST FOR PRAYERS

Prayers are asked for an afflicted sister of Meadow Grove, Nebraska. This sister has an aged father and mother with whom she has always resided, and who need the care and attention she desires to give to them. She should be remembered.

Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay;  
Princes and lords may flourish, or may fade;  
A breath can make them, as a breath has made;  
But a bold peasantry, their country's pride,  
When once destroyed can never be supplied.

—Goldsmith.

## Letter Department

AVERY, TEXAS, August 8, 1914.

*Editors Herald:* The reunion of the Eastern Oklahoma District held at this place has just closed. The meetings began on July 24, continuing ten days. We had some very able speakers with us, who conducted the services in a high and spiritual way. The principal speakers were Elders J. M. Smith, J. C. Chrestensen and John Harp.

For the first three or four days Brehren Harp and Smith did the preaching, Brother Chrestensen being bothered with hoarseness. After this Brother Chrestensen did the day preaching, Brethren Harp and Smith speaking at night, in turn. Some very able sermons were delivered by each. Much good has been done here. Though no new additions were made, the prospects are that two or three will be baptized some time in the near future.

The Saints at this place have been persecuted from the beginning, but we feel sure that the bitterness is growing less. We have had crowds in spite of the Baptists trying to overthrow us by starting a meeting at the same time, and setting their meetings all the way through just to conflict with ours.

Brother Harp's wife, Sister Ruth Harp, of San Antonio, Texas, conducted the song services. She was also organist. She is certainly strong and faithful in the work, and does all she can for the upbuilding of Zion, making friends wherever she goes. Brethren Smith and Chrestensen are new men in this district, but it seems they are no strangers to us. We are sure they will do good wherever they go.

After the close of the reunion Brethren Harp and Chrestensen went to Dalby Springs to hold a two or three days' meeting, where they are having good interest and large crowds. After that meeting Brother Harp will return to his field, Arkansas and Louisiana. Brother Smith went to Lamar County to hold a few meetings, where the gospel has never been planted.

We are glad to know there is a true and living God, who reigns and rules the world, and who will judge and reward every man according to his works. It makes our faith stronger to see the Scriptures being fulfilled now as never before. We read that perilous times will come. Nation will rise against nation, and that those who will not take up their swords against their neighbors will need to flee to Zion. We feel that these prophecies are being fulfilled now, and that the end is not yet, though surely not in the far distance.

We ask the prayers of all the Saints that we may be a faithful worker for the Lord, always keeping his commands as he would have us do. Your brother in bonds,

A. L. CRUCE.

KAPLAN, LOUISIANA, August 16, 1914.

*Editors Herald:* We appreciate very much the weekly visits of the HERALD with the good letters and other matter contained therein. I read with pleasure the autobiography of Brother Nephi Snively. If Brother Joseph Snively and other brethren would write their autobiographies we would consider each a feast of good things. Am glad the sisters are not backward, but are now and then writing, telling of their experiences and trying to help the good cause along. It does help others like myself, away from church privileges.

We had Brother J. T. Riley with us a week in February. We used the Moss Schoolhouse and had meetings every night but one. We had very good crowds for here, where the people are mostly French, and Catholic in faith. I enjoyed his preaching as did others. Nearly all went up and shook his hand and told him how much they enjoyed his

sermons. One young lady afterwards told others that she had never heard such a good sermon. The professor of the Moss School when asked what church he belonged to said, "Well, when Brother Riley was here I was a Latter Day Saint for a week; now he is gone I must belong to the big church."

We would like Brother Riley to write, and would be glad to see him again, or any other of the elders.

Your sister,  
MARGARET STRUTHERS KITE.

LOS ANGELES, CALIFORNIA, August 16, 1914.

*Editors Herald:* To-day was the opening of the new church at Santa Ana. Services commenced with Sunday school in the morning followed by preaching at 11 o'clock. The morning hour was divided between Brother F. M. Sheehy, on "What we believe" and Brother W. A. McDowell on the difference between us and the Salt Lake Church. This service is said to have been very affecting, many moist eyes were in the audience. Luncheon was served in the basement, where about one hundred and fifty were fed as the guests of the Santa Ana Branch. At two-thirty, preaching by W. A. McDowell, from the text, This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then the end shall come. Preaching at night was by F. M. Sheehy.

Special music was furnished by Professor and Mrs. Andrist, of Santa Ana, from whom a number of the Saint's children are taking music lessons; also violin solo by Brother Walter Klein at the afternoon service. Sister Olive M. Clapp is chorister and Sister Mamie Burton organist.

This new church is said by Brother Sheehy to be the best church on the Pacific coast. It is located on a lot fifty by one hundred and twenty-five feet, on the southeast corner of Fifth and Flower streets, handy to the main car line and the bus center, and in the best portion of the city. The lot is worth \$1,500, the entire property is rated at about \$3,750, with only about \$1,000 against it. The building is thirty-six by fifty-two feet with front and side entrances, a rest and cloak room, with a lavatory for the auditorium, which is furnished with nice, comfortable pews, platform for the choir and speaker. The woodwork is well finished in good workmanship, and the natural color of the woods. The acoustic properties are good, the room is well lighted, and there are ample library cases built in.

There is a concrete basement under the whole house, equipped with concrete baptismal font, toilets for men and women, kitchen and folding tables for refreshments, splendid blackboards for the Sunday school. All the windows are provided with screens.

The building committee was composed of Brethren H. S. Pankey, R. M. Dungan, F. W. Burton, J. W. Inman and Albert Starkey. The labor was largely donated. "Everybody helped," said Brother Dungan. The principal donors of labor were Brother Anderson, R. M. Dungan, Nils Paulson and Fred Best, while Brother Pankey, Sister Fuller, Brother and Sister Balchan and Brother Inman each furnished \$15 of labor, and many others contributed various sums towards the enterprise, not only in Santa Ana but from the different branches in the district. The Santa Ana sisters under the name of The Economic Catering Club earned \$175 cooking for the reunion. Especial credit is due the ladies' aid for consistent and persistent help.

The Santa Ana Saints are certainly to be congratulated and commended for the entire effort. It is earnestly hoped that the future may be all that is anticipated, in every way. The membership of the branch is eighty-four.

R. T. COOPER.

RAINBOW LAKE, BROWNS SPRING, MISSOURI,

August 8, 1914.

*Editors Herald:* We enjoy the church papers very much. We are strangers here, and so far as we know are the only Saints at this place. We would like to hear from others if there are any near here.

We have a beautiful place here of fifty acres, ten of which is a fine lake, fed by numerous springs. The lake is well-stocked with salmon and rainbow trout, perch and cat fish. We have several row boats and a large twenty-passenger motor boat. There is on the place a pavilion, twenty-five by seventy feet, seated, which would be an excellent place for meetings.

This would certainly be a fine place to work, as most of the people here with whom we have talked are anxious to hear the gospel. There are no churches here to speak of and the people are all more or less religiously inclined. We are anxious to hear the word of the Lord whenever possible.

We recently moved here from Olathe, Colorado, where we have two farms which we expect to sell soon. Unless we can sell there, we will have to sell here and go back. We are homesick for friends and the good meetings that we attended in Colorado. We are deprived of all this here. It seems as if we had been in the wilderness without a guiding hand, and have been lost as to what to do. We feel that we have gained one of the vantage points in this locality, but possibly without proper guidance. We have earnestly sought for light, and feel that God will supply such leadings as may be needful to lead us into the community and work in which he desires us to occupy.

We will gladly care for any of the elders who can come this way. We could furnish a rest for any who are tired or sick in body, as we have fine water, shade and fish.

We ask for the prayers of the Saints to strengthen us in our duties. Yours in gospel bonds,

D. B. WOODRUFF.

SEILING, OKLAHOMA, August 19, 1914.

*Editors Herald:* The reunion of the Western Oklahoma District convened at Eagle City, Oklahoma, July 31 to August 9. An arbor was built for the purpose, one half mile west of the little town. The reunion was presided over by Brother Hubert Case, assisted by the undersigned. The speakers were Elders W. E. Peak, Joseph Arber, Hubert Case, Brother Bailey, from Tulsa, Oklahoma, H. F. Durfey, and the undersigned. The regular order of meetings were: Prayer meeting at 9 o'clock, preaching at 11, 2.30 and 8.30. Besides this some special meetings were arranged for.

The writer assisted by Brother Joseph Arber represented the Social Purity Board, and held a number of men's meetings on purity lines, either at eight o'clock in the morning or three in the afternoon, according to the conditions of the day's services. These meetings were very beneficial and proved to be very interesting. A number of Professor Shannon's purity books were sold by the writer. The Herald Publishing House publications were also on sale at the boarding tent by Brother L. D. Dike, the writer lending a little assistance along that line as opportunity afforded or conditions demanded.

The boarding tent was conducted in a very systematic, businesslike way. In the first place, the cooking and dining tents were all screened in with mosquito netting, so as to assure sanitation and render the place clean and free from flies.

The good Saints and friends of Eagle City donated provisions such as they had. Meal tickets consisting of twenty-one meals sold for \$2.10. Fifteen cents per meal was charged for transient meals. The bill of fare was excellent, clean

and wholesome. Meats were largely excluded; fresh eggs, butter, good bread, and all kinds of vegetables and a variety of fruits were in abundance. The result was apparent in the good health prevailing in the camp, and the marked degree of spirituality on the part of the worshippers.

Now for the financial aspect of the work: The writer was made the "Judas," and "carried the bag" and bore what was put therein, and at that nominal charge of ten cents a meal or fifteen cents for single meals there was taken in something like one hundred and thirty-four dollars. The expenditures for groceries, etc., somewhere in the neighborhood of eighty-two dollars, leaving a balance in the treasury of fifty-two dollars. So from the financial side it was a success. Let other reunion committees sit up and take notice.

Hopefully,

J. E. VANDERWOOD.

WHEELING, WEST VIRGINIA, August 19, 1914.

*Editors Herald:* The joint reunion of the Kirtland, Pittsburg, Ohio, and the West Virginia districts terminated August 9. The meeting for organization was held on the evening of July 25, so the reunion was in session for fifteen days. The financial depression affected the attendance to some extent.

The order of the day was as follows: Rising, 5.30; morning prayer, 6.45; breakfast 7; summer school, 8; social service, 9.15; preaching, 10.45; dinner, 12; recreation all afternoon (Sundays excepted, and special meetings); street preaching, 6; evening service, 7.45; evening prayer, 9.45; retiring, 10. Thus were the days passed and enjoyed by all. And all too soon they vanished into the great, eternal past. The good received will be a stimulant to righteousness. Thus the good effects of the reunion should reach way down into the future.

We shall not attempt to give a detailed account of the richness and the fullness of the good things manifested during the reunion. We will mention only a few. Among the many speakers were E. L. Kelley, R. C. Russell, F. G. Pitt, R. Baldwin, James Pycok and James McConaughy. The preaching was sound and should have satisfied the most discriminating.

The summer school work was a feature of the reunion. Sister G. T. Griffiths was in charge. The fore part of these meetings were given to papers. Such subjects as preparation, leadership, and grading were well canvassed; the latter part was given to Book of Mormon normal work. Through the use of the blackboard many were instructed in Book of Mormon lore, and many passed the first examination, which was held on the 8th. On the whole we had good social services.

Tuscora Park, New Philadelphia, Ohio, is finely equipped for recreation, with a good baseball diamond, a beautiful swimming pool, swings, and all kinds of amusements for the aged and the young. There is also a dancing pavilion in the park. It is needless to say that this pavilion place was not patronized by the Saints.

Many complained that the many pleasure seekers that came to the park to dance and play baseball on Sundays created an environment that militated against the general spirituality of the reunion. Be that as it may, the 1914 reunion of the Kirtland, Pittsburg, Ohio and West Virginia districts will go into history as one long to be remembered.

The hard work incident to reunions was accomplished in a masterly way by Bishop J. A. Becker and helpers.

JAMES E. BISHOP.

STEBENVILLE, OHIO, 226 Edgar Avenue.

GOWEN, OKLAHOMA, August 17, 1914.

*Editors Herald:* I have been afflicted for six or seven years with rheumatism. I am somewhat improved and can work some. I thank God that through the administration of the elders I have received benefit.

I am having a hard struggle. I am fifty years of age; my wife is fifty-one. We have only one boy at home, aged ten. My wife is greatly afflicted and at times is almost helpless. We have nothing in this world's goods, but thank God we have friends.

We are distressed at this writing, as our son, twenty-one years of age, is in the All Saints Hospital at South McAlistler, Oklahoma, with his left foot torn to pieces by a hoisting engine at the Cambry coal mine. The doctors think there is a chance of saving his foot. I ask the prayers of the Saints that if it is God's will our boy may be spared his life and limb. He was baptized five years ago. He is a noble-hearted boy, and has been told that if faithful he would be one to bear the angel's message.

I have many testimonies of this work; I know it is of God. My life is in the work. N. A. Goss.

WALLINGFORD, VERMONT, August 24, 1914.

*Editors Herald:* I would like to know if there are any Latter Day Saints in the State of Vermont. I am located at Wallingford at present. I don't belong to the church. I met some real fine people in Jackson, Michigan, who belong, and I like the work. I would like to meet the Saints here if there are any. I will try to look up any who will inform me of their location.

Hoping to hear from some one soon, I am,

Yours very truly,

JOHN R. COX.

BURKS FALLS, ONTARIO, August 24, 1914.

*Editors Herald:* The Saints are only few in number here, with no organization, nor none of the priesthood. We hold Sunday school every Sunday, and prayer meeting following.

We were anxious for an elder, and applied to Brother Ellis, who sent us Elder Ribbel, of New Liskeard, who was with us four weeks, lacking one day. Through his able preaching and earnest appeals to the Saints to live nearer to God, and to make greater sacrifices for the upbuilding of his kingdom, the Saints have been inspired with new zeal for the cause. We hope to enjoy the blessings God has in store for those who walk in the light.

Many outsiders were interested, and said they had never heard such preaching before, and that they had never had the Scriptures made so plain. Outsiders opened their house for Brother Ribble to preach in, and a general feeling of good has been brought about. He left us for his northern home, where he has other fields waiting for him. The best wishes of all the Saints and many outsiders accompanied him, all hoping the time may not be long before he may be permitted to return. No baptisms have taken place, but some are thinking strongly while others are willing where conditions are such that they may be able to obey.

Your sister in the gospel,

MRS. J. ROMPHB.

MOUNTAINVILLE, MAINE, August 24, 1914.

*Editors Herald:* I have been busy since I arrived in Maine, May 24, 1914, the old battle field that I fought so hard in my first starting out in the ministry. In those days, I met with good success. I baptized many precious souls, organized five branches in eastern Maine, and assisted in raising up several others. Many dear ones have passed

into the great beyond, whom I expect to see some better day. I also organized two branches in western Maine.

June 7, I was at Stonington and preached to the Saints. In harmony with direction, I passed the Western Maine conference, and on to Head Harbor Isle. I arrived there the 12th, and preached five sermons and baptized four precious souls, one of whom I met three days ago at Bar Harbor and who said to me, Brother Foss, I don't care to be where I was once. I feel happy in the church, and feel that I have obeyed the true gospel of Christ. Although I met with the spirit of opposition, yet I felt to thank God that I had the Lord on my side.

To me the gospel is lovely. It promises the Spirit of God here, and immortality and eternal life in the world to come. The good Lord is fulfilling the statement he uttered when here on earth. We see signs of his coming in the earth and in the heavens above.

Yours truly,  
J. C. Foss.

HIBBING, MINNESOTA, August 24, 1914.

*Editors Herald:* I wish to thank all the dear Saints who have so kindly and liberally sent me so much and so many kinds of instructive and helpful reading matter. I have studied it, to try to get all the good from it I could. I have hungered for reading of our own true church. Not knowing how to send for it, nor yet knowing what to get that would teach me more about the church, I do truly and most heartily thank one and all for their kindness to a poor, isolated old woman, far from any of the beloved Saints.

I sincerely thank the two Sisters of Oklahoma, who sent me a years subscription to *Zion's Ensign*, also the one, or ones, (I know not who they are) who are sending me weekly, the SAINTS' HERALD. May our Father in heaven grant each of them a special blessing. I also do most truly thank the many sisters and brethren who kindly wrote me. I have written to some of them, and in time I will try to write to all whom I have not answered already. I thank one and all who have remembered me in their prayers for my better health. I feel better in body than I have for many months.

Brethren J. E. Wildermuth and B. S. Lambkin have written me that they will try to visit me sometime this year. I pray the Lord that they may come. Hibbing is eighty-four miles from Duluth, a city of about twelve thousand people, with two railroads, the Great Northern, and the Duluth, Missaba, and Northern. We have also an electric railway from Gilbert, via Virginia, with two other railroads running into Virginia. Automobiles run to Side Lake, a summer resort, about six miles from our place.

We have no post office nearer than Hibbing, nearly thirty miles from us. We get our mail once in two to four or five weeks. Anyone writing us should not expect an answer by the next mail. There are thousands on the range, that is the Iron Range, who belong to no church.

My Savior is still leading me in the narrow way. I am happy in his love. I still ask an interest in the prayers of the Saints. Again thanking one and all for their kindness, I am,

Your sister in the one true church,

MRS. J. J. DEAN.

Box 215.

### Extracts from Letters

L. W. Fike, Union Center, Wisconsin: "I am at the front, battling for Zion's cause, having excellent liberty and a good congregation."

Andrew Howard, Richton, Mississippi, "We would like an

elder here by the first of October. If one can come and will let me know when he will be here I will notify the people of the meetings, and will meet him at Richton. We hope to hear from some one."

## News from Missions

### Central Illinois

I wish to relate what the Lord is doing for the work in this part of the vineyard. I think we should be just as willing to write of our blessings as of our trials, in our efforts to establish this work in the hearts of the people.

We have been favorably impressed with the future developments for the work in this city. In company with Brethren R. L. Fulk and Fred Pritchett, of the missionary force, we set our tent in the northeast part of the town about August 1. We prepared a tract especially for this place, and have made quite a thorough canvass, in which we have realized some good results. Our crowds have not been large, but have been interested and attentive.

The local brethren and sisters have certainly been enthusiastic. They have attended the meetings regularly and assisted temporarily. In our weak efforts to tell the story, the Lord has been with us by the presence of the Spirit, which gives us courage to press on in the conflict.

Last Sunday four more precious souls, viz, Sisters Lillian Henry, Florence Beeby, Edna Martin and Brother Beeby, were inducted into the kingdom of God, as we buried them beneath the calm waters of the Sangamon River. This trip to the river was truly enjoyable. It is about six miles from the city, and the trip was made on the interurban. After luncheon came a boat ride. The day was profitably spent.

Brother Shoemaker, our district president, favored us with his presence in company with his estimable wife on one Lord's day, when we were privileged to hear him blow the gospel bugle. Brother Izatt visited with us yesterday. Our worthy fellow townsman, Brother Bolt, is on the program for a sermon to-night.

We shall leave for a "home visit" after an absence of about four months, but expect the waters to be again troubled here before these tent meetings are closed. My association with these brethren has been most pleasant.

Our meetings at Pana were very encouraging. Several precious souls were baptized at that place by Brother Fulk and myself. The Sunday school had prepared the candidates largely. We are all laborers together with God. Brethren Stonger and Mose are two of the pillars in the church at Pana; there are others also.

Brother Fulk and I have certainly enjoyed the Spirit of God, thus far in our association with the Saints in this district. On our return to Taylorville, while in the home of Brother Clyde Parrish, just before retiring for the night, the Lord came to us by his Spirit. The room was filled with the glowing power of God. Truly we can say, We have not followed cunningly devised fables, but were eye witnesses of his majesty. Man may deceive his fellow man. Skepticism and doubt may, to a certain extent, make inroads among the Saints; but an abiding, trusting faith in God will bring us through every trial "with palms of victories."

I have lost faith in the world and worldly institutions. The true fruit can only be developed on the true vine—where the Spirit of God is our teacher. The world is vanity. The only thing that will stand the test is that which is built upon faith, hope, and charity.

Yours truly,

A. M. BAKER.

SPRINGFIELD, ILLINOIS, August 24, 1914.

### Southeastern Mission

Our reunion for Eastern Oklahoma held at Haileyville closed Sunday night. Owing to the increase of interest we thought best to continue the meeting another week, and we left T. J. Sheppard there for that work, and to do some baptizing. The rain hindered us considerably during the week, but that was much needed, so we did not complain.

While we can not make as great a showing in numbers at our gatherings as can be done in other places, yet we are growing, and we may develop like the Joplin reunion some time. I had the privilege of attending the last three days of that meeting in the beautiful Park at Joplin, and I surely enjoyed it. I wanted to see how they did the work. My opinion is they are "on the job" in the Spring River District. I am glad to see them doing so well.

I just received a good report of the work in Western Oklahoma from Brother Case. Their reunion at Eagle City was a great success, when we consider that it has only been about a year and a half since the gospel was first preached at Eagle. Since then they have built a church, dedicated to the Lord on May 31. Two days later the writer and Brother Case organized a branch. They are still gathering new material, and some of the best people of the community.

Soon after the brethren started the work there and commenced to baptize some, a little preacher popped up who thought he must expose our church and save the people from this delusion. He dug up an old, unreliable history and flourished it around until the brethren called for the book and publicly exposed it and the preacher. Our cause went on with greater speed and the preacher and his book were no more in the way of the progress of truth and righteousness at that place.

We dedicated a nice church at Ripley, Oklahoma, June 14. The Adversary has tried to keep the gospel from progressing in this town for fifteen years, yet we have made a steady growth and now have a branch and a nice church. Just received word from Tulsa, Oklahoma, that they had finished a new church there, and desired to have it dedicated and a branch organized, which we expect to attend to in a couple of months. Good reports are coming from other parts of my field also. Nearly all the men are active and doing what they can.

I am on my way to Southern Texas. Will reach there in about two weeks. The demand for preaching all over the field is greater than we can fill. Was very glad, indeed, to read of the additional victory the temperance cause won in Jackson County, Missouri.

Sincerely yours,

W. M. AYLOR.

HOLDENVILLE, OKLAHOMA, September 2, 1914.

## News from Branches

### Independence, Missouri

Our annual fair opens to-day. Horse-racing, agricultural, horticultural and textile exhibits will be its main features. Our young Sister Martha Warnock has entered some art work, and the sisters' aid society has been steadily at work of late doing some fine quilting, which will no doubt claim the admiration of many at this popular gathering.

At a business meeting held last night, with one hundred present, besides the routine work, report of an elders' court was heard, and one hundred and fifty delegates were chosen to our stake conference, which will convene at Armstrong, September 12. The branch membership is two thousand, six hundred and sixty-three, with a gain of sixty-six for the last six months.

Last Sunday was a day full of stirring thoughts, among which were the ideas of possible emergencies growing out of present conditions both in the world and the church. Elders Mark H. Siegfried and L. E. Hills occupied on the 23d, giving excellent instruction. Elders G. E. Harrington and I. N. White held forth on the 30th, both speaking pointedly concerning the duties of the Saints. Our beloved and venerable President was also on the platform at the morning hour, and, if able, will be present with a message for the Saints next Sunday forenoon. Brother Siegfried will discourse in the evening on church history.

The Sunday school, as usual, was full of life and interesting features, one of which was the presentation by Superintendent Krahl of diplomas to a class of four, with their faithful teacher, Sister E. Etzenhouser, also Superintendent Altha Deam, to lend interest to the occasion. All are members of the normal department.

Remarks concerning an educational movement, with the reading of a document signed by Professor Woodstock and issued by the Graceland Extension Institute were presented at church service by Brother Harrington, of which we shall hear later on.

Our force of vocal and instrumental musicians, led by Sister A. Anderson and Brother C. B. Eaton, also by our faithful and able brother and organist, R. G. Smith, are a source of inspiration and a credit to the Saints here, and a banner of praise and glory to God.

May the cause of truth prosper, our afflicted ones, our isolated ones, and our brethren in foreign lands be sustained by the loving hand of our heavenly Father is our prayer.

September 1, 1914.

ABBIE A. HORTON.

### Omaha, Nebraska

"Let love through all my conduct shine  
An image fair, though faint, of thine,  
Thus let me his disciple prove,  
Who came to manifest thy love."

The sacrament service September 6 was soul inspiring. Some were there who first went to the tent meetings through curiosity, and afterwards became interested. The spirit was manifested in a remarkable degree in prophecy through Bro. J. C. Howe, speaking in part to Elder James Huff, commending him for his faithful life and exhorting him to strengthen his brethren. We were admonished that five were wise and five were foolish, but those who obeyed his commandments would have a testimony. May we all strive to be worthy of the choicest blessings.

The tent meetings conducted by Elders O. R. Miller and P. N. Craig closed Sunday evening, September 6, the subject being the Book of Mormon. Much interest has been shown in the meetings, and the attendance of outsiders has been excellent. Sunday evening, August 30, there were over three hundred present, subject, "The prophetic calling of Joseph Smith." Elder Miller is a drawing card to both Saint and sinner.

The annual rally day of Sunday school, Religio and Branch will be held October 4, and we expect to increase our attendance very materially by that time. Let everyone strive to encourage the isolated ones, as when we can induce them to study and be prayerful they are safe, not from the attacks of the enemy, but from being overcome.

"Let my soul beneath her load,  
Faint not through the o'erwearied flesh,  
Let me hourly drink afresh  
Love and peace from thee, my God."

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

## Miscellaneous Department

### Conference Minutes

WESTERN MAINE.—Convened at Little Deer Isle, August 28, and 29, William Anderson and John Sheehy in charge. By vote next conference was ordered for Mountainville, November 28 and 29, 1914. Traveling expenses, \$2.50, was ordered paid Brother Anderson, from district treasury. Report of bishop's agent, A. R. Seton, read and approved. Preaching by S. O. Foss, John C. Foss, H. O. Smith and William Anderson. P. F. Billings, secretary pro tem.

### Conference Notices

Southern Michigan and Northern Indiana will meet at Coldwater, Michigan, October 3 and 4. Send reports and collections for secretary and district expense to secretary at Jackson, Michigan, by October 1. G. A. Smith, president, W. P. Buckley, secretary-treasurer.

West Virginia will meet with Clarksburg Branch, September 26 and 27. Francis L. Shinn, secretary.

Massachusetts will convene at Fall River, Massachusetts, October 3, at 3 p. m., holding over Sunday. Reports, statistical branch presidents', district quorums', Sunday school and Religio, should be in hands of the clerk ten days before conference. Address communications to W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.

Gallands Grove will convene at Cherokee, Iowa, October 3 and 4. L. C. Hatch, secretary.

Toronto will meet at Owen Sound, October 3 and 4. Send credentials to secretary by September 28. D. E. Perkins, president, Floralice Miller, secretary, Dunnville, Ontario, box 340.

Southern Missouri will meet with Thayer Branch, October 3 and 4. Send reports to undersigned before September 29. We expect Brother Rushton. Benjamin Pearson, secretary, Tigris, Missouri.

Nauvoo convenes at Rock Creek Branch, near Adrian, Illinois, at 10 a. m., October 3, to continue over Sunday. W. H. Thomas, secretary, 1100 South Seventh Street, Burlington, Iowa.

Lamoni Stake convenes at the Evergreen chapel, six miles southwest of Lamoni, October 3 and 4. Reports should be in hands of secretary by September 30. John Smith, president, C. I. Carpenter, secretary.

Nodaway will convene at 10 a. m., October 10, with Sweet Home Branch, three and a half miles northeast of Ravenwood, Missouri. Send reports to secretary one week before conference. F. A. Smith has promised to attend if possible. E. L. Kelley may also be with us. W. B. Torrance, secretary.

### Convention Notices

Eastern Iowa Sunday school will meet at Muscatine, Iowa, October 23, at 10 a. m. Send reports by first week of October. Miss Anna Lowe, secretary, Baldwin, Iowa.

Toronto Religio will convene at Owen Sound, at 10 a. m., October 2. Send credentials to secretary before September 28. Ernest Rowett, president, Floralice Miller, secretary, Dunnville, Ontario, box 340.

West Virginia Sunday school will meet at Clarksburg, West Virginia, September 25, at 2.30 p. m. Special invitation is extended to general Sunday school officers or field workers who can attend. Joseph Biggs, superintendent, 404 Stealey Avenue, Clarksburg, West Virginia.

Northeastern Nebraska Sunday school and Religio convene at Blair, Nebraska, October 9. Alice Cary Schwartz, religio secretary.

### Quorum Notices

#### ONTARIO PRIESTS

Ontario Quorum of Priests will meet at Chatham conference, Glen Rae, September 26 and 27. Priests of Chatham and London districts invited. L. B. Richardson, secretary-treasurer, 552 York street, London, Ontario.

#### LAMONI STAKE PRIESTS

Will meet during stake conference at Evergreen, October 3 and 4. James J. Johnson, secretary.

### Two-Day Meeting

Millersburg, Illinois, September 26 and 27. O. E. Sade.

### Notice of Release

*To All Whom It May Concern:* Elder E. W. Sutton, appointed to labor in the Southeastern Illinois District, has been released at his own request, because of financial matters and the need of his personal attention to home concerns. We appreciate his valuable services, and very much regret that he has been obliged to relinquish his appointment.

JOHN W. RUSHTON,  
*Minister in Charge.*  
ELBERT A. SMITH,  
*for the Presidency.*

### Died

POTTER.—Lorraine Potter was born in Lawrence County, Illinois, March 15, 1823, died at Canton, Illinois, August 30, 1914. Was baptized November 20, 1897, at Canton, by T. J. Sheldon. She was an earnest, faithful member of Canton Branch. She leaves 2 daughters, 10 grandchildren, 22 great-grandchildren. Funeral at Canton, sermon by D. S. Holmes, assisted by W. W. Denham, of the Christian Church. She sleeps in Jesus, "blessed sleep."

DEREMER.—Sallie Young was born at Greenwood, New York, September 29, 1833. Married Joseph Deremer, May 4, 1856. To them were born six children, three of whom, Rebecca (Mrs. Merrit Atkins), Cora, (Mrs. Jess Osmin) of Greenwood, and Alice, (Mrs. F. J. Updyke), of Binghamton, New York, with 12 grandchildren and 4 great-grandchildren, survive her. With her companion she was baptized at Greenwood, New York, October 26, 1873. Her husband died 19 years ago, since when she has lived with her daughter, Mrs. J. Osmin. She died at the home of her daughter, Mrs. M. Atkins, June 24, 1914. Funeral from Saints' church, A. M. Chase in charge, before a large attendance. Sister Deremer lived the life of a consistent Christian, exemplifying that charity which "thinketh no evil." Ill four months, her demise came as a happy release.

CHENEY.—Thomas D. P. Cheney was born at Detroit, Michigan, April 11, 1850; died August 11, 1914. He leaves wife, children, many friends. He was baptized and confirmed at Fruita, Colorado, August 21, 1900, by M. L. Schmid. Was ordained an elder December 7, 1901, by J. M. Stubbart, James Kemp, and M. L. Schmid. Services at Cana Creek, Colorado, Seph Hubbard officiating, burial at Grand Junction, Colorado.

VOSHELL.—Elizabeth Carlise Voshell was born in Glothenain, England, January 7, 1835, died July 29, 1914. She was baptized at Reed City, Michigan, by J. Cornish about 1878. Came to Monterey, California, in 1890. She was a true Saint and died strong in the faith. She leaves son, daughter, husband. Sermon by H. L. Holt, at her home, to a large gathering.

RAINS.—Amy Loreta Rains was born August 17, 1888, at Jamesport, Missouri, died September 3, 1914, near Jamesport. She married Elmer Rains, December 16, 1908. To them were born one son, Earnest, now about two years old. He with Brother Elmer, her father, stepmother, brothers and sisters are left to mourn. She was not a member of the church, but was a firm believer in the restored gospel. At

her dying request E. L. Henson preached the sermon, at a Baptist church near Jonesport, to a very large crowd. Interment in the cemetery close by.

ELLIS.—William Ellis was born at English Bicknor, Gloucestershire, England, November 25, 1873, died at Lkewen Glam., South Wales, August 23, 1914, after one weeks' illness of pleurisy and pneumonia. Baptized September 6, 1902, at Llanelly Carm, South Wales, by G. T. Griffiths, confirmed by William Lewis, F. J. Pierce and G. T. Griffiths. Wife, 2 children, mother, sister, 2 brothers and a host of friends mourn the loss of a kind and tender-hearted father and friend, beloved by all who knew him. Interment at Lkewen Church of England, August 28, 1914.

DELANO.—James Gordon, youngest son of Mr. Loyd and Sister Mary E. Delano, was born December 16, 1913, at New Bedford, Massachusetts, died July 6, 1914. Service at Saints' chapel, sermon by H. W. Howlett, interment at Rural Cemetery, New Bedford, Massachusetts.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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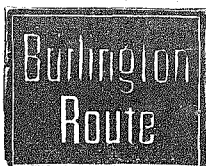
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, SEPTEMBER 23, 1914

NUMBER 38

## Editorial

### SPIRITUALISM

Spiritualism is usually met with scornful credulity or with fatuous acceptance. Not often is it recognized for what it is,—a *reality* with evil forces back of it.

A book called *The True Mystic* has been published recently that comes nearer than most to placing a true estimate on spiritism. This book consists of three lectures by the Reverend Holden E. Sampson on the subject of mysticism, dealing with both ancient and modern phases of the subject, from a pro-Masonic standpoint.

A part of one chapter is devoted to spiritualism, from which we quote:

Another movement arose in the last century, which aided to arouse and stimulate interest in mysticism—*spiritualism*. It is notable concerning spiritualism that it has attracted scientific attention, and not a few scientists of world-wide repute have given testimony to the reality of psychic phenomena.

It is also an instructive fact that it has fallen to the lot of secular and scientific circles, outside of conventional religion, to begin the work of restoring the lost truth of the immanence of spiritual agencies and forces, beings and entities, investing the world with their presence, and functioning in the minds and bodies of mankind. Until this movement, the idea that "spirits" communicate intelligently with men, energize and actuate their motives, prompt their thoughts and volitions, and perform acts of their own volition in the bodies and minds of men, had almost ceased to exist in the world.

*The Evidential Value of Spiritualism.*—The objective results of spiritualism, in mediumship and psychic phenomena, have established the fact, beyond dispute, that spiritual powers and personalities, of immense functional and intellectual potencies, are in our immediate environment, unseen, and mostly unknown. The residuum of absolute testimony, when we have sifted the true from the untrue, the genuine from the fraudulent, the certain from the doubtful, furnished evidence for spiritualistic phenomena, so colossal, and so incontrovertible, that the cult of spiritualism may well be certified to be established as a factor of religion, which the great historical religious institutions, and the

learned scientific societies, will have to reckon with in the near future.

*The Church's Indifference to Spiritualistic Evidence.*—The most remarkable thing is that the church takes no interest in the spiritualistic movement. No notice is taken of the significance of the researches made into supramundane influences around us, exposed to light by spiritualism and psychism. The ordinary thoughtful person, aware of these things, would suppose that the church would welcome so powerful a witness to biblical truth, considering that the tendency of modern thought and criticism is all in the line of negation of the supernatural. Strange to say, the church goes on its way unheeding, while half the world ignores Christianity, because it gives no rational explanation of its own beliefs, and fails to exhibit the least element of the supernatural.

*Spiritualistic Indifference to the Doctrine and Fact of "Evil."*—On the other hand, it is equally astonishing that spiritualism generally stops short at belief in "evil," in demoniacal possession, or in the existence of "wicked" and "unclean" spirits, of which the Bible is so full, and which are attested by the history of the world of past ages.

*The Methods of "Spirit-control."*—This must be borne in mind, that in the most advanced mediumship—"trance," mediumship, materialization, etc.—the medium is an unconscious agent, an inanimate tool, the slave, mentally, physically, and psychically, of the "spirit-controls," the "familiar spirits" who move them to action and speech. I have personally spent many years in study and investigation of all kinds of spiritualistic and psychic phenomena. I say, solemnly, that however valuable the testimony of phenomena is to the veracity of Holy Scripture, and the religious claim of supernaturalism, the cultivation of spiritualism and psychism is attended with perils and consequences too terrible to speak of. My message is that men and women, and alas! children, are placing themselves in the greatest danger of rushing blindly into the most subtle of all kinds of evil, by any kind of dealings with "spirits" from the astral plane. Is it possible even now to convince spiritualists that, in no single instance, is it right and normal to invoke an astral spirit, to invite an astral entity to occupy their unconscious bodies, to operate their yielded minds and wills? Will they not believe those who try to persuade them that no spirit from the astral plane ought to "return," and that many who purport to "return" are frauds of demoniacal causation?

*Guilelessness of Spiritualists Their Chief Danger.*—Spiritualistic practices are, as a general rule, conducted with so much ignorance, such guileless enthusiasm, such childlike confidence in their innocuousness, and such assurance of their divine and heavenly authorship, that it is almost hopeless to convince them that underneath are concealed the "evil ones," the implacable, malevolent spirit foes of mankind, the myriads of malefic beings, many of most supernatural and semideific

Published by Macey Publishing and Masonic Supply Company, 45-47-49 John Street, New York City. Also in London, by William Rider and Son, Cathedral House, Paternoster Row, E. C.

potentiality, who prey unmercifully upon man and beast-vampires of the abyss.

*Delusive Security in Goodness.*—I am aware that good spiritualists say that a good soul repels bad spirits; that "like attracts like." But this is a delusion. The best motives, the loftiest and noblest characters, of men and mediums, are not the slightest security against "evil spirits." You would not dream of lying down to sleep on the "hole of an asp," or a nest of snakes, however good and noble-minded you are. Goodness never repelled a snake. And goodness has no power to repel a demon or a wicked spirit. As long as man is in his present constitution, no matter how high-principled and virtuous, or pure in mind, if he permits his body and mind to become unconscious, and the open threshold of his soul for the entrance of astral denizens, deluding himself in his waking hours that the spirits who control him in his state of "katelepsis," are good and holy spirits; if he once gives them access to his soul and mind, he is giving himself to forces (of which he knows no more than what they choose to tell him) of the subtlest, most diabolically crafty and deceitful malevolence.

Let all who are attracted to the cultivation of psychic functions, and are allured to "spirit-communion," through the spiritualistic method of "katelepsis" (falsely called "trance"), suspect the most ennobling, elevating, and heavenly-seeming communications, "trance-addresses," the most honeyed language, the sagest counsels, of these "controls." They are all, without exception, under these conditions, deceptions and frauds, perpetrated by beings who for ages have been "arch-deceivers," capable of disguising themselves as "angels of light," and as the actual personalities of the "departed."—Pages 138-144.

It is true as suggested here that after due allowance is made for fraud and fake manifestations there remains enough evidence to convince the thoughtful of the existence of "spirits" capable of self-manifestation. To that extent spiritualism does furnish evidence supporting the Bible,—in that it demonstrates the existence of the supernatural.

This writer also goes to the crux of the matter when he raises the question of the nature and character of the spirits back of these manifestations. He is probably correct in concluding that they are mostly if not all evil spirits, abroad in the land and only too glad to use mediums and other guileless or guileful dupes. These spirits cheerfully and successfully impersonate the spirits of departed friends, or even angels of light, as the case may be.

Those who voluntarily assume a passive condition and permit these spirits to take control of their faculties give away their free agency and are led on and on to destruction. For it is a matter of common observance that such are led almost inevitably into some form or other of moral perversion, and many of them to most degrading and loathsome practices and conditions, while others become mentally deranged.

Those who scoff at spiritualism as a system of pure fraud with no foundation for its claims do not understand its real nature and menace. Those who gladly accept it as real and good, whether to heal the smart of sorrow owing to loss of friends, or as an

evidence of immortality, are correct as to its *reality* but they are deceived as to its *nature*. There is a way that seemeth right unto a man but the end thereof is death.

In that way, too, spiritualism is an evidence of the truthfulness of the Bible, for the Bible distinctly warns against its practices. It contains a strong edict against those who seek after and consult familiar spirits. And on this subject we are told: "Beloved, believe not every spirit, but try the spirits whether they are of God."

We can not understand why men should follow after spiritualism. Some answer that they wish comfort and seek communion with the spirits of departed loved ones,—mother, wife, sister,—or that they seek evidences of the immortality of man. But why seek these things at such doubtful sources? Granted that the medium consulted is not a humbug, the spirit that represents itself through that medium as the spirit of your departed wife, at best, might be the spirit of some individual whose word during this earth life you would not believe for a moment, at the worst it may be and probably is one of the evil spirits against which you are warned in holy writ.

Every comfort that spiritualism falsely holds forth may be obtained from the Spirit of Truth, the true "Comforter" mentioned by Jesus. Every true evidence that spiritualism professes to give of immortality and the reality of the supernatural may be found in the gospel and in the birth, life, death, and resurrection of Jesus Christ. E. A. S.

---

#### CURRENT EVENTS SECULAR AND RELIGIOUS

**FLEET MOBILIZATION.**—On the 16th, Secretary of the Navy Daniels ordered the mobilization of the Atlantic fleet. This order is made for efficiency and in the interests of the neutrality of the United States, and will be carried into effect immediately after the withdrawal from Vera Cruz of the military expedition at that point.

**PROTEST ABROGATION.**—A number of the countries concerned, including the United States, have protested against the abrogation by Turkey of the conventions, treaties, and privileges mentioned in these columns last week. The United States reserves, for the present, a discussion of grounds upon which its protest is made, as it does the right to further protest.

**UNITED STATES AND MEXICO.**—President Wilson, on the 15th, ordered the evacuation of Vera Cruz. The forces under General Funston are expected to embark for Galveston as soon as transportation can be found for them. The "war fleet," with the exception of a few light draft vessels, is expected to soon after withdraw from Mexican waters. These

orders of withdrawal are said to have followed an urgent appeal of General Carranza, supported by Generals Obregon and Villa, who hold that the presence of United States troops on Mexican soil constitutes a menace to friendly relations under the Constitutionalist regime. The main purpose of the occupation of Vera Cruz—to punish the affront to the flag at Tampico—having been achieved through the occupation itself and the withdrawal of Huerta, the forces are to be withdrawn. Instead of the election announced in these columns last week, a convention of military chiefs is expected to meet October 1, to appoint a provisional president to replace General Carranza, who now occupies as the chief Constitutionalist.

**THE EUROPEAN WAR.**—The German right wing continued its retreat to a point north of the juncture of the Oise and Aisne rivers, about seventy miles northeast of Paris. From this point, along the Aisne, to the north of Reims, Verdun and Nancy, extending to Metz, in Germany, on a battle front of one hundred and twenty to one hundred and fifty miles, the opposing armies are arrayed in deadly combat. Reports of successes are conflicting. Russia seems to have advanced in Austria against Austrians and Germans, with the Austrians defeated and gathering about Cracow, and the Russians approaching, or circumventing, Prezenyse, strongly fortified. In Prussia, Russia is supposed to be on the defensive. Fighting continues in South Africa between the English and Germans. Britain's Australian fleet is said to have occupied Hebertshoehe, the seat of German Government in Bismarck Archipelago, off the north coast of Australia. The Servians are reported advancing into Austria, and with the Montenegrins into Bosnia. Austria is strengthening fortifications along her Austro-Italian border. Despite energetic governmental measures to prevent the same, popular demonstrations have occurred in leading Italian cities in opposition to the neutral attitude of Italy, and in sympathy with the allies. The first encounter between Japanese and German land forces is reported to have occurred at Chio-Mo, ten miles outside the Kiao-Chau zone. Japanese aeroplanes have dropped bombs on the German barracks at Tisingtao. The Kaiser of Germany in a reported communication to the Department of State at Washington is said to have formally expressed the willingness of Germany to discuss terms of peace. It is not thought, however, that peace can be brought about at the present stage of the conflict.

**ENGLISH PARLIAMENT.**—The Irish Home Rule and the Welsh Disestablishment bills have become law. A bill has been passed suspending operation of both for one year. Premier Asquith in presenting the suspending bill in the Commons stated that a bill to amend the home rule bill would be introduced

before home rule became operative. Parliament was on the 18th prorogued, to meet again October 27.

**TRADE COMMISSION.**—The Trade Commission Bill has been passed by Congress, and is before the President for his signature. This bill provides a commission of five, which absorbs, with enlarged powers, the functions of the Bureau of Corporations. The commission will assist the Department of Justice in solving economic problems connected with anti-trust laws; supervise compliance of corporations with decrees of dissolution; investigate alleged violations of law, and practices which may affect foreign trade. It may provide publicity for "facts which ought to be common property of American business men." It can summon witnesses and require testimony. Its orders are to be enforced by the Circuit Courts of Appeals, which may pass only on questions of law, the findings of the commission as to facts being conclusive.

#### NOTES AND COMMENTS

**FALSE TEACHERS.**—The following from an article by E. R. Hayes in the *Apostolic Review* for July 28 will be interesting to those who have observed the criticisms of representatives of the Church of Christ, popularly known as the anti-Christian Church, with reference to the testimony of Joseph Smith, which states that God said that the creeds of that day were wrong:

There are many false teachers in the world to-day who come to us in sheep's clothing, appearing to be true teachers, interested in our souls, but inwardly they are ravening wolves, trying to lead our souls to destruction. They are selfish, greedy of gain and not willing to submit themselves to the teachings of Jesus Christ and his apostles. All sectarian teachers are false prophets or teachers.

**BRITISH ISLES CONFERENCE.**—The president and secretary of the British Isles Mission conference, which closed just before Great Britain declared war, conclude their report with the following interesting statement:

The spiritual utterances of brethren and sisters in this meeting were of such a character that time can not efface them. As far as the church is concerned, the future is full of promise and blessing, but this is upon conditions of increased diligence and faithfulness. This memorable conference was closed with singing and prayer, after which the Saints dispersed to their several homes amid din and excitement, for the great nations of Europe, including our own, were preparing for the inevitable strife which will be felt in every land. As we passed into the night we thought of the great changes that are likely to be wrought ere we meet in conference again, and we thought, too, of the hymn of the angels which heralded the Savior's birth, Peace on earth and good will to men, and it had a strange sound in our ears that night.

**DISTRESS IN PALESTINE.**—The following extract is from a private letter from Elder U. W. Greene, dated August 15:

As money orders can not be cashed, and there are thousands of Jews here who have received their little from people in Russia, Austria, Greece, Italy, France and Germany, yes, and England and America, there is already much distress in the land, and ere this reaches you there will be actual suffering and starvation. You have no idea of the situation, as there is nothing in America like the multitudes of poor who come here to die and are supported by children in their home countries. At present we are powerless to do anything for anyone but ourselves. We have agreed to come onto a war ration of bread and olives and water, till we can hear from the Bishop, if that is possible. Our school work is moving along fine, we have three classes now and about seventy regular attendants. Some of the older boys will be drafted and we will lose them during the war, if not for ever.

FROM THE SCENE OF WAR.—Elder H. N. Hansen, in charge of the Scandinavian Mission, writes from Aalborg, Denmark, under date of September 2, stating that conditions in that country have improved since the time of his former writing. He has word from Brother Kippe, of Germany, stating that he and family find themselves under trying circumstances. A large portion of the male membership among the German Saints are engaged in the war. All the brethren of Mangschutz, near the scene of hostilities, are engaged. Others at various points expect the call to arms. This war brings distress and anguish to the homes of the Saints of Europe as it does to the homes of all others. The sympathy of the Saints, with the sympathy of all America, goes out to the homes in Europe in their hour of heart-rending trial and sorrow.

NAUVOO REUNION.—The junior editor recently returned from attending the reunion held at Nauvoo, Illinois. This reunion represented the Eastern Iowa, Nauvoo, and Kewanee districts. It was as successful as could reasonably be expected under the circumstances. A good spirit prevailed during the entire session, and was manifested in various ways; the gift of prophecy was present at one of the prayer meetings to the edification and comfort of the Saints. A splendid impression seems to have been left upon the residents of the town who are not members of the church. One of the business men said to us, "I do not think that you people have an enemy in Nauvoo. I have talked with many, and they agree that it was a mistake in driving the Saints from the country. I have always entertained a high opinion of your people, and now I think a great deal more of them." The deportment of the Saints during the meeting was such as to commend them to the respect of the community. Great credit is also due to the Saints living in the vicinity of Nauvoo, at Rock Creek, Adrian, Ferris, Carthage, and other points. By a consistent and godly walk they have won the respect of the community and are a standing refutation to the slanderous stories sometimes circulated against our people. The next

reunion of the three districts will probably be held in Moline.

## Hymns and Poems

### Selected and Original

#### Indian Summer

The whole world seems to be lost in dreams,  
 Wrapped in slumber deep,  
 And the soft breeze kisses the drowsy trees  
 And sings the fields to sleep.

The gold-tinged leaf, like a tear of grief,  
 Falls soft on the violet's grave,  
 And the sear grass stands, with clasped hands,  
 And watches the pulseless wave.

The silvery gleam of the limpid stream  
 Is veiled by a smoky haze,  
 And the pale clouds sleep in the sky's blue deep,  
 Like the ghosts of departed days.

A quiet broods o'er the solitudes,  
 Where the birds no longer sing,  
 And over the hills soft music thrills,  
 Like the stir of an angel's wing.

With beck and nod the goldenrod  
 Bends over the daisy, pale,  
 While unseen bands from angel lands  
 Go rustling through the vale.

Oh, fair young Spring is a reckless thing,  
 And Summer's a welcome guest,  
 But the tearful haze of the autumn days,  
 Suiteth my spirits best.

—Edgar Welton Cooley.

#### His First Night Away

The neighbor lad had teased, and so had he,  
 Till mother sighed: "Well, if it has to be!"  
 And father said: "Sure! Let him run along;  
 It's so near by there's nothing can go wrong."  
 So mother rolled his gown into a lump  
 Smaller than one her throat held; put his comb  
 In with it; and he left, with joy a-jump—  
 First time he stayed all night away from home!

He choked a little when he said good-night  
 To stranger-parents; and he saw a light  
 Shining in his own house, two worlds away  
 In the next block; then dreamed till dawning day  
 That he was homeless. At their breakfast time  
 He could not eat, but made his homesick flight  
 Without adieus—to him no social crime—  
 When first he stayed away from home all night.

And mother met him with her arms outspread,  
 And in her loving bosom hid his head  
 A long, long time while neither of them stirred  
 Nor anybody said a single word.  
 In her a pang old as maternity  
 Forewarned her of long partings that must come;  
 For him had ended all eternity—  
 First time he'd stayed all night away from home!  
 —Strickland W. Gillilan.

### The Two Glasses

There sat two glasses, filled to the brim,  
On a rich man's table, rim to rim;  
One was ruddy and red as blood  
And one was clear as the crystal flood.

Said the glass of wine to his paler brother,  
"Let us tell tales of the past to each other.  
I can tell of banquet and revel and mirth,  
Where I was king, for I ruled in might;  
And the proudest and grandest soul on earth  
Fell under my touch, as though struck with blight.  
From the heads of kings I have torn the crown;  
From the heights of fame, I have hurled men down;  
I have blasted many an honored name;  
I have taken virtue and given shame;  
I have tempted the youth with a slip or a taste,  
That has made his future a barren waste.  
Far greater than any king am I,  
Or than any army under the sky.  
I have made the arm of the driver fail,  
And sent the train from its iron rail.  
I have made good ships go down at sea,  
And the shrieks of the lost were sweet to me.  
Fame, strength, wealth, genius, before me fall,  
And my might and power are over all!  
Ho! Ho! pale brother," laughed the wine,  
"Can you boast of deeds as great as mine?"

Said the glass of water, "I can not boast  
Of a king dethroned, or a murdered host;  
But I can tell of hearts that were sad,  
By my crystal drops made light and glad;  
Of thirsts I have quenched and brown I have laved;  
Of hands I have cooled, and souls I have saved.  
I have leaped through the valley and dashed down the mountain;  
Slept in the sunshine and dripped from the fountain.  
I have burst my cloud fetters, and dropped from the sky,  
And everywhere gladdened the landscape and eye.  
I have eased the hot forehead of fever and pain;  
I have made the parched meadows grow fertile with grain.  
I can tell of the powerful wheel o' the mill,  
That ground out the flour, and turned at my will;  
I can tell of the manhood debased by you  
That I have uplifted and crowned anew.  
I cheer, I help, I comfort and aid,  
I gladden the heart of man and maid;  
I set the chained wine captive free,  
And all are better for knowing me."

These are the tales they told each other,  
The glass of wine and his paler brother,  
As they sat together, filled to the brim,  
On the rich man's table, rim to rim.

—Ella Wheeler Wilcox.

### Contentment

The wisest pilgrim is that one who goes  
Along the highway, hour by hour content  
To take the rain or shine the skies have sent;  
Who counts his riches in each budded rose;  
Each song the thrush through the vernal branches  
throws;  
Each marvel of the sunrise; each dusk, blent  
Of mystery and fragrant sacrament;  
Each star that in the heavens burns and glows.

Who garners each delight, each fleeting jest;

Lets not his grief grow to a memory;  
Seek not to make of joy a captive, lest  
She weary him with dull satiety;  
Begg all life's tests, nor cavils at the cost,  
Since beauty lives, though all the loves are lost.

—Charlotte Becker.

## Original Articles

### THE CHRISTIAN HOPE

(Funeral sermon of Laura Mader Mills, by Elder John Smith, Lamoni, Iowa, July 28, 1914. Reported by Estella Wight.)

The sum of the life of our sister is found in the closing words of the obituary, "a beautiful life and a saintlike character."

A person who passes away whose life has been wrought in the gospel of Jesus Christ is a person who was a blessing to the community, whether the place of residence was among church members or among unbelievers. We are all aware that there are those in the church who need encouragement by those who are strong and stalwart; that words of cheer and comfort can be depended upon to strengthen the weak and the erring and the depressed; and that among unbelievers the saintly life stands as a beacon light for the truth of the Redeemer's message for the salvation of sinful men.

So while we deeply mourn and grieve, and feel this loss, which none can feel so keenly as the husband and immediate family, such a life has been a blessing to the community, the church especially; for many of the Saints in their lives do more good than a good many sermons would, because of the practical evidence in their lives of the things that have brought us near to the Lord Jesus Christ. People see then that those who obey the gospel believe that the religion is a matter that should concern the activities of the lives of everyone of us, no matter what our occupation in life may be. Whatever may be our position among our fellow men, we are watched in our activities because we claim acquaintance with the divine Master through our obedience to his will by the Spirit of God.

It is a foregone conclusion to your speaker, that the mysteries that surround this condition of death are but temporary in their character; and whatever we have been permitted to know, however long our days may be lengthened out to know more of the mysteries of God revealed by his Spirit, it is impossible for any person to understand the mysteries of life and death, which can not here be fully understood; and where that which can be understood in part comes through the revelation of God's will and law. So we are confronted with the thought that

when God made man he made him in his own image; gave him his individual personality; and that from thenceforward, all through the stages of life's experience, until after the judgment day that personality will continue and will be his as long as God Almighty exists, because he is made a part of that power. And so this life is but a short school of experience.

We wonder sometimes why persons in their youthful years of manhood and womanhood should be taken away, as this sister, who is about thirty-three years of age. We ask why she should not have the privilege to remain with her youthful husband at a time when the energies of the body and mind and spirit should be at their very best. If there is ever a time in life when the powers should be best and life should be most perfect and cheerful and bright, it is at that mature age. But we will not find fault with the decrees of the Almighty.

The individual personality of our sister will never be lost, no more than the loved ones were lost who were raised from their graves following the resurrection of Jesus Christ, of whom the apostle says, Many bodies of the saints which slept arose, and went into the holy city, and appeared unto many. (Matthew 27:52, 53.) And your speaker claims that they went to those whom they knew, to whom their presence would be cheering, to whom their appearance would give strength and comfort, demonstrating that the resurrection was a reality, and bringing to many visited remembrance of things that were good and pure. Whether that association continued for a part or all that night, they evidently brought blessings to those whom they visited.

We believe that in the experiences in this gospel there are opportunities for education concerning the mysteries of life and death that can be known only by revelation from God to man.

We are glad that this sister left behind her not only a reputation but a character of fidelity to gospel duty. And I remember a few days ago when she could speak in but a whisper she called me to her bedside and said to me: "Brother Smith, would it be wrong, do you think (she had been passing through nights of suffering and days of pain), to ask the Lord to release me and take me home?"

I said, "No, sister, if you desire it."

I was satisfied she was ready for the change, and I told her, "We will present your petition to the Lord and ask him to give you strength while he permits your spirit to remain here, and to permit your departure to be peaceable and quiet."

I understand that about two days after that she called her relatives together about her and with a full consciousness of the responsibilities of life, and that she was nearing the time of separation from

them, talked with them of the hope and influence of the gospel.

It appeared to your speaker that unless the Lord intervened by a miracle known only to him her life could not have been continued in her body. I ask you fathers and mothers, I ask you husbands and wives, I ask you sisters and brothers, would it have been right to ask her to be left in suffering and pain and distress? I have seen people that have been kept in life by the power of God, in answer to prayer. I remember a sister in the church who was raised up from a bed of sickness, and who told a number of others afterwards, "When I am brought to that condition of sickness again, do not ask the Lord for my recovery; ask him to let me go." And the statement came years afterwards, "The Lord took her as one of his."

Is there any pleasure, is it cheering to look upon our loved ones enduring pain and agony and suffering day in and day out? It is a good thing that this sister had it in her mind, Oh Lord, whatever thy will is, permit it to be mine, (that is the sentiment, though not the words). This sister, we have no doubt, has gone to the paradise of God.

The church can ill afford to lose these examples of character; and if I could have my personal way I would ask that these men and women of noble character should be left here in the interests of the church of God, that they might stand as beacon lights to those that faint and falter by the wayside, and never be permitted to be taken from the church until the powers of body and mind waned in age. But we must not murmur at the decrees of our heavenly Father, who knows better than we know. Moving and associating with characters of this kind, whether they be youthful or aged, is a constant source of encouragement and strength. We can not tell how soon we may be called to account for ourselves. We must bend to the will of the Lord, and all will be well if we are ready.

It is a good thing when some one points out the mistakes and weaknesses of a member of the church that we can point across the street or on the other side of the building to men and women, to some brother or sister of whom we need not be ashamed, to those constant in faithfulness to duty and to the interests of the gospel of the Son of God, and where-soever their business or associations may be. I say that these are persons that the church can ill afford to lose, although others may follow and may fill their place, and the work will go on because God is still at the head.

Under all the vicissitudes of this life we will find much consolation in the words of the Apostle Paul in 2 Corinthians 5, to which I call your attention:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

That was the comfort they needed; and we know that under the trials of this life and when sickness and distress and doubt and fear take possession of us we need something to encourage us. We have all experienced in one way or another something of what the Savior felt when he went up to the garden and with the burden and pain upon his mind and spirit, as the writer tells us, (Luke 22:44) shed as it were great drops of blood falling down to the ground. God came to him by angels. Has he done this to his believing children in this age? Does he to-day? Oh, the undying testimony and the experiences of our people who have loved God and died in the faith! Those experiences bring to us gladness and joy and comfort and peace.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight.)

I have never seen the paradise of God, but I have an inward consciousness that it exists. We must, many of us, live by faith. We can not all afford to be doubting Thomases and not believe unless we see by our eyesight. Walking by faith permits us to see and know what the mind of the Spirit is upon these things, and when the Spirit rests upon the children of the Lord it leaves a life remembrance, and leads them a step higher in the understanding of the power that belongs to the gospel life. And so by the remembrance of these manifestations of God's goodness to his children in our activities in his service, in our business, in our work in life we are better fitted for the battles and to try to overcome to-day that we may be better fitted for the battle of to-morrow.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.

That points to character building. It would be a good thing if we could impress upon every Latter Day Saint that has been received into the church to make it a prime object and the principal effort of life to mold his individual character in harmony with the gospel of the Lord Jesus Christ, that he might receive that evidence from God of his acceptance with him. We would never fear then what will become of us here or what will become of us hereafter. God knows his children. He can find

them just as well as he could find them in the past.

For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Corinthians 5:10.)

This is an evidence that our individual personality will be ours there. As has been declared in the writings of his word, God made man in his own image. Under the introduction of sin into the world he has never lost the care over his children. He proposes to bring us back to him so that we can look in his face, talk to him face to face, and understand better than we do now the greatness of his mercy.

Another word, Revelation 7:

What are these which are arrayed in white robes? And whence they came? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

That is what is intended from the gospel life here. I am not disturbed concerning the condition of the spirit of this our sister. She understands the mystery now better than you or I do, because she has gone to the other side. She realized the fullness of that hope when she asked that God be asked to release her, a Christian fortitude which was never acquired under the suddenness of pain and distress.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Do we realize the fullness of these precious promises which are ours to enjoy? It is a glorious thing for the family, for the parents whom God honored by bringing this life into the world, which became this character of noble womanhood. If there is anything worth imitating in this life it is the person who tries to live his religion according to the gospel of the Son of God. The Father is merciful, and though with our mistakes and transgressions he may be displeased, yet he still wants us to strive constantly, and he will give us credit many fold more than we might expect from a personal friend for the good we do.

My closing words are to this father and mother to have no fears concerning this lovely daughter. This husband who in his youthful years is deprived of her association, judging from my own experience, had a bright future before him. We found the gospel, we built our hopes upon it, we reared our altars, and sought for the better things that the gospel brings. This brother and sister in their home life

as husband and wife have probably done this; but now those hopes are blasted, those prospects are destroyed. But the promise of the great Jehovah is that they that are faithful unto death shall wear the crown. And when the resurrection takes up this sister, if faithful you will be there, and you who have known her here will not need an introduction. You will know her, and then you will see the mercy of God in relieving her from her pain and distress that the spirit might go home.

Though the members of the church have lost an example, a pattern of true, faithful womanhood when she took her departure, whatever was lovely and noble and true and good in her life, these are the things that God would have us emulate. Paul puts it in this language:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philippians 4:8.)

Why? Because the thinking of these things will lead us to wise decisions, righteous purposes, and those blessings of God that will make our lives acceptable to him. There will be thorns in the way, there will be temptations before us, but there will be a glorious triumph. One of the saddest scenes, living in the privileges afforded to us in the gospel, as we are, is to look in the face of those who have neglected this hope, who can not understand it, and who are without hope in this life or in the life to come. Such people deserve our sympathy, deserve our prayers. They need our encouragement.

May God bless and comfort you in your home circle, bless you in all your undertakings, and at last may your lives be as pure an example of noble living as has been that of our departed sister.



### REFLECTING

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Corinthians 3:18.

The glory that Moses received necessitated the wearing of a veil upon his face, because the children of Israel could not endure his glory. There was a veil obscuring the perfect vision.

These sons of Jacob are not the only ones who look through a veil of darkness. If we are able to read the foregoing text with any degree of understanding we see therein something that will enable us to get at the real, vital issues of life and discover the relationship, the correspondence that should exist between the human and the divine. We desire to

notice the rendering of the Revised Version, which reads:

We all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Moses' face was veiled, and therefore the reflection of his glory was not had. How simple the thought, how easy to comprehend. We who are here acquainted with Christ should unveil the face of our mirror, ourself, that the glory of God in all its splendor and excellence might be reflected therefrom. What is the glory of the Lord? Without question it is his character! Let us now read in paraphrase: We all with unveiled face, reflecting as a mirror the character of the Lord, are changed into the same image. How are we changed? By the reflecting of the character of the Lord.

Notice the significance of the language, *reflecting as a mirror*. If the face of a mirror is covered it can reflect nothing; but when the face is open it reflects the object that is before it. The mirror reflects the thing it is focused on. Therefore, if we, as mirrors, are to reflect the character of the Lord, we must be focused on him and him only, for whatever our life is focused on, that we reflect.

A mirror reflects the image of the thing, the likeness of the thing that is before it, and the only thing we see, or are concerned in is the thing it reflects. One has ably and wisely said that the only time a mirror attracts attention to itself is when there are flaws in it. We add that the mirror which has flaws in it not only attracts attention to its imperfect condition, but those flaws prevent its reflecting a perfect image, a perfect likeness of the object that is before it.

The things we come in contact with in life we reflect in our characters. The thing we hold before our constant view is the thing we reflect in our characters. So it is that we reveal in our characters the thing that our lives have been focused on.

Now, to reflect the character of Christ we must adjust our mirror upward so as to have it catch the divine image, and by reason thereof reflect it. By doing this Paul says we are changed into the same image, from character to character we are changed, transformed, from a very imperfect character into one a little more perfect, and from that to a still better one, and on and on. By continuing to reflect the character of Christ, we will ere long be changed into the same image.

This is accomplished by association. People who admiringly live together grow into the likeness of each other; they speak, act, and look alike; one reflects the character of the other. Therefore, to reflect Christ we must live with him; we must day



by day adjust and shift our mirror so as to constantly have it focused on the divine man, that by reason of that reflecting we may gradually grow into the same image and reflect so completely his character that all who behold will recognize the Christ within.

How may the perfect life, the perfect character be reached, and attained, do you ask? It must be grown. It is just as natural to mature a beautiful character as it is to mature a beautiful flower. It will be observed that a flower must be grown. A character also must be grown. When we plant the seed in the earth we merely set into operation the laws of nature which produce the result. Flowers are grown from seeds, so also is character.

There is another thought that we desire to draw attention to, and that is that weeds are also grown from seeds. The weed seeds produce weeds just as naturally as flower seeds produce flowers. Cause and effect is the order of things. No one would be so unwise as to plant weed seeds and expect to grow from them beautiful flowers; yet this is the very thing a great many people do in the growing of a character.

To plant good seeds is to grow a beautiful life, a perfect character; to plant bad seeds is to grow an evil life, a defective and imperfect character. It has long since been declared that whatsoever a man soweth that shall he also reap. What is it that causes the plant to grow? It is nature. But you first planted the seed and thus enabled nature to take its course. The plant, then, is a growth by law. By the relating of proper things proper results are obtained. *Cause, effect*, there is, there can be, no other way. Plant the right kind of seeds in your mind, relate yourself properly to Christ, and, in the very nature of things, you will grow into his likeness.

"We are transformed into the same image, even as by the Lord, the Spirit." But before we can be thus transformed, we must set into operation the cause that will admit of that result; we must focus our mirror, and that is ourself, our very being, so as to receive and reflect the glory of the character of Christ, and by so doing be transformed into his likeness.

"We are changed." Notice the passivity of that language. Something outside ourselves does the work. Nature grows the flower, but we place the flower in nature's hand by planting the proper seed in proper soil. The Spirit of God transforms us. It is a purely natural process, but we place ourselves in the Spirit's hand by reflecting as a mirror the character of Christ. By the planting of the seeds of thought that are pure and divine we properly relate cause to effect, so that the change which we

call growth is the effect of the cause we set into operation; and by this means we are transformed from a life that is limited, imperfect, and sinful, into one that is unlimited, perfect and pure. This can only be done by reflecting the character of Christ.

Let us, therefore, remove the veil from the face of our mirror, and then turn its face in an upward direction, that the perfect character may be reflected in it, and we thereby become changed, transformed from character to character, until we have reached that blessed standard of excellence, and have ripened into that beautiful likeness of him whom we have been reflecting.

J. E. VANDERWOOD.



### BAPTISM

#### WITHOUT IT NONE CAN BE SAVED

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16.

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

Entering into the kingdom of God is necessary in order to obtain celestial glory, and Jesus says, "Except a man be born of water and of the Spirit he can not enter." And when he says, "Except a man," we understand that he means *every* man, without one single exception. We do not understand there is any other way to enter the kingdom. We also believe that it is *only* "he that believeth and is baptized shall be saved." We do not believe there is any other way to be saved.

Jesus says his Father told him what to say, and what to speak. (John 13: 49.) So these words are the words of our Father in heaven, and must be binding and without change.

#### A VISION

Some years after I had become firmly established in this doctrine, I read one of Joseph Smith's visions, which somewhat troubled me. I gave the matter considerable study and prayer before becoming reconciled to it. It reads as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I can not tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been *baptized* for the remission of sins.

Thus came the voice of the Lord unto me saying: "All

who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, *shall be heirs of the celestial Kingdom of God*; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, *shall be heirs of that kingdom*, for I, the Lord, will judge all men according to their works, according to the *desires of their hearts.*" (Italics mine.)—Church History, vol. 2, p. 16.

The part that bothered me was that his brother Alvin "had obtained an inheritance in the kingdom . . . and had not been baptized for the remission of sins." But had he obtained an inheritance? If he had, here was an exception to the law and command of God. In my research I found that this was a vision, revealing future events, and not a view of things then in existence. Joseph was permitted to see things then unfulfilled. Many of God's prophets saw our day, and what is now being accomplished, and many of them spoke of these events as already fulfilled, although it took thousands of years for them to develop.

This vision of Joseph's was given January 21, 1836, and at that time—1836—he saw his father and mother and brother Alvin in the celestial kingdom. Alvin had been dead a number of years, but his father did not die until September 14, 1840, over four years after Joseph saw him there in vision. He was not there when the vision was given; he was alive here on earth. Neither was Alvin there, for "he had not been baptized for the remission of sins."

Then Joseph says, the voice of the Lord came unto him saying, "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, *shall be* [future tense] heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts *shall be* [in the future] heirs of that kingdom."

#### BAPTISM NECESSARY

So say I! The time will come when every honest soul who would keep God's commandments if he knew them will be saved in the celestial kingdom of God. But not until he has been baptized for the remission of sins, for it is only he that believeth the gospel and is baptized that shall be saved, for "except a man be born of water, and of the Spirit he *can not* enter the kingdom of God." And if he does not enter that kingdom of God, he never can enter the celestial kingdom.

Sometime, somewhere, they will hear the gospel preached, they will believe and repent and be baptized and be saved in God's own way, without an exception being made in God's law for their special benefit.

I am a strong believer in baptism.

GEORGE S. LINCOLN.

## Of General Interest

### FIGHTING TO MUSIC

The Czar's soldiers refuse to fight without music. Deprived of this inspiring force, they would be dull, cowardly, brutal, and inefficient, says Ivan Narodny, in *Musical America*. From musical they "absorb a magic power of endurance and forget the sufferings and mortality." Napoleon added the effect of Russian music to the rigors of a Russian winter as the cause of his defeat. Mr. Narodny quotes from the notebook of the Man of Destiny this entry: "The wierd and barbaric tunes of those beastly Cossack regiments simply infuriated the half-starved Muscovites to the maddest rage, and they wiped out the very cream of the army." The writer makes out the musical contingent of the Russian Army as double the size of America's armed force:

The army bands of Germany, Italy, and France are insignificant institutions as compared with the Russian bands, for in the former cases they are but showy luxuries of the parade, while in the latter music is considered a vital necessity. There is not a single regiment or battalion of the Russian regular army that does not possess its regimental band or orchestra.

An average Russian army band or orchestra has from forty to fifty musicians; the orchestra of certain guard regiments contains sixty. As there are over a thousand Russian regiments, exclusive of the navy and military schools, the army of Russian military musicians is about fifty thousand men. If one adds to this the twenty to forty musical pupils of a regiment orchestral school and the musical companies of battleships and various cadet schools, the number reaches one hundred thousand, which is twice the size of the United States standing army. Each musical company has a conductor and his assistant, both being graduates of one of the conservatories of music.

These one hundred thousand uniformed musicians are maintained for the sole purpose to provide every regiment with all the necessary musical entertainment; but they cost the treasury a big sum of money annually. The so-called *musykalnaya kammanda*—the musical company—of a regiment, is, in spite of its martial appearance a great educational and ennobling factor of the army.

Mr. Narodny gives a page out of his personal experience of the Russo-Japanese war:

I had occasion to hear the soldiers demanding the bands to play when, for strategic reasons, music was temporarily forbidden. I remember distinctly how, one evening before the great battle at Mukden, a group of soldiers urged the band of their regiment to play such pieces as Tschaiakowsky's Slav March, Schumann's "Träumerei," etc. It was rather pathetic to hear one of the soldiers saying:

"Whether I am to be shot or I have the luck to remain alive, I know not—but I must hear my favorite march this fatal night. It's a stimulation to action, a solace to the soul."

I was told the soldier was killed and he whistled, dying, the favorite march he had heard the evening before. There were occasions when the battle was raging, yet the musical company was still playing. I was told that in one regiment

thirty-nine musicians had fallen, but the last—a flutist—continued still playing to the beats of the bandmaster until they were taken prisoners.

The Russian army surgeons have explained that had it not been for regimental music, the moral and physical conditions of the army would be forty per cent worse. Music has grown to become a vital factor of the army life and disposes a soldier's mind to a state where he is likely to forget deprivations and danger. It inspires him to display his most heroic faculties and thus makes of an uneducated muzhik a brave patriot and fatalist, to whom life is worth nothing. The power of stirring music is marvelous in such cases and it has a spiritually intoxicating power.

If German music can be made effective to inspire her enemies to fight against her, our own neutrality will not be questioned on the grounds of our small contribution mentioned by the Boston *Transcript*:

A London dispatch mentions among the striking incidents of the day the passage of a Highland regiment through the Strand to the strains of "Marching through Georgia." That stirring tune, which puts quickness into the most laggard feet, has long been a favorite in the British Army. It has been sung in India to cheer a weary march, and is called for both in the mess room and at the camp fire. "John Brown's body" is more especially the enlisted man's song, but both officers and men delight in the martial strains that commemorate Sherman's exploits. Indeed "Marching through Georgia" seems to have caught the fancy of soldiers everywhere. The Germans know it, and when the Japanese entered Port Arthur in 1895, their band played "Marching through Georgia." This American tune having obtained its cosmopolitan vogue a generation ago, its employment by belligerents is free from complications of neutrality.—*Literary Digest*, September 5, 1914.

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### SUPPORTING THE CHURCH

There is a sentence in the address which Bishop Anderson made before the international Sunday school convention which goes to the very heart of the question of strength and growth in religious work. The bishop said: "The whole work of the church can not be done by the ministry alone, and I think the crying need of the church to-day is a fuller sense on the part of the laity of their evangelical mission."

All the churches which feel this need have come into existence in response to a need. The laity may be lax about its churchgoing, but it is not ready to get along without the institution. To prove this it is not necessary to go into grave problems of faith and a consideration of creeds. The fact is that an obligation is created by persons who trouble themselves very little by such problems and considerations.

Every man who establishes a church connection for any reason, however trivial, puts himself under an obligation to contribute to the work and the treasury of the church in proportion to his means. Every man who seeks the services of a church at a wedding or a funeral testifies to his need of the institution, and he can not square his account with wedding and

funeral fees. His obligation is a continuing one quite as obviously as if he were regular in attendance at church meetings for social or religious purposes. He has no right to demand that others shall give churches constant support in order that he may make a convenience of them two or three times in his life.

There is no way out of this problem for the individual conscience except to repudiate the church altogether. Accept it and take part whole-heartedly in its work or reject it once and for all. Otherwise the role adopted is that of a sneaking dependent upon the favor of others. The person who merely makes a convenience of the church actually lives on the support those others give it, is a mendicant and a very unworthy one. When he offers proof by his own acts that it is an organization that is necessary to him he proves at the same time that he should be doing just what the bishop calls on the laity to do. The only true part for him is that of the stanch and loyal supporter, one who is willing to do his full share toward lessening the cares and anxieties of an often overburdened ministry.—*Chicago Herald*, June 28, 1914.

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### WAR OPPORTUNITY OF THE JEWS

The novel proposal that the Jews of the United States shall combine "to frame a policy for the international welfare" of the race and to assure it "justice when the world peace is made" is put forth by *The Jewish Advocate* (Boston). This is the duty of American Jews, we read, because they are "the only large group of Jews who are in a neutral position at this time," and because the Jews in Europe, "compelled to slaughter each other in battles for ends from which they have nothing to gain," find it "no doubt difficult to concentrate attention upon the need for a constructive Jewish policy." *The Advocate* urges Jewish organizations in all parts of the country to meet in convention and take advantage by cooperation of this opportunity for "turning evil into good," which shall not recur for many generations. "Hence," this journal adds, "we urge our contemporaries to take up this issue, and we ask rabbis to replace their expected New Year's sermons with plans along this line." The necessity for action on the part of the Jews is argued from the fact that "whoever wins, the Jews are not likely to profit by the victory unless they take the initiative," and we read:

A Russian victory would merely send them out of the frying pan into the fire, while if the independence of Poland were reestablished, the Jewish position would be worse than it is to-day. For the Poles are admittedly anti-Semitic, and would, if anything, become more so after such a triumph. The annexation of the Russo-Polish province by Germany would take the Jews out of the fire, but—into the frying pan, for we owe modern scientific Jew-baiting to Germany. In the Levant

we have seen that the Greek victory has been to the disadvantage of the Salonika Jews, while of the other Jews in the Balkans we can not claim that any group has gained a distinct advantage from their military patriotism.

Because of the war, *The Advocate* points out, "the majority of Jews in Europe can not even lift a finger" to prepare themselves against the time "when the powers come together to make peace and reparcel their possessions." The burden, therefore, falls upon the neutral American Jews, and we are advised that

From the American Jewish view the framing of such a policy is most desirable. During the war the Jews in this country are being plainly used, as far as they permit themselves, "to manufacture sympathy" for nations who in normal times award them with "the order of the boot." After the war the Jews of the United States will be asked to bear the burden that will weigh like lead on the shoulders of the Jews everywhere. A large percentage of the Jewish young men will have been killed, and with whatever power rests the victory, the result of changing the map of Europe will result, as far as funds permit, in mass Jewish emigration, for the Jews live in disputed territories, or along frontiers, therefore the changes will affect them intimately. Their communities will be broken, their strong men dead, their families impoverished. Hence the burden will be thrust upon the American Jew. He will be asked to give money, and he will be asked to set himself the task of stretching the immigration laws in order to receive tens of thousands of war victims. This in turn will lead to an upheaval in every American Jewish community, similar to that which was witnessed here in 1881-2, 1891-2, and 1906-7.

It is plain, consequently, *The Advocate* holds, that "the American Jew has a personal as well as a sentimental reason for seeing to it that . . . the Jews receive proper treatment from those who assemble around the peace table," and it adds:

In order to accomplish this, the first step is the uniting of the Jews in this country for that purpose. That is not the same thing as uniting them for all purposes, but for one understandable purpose. For that reason a conference of all Jewish forces should be convened. No one man, and no one body, can dictate such a policy, nothing permanent can be accomplished by political intrigue, however well meant. The Jewish policy should be every Jew's policy, and to make it so, every type of Jew must be represented in framing it, and in a representative way be responsible for it.—*Literary Digest*, September 5, 1914.



### RELIGION OF THE MINIMUM WAGE

A minimum wage for low-paid wage earners is one recommendation of the Land Inquiry Committee in England, which has been studying the life of laborers and their inability "to pay an economic rent for sanitary dwellings." This recommendation, observes the editor of the London *Daily Chronicle*, will bring the problem into practical politics. But the demand for a minimum-wage law apparently has, in his opinion, a religious as well as a political basis, for he publishes articles written at some length by two of the most representative spokesmen of religious

thought in England. And as the minimum wage is a live issue in many of our States, their discussion of its moral or religious side should prove of interest to American readers.

Doctor Peter Taylor Forsyth, Principal of Hackney College, notes in *The Chronicle* that any new moral idea takes a long time to penetrate the natural man, who "is to regard it as an impertinence." "He is still more apt," says this eminent Congregational theologian, "to regard it as an impertinence if religion take a hand in driving it home, and the church claim a voice, not to say a control. He tells the church to mind its own business, to confine itself to its own sphere of the other-worldly, and to keep its ethics out of its economics." But such advice as this, declares Doctor Forsyth.

It becomes less and less possible to accept, as economics and its wealth are seen to turn more and more on human weal, and even human worth, for their stability and value. Religion certainly had better let the technique of such matters alone; but it is only a sectional religion, gravitating to a sectarian, if it let alone their principle. It should not interfere in the battles, but it has a word in the campaign. The problem of religion is that of society. It is not to perpetuate, nor to devise, any particular theory of property, but to realize the free man. We must go on to demand, whether in church or state, just such changes and socialism as may be necessary for that end. (The movement of the workmen in relation to the employer has a counterpart in the claim of the laity to have more voice and interest in the policy and property of the church.) For the development of a free and moral personality we must have fixity, freedom, and property. And these the proletariat does not have under present conditions, while those who do have them are dependent on the proletariat for their possession.

Such, then, we read, are the foundations on which the demand for a living wage rests at last. According to Doctor Forsyth, "it is an assertion of the Christian principle of the supreme worth of the soul," and "the supreme worth of the soul, translated into social practise, means the first claim on industry of the moral personality." Further:

The concrete form the claim takes is that a living wage to the workers (including, of course, managing workers) is the first charge upon any industry; that the wage to the worker take precedence of the wage to capital; and that an industry which will not stand that is an industry artificially and immorally protected. In an advanced stage of moral civilization, it would be classed with the dangerous industries, not to say the deadly.

By this demand a great step is taken to the measuring of a man by what he is instead of by what he has. It does not follow that he who has more is more. And if the changes in society are moving on lines more and more ethical—as they are when we stand high enough to command a wide prospect—then personality must surely take the lead of ownership. . . .

The question is not whether a man can live on a pound a week, but whether present society has any right to require that he shall. . . . If the clergy of the great communions were to realize and teach that moral and social translation of their central belief in the soul which some of their leaders have well grasped, the change in economic conditions would be both swift and safe.

Experience shows that there is not an iron law of wages. It resolves itself in practice into a tussle between the weaker and the stronger, in which (as in all war) the weaker get the worst of it. But the standard of living plus the ideal of justice have now a growing influence in the matter. And religion has here a good deal to say if it say it in the proper way. A religion which is both social and moral should give a principle for such a crisis, and not merely lubricate the grinding faces. Such a principle the Christian religion does give when it makes the divine kingdom historic and terrene, and the soul of man worth the death of the Son of God. If we preached the public practice of that more we should get readier ears for the theology of it.

It should be added, in fairness, that if the worker is rewarded on the principles of the soul he must put his soul into his work. If he is recognized as a moral personality, he must act as such. And "ca' canny" tactics would then be relegated among the barbarisms and immoralities of war.

Practically the same standpoint is that of the Very Reverend Monsignor Robert Hugh Benson, of the Catholic Archdiocese of Westminster. He would remind his readers of the new idea of the state:

It is far from being ruinous to a home to act upon feeling as well as upon brute force; and the question is, Is it not possible to say that—again, whether we like it or not does not matter—the State is beginning to be guided, with respect to all her citizens and not only a section, by motives of feeling as well as those of rigorous severity and naked justice—that it is beginning to have an air of home even for its dingiest citizens?

And he asks those who argue against the principle of the minimum wage to

reflect upon the fact, vouched for by board of trade official, that "for the incomes below 20s. two thirds of the total income is spent on food," leaving one third for every other conceivable need; and the inevitable corollary that where the income appears below what is called the "living wage," there is no margin at all. Reflect further upon any statistics you like, taken from any reputable source at all, not of those persons comparatively affluent on 30s. a week, but of those who—after having eliminated the loafer—live in our big towns and even in our country cottages on a wage only slightly less than the very lowest that any state has ever yet proposed to fix as "minimum."

It is not that we are flowing all day long with milk and honey now, that our fountains run an excellent dinner ale, that there is a stocked larder in every house, and that on this peace and plenty wild-eyed fanatics are descending with discordant cries of unwonted change. The truth is that we are in a state of unrest which among less stolid citizens would long ago have led to bloody revolution; and that this state, though no doubt fanned as well as voiced by agitators, arises almost entirely from a conviction among the employed that they do not receive enough money to live decently. If the new principle is unsound, can it possibly be more so than our present conditions? An open boat may be less secure than a liner; but it is certainly more secure than a sinking ship, however large and imposing.—*Literary Digest, June 27, 1914.*

When the illustrious man, Chief Justice Jay, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

## Letter Department

### Crumley-Kellems Debate

Soon after my arrival in Oregon I attended the reunion at Estacada (near Portland), where I met Brother F. M. Sheehy. Because of the above debate and for other reasons, Brother Sheehy decided it was wiser for me to labor in the Southwestern Oregon District. Accordingly, wife and I left the reunion Thursday, July 23, before its close, and on Friday traveled by train from Portland to Roseburg. On Saturday we went by auto from the latter place to Myrtle Point, which was to be the scene of the debate.

Owing to circumstances, the discussion did not begin at the time intended. While we were waiting, a meeting was held at the Christian Church, on Thursday night, July 30. We were expecting the debate to start that evening, but Professor Kellems did not arrive in time. In lieu of the debate, addresses were given by Judge Sehlbrede, of Marshfield, Oregon, Reverend Coulter, of the Christian Church, Elder Crumley, and myself. The speeches were along the line of forbearance, toleration, investigation, etc., in relation to the forthcoming debate. This meeting did good, for it put the people in a better frame of mind in relation to each other and toward the disputants, and thus prepared them for the discussion.

Professor Kellems came to the scene of conflict by auto. While en route he had trouble with his machine, so did not arrive until Saturday, August 1. The debate began that night, and continued for fourteen nights, including Sunday nights. Six nights were devoted to the first proposition, four nights each to the second and third. The sessions began at 8 p. m., closed at 10, and consisted of alternate, half-hour speeches. The propositions discussed were as follows:

1. Is the Book of Mormon of divine origin, and worthy of the respect and belief of Christian people?
2. Is the church of which I, D. C. Kellems, am a member, known as the Church of Christ, in harmony in origin, organization, doctrine, and practice with the church of the New Testament?
3. Is the church of which I, C. E. Crumley, am a member, known as the Reorganized Church of Jesus Christ of Latter Day Saints, in harmony in origin, organization, doctrine, and practice with the Church of the New Testament?

In affirming his first proposition, Elder Crumley stated briefly what the Book of Mormon purports to be, read the testimony of the eleven witnesses as to how it came to light, and then proceeded to substantiate its claims, first, from archæology, and, second, by Bible prophecy. His opponent did not attempt to meet his archæological and biblical evidences, but simply asserted that they were irrelevant to the subject. He then endeavored to establish an alibi or affirmative-negative position by claiming the Book of Mormon originated from the Spalding Romance, and by asserting that "Joe Smith was a dirty polygamist," etc., and that the early Latter Day Saints were "cattle thieves," and otherwise very bad people.

For the Spalding story he relied on Howe for evidence, which Elder Crumley offset by the facts of Sidney Rigdon's life making it impossible for him to cooperate with Joseph Smith in the production of the Book of Mormon; by the evidence of the manuscript itself and the testimony of its finders, and the confirmatory evidence of the late editions of the standard encyclopedias.

Regarding the character of Joseph Smith, Professor Kellems used Whitmer's "Address" and Cowdery's "Defense."

He appeared to rely more on the testimony of these men than anything else and tried to make more out of it. He claimed that if we accept these men as witnesses for the Book of Mormon we must receive their evidence on other points. In reply Elder Crumley maintained that these men were personal witnesses to the Book of Mormon and knew whereof they testified. Subsequently they were severed from the church, and ceased to be the comrades of Joseph Smith. They no longer knew anything about his teachings and practices. What they said was from hearsay, hence they were not competent witnesses. Whitmer said he once believed Joseph was not a polygamist, but from reports that came to him he afterward decided that he was, and besides, no man is so far infallible as to make his testimony on all subjects at all times in life equally reliable. If the testimony of all men should be always believed, then Professor Kellems is under obligation to accept what Whitmer and Cowdery say concerning the Book of Mormon as well as their testimony relating to the subsequent life of Joseph Smith. Even if we should accept this latter testimony, it does not invalidate what these men had before said as to the divine origin of the Book of Mormon.

Regarding the character of the early Latter Day Saints a history of Grundy County, Missouri, was submitted in evidence. It is significant that this history was that of "Grundy" and the chief witness, a Mr. "Slum." The evidence submitted related to the Haun's Mill Massacre, and was easily met by the evidence of Hubert Howe Bancroft.

On the second proposition the professor did not attempt to show his church in harmony with that of the New Testament, nor did he apply the language of the proposition to his denomination. He applied it to the local congregation at Eugene, of which he is a member. He attempted to describe the New Testament church (they all do that), and then asserted (they all do this, too) that his church is the Pentecostal church. Elder Crumley called attention to the fact that the New Testament church was not in question. It is recognized as the standard. The question is this: Is Professor Kellems's church in harmony with that glorious church?

Since the Professor refused to bring out his church, Elder Crumley was compelled to do it for him, and he did it to perfection. In addition to Elder Long's tract, *The Failures of Campbellism*, we had the *Christian System*, *The Christian Baptist*, *The Life of A. Campbell*, by Grafton, and the *Memoirs of A. Campbell*, by Richardson. Facts were brought out which the Christian people were ignorant. Professor Kellems admitted he had not read the *Christian System*. At this juncture Elder Crumley offered to go to the Eugene University and teach the history of the Christian Church.

Elder Crumley proved that A. Campbell not only claimed a restoration but a reconstruction, that is, a reorganization, of the New Testament church, and yet the professor had ridiculed the term "*Reorganized*" in our church title. He further proved that the erratic, irregular way in which Alexander Campbell and his father, Thomas Campbell, proceeded, stamps the Christian Church as a sect of human origin, the same as any other institution. He especially emphasized the fact that after eighteen years of gospel restoration, so called, they made the discovery, accidentally, that baptism is "for the remission of sins." In short, the so-called Church of Christ was found decidedly out of harmony with the New Testament church in origin, organization, doctrine, and practice. Alexander Campbell himself admitted that it was such an imperfect imitation of the original church that if the apostles and early Christians were on earth now they would weep at beholding it.

When it came to our church proposition Professor Kellems

pursued the course he had followed in discussing the Book of Mormon. In fact, the item before referred to in which Bancroft was involved, came in on this proposition. Kellems made fun of the idea of all the sects and creeds being wrong, reading from Joseph Smith in *Church History*. Crumley read from Campbell's *Christian System* where the various churches are called "An adulterous brood." Kellems said: "It pinches me for my Baptist and Methodist brethren to be abused." Crumley said: "If it pinches him for other churches to be condemned he'll be black and blue all over if he reads Alexander Campbell's *Christian System*." Elder Crumley then showed that the "parties" who were "wrong" and the "professors" who were "all corrupt" has direct reference to those who were quarreling over religion in Joseph's Smith's neighborhood. In addition to this "all the creeds were wrong."

Some criticisms were also made on the Doctrine and Covenants, one being that it sanctions taking property without payment. Elder Crumley read all the statements in full, relating to the purchase of land, the shedding of blood and the payment of debts, showing clearly that God condemned appropriation without payment, the acquisition of lands by conquest, and the repudiation of debt. Another criticism was that our Doctrine and Covenants states on the title-page that what it contains was "carefully selected from the revelations of God." From this it was asserted that we had struck out the revelation on polygamy and some others, while the Utah Church has retained them all. As it happened, we had a copy of the old Doctrine and Covenants ending with the "Martyrdom of Joseph and Hyrum Smith," and without polygamy and other matter that has been conjured up and added in Utah. It was published by the Utah Church in 1851. Elder Crumley threw this book down on the table exclaiming: "There! If you'll find the revelation on polygamy in that I'll eat it."

Both speakers were witty, and, judging by their attitude towards each other, both had kissed the "blarney stone." They are both under suspicion of being partly Irish. The professor indulged in more wit than did Elder Crumley, but the latter scored better when he did indulge. This feature ran all the way through the debate, and made is exceedingly entertaining. It certainly was far from being a dull discussion. Although such a lengthy controversy is taxing to the patience of the people, yet the attendance remained good throughout. The whole crowd responded, no matter which speaker was on the floor. In fact, this was an unusual debate. It began and ended with a better feeling than usual, and there exists now no ill feeling between the members of the two churches.

We had some difficulty in the selection of a chairman. The Christian Church, or rather, the professor's moderator, proposed Judge Sehlbrede, and I proposed a Mr. Phelan, a citizen of Myrtle Point. These two presided interchangeably. Reverend McDonald of Coquille acted as moderator for Mr. Kellems and I for Elder Crumley. I suggested that the chairman preside alternately, which was readily agreed to by Reverend McDonald. I considered this a better course than to engage in needless discussion about the merits of the two men. They both did well. The judge, however, left at the close of the first proposition. Mr. Phelan presided for the rest of the time. Considerable latitude was allowed the speakers; but little time was spent in discussing points of order.

Professor Kellems was, in the main, a fair man. He made the distinction between us and the Utah Church clear and strong, and reiterated it again and again during the debate. His biased statements on other points were due to being misled by the authorities (so called) on whom he relied.

Elder A. A. Baker, our branch president here, and Reverend Coulter, local pastor of the Christian Church, were also on or near the platform. These two began the negotiations which resulted in the debate. On the last night we all, including the chairman, stood in a line holding hands while the audience joined us in singing as the closing hymn "Blest be the tie that binds." Thus ended one of the most hotly contested debates ever held.

Sometimes discussions make people enemies for life. This one could not possibly have such an effect. It excited religious interest, and in that way will benefit the churches involved and all the other denominations of the town. Elder Crumley and I and the other principal parties to the debate have a standing invitation to visit the professor at his home in Eugene.

Professor Kellems is a man of more experience in controversy than Elder Crumley, but the latter won easily. From every quarter come reports favorable to our side. And, besides, our representative was so courteous that he toned down the professor's radicalism and made the debate more agreeable than it would otherwise have been. Since the debate we have a better standing in Myrtle Point than before, because we are better understood. Personally Elder Crumley had many friends before this controversy, but they are more numerous now. This is no small matter in view of the caliber of his opponent.

Mr. Kellems is a "Hoosier" by birth, and is related to the Kellems family of Southern Indiana. He began his career as a minister twenty-six years ago, and has baptized ten thousand people. He labored as an evangelist until sixteen years ago, when he became professor of oratory, homiletics and sacred history in the Christian University at Eugene, Oregon. Young men from everywhere are there training for the ministry, including some from Australia and New Zealand. He represents, of course, the Progressive Christian Church. When we heard of him and his exploits we regarded him as a Goliath and our man as a little David, but we are sure that in this case, as before, the Lord empowered the latter's sling. We are well satisfied with the result and so are others.

Professor Kellems is in debate a tactician but not a logician. He did not pursue a technical, scholarly course, but he could, I presume, if he had the time for the study of our work and experience in debating with us. His methods, as one can gather from this sketch, are largely old-fashioned. He promises to study up and meet us again. I hope he will.

This debate was something like that of Braden and Kelley. In the main, however, it included more historical and archaeological evidence. In a sense, I regret this, for it detracted from the Bible discussion. Braden's wit, too, was unlike that of Kellems'; it was "cut and dried." The latter's was spontaneous. This was undoubtedly the most interesting debate I ever attended.

A. C. BARMORE.

MYRTLE POINT, OREGON, August 29, 1914.

### My First Impressions in Zion

My first view of the Temple Lot in the Land of Zion was through the window of the electric car which runs between Kansas City and Independence, Missouri. I was soon permitted to set feet upon the central place of Zion; and I find it is hard for me to try to describe the various feelings I enjoyed as I stood and gazed about.

I thought first of the number of years that I had earnestly longed and prayed to be permitted to go to the promised land; and to now realize that my prayer was answered and my desire fulfilled made me lift my heart in praise to God for this great blessing. And then I thought of the loving hearts,

whose kind donations had made it possible for me to get here, and I prayed the Lord that he would abundantly bless and keep them; and I then and there resolved to devote myself more earnestly, devotedly, and zealously, helping, and educating his people in far away Saint Thomas, Ontario.

Then I thought of the wonderful scenes that had taken place on this land in the early history of the church, of the wondrous blessings they had enjoyed, of how the Holy Spirit of God has been poured out upon them, and I imagined I could almost see those angel hosts of heaven still hovering over this sacred place.

And then I thought of the terrible trials and sufferings, the wickedness, persecution, and great privations among God's people on this land in the year 1833, which was brought about by the carelessness and unfaithfulness of the Saints, and also by the wicked and cruel devices of men and devils, resulting in the awful, inhuman tortures inflicted upon the Saints. It should serve as a lesson to all his people that God will not always permit them to willfully disobey him, and also that his promises to protect his people are sure if they are faithful to observe his laws and keep them. Truly that was a terrible lesson.

I then thought of the promises God had made in regard to the land of Zion,—how his people were to gather here from the four quarters of the earth; how that none but the pure in heart would then remain here. The wonderful temple of the Lord would be built on the piece of land so consecrated. The angels of the Lord would direct and assist in its building and superstructure.

Then at the appointed time the trump shall sound and the dead in Christ shall arise first. We who are alive and remain faithful shall be changed in the twinkling of an eye and caught up in the air. The one altogether lovely shall come with myriads of angels. The wonderful coronation scene will take place in the clouds of heaven when Jesus is crowned King of kings and Lord of lords. Then he shall suddenly come to his temple (on this Temple Lot) and the great reign of peace be established; and, if faithful, we can participate in and enjoy all these glorious things, and associate with the King of peace and with all those mighty men of old and with our loved ones who have gone on before.

It seemed to me as I stood on this sacred spot and gazed all around that there was no trial too hard, no sacrifice too great, no burden too heavy, no cup too bitter, and no task too difficult for me to cheerfully undertake so that I, though unworthy, might be permitted to assemble with that blood-washed throng on Mount Zion.

JOHN L. BURGER.

SAINT THOMAS, ONTARIO.

(The following is from a letter from Brother U. W. Greene in charge of the Palestine Mission, to President Frederick M. Smith.—EDITORS.)

ROUM JEZZEM, MOUNT LEBANON, SYRIA, July 10, 1914.

Elder F. M. Smith,

*Dear Brother:* My report will not show great things accomplished in the Palestine Mission thus far. We have labored under difficulties that have tried our patiences and discouraged us much, but the assurance that the Lord never required a work of his servants but what he opened the way for its accomplishment has ever encouraged us to greater effort.

The lack of means with which to work has been largely met by the appropriations from the Religio and Sunday school associations. On receiving that, I arranged with Brother Eziz Nieam to build our school benches and some furniture for the house. He had nearly completed the school

desks ere I left Jerusalem, so they must have opened their new room. This will greatly help in the school work. They will occupy the largest room on the place and Brother and Sister Jenkins will take a smaller one. This is the only room on the place that is adapted to school work. The house is peculiar in its construction. We have had to take Sister W. P. Brown from the American colony to our home, as they would not have her remain there and attend our meetings. This makes extra work for the sisters. She has a pension of twelve dollars per month, so can pay her way by our giving her the room. Living is as high here as in America, and many things much higher.

I hope to publish tracts in the Arabic and Hebrew ere the close of the year.

The religious prejudice in Jerusalem is terrific. As we send out tracts to everyone whose name we can obtain, the preachers become angry and work hard to keep people from coming to hear us. Their strong card is to threaten to discharge anyone from their employ who attends our services. As they have done this in one or two instances, others are careful. We visit and talk with many in their homes, however. The Jewish doctor continues very friendly, and is interested in our message; he is slow to grasp the ideas, and we have felt discouraged at times, then the light would dawn upon him and we would rejoice.

The work of gathering continues, and is increasing in volume; hundreds of Jewish families arrive weekly and scatter over the land. Many are going into Galilee where the land is better; many are going beyond Jordan into the region once occupied by Manasseh, Gad and Reuben. The past three years the rains have come earlier and continued later than in centuries. This is a promising sign. I hope that we can purchase our own property this year, and prepare for the future in Jerusalem.

I have arranged for Brother Jenkins to visit several of the towns around Jerusalem and preach to the people; the difficulty will be the want of an interpreter. The progress will be very slow here for a long time. Many will feel discouraged and think the work a failure, but I feel that it should be continued and properly cared for. In due time we shall reap if we faint not. Sister Koehler is fine with her school work, but has been poorly for several months. She is somewhat improved and I hope will be restored to perfect health.

Here in the Lebanon the situation is peculiar, and altogether different from the work in Jerusalem. This is a mountain region; we are between three and four thousand feet above the sea. It is a beautiful sight to watch the sun set in the clouds, while we are above them. People are friendly and kind, and praying that something will be done for them by way of schools and religious instruction. The Presbyterian preacher and the Greek priest are friendly and visit with me and we discuss religion. The Presbyterian is interested, but wants to have the matter submitted to his professors in Beirut.

Morning, afternoon, and evening, I visit from house to house and always talk the faith and pray with them. Have administered to several, in one instance at least with marked results. It will require time to educate them to our faith. Many of the young men are fine fellows, equal to our American boys and anxious for an education. What we need is to educate some of them and send them with the gospel to their own people.

Poor Brother Soloman Njeam is blind, but is doing all he can to help me: it is difficult to get him over these mountain trails, as the people never pick out the stones, but throw them into the roads from their land. They are nearly impassable for me, and worse for him. We are using the best material

we have, however. An Abyssinian Doctor from Lezzen called last week and has invited us to his home to preach to the people of that town.

(The following is taken from a letter from Brother Rees Jenkins, laboring in the Palestine Mission, to Brother R. M. Elvin, of Lamoni, Iowa.—EDITORS.)

Elder R. M. Elvin,  
Lamoni, Iowa;

JERUSALEM, PALESTINE, July 31, 1914.

*Dear Brother in the Lord:* Your very welcome letter is at hand, and we were very glad to hear from you once more. We know that you are busy, and don't expect you to neglect your other work in order to be prompt in answering us: though we are always anxious to hear from you, and our hearts are made to rejoice when we do hear from you.

The work here is still at a very low ebb. Brother Greene sent out some literature and circular letters announcing our faith and also our services here. This effort aroused the enemy, who at present is well fortified behind those most formidable fortresses, ignorance and superstition. These are the strongholds of the Devil, and when one begins to strike at them, it is much like sending a ball against the wall, the harder you strike the greater the force with which it rebounds. However, by diligent effort, we may, like Titus of old, force our engine through the defense. The saying that light dispels darkness may be eminently correct, but "the darkness comprehended it not" is verily a true saying. There must be capacity to receive light. In order to light up a dark cell, one must break through the barriers that resist the penetration of the light. Here we have to do with the barriers just now.

I have already mentioned the difficulties in this country, so do not need to repeat them here, but before the work will meet with any permanent success here, these difficulties must be met and overcome. We can then make good use of the conditions here for the advancement of the work in this land. Mr. Djirius Yousef, the teacher in the German school here, does not attend the services any more. He says, however, that his heart is with us. But conditions are such that he is bound to hear his advisers. He is a man of vast influence, his station is a very high one; it is hard to turn away from all the prospect held out by the spiritual authorities of the German Government. If he comes into the work it will be after we have succeeded in making the name of Latter Day Saints honorable in this country. That may not be very hard to do once we have got started right. Some may think our work here is premature. Not at all; that is, so far as this country is concerned. But in so far as the church may not be able to support the mission under its present condition,—well, that is another question, or, to use a common expression, it is a horse of another color.

The work here demands something more than a casual and transient support. It must be a substantial and systematic support. Then if I'm not sadly mistaken, the results will be all this church can expect. It is not a good preacher only that we need here, though he is also almost indispensable; but he must also be able to teach children, for the majority of the people are very ignorant and must be met on their own plane. Then there are men of learning representing all kinds of oriental and occidental philosophy from the materialist with his "physico-chemical action" to the dreaming idealist and philosopher who claims there is no matter, and the other that claims that matter is the result of sin, and when sin is no more, matter will become extinct,—at least as matter,—and all will then be spirit. Some say that Jeru-



salem is the center of the world. Perhaps so, and that may account for the fact that it seems also to be a veritable vortex of philosophy, no, not real philosophy; but vain philosophy, science so called, monkey-ancestral theory, or evolution, so called, ignorance, gross ignorance and abject superstition, and much of it bearing the badge of Christianity. Be that as it may, it is a vortex all right. But what a travesty on religion! Babylon! Babylon! when the mene, mene, tekel upharsin will be written on thy walls, and thy mighty ones will tremble for fear, and their knees shall smite one against the other as a result, the very earth must groan under the shock!

We are enlarging our night school, and we shall have three classes now, so that part of our work is gradually moving on. We do not know, as yet, what salutary effect it may have on the Jews here. There is one young man here, however, that seems to have taken a great liking for us, and is spending much time with us. He is a son of a rabbi in the city, who came here from Greece. He is learning English quite rapidly, and attends the services regularly. He has no time for Judaism, and very little for religion at all, unless it is for Christianity. We may be able to do something with him when he learns enough English to understand the preaching. His brother Jews have persecuted him much on account of his attachment, and have even reported him to his father; but his father does not seem to object at all to his coming, so we can not tell what the final results will be.

We have another Jew here,—a Persian—(perhaps I have mentioned him before), who claims to be Messiah. He believes in the messiahship of Jesus, but he believes he has gone into the heavens to remain there, except as he may come in the person of the latter-day Messiah, by giving unto him his spirit to such a degree that he will accomplish the purposes of God, in the restoration of Israel. I meet him twice a week, and have been meeting him now for months to discuss the leading question bearing on the messiahship of Jesus and his divinity. He now acknowledges his divinity—something he did not admit before. He only looked upon him as a prophet like unto Moses,—a man, but a man that had given to the Jewish religion the very highest interpretation. Having lived and exemplified the very highest principles of Judaism, God made him Lord of all, in recognition of his faithfulness and devotion to his mission and in keeping the commandments of his God. But to-day, as I have just said, he acknowledges his divinity. He is a very able man; a profound reasoner, and master of the situation so far as the so-called Christian ministers are concerned. Many have tried to speak with him, but their interviews always ended with the third or fourth visit. We have been discussing now for nearly a year. At first we only met once in a great while, but for several months, now, the questions have become so interesting that we meet twice every week to discuss. He is gradually giving way, which gives us hope.

Brother Greene has gone to Lebanon. He is trying to get the work before the people there. He reports several administrations to the sick, with marked results. We hope his labor there will meet with abundant success. Brother Koehler will soon be going up there, too, to do some singing.

I understand that the peace conference is to be held at the Hague next year, and Europe seems to be making all preparation for Austria occupying Belgrade, Russia and Germany mobilizing. Poor Turkey is trembling for fear. She is friendless excepting Germany is cajoling her.

It is now likely that the Hebrew International University will be built upon the Mount of Olives. There is also a Jewish Sanhedrin to be established here, so it seems that the year of 1914 is to be an epoch-marking year. Perhaps the

threatening European war will be one of the means that will make it possible for the Jews to return to Palestine.

This summer has been a wonder, it has been so very pleasantly cool. The weather is changing here. Perhaps I have mentioned this before, so lest I weary you too much, with my long epistle, I think I shall also "reel off" as you say, and say amen, too.

Please convey our best wishes to all the Saints in Lamoni, and especially to those who know us, if there are any there that do know us. I met Brother Elbert A. Smith once at the conference of 1908, and that is all I know I think in Lamoni besides yourself. By the way, I always enjoy reading his editorials, they are certainly fine. I can't help but laugh sometimes when he gets after the Shooks and the Snicks and the Snakes. I enjoy it.

Box 91, FRENCH POST.

LONDON, ENGLAND, September 1, 1914.

*Editors Herald:* I suppose some of the readers of the HERALD will be anxious to hear from this part of the mission field, especially at this particular time when it would appear that all things are in commotion.

The present tangle and situation of the European nations are the results of the iron hand of oppression, for which this war forces an atonement and plunges fifty million people into misery and ruin. It is one of time's revenges, which God foreknew would come, therefore the prediction, "Ye shall hear of wars and rumors of wars."

Men's hearts are failing them for fear. Even this nation of Great Britain, realize that they are facing the most gigantic problem their history ever reached. The heads of this great Government are in no wise backward in so expressing themselves. The call to arms and the pressing appeals for men, is to all classes of people from nineteen to thirty-five and even forty-two if ever in service before, regardless of special physical conditions. Five hundred thousand men are wanted to be added to the army. Thousands upon thousands are filing up to the recruiting stations, which looks like they are preparing for a greater struggle.

A victory for Germany would mean the absorption of Holland, Belgium, and the northern part of France into a vast German Empire. It would mean the ultimate disappearance of the British merchant marine from the sea. It would mean also the disappearance of England from South Africa and the loss of India. And, as admitted by some of the great and wise editors of the principal papers of London, it might even result in the absorption of the British Isles into the German Empire. Therefore the united forces from Canada, Australia, India and even south Africa are called to the conflict, and on last Sunday, August 30, a great army of Russians landed in Aberdeen, Scotland, through by train to (Tilbury Docks) London, thence across the Channel to the conflict.

Each of the conflicting nations are confident and praying for the success of their respective arms. Emperor William of Germany said at Berlin, March 29, 1901, "We will be everywhere victorious, even if we are surrounded by enemies on all sides, and even if we have to fight superior numbers, for our most powerful ally is God, who since the time of the Great Elector and Great King, has always been on our side." The British are praying for the success of their nation, and are predicting a new map for Europe, with Germany no more, and the Emperor William sent out on a lonely "Saint Helena." (Contrast this with the statement made by the worthy late President Lincoln during the darkest days of the American Civil War, "I do not know . . . but I am very anxious to know whether we are on God's side.")

According to the custom of all nations, since the beginning of nations, when they were about to begin a conflict with their enemies, the heads of those nations went into their houses of prayer, both pagans and Christians, and implored the Lord God Almighty, creator of heaven and earth, to bless their nations with victory. But when we consider that victory of one nation is the oppression of the other how much has God to do with it? And with all nations is it not considered that "might is right"? But might is not right unless it is righteous might, which emanates only from God, and will yet rule in all nations.

Those who are watching the proceedings through the daily papers can see that notwithstanding the repulses and reverses that are reported that the German army is moving steadily forward, and as nearly as can be estimated they are within seventy-five miles of Paris. No one can help but realize what a great army Germany has in the field, when we consider they are harassed on both frontiers of their country, and that they had to fight the French, Belgians, and British on the west, and the mighty land forces of Russia on the east.

There is an apparent protest from different nations against some of the methods used by Germany in their warfare, and such protest is now being carried to the authorities of the United States. But when we consider the history of warfare of the past, we note that the nations who were equipped with the most modern weapons of destruction used them to the disadvantage of the nations using more out-of-date defenses. A brief visit to the armory in the Towers of London will convince anyone that there has been a wonderful evolution in the inventions of warfare, from the early-day club, to the latest torpedo, which is so constructed as to move about and direct its course like a live fish, to find its prey. Now comes the aerial invention. Hence the protest. What next?

This may or may not be the great war of the beginning of the end; but it shapes very much like what we imagined it would be. If it is the war of the end, the end is not yet, for we are told that there will be pestilence, earthquakes, famines, which would continue until there is a "full end of all nations" as they are at present constituted, for the more wicked part of the people will be cut off, and out of the change will come a new condition. Man will not war against his fellow man, nor nation against nation, for they will become so disgusted with the terrors of war that they will do as the Scripture has said, they shall beat their swords into plowshares, and pruning hooks, and learn the art of war no more."

For this are the thinking people praying. From The Christian Commonwealth we quote the following: "A prayer for the nations.—We pray, O Father of all, who lovest all men, for a new Germany, a new England, a new Europe, and a new world, wherein every race may be free, and government may be of the people, by all and for all, so that the nations, ordering their states wisely and worthily, may live in the example of thy Son, Jesus Christ our Lord, to whom, with the Father and the Holy Spirit, may all the praise of the world be given, all power, domination, and glory, for ever. Amen."

The heads of this Government are wisely considering the best interest of the people on the British Isles, and are endeavoring to keep the industrial machinery of the country in operation, and to guard the imports of food supplies from abroad, and also to keep the prices of foodstuffs down. But in spite of all their precautions, thousands of men and women are thrown out of employment and the prices are going up.

I could not but notice that in this extremity of conditions the principles that are outlined in the revelations given to the church to govern Zion are very largely the principles that

they are seeking to carry out for the safety and protection of the people, especially the poor. The cry goes forth from the rich and poor, the high and the low, "We are all one, and if there are any differences high or low or politically, close up the ranks, that there may be no longer differences." This teaches us as a church that the laws of Zion will yet be the laws that will govern the nations, because we see that men are and will naturally seek these laws, if not otherwise, will seek them unknowingly, in their extremity.

We feel quite safe in London, and have no thought of any evil coming to us. Our minds are at rest. We have confidence in God that even if the great conflict has come, if faithful, the promise made to Enoch of old will be shared to us, "My people will I preserve."

RODERICK MAY.

(The following was addressed to the Seventh or British Isles Quorum of Elders by their president, Elder John E. Meredith.)

MANCHESTER, ENGLAND, July 31, 1914.

*Dear and Respected Brethren:* It is with joy and pleasure that I meet you at this time, and have the honor of looking upon your kind and smiling faces.

First, I want to thank you, one and all, for the respect shown to my post cards asking for your opinions as to which day would be the best for holding a quorum meeting, to which nearly everyone has replied with kind words and wise advice. What more can we want, or ask for?

I have been trying for years to provide good and successful quorum meetings in your midst, but have failed to a great extent; yet have not given up hope or ceased trying. It is said, "If at first you don't succeed, try, try again." I think matters have changed, and that I have hit upon a plan that will, or is now meeting with success, and I truly thank you for the kind response.

I propose writing a few lines on Christian duties and graces, and hope the spirit of the gospel and our heavenly father's Spirit will lead and direct what may be represented.

First, are we Christians? If so, what are we doing to show it, and how should we act in life? Should we become offended at a few words offered by a brother or sister, and speak unkind words or backbite or say unkind words about them? No; the law given by our heavenly Father tells us to get things righted, going to the ones concerned and telling them of their faults. If they hear us we have gained favor and things are righted, but if not we are pointed clearly to the next step to be taken. Shall we be true Christians? I trust we are,—try to be. What is the purpose or need for Christianity? It should make people better, kinder, more ready to help others, and to do good, and to destroy selfishness, pride, and jealousy.

What is our duty as a body of Christians and as elders? We must remember God reveals nothing to the hasty. The calm water best reflects the stars. Now what does this convey to our minds? That we should not be hasty in forming our conclusions or judging others, but keep calm, reflect upon and consider things with a calm spirit; then we shall be better able to give a correct decision. One very important duty is to pray, not merely with the lips, but from the heart. (See Matthew 26:38. Luke 18:1. 1 Timothy 2:8.) God promises to hear (Deuteronomy 4:29. Psalm 50:14, 15. Matthew 6:7-14.) Conditions given by God. (Chronicles 7:14. Matthew 21:20. Nephi 8:7. Alma 16:29. Doctrine and Covenants 85:36.)

What is the duty of the elder? One duty is to teach men of the things put into their hands by the power of God's Spirit. That is, to be taught from on high. How can we be

so taught? Why, by reading Book of Mormon, Doctrine and Covenants, Bible, learning therefrom what is necessary for us to do, complying with the laws laid down, and having that implicit faith and confidence in our heavenly Father that will call down this blessing. We have been commanded to study all good books, and by so doing our minds are fed and stored with that material which it is necessary to deal out at the time required.

The elder's duty is to preach, teach, and expound the gospel of Christ so as to build up the church, and not to pull down other churches or condemn others, but give everyone credit for having good desires.

The duty of the presiding elder of the branch is to watch over the branch and see that the officers do their duty; he should visit the members to encourage them and to be as a father in love and respect; also to see that the priests and teachers carry out their duties. If this is done in the spirit of love and respect we shall have lively members and good healthy branches.

District elders (presidents) have a duty in looking after the branches in their respective districts, to see that they are kept in order, and that they have help if needed.

Mission elders are under the jurisdiction of the missionary in charge. Their work is outside the branch, to spread the gospel by giving out tracts, preaching when occasion may require, or opportunity occurs, and to fill appointments. One of the best means by which they spread the gospel is to get into personal contact with people and thus present the truth in a kind and loving way.

There has been a lot of friction and misunderstanding between the elders and priests. How can we adjust these matters? I think the elders can do a lot to put these matters right, and thereby do better and more efficient work in the future than in the past. First, by calling upon the priests from time to time to take charge of meetings; offering the opening prayer, etc., the latter is in their line of office. Then give them an opportunity of baptizing, after which the elders have an opportunity of fulfilling their part. Let us do all we can to show respect, then we will get respect and do a greater work.

Yours in bonds,

JOHN E. MEREDITH.

ARGYLE, MICHIGAN, August 24, 1914.

*Editors Herald:* This branch was organized July 5, 1907, with sixteen members, including officers. All went well for a time. Sunday school and Religio were conducted; preaching and prayer meeting had their part in holding the work together.

Some moved away and the writer was left as the only officer, with three families to meet with in trying to preach the gospel and teach the Saints their duty. The spirit of preaching was finally given to the writer. I was invited by some because of the interest manifested to go to the schoolhouse a mile and half distant. Good crowds attended and a splendid hearing was given, though no apparent results followed. While holding forth in the schoolhouse a short time we never slackened our diligence in branch work. We divided our time between Snover and Sandusky every other evening, still keeping up prayer meetings, Religio and Sunday school.

God blessed me in this work, and while at times it was discouraging, we were assured greater work was before us, and we knew we needed preparation, so we kept steadily on. While engaged in the first year of this work we were shown that if faithful we should occupy in a schoolhouse about

three miles distant. We kept at work doing the best we could, and in due time some from the district where the schoolhouse spoken of was located came to our preaching service and invited me to come and preach for them. I accepted, and my real work began.

Things went smoothly for a short time, when persecution came in many ways. We kept steadily on at our work. Finally two, man and wife, asked for baptism. Being a teacher, I sent for Elder Grice, and we had a time of rejoicing, as we knew the work would grow. In September, 1912, I was called to the office of priest, and the following June did my first baptizing. I have baptized twenty-six to date, four one week ago, the 16th, and one yesterday, the 22d. I was ordained to the office of elder July 5, this year, and my work is increasing. The Lord is blessing me, and we hope to be able to occupy acceptably.

Now, dear Saints, and especially the local ministry, I want to say that during all this time I was living on a new farm and caring for my family of eight children. We lost one by death. I loved this work above all else, and I went at it. I worked and prayed, and where I saw I lacked I tried by study and in every way lawful to prepare myself. My object in writing this letter is to encourage and inspire others to thrust in their sickles and reap.

Our branch numbers forty-eight, Religio thirty-four, Sunday school fifty-five. We hold all our meetings in a private house, and not a big one at that.

In conclusion, I wish to say that to mention the work of my wife and others would require much space. The Lord knows and will reward all.

WILLIAM H. SHEFFER.

KELLEEN, TEXAS, August 20, 1914.

*Editors Herald:* I have lost track of my mother and my brothers and sisters. My mother lived at Wilburton, Oklahoma, the last I heard from her, about eight months ago. If any of the Saints know where she or any of my brothers or sisters are, will they please be so kind as to write at once. The last I heard of Brother Edker he was at Denison, Texas. Brother Arthur was at Wagoner, Oklahoma, and the girls were in Arkansas.

I am attending a big protracted meeting at this place, but do not enjoy it. The Saints know about what we hear at the sectarian meetings. I am alone in this part of the country. I am attacked on every side, but, God being my helper, I hope to come out victorious. I have not heard a gospel sermon for over two years, but I am still true to the faith. I am on the move and do not intend to settle until I find a branch of our church.

My first wife is dead. My present wife is not a member of the church. I have four little ones I am trying to bring up as the Lord would have me do. Dear Saints, I ask the prayers of all that my wife may obey and come into the fold of Christ, and that I may be blessed in trying to rear my family.

Hoping to hear from some one, I still remain,

Your brother in one faith,

Care S. D. Watts, Route 2.

J. A. SHARES.

SILVERWATER, MANITOULIN ISLAND, ONTARIO,

August 26, 1914.

*Editors Herald:* Having been appointed to this field, Manitoulin Island and North Shore, as it has been called in the past, after an absence of over two years, I arrived at Manitouwaning, June 20, finding Brother Smith trying hard to keep the camp fires burning, the church being closed because of lack of interest. However, the doors swing open once more, and I preached to quite an audience Sunday even-

ing, the 21st, leaving next morning for Little Current, where I remained one week, then back to Manitouwaning to attend the annual picnic of our people there, over Sunday.

Some of the Saints from a distance attended the sacrament meeting, Sunday, July 5. Much of the Spirit was enjoyed. The Saints were encouraged, and it was manifested that Brother Authur Gordon of Sandfield and Brother M. K. Brown of Manitouwaning should be set apart to the office of priest. We held a few meetings the following week, but the interest did not warrant a prolonged effort.

Leaving there on the twelfth in company with Elder W. R. Smith, I went to Sandfield, remaining over Sunday, then going on to The Slash. Here I found some interest, and remained one month preaching occasionally at Sandfield. Sunday, August 14, Brother and Sister Gordon came down from Sandfield, and Brethren Smith and J. Lockier and Brother and Sister M. K. Brown came over from Manitouwaning. Brother Gordon, and Brother Brown were ordained to the office of priest, W. R. Smith and the writer officiating. We trust the brethren will be true to their calling, and bring honor to the cause. Brother Gordon has held the office of trustee and councilor for years, and is a young man of a very fine family, and if humble will be heard from.

On August 17, I drove up to Mindemaga, remaining over night, then on to Campbell Township, remaining over night with a Mr. Skeppen. He drove me two miles the next morning to catch the stage for Gore Bay. He refused to take anything for his trouble. I had met him some years ago, when I opened the work at Green Bay. In driving from his place to Gore Bay we passed through a beautiful tract of country of fine farm buildings, which bespoke a thrifty, industrious people.

Our work has never been introduced in those parts. And why not? Too much following of old lines, probably. We felt much like pitching in right then and there, to introduce our work; but I had felt strongly impressed for sometime that I should visit Silverwater, so I pushed on, arriving on the 20th.

There are only two families of Saints here, Brethren Nobles and Farthings. They had not been visited by a missionary for five years. It was well that I came. Brother Noble is a priest, and Brother Farthing a teacher. Had Brother Noble the privileges some of our young men have, he would develop very rapidly in the work, and would become a power for good. Brother Farthing is very highly respected, and a man of sterling qualities, such as must succeed in the end—a man of honor, a man of God.

In looking over this field, as I see it, it should have a missionary on the ground all the time to live here with his family; one not overanxious for baptisms, but for the good of the work, to be stationed at some central place where he could keep a conveyance of his own so that he could reach any part of the field when necessary. It might be well to organize a district. This would bring the Saints more in touch with the work, bringing the workers together, which would result in development, encouragement and strength.

Sincerely yours,

G. C. TOMLINSON.

COLDWATER, MICHIGAN, August 27, 1914.

*Editors Herald:* In closing a very interesting meeting at Saint Thomas, Ontario, we were privileged to baptize Sister Beemer, in the font of the Saints' church. The font is located in the Sunday school room, immediately back of the pulpit. With folding doors thrown open, pulpit removed, the audience remains seated, with a splendid view of the administration. A fine spirit prevailed on this occasion, as also the Sunday previous when four young men were set

apart to occupy in the priesthood—two priests, one teacher and one deacon. Promises of great work, with great blessings, were given to all of them. Elders Berger Raison and Scott officiated.

This gives Saint Thomas a strong complement of officers. Brother J. L. Berger presides with dignity, grace, and precision, while his assistants support him grandly. Good Saints are they of the Saint Thomas Branch. Strong and robust in faith, willing and anxious in spirit. The organization has no taint of priestcraft. "Servant of all," is the sentiment prevailing.

I came over the line, pursuant to agreement, to deliver an address for the tri-state encampment of sailors and soldiers, at Montgomery, Michigan. When the evening approached, I was totally unable to attend because of an attack of facial neuralgia. Even now, my face is so swollen, I can with difficulty talk. For downright contemptuousness, and sneaking acute pain, I believe the attack of neuralgia eclipses the present war, on a gigantic scale, in Europe. I think so. But while General Neuralgia was mobilizing forces preparatory to a strong attack, we issued the following as a matter of announcement:

"Preaching at Saints' chapel Sunday, August 23; subject: at both 10.30 a. m. and 7.30 p. m. will be a continuation of 'European war,' from a prophetic examination, Elder Scott the speaker.

"About 603 B. C. the reigning monarch of Babylon had a dream. A great metallic image stood before him. Head was of gold; breast and arms of silver; thighs of brass; legs of iron; feet and toes part iron and part clay. Daniel, a prophet of God, and in captivity with his Jewish brethren, was interpreter by inspiration.

"The king was informed, 'Thou art this head of gold.' Following the downfall of Babylon, arose the 'breast and arms' of silver, or the Persian Empire. Then comes the 'brass' section of the image, symbolizing the Macedonian Empire under Alexander the Great. Conquering the Greeks, Rome rises as the 'legs of iron'—imperial mistress of the nations, always victorious, attained universal dominion B. C. 45, maintaining it until 385 A. D., when she was divided into eastern and western divisions, indicated by the two legs. Her majesty was one, however, until A. D. 476, where, by the incursions of the northern barbarians, she was bursted into ten comparatively petty sovereignties, symbolized by the ten toes of the image, as follows: 1, the Huns; 2, Ostrogoths; 3, Visigoths; 4, Franks; 5, Vandals; 6, Suesves; 7, Burgundians; 8, Herules; 9, Saxons; 10, Lombards.

"The more modern names on Europe's map, are: Greece, Italy, France, Portugal, Spain, Lombardy, Burgundy, Austria, Germany, and Great Britain. Some of these prophetic 'toes' of the great image are now drenching Europe—the original territory of the empire as a unit—in blood. What does prophecy say of their future? Will a universal government follow? Is this but the twentieth century struggle for republicanism?

"You are cordially invited to service August 23 at Saints' chapel."—*Coldwater Daily Reporter, August 21, 1914.*

This was a "hit." Fine attendance, and an effort seems under way for this to be repeated in the city park on a Sunday afternoon. We had the exquisite privilege of hearing the effort spoken of as "great." One thing is great, that is the subject, involving the most gigantic war plans in the history of nations.

"We are living, we are dwelling,  
In a grand, and awful time;  
In an age on ages telling,  
To be living is sublime.

Hark the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? Is creation  
Groaning for its Latter Day?"

Yes, Jesus terms our period of the world "the harvest," "the end of the world," that age when the hoarded-up resentments of six thousand years center for final disposition. That age, or period when we reap manifold more than we sow—the multiplicative feature—"harvest"—even the marshaling of nations—"assembling the kingdoms"—mobilizing—and the increase of militarism, the invention of instruments of death, all vindicating the records, the revelation of God. When I read of the fleet of airships, "dirigibles," I was reminded of Tennyson's prophecy, years ago, the poet laureate of England seemed inspired to offer the following:

Men, my brothers, men the workers, ever reaping something new:  
That which they have done but earnest of the things that they shall do;  
For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;  
Saw the heavens fill with commerce, argosies of magic sails;  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens fill with shouting, and there rained a ghastly dew  
From the nations' airy navies grappling in the central blue;  
Far along the world-wide whisper of the south wind rushing warm,  
With the standards of the peoples plunging through the thunderstorm;  
Till the war drum throbbed no longer, and the battle flags were furled  
In the Parliament of man, the federation of the world.  
There the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law."

Will the science of destruction arrive at such a stage of advancement that the heavens will ring with shouts of slaughter, and the ghastly dew rain down from the firmament, while the death grapple will be with the airy navies in the central blue? What, and if this fulfills the prophetic words of "holy men," who spoke of a *yet future* conflict when God "will rain upon Gog" and his allied forces "great hailstones, fire and brimstone, from heaven?"—Ezekiel 38: 22. This conflict is "the time of Jacob's trouble," but the Lord interposes for his deliverance, more directly than in the inferno now on between the old horns of the Roman Empire.

Well, surely the scroll is unrolling. No wonder Jesus says, *Watch*. He that watches will not watch in vain. We are on a towering eminence. The eye can survey the broad expanse of world's history. Age preceding age, here and there a bright spot, like an oasis in the extending desert. May we be prepared for *new* conditions.

Hopefully,

S. W. L. SCOTT.

FANNING, KANSAS.

*Editors Herald:* Northeastern Kansas reunion met at Topeka, August 22 to 30, Frank G. Hedrick and Samuel Twombly presiding. Able and spiritual sermons were preached by Brethren Lewis, Stebbins, Moler, Twombly, Bailey, Hedrick, and Cool. The fellowship meetings were encouraging, strengthening, and spiritual.

The attendance was not so large as at former reunions.

The song service was excellent, under the able leadership of Mrs. McNichols.

Time and place of next reunion was left to the minister in charge and district president. EMMA HEDRICK.

## Miscellaneous Department

### Conference Minutes

BRITISH ISLES.—Met in Saints' meetinghouse, 17 Strand Road, Gloucester, 6.45 p. m., August 1, W. H. Greenwood presiding, Brethren Miles and Stokes ushers, Thomas Jones chorister, E. J. Trapp organist. Chairman stated Thomas Jones would take the mission field from this conference, and asked the Saints to support him with their faith and prayers. Bishop May reported: Elders' and priests' quorums met at 9 a. m., the 2d, in Glevem Hamm, Southgate. At 9.45 a. m. Brethren Armstrong and H. Smith addressed the congregation. At 10.30 James Baty spoke. At 2.30 p. m. fellowship meeting was held. Sister Flanagan, of Great Malvern, asked prayers for Joseph Greenwood, and E. Maloney for Brother Preston. At 5 p. m., the high priests met. At 6.30 Thomas Jones and R. May spoke. An outdoor service was held at the corner of Commercial Road, Southgate, at the close of the evening service, speakers being Edward Maloney and J. A. Rudd. The morning meeting on the 3d was occupied with short addresses. In the afternoon, business: Report of auditors on Bishop's accounts received. Brother May was sustained as book agent, authorized to obtain necessary assistance. Recommendation of Seventh Quorum of Elders asking for ordination of John A. Rudd approved, and he was ordained by R. May, James Baty and J. E. Meredith. Following was adopted: "We the members of the British Isles Mission of the Reorganized Church of Latter Day Saints, now in conference assembled, at Gloucester, England, beg to petition his most gracious majesty's government to use all possible and honorable means to maintain a position of neutrality during the present European conflict. Praying God to guide you in all your deliberations during the time of stress and peril, we subscribe ourselves," etc. Before this resolution could have been dispatched, war was declared and troops were hastily equipped and sent to the front. Church authorities and conference appointees were sustained, as was W. H. Greenwood, mission president; Bishop R. May and Counselors J. W. Taylor and W. R. Armstrong, mission bishopric; W. R. Armstrong and J. W. Taylor, secretaries; W. R. Armstrong, historian; Bishop May as financial secretary. J. W. Worth, of London, was reelected auditor. Place of next conference was left in the hands of president. In the evening Saints met for fellowship. W. H. Greenwood, president; W. R. Armstrong, secretary.

NORTHERN CALIFORNIA.—Convened at Irvington, August 29, at 10 a. m., F. M. Sheehy and C. W. Hawkins presiding. Branches reported: Stockton, Chico, San Jose, Sacramento, Oakland, San Francisco, Ceres, Tulare, Ukiah, Irvington, and Santa Rosa, showing net gain of 28. District treasurer reported: Receipts \$34.70; expenditures \$49.87. Motion prevailed authorizing treasurer to retain same to be added to district fund. Said fund was further augmented by special collection. Secretary was paid \$9.95 due. Overdue balance of \$25 was ordered paid C. W. Deuel for missionary tent expense. Time and place of next reunion left to committee. San Francisco was selected as place for next conference, time left to district president and missionary in charge. John W. Lawn, secretary.

### Conference Notices

Florida will meet at Alaflora church, October 31, 10 a. m. Send reports to undersigned, Brewton, Alabama, Route 5. It is expected that reunion will be organized immediately following the business of the conference, hence we expect a good representation of the ministry, and hope for a profitable time. E. N. McCall, secretary.

Northeastern Nebraska will meet at Blair, October 10, 10 a. m. Anna Hicks, secretary.

Spring River will meet at Joplin, Missouri, October 10 and 11. Mollie Davis, secretary.

Eastern Iowa convenes at Saints' church Ninth and Poplar, Muscatine, Iowa, October 24 and 25, prayer service at

9.30 a. m. Take Park Plan car or interurban, get off on Eighth and Poplar, walk one block north. Furnish secretary with reports by October 15. J. E. Benson, lock box 281, Davenport, Iowa.

Kentucky and Tennessee will convene with Farmington Branch, October 24 and 25. Branch and priesthood reports desired sent to S. E. Dickson, secretary, Paris, Tennessee, or the undersigned at Fulton, Kentucky. J. R. McClain, president.

Michigan meets at McGregor, October 24, 10.30 a. m. Meals, adults 15 cents; children 10 cents. William M. Grice, president.

New York meets at Buffalo, October 24 and 25, Sterling Hall, Connecticut Street, near Normal Avenue. Anna Brothers, secretary, 36 Tremont Avenue.

### Convention Notices

Gallands Grove Sunday school and Religio will meet at Cherokee, October 1, 7.30 p. m. Floy Holcomb, secretary, Dunlap, Iowa.

London Religio meets at Saint Thomas, October 9, 10 a. m. Send reports and credentials at close of quarter to George Tomlinson, secretary, box 357, Saint Marys, Ontario.

Southern Michigan and Northern Indiana Sunday school meets at Coldwater, Michigan, October 2. Starr Corless, president.

Southern Indiana Sunday school and Religio convene at Wirt, October 16, 1.30 p. m. Louise S. Welch, secretary Sunday school, Kathryn Schmitt, secretary Religio.

### Reunion Notices

Reunion of Florida District will convene at Alafloora church, 9 miles south of Brewton, Alabama, October 31 to November 8. Meals on grounds at reasonable price. Those desiring to tent will provide same for themselves. For those coming by rail the nearest point is Brewton, Alabama. Notify T. J. Barnes in time for conveyance to grounds. F. M. Slover, C. J. Clark, W. M. Hawkins, E. N. McCall, Brewton, Alabama, Route 5, secretary committee.

### Notice of Release

Notice is hereby given that the appointment of Archibald E. McCord to labor in Nodaway District after October 1, has been canceled at his request.

FREDERICK M. SMITH, *Secretary Presidency.*

JOHN W. RUSHTON, *Missionary in Charge.*

INDEPENDENCE, MISSOURI, September 14, 1914.

### To Locate Saints

Information as to the whereabouts of the following-named is desired: Franklin J. Huff, Edward Kester, Leland Mix, Joseph A. Outhouse, Daniel Parmentier, Charles H. Rose, (probably in Indianapolis, Indiana,) Levina Smith, Ethel Ellis, Alma Lockling, John H. Harter, Charles A. Lamcke, Helen Mix, Lulu McNeally, Charles E. Potter, Nancy M. Potter, Martha A. Suackenbush, George Show, Emma J. Taylor, William R. Gee, Effie G. Hillis. Alma M. Fyrando, president; J. D. Stuart, clerk, Magnolia, Iowa.

### Address

A. C. Barmore, Myrtle Point, Oregon.

### Requests for Prayers

Brother J. E. T. Hoxie, of Schenectady, New York, requests prayers for his wife who is very ill. He writes: "I have great faith in our Father in heaven and believe he will continue to bless in our behalf." Sister Hoxie has recently undergone a serious operation and her condition is thought to be critical.

A sister in North Dakota asks that prayer be offered in behalf of her husband, that he may see the divinity of the Book of Mormon and its purpose and that he may be led to accept the gospel message.

### Married

SHEEHY-BEEBE.—In the company of a few friends, at San Jose, California, September 10, 1914, Elder F. M. Sheehy, of the Quorum of Twelve, and Sister Emily Beebe, formerly of Council Bluffs, Iowa, C. W. Hawkins officiating.

### Died

BARMORE.—Eliza F. McDonald was born in Indiana, March 27, 1841; died at Rolla, Kansas, September 1, 1914. She married J. D. Barmore, February 22, 1858. She resided in Indiana until the death of her husband in 1896. She was born December 18, 1873, by B. V. Springer. Ten children were born to them, 8 of whom, with a host of friends, survive her. She removed to Kansas with her son J. D. and her daughter, Mrs. E. E. Kramer, in 1906. Services at the home of her daughter by Elder T. G. Hicks, of the Christian Church. Interment at Barden, Oklahoma, Cemetery.

JOHNSON.—Sarah C. Johnson was born August 17, 1856, at Maysville, Missouri; died August 27, 1914, at Stewartsville, Missouri. She was baptized June 11, 1900, at Stewartsville, by B. J. Dice. She leaves 4 children. She died as she had lived, peaceful and happy. Sermon by I. N. Roberts, in charge of A. W. Head.

JENSEN.—Christian Jensen was born in Germany, April 8, 1839; died at Stewartsville, Missouri, July 29, 1914. He was baptized January 30, 1881. He is survived by 1 brother, 1 sister. Sermon by I. N. Roberts, in charge of A. W. Head.

DOUGLAS.—Mary L. Cooper was born in Wells County, Illinois, January 1, 1847; died September 7, 1914. She went to California in 1854, where she remained until death. She married William A. Douglas. She was baptized October 9, 1871, by John Roberts. Though a sufferer many years, she was a loving wife, kind mother and true Saint. She is survived by husband, 1 son, 1 daughter, 1 sister, 2 brothers. Sermon by R. J. Parker, assisted by C. A. Parker. Interment at Berkeley.

SCOTT.—Lilly H. Scott was born June 9, 1891, at Vera, Virginia; died of tuberculosis at same place, September 4, 1914. She married Hubbard H. Scott, October 19, 1910. She was formerly a member of the Methodist Episcopal Church South. During her late illness she joined the Reorganized Church, baptized by Fred Moser, jr. She leaves father, stepmother, 3 sisters, 2 half-sisters, 2 half-brothers, other relatives and friends. Funeral conducted by Fred Moser, jr.

MCDANIELS.—Mary McDaniels was born February 24, 1844, at Mason, Virginia; died suddenly at Liberty Home, Lamoni, Iowa, September 9, 1914. She was baptized June 28, 1896, at Rich Hill, Missouri, by F. M. Sharrock. Sermon by A. S. Cochran, in charge of Eli Hayer.

CHAPMAN.—Benjamin Chapman died at Lamoni, Iowa, September 10, 1914, aged 56 years, 1 month, 18 days. He was baptized in 1876, by H. Holliday, remaining faithful until death. He leaves wife, 7 sons, and 3 daughters. Sermon at his late residence by John Smith, September 11, in charge of J. R. Lambert. The body was taken to Persia, Iowa, for interment.

TRAXLER.—Esther B. Traxler was born in Canada, March 3, 1830; died at Lamoni, Iowa, September 5, 1914. She was the mother of 7 children, 5 of whom are living. There were 24 grandchildren, 7 great-grandchildren. She united with the Reorganized Church in 1866, in Canada, and lived a consistent life to the end. It can be said of her "she did what she could" for the good of others. Service in charge of Elbert A. Smith, sermon by John Smith, interment in Rose Hill Cemetery.

HOWARD.—Emma Howard was born March 18, 1874, at Hullett, Ontario; died September 7, 1914, at Edmonton, Alberta. She married Robert Howard at Blyth, Ontario, February 17, 1898. She was baptized February 12, 1900, at Stratford, Ontario, by G. C. Tomlinson, confirmed by E. N. Compton and G. C. Tomlinson. Over a year ago they went to Alberta. She contracted lung trouble, which eventually proved fatal. Her faith in the gospel was sure. Husband and 2 daughters are left to mourn. Funeral sermon by William Osler, assisted by Alonzo Fowler.

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JONES.—Robert Jones was born September 23, 1826, at Merthyr, Tydville, Wales; died September 11, 1914, at Cameron, Missouri. He leaves 1 daughter, 2 sons, many friends. He was baptized by I. N. Roberts, near Stewartsville, Missouri, September 18, 1883. A good Saint has gone to his rest. Sermon by I. N. Roberts, in charge of D. E. Powell.

### Book Reviews

REMINISCENCES OF EARLY UTAH.—By Judge R. N. Baskin, published by the Shepard Book Company, Salt Lake City, Utah, price \$2.15 prepaid. Judge Baskin, the author of this work, came to Utah in 1865, and was an actor in all of the stirring events in Utah Mormon history from that day. He was one of the organizers of the Liberal party in Utah, and was its candidate for Congress in 1876. He was twice elected mayor of Salt Lake City by the American Party, and judge of the supreme court of Utah for six years. He was attorney for Doctor Robinson, who was murdered in Utah in 1867. He prosecuted John D. Lee, who figured in the Mountain Meadow Massacre. Needless to say, this book is a strong arraignment of the Mormon Church.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, SEPTEMBER 30, 1914

NUMBER 39

## Editorial

### HEALING AS A MONEY GETTER

We submit the following extract, taken from one of the popular journals of the day, and ask a careful and thoughtful reading of the same:

New York, July 10.—Commercialized use of Christian Science teaching was held by the appellate division of the supreme court to-day to be illegal.

The conviction in a lower court of Willis Vernon Cole, for practicing medicine without a license when he accepted fees for Christian Science treatment, was sustained. The higher court in the opinion answered in the negative its premise: "Is the commercialized use of prayer for the avowed purpose of treating all persons seeking cure for all kinds of bodily ills the practice of the religious tenets of a church?"

Cole, formerly a sculptor and a poet, testified at his trial that his practice brought him an annual income of six thousand dollars; that he never had studied medicine; and that he never solicited fees, but accepted those offered him.

Clifford P. Smith of the committee on publication of the Christian Science Church issued a statement later declaring that the practice of Christian Science differs from the practice of medicine and that it could not "be made the same by law."

It was announced that in all probability the case will be appealed upon a dissenting opinion rendered by Justice Dowling.—*Kansas City Journal*.

Our object in giving this to HERALD readers is to call their attention to the fact that there is an eminently wise reason for the statement made by one of the apostles of old, "Freely ye have received, freely give."

From our first acquaintance with the work of the church we have understood that the administration to the sick to which the eldership has been called, the laying on of hands and anointing with oil, was a service of faith upon the part of both the administrator and of him administered unto, and was to be a service without the consideration of money or price; and it is a comforting thought after fifty odd years of companionship service with the elders of the Reorganized Church that we look back over the field and fail to discover in our memory a single instance in which a call was made upon us and our assistants to administer in this divine healing ordinance when there came into mind the corrupting thought that it was a service of faith to be paid for

by him that was sick or his friends in return for the healing that might follow. Indeed, so great has been the anxiety of the greater part of the ministers that there should be a divine influence at such administration that they have scrupulously striven to think that the sacrifice possibly made by them in leaving their labor or ministerial service to attend to such ordinance would add to the efficacy of their prayers.

We look back over the period in the fall of 1864 or 1865 in which there were some twenty-two to twenty-five different persons under the care of two of the eldership who made it a daily duty to visit first one portion and then the other on successive days in order that all might have the benefit of the faith that was in them. The memory that but two of all these failed to recover and that one of these was a failure of such a character that her husband was more to blame for the exposure that brought on death and made it a moral question which we could not avoid, gives pleasant recollections. And now that the question has been raised and comes into the courts as it does, it should admonish us that the care of the past by which we have sought to keep the administration within legitimate and pure bounds of faith should be studiously continued, and that it should be, as it has been, a gift of God without repentance.

It is one of the things which we have looked forward to in which we should be brought before the great bar of public opinion, and must either stand or fall upon our expression of belief and the holding of our faith. Take heed, therefore, lest any man take thy crown.

JOSEPH SMITH.

### LAWFUL MARRIAGE

We call attention to the article by Elder C. J. Hunt in this issue of the HERALD, entitled, "Utah dignitaries commit themselves," and in which it is shown that representatives of the Utah Church hold that the words *none else* as found in their Doctrine and Covenants 132:54, and referring to Emma Smith, mean that Emma could have only one living husband. In this article Elder Hunt consistently proceeds to urge that the same interpretation must be put upon Doctrine and Covenants 42:7, where the

words *none else*, to be in harmony with the Utah Doctrine and Covenants 132: 54, can be interpreted only to mean that one man can have only one living wife.

The Utah people have shown themselves to be adepts at attempting to side-step in emergencies of this kind, and we anticipate that this instance will be no exception. About the only way out for them, however, as it seems to us, is after the order concerning which we have heard in connection with the language "they twain shall be one flesh," an explanation of which has been attempted as follows: A man marries a woman, and thus they become one; he marries another, and, he and wife number one being one, they, one flesh, and wife number two become one, etc., ad infinitum. So our Utah friends might interpret section 42: 7 like this: Number one is my wife, I must cleave unto her; number two is my wife, I must cleave unto her, etc.; and thus must I cleave unto "none else" than she who is my wife.

The language in Doctrine and Covenants 49 should have settled for all time the question of marriage. Certain of the brethren were in this revelation directed to go and preach to the Shakers. These people were at the time teaching, among other things, that man should not marry. That the elders referred to might be fully qualified to preach to them "my gospel, which ye have received, even as ye have received it (Doctrine and Covenants 49: 1)," "like unto mine apostle of old, whose name was Peter" (Doctrine and Covenants 49: 2), the Lord said:

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

This language clearly sets forth not only that marriage is ordained of God, but also the divine purpose and order thereof: God ordained that man should marry; by law he appointed unto each man one living wife. By this method, marriage, and under this order, monogamy, was the earth to answer the end of its creation. It was by monogamous marriage to be "filled with the measure of man, according to" or in fulfillment of the purpose of "his creation before the world was made."

It is understood that man upon this earth is in a state of probation; that the purpose of his existence here is that he may have exaltation in the world to come. For this was he created in the flesh; and his creation is continuous only by marriage, which, to be lawful, must be monogamous.

Had the Utah contingency been content with the gospel as they "received it" in the days when it was preached like "mine apostle of old," like the inspired Peter preached it, the gospel of monogamous mar-

riage, they would never have incorporated polygamy into their institution. They would have at once branded such a suggestion as out of harmony with the principles of law as enunciated in the revelations of God to the church. Since they have received polygamy, they would fain defend the same, even though in so doing they set aside the books as being of no more worth than "the ashes of a rye straw."

With those of the Reorganization, we rejoice that we hold fast to the books and the old Jerusalem gospel, including the lawful principle of monogamy.

J. F. GARVER.

#### SPECIAL COLLEGE DAY WORK, OCTOBER 4, 1914

The annual date set apart to take contributions in the interest of Graceland College is near and it is but right that everyone should be prompt in responding to the call made by the church in General Conference for contributions in the interest of education on this date.

The help is greatly needed, the work of properly educating the young to which it is devoted is an important and necessary one, and by heartily and prayerfully responding to the call upon this annual date—the first Sabbath in October—all will be specially blessed and the church greatly benefited in its useful and essential educational work.

To avoid interfering with other church work and also the unpleasant work of weekly or monthly reminding the Saints and friends of this in connection with other essential features requiring aid, the college work was limited to one day in the year and all should be prompt to see that the day set apart for the work is not overlooked, and that no other business shall be permitted to substitute the college work upon this day or interfere with the same.

By action of the General Conference of the church, April, 1914, it will be noticed that the financial work of the college was placed under the bishopric of the church. This will require the special attention and oversight in their respective fields of every bishop and bishop's agent in the church in the interest of the college upon this day, and these officers should confer with district and branch officers prior to the date of taking the collection, so far as possible, so that the business may be promptly looked after upon the day and reported at an early time, giving name of branch and district contributing, or name of person contributing when not in branch, so that the funds may be forwarded at once to the Presiding Bishop's office, to the help of the college. Districts near the college may file with the college treasurer, S. A. Burgess, Lamoni, Iowa, and he furnish duplicate statement to the Bishop's office.

It is with confidence in the readiness of the Saints

and helping friends that we send forth this hurried call, knowing the work is of the Lord, and that all of his children should be ready helpers, and we commend to each the instruction of the apostle to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

With greetings to the Master's helpers we are very respectfully,

E. L. KELLEY,  
E. A. BLAKESLEE,  
*Presiding Bishopric.*

INDEPENDENCE, MISSOURI, Box 125, September 18, 1914.

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### CURRENT EVENTS SECULAR AND RELIGIOUS

**PROHIBITION IN VIRGINIA.**—On September 22 the electors of Virginia by an estimated majority of twenty-five thousand voted to make that State prohibition. This order will go into effect November 1, 1916, after which date only wines and their by-products can be manufactured in the State, such to be shipped to outside points only where their sale is legally authorized.

**COLORADO LABOR TROUBLE.**—The Executive Board of the United Mine Workers of America, at Indianapolis, Indiana, on September 15 accepted President Wilson's proposition for a three year truce to temporarily adjust the labor trouble in the Colorado coal fields. The Colorado miners in a convention at Trinidad on the 16th approved the action of the executive board and voted 83 to 8 to accept the proposition of the President.

**COLLEGE TAXATION.**—The legislature of California, with only one dissenting vote and no opposing argument, has passed an amendment to the State constitution ending the practice within the State of taxing colleges. This bill provides exemption only for institutions of collegiate grade and not conducted for or with profit, limiting land holdings in each instance to one hundred acres, all of which must be used for educational purposes. The voters of the State will pass on this amendment in November. California is the only State of the Union in which property used by colleges for these purposes has not been exempted from taxation.

**CONGRESSIONAL ACTION.**—On September 21 the Senate by a vote of 27 to 22 recommitted the river and harbor bill with instructions for a substitute appropriating twenty million dollars to be expended on existing projects in the discretion of the Secretary of War and the Board of Army Engineers. This bill was formerly passed by the House in the

amount of ninety-three million dollars. On the 25th the House by a vote of 234 to 135 passed a war tax bill calculated to raise one hundred million dollars annually from taxation on beer, wines, tobacco, gasoline, bankers, brokers, theaters in cities of over fifteen thousand population, bowling alleys, billiard halls, telephone and telegraphic messages, certain classes of bonds and certificates, insurance policies, deeds, mortgages, custom house goods, parlor car seats, sleeping car berths, and passage tickets from United States to foreign ports.

**MEXICAN SITUATION.**—A break has occurred between Villa and Carranza. Telegraphic communication between the United States and the interior of Mexico are reported broken, and causes leading to this rupture are not clear. General Obregon, sent to confer with Villa, is reported under arrest by the latter, who represents that said arrest was ordered after Carranza had discontinued railroad service with the north of Mexico. Carranza claims that this service was discontinued after said arrest. The state of Sonora, sustained by Villa, is in revolt against Carranza. A battle occurred on September 25 between Sonora and Carranza forces, in which the former were successful. Carranza has ordered General Hill, in command in Sonora, to mobilize for further battle. He states, however, that he will not attack the opposing forces, but will stand in defense. Villa has disavowed Carranza as first chief of the Constitutionalists, and announces that he will not participate in the convention for the selection of a provisional president, nor recognize Carranza as provisional president, president, or vice president. He is quoted as stating further that the only basis on which hostilities can be discontinued is the surrender by Carranza of the supreme command of the Constitutionalists to Fernando Iglesias Calderon. Zapata is said to have joined forces with Villa. Carranza has announced that the convention for the selection of a provisional president will be held October 1, as arranged. General Funston has received orders not to remove the troops from Vera Cruz within ten days. In explanation of this order, Secretary of War Garrison stated that it was the result of delay in the adjustment of details incident to the transfer of funds at the custom house at Vera Cruz. Additional war vessels have been ordered to Mexican waters, presumably to relieve vessels already there. In some quarters it is thought that the United States forces at Vera Cruz and the fleet will not now leave until an adjustment is reached, if reached, between Villa and Carranza.

**EUROPEAN WAR.**—It should be remembered that reports of movements in the European War as given in these columns are reliable only to the extent that the news to which we have access are to be depended

upon. Severe censorship continues in every country engaged, and such reports as are permitted seem more or less prejudicial. In reciting developments it is the purpose of the HERALD to give that which seems reasonably accurate, without reference to who may be said to be victorious, and without bias as far as the editorial management is concerned. If misrepresentations appear, it is because the seemingly more reliable news sources have so given the news. Heavy fighting along the lines of the allies in France has continued unabated, in some localities amounting almost to a siege. The opposing lines occupy entrenchments, behind which charges and counter charges are repulsed. The German west wing has retreated a few miles to Noyon, the center of the western conflict. The allies, according to some accounts, have also gained ground on the east. At the center, in the vicinity of Reims, severe fighting has occurred. This is a strategical point, once taken by the Germans, afterwards recaptured, and now occupied by the French. Secrecy shrouds the movements of both armies, though it is understood that the intent of the allies is to outflank the west wing of the Germans. German aeroplanes have dropped bombs into Paris and Warsaw with slight damage. Thirty-two thousand Canadian soldiers are en route to France. The Russians are reported to have taken Jaroselau and other points in the vicinity of Parzemyse, Galicia, and have occupied a part of the latter city, imperiling the garrison at that place. Little change is reported in eastern Prussia and western Russia. Servian and Montenegrin forces have occupied Serajevo, capital of Bosnia. The Servians have taken Montak, controlling the only railroad in southern Herzegovina. The Servian army has made advancement toward Budapest. Cattarro, on the Adriatic, is reported blockaded by French and British vessels and hemmed in by land forces. The Japanese have defeated the Germans on the outskirts of Tsing-Tao, seat of German Government in the Kiaochau district. The British cruisers *Aboukir*, *Hogue*, and *Cressy* were sunk on September 22 in the North Sea by a German submarine, or submarines. The British cruiser *Pegasus* was on the 20th put out of commission by the German cruiser *Koenigsberg*. Reports from Petrograd that a Russian cruiser sunk a German cruiser and two torpedo boats in the Baltic are denied in Berlin. In answer to protests from Germany against the landing of Japanese troops on Chinese soil, China disclaims responsibility for the violation of her neutrality on the grounds that she is not able to defend the same. Germany has made in connection with these protests statements indicating the possibility of bringing the Chinese Government to answer for suffering this violation of her neutrality. Beyond formal protest China has made no effort to exclude Japan from her territory.

## NOTES AND COMMENTS

**THE WAR CLOUD.**—Elder W. R. Armstrong, secretary of the British Isles Mission, appends a personal note to the conference minutes sent from Manchester under date of August 9, from which we extract the following:

As we journeyed up to Gloucester, events crowded rapidly, and during the time we were transacting business, the cloud, which a few days before was no bigger than a man's hand, assumed vast proportions, with the ominous appearance of a coming storm. Our country is an armed camp. The chief business is fighting just now, and troops are constantly being enlisted in thousands to fill up the depleted ranks. Up to the present our casualties number about ten thousand three hundred, and the end is not yet. Army corps are being mobilized in the colonies to an enormous extent, and they are hastily equipping to help the mother country. A number of our own lads are serving with the army and navy.

**FROM HONOLULU.**—Under date of August 27, Elder James W. Davis wrote from Honolulu. We take the following extract from his letter:

I have already had my first experience in preaching through an interpreter, and I find it better than I imagined. We have preaching in English on Sunday evenings, and I am doing that at present with splendid liberty, and seemingly good interest. Inez has taken up Sunday school work, being in charge of the beginner department in the school here in the church, and also teaches in a Chinese Sunday school, and will in all probability take up similar work in a Japanese Sunday school. She has plans under way for the establishment of some sort of industrial school among the Chinese, and we together may start a class in English among the Japanese, as there is a demand for it, and we believe we can get in touch with them in that way. We like Brother Waller very much, and find that Brother and Sister Jones are very fine people and agreeable to work with. We also like the native people here very much. They are intelligent, hospitable, and of a pleasant, jolly disposition. We have had our first lessons in eating poi and fish; while we are not enthusiastic over the diet, we think we may come to like it. There are some strange fruits here, too, but we will have less difficulty with them than with the raw fish.

**LIKELY PLACE.**—The following reference to Independence, Missouri, known to the Saints as the "central place," and the present fight for temperance there is taken from *The Kansas City Times* for August 29:

The natural advantages of Independence were seen by Joseph Smith when, traveling westward in search of a home for his religious followers, he stood on the highest point in Jackson County and exclaimed, "This is the spot." . . . The one social ulcer in this delightful suburb is "whisky row" on the town square. It will be removed January 4. The scar will soon heal and then Independence will come into her own as the most desirable residence suburb within easy distance of Kansas City. There the business man of Kansas City who is raising a family will find a social atmosphere not surpassed anywhere; virile churches, one having a Sunday school of three hundred members; as good schools as those of Kansas City; pure air and water; picturesque drives in every direction; and best of all, the blight of the saloon wiped out and the place where it festered washed clean.

## Original Articles

### THE PURPOSES OF GOD IN CIVILIZATION

(Sermon delivered by Elder R. S. Salyards, at Lamoni, Iowa, July 5, 1914, reported by Elizabeth France.)

Scripture reading: Deuteronomy 28; Hebrews 4.

If I shall be able to say anything of a very connected character to you this morning it will not be because I have made a special preparation, that is, at the present time. I trust however that I may be able to present some things of general character that will be of interest to you.

I was thinking in connection with the national holiday which was observed yesterday of some of the things which indicate the hand of God in the raising up and development of this Nation; and in connection with that, not of this Nation alone, but of his work in all ages when he has sought to accomplish a purpose in behalf of the race of man.

We have read this morning the declaration of a great leader raised up of God, of Moses, a man who was a nation builder in so far as human instrumentality is concerned, as we speak of Washington, as we speak of Garibaldi, as we speak of other national heroes who we believe, under God, were used in the development of his purposes.

And by the way, we should remember that while we are disposed to give a great deal of credit to these men who have stood in the forefront, who have voiced policies and manifested wisdom that have been safe for the people to follow, who have been the central figures, around whom have clustered the forces of humanity which they have rallied and led forward to deliverance—while we have been accustomed to center in these men the powers which have centralized these great movements and led them forward, and been disposed to give them credit for these movements, if we look more carefully into the conditions that prevailed we will see that they were but instruments in the hands of God, that they were instrumentalities through whom he exercised a measure of his power; that they were men upon whom he placed a measure of his divine wisdom, not to make them great alone for any exalted station that they might have among the people, but that greatness should be manifest in them in leadership that should point the people forward to better things, and that under the exercise of divine providence they should be able to lead onward, to go forward and point the way as torchbearers of liberty, because God called them to speak the sacred word in the revelation of his divine purposes in regard to the immediate upbuilding of his spiritual kingdom among men, or whether their work was promotive of the general welfare, to that end.

### AN ETERNAL PURPOSE

As he is the author of the physical world as well as the spiritual, God has due regard to man's needs in all phases of life, and has been greatly interested in his social, in his political, and in his economic salvation. God has worked with tireless energy to bring the people up to that condition of development and to develop among them those conditions that would contribute to the full enjoyment of all things necessary to make them free. We are justified in this thought by the call of Abraham in the past. We find the Lord speaking to this man, as recorded in the seventeenth chapter of Genesis, and revealing himself unto him in this language:

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

He told him he should be blessed. We know that this man Abraham was led away from the Gentile world. His fathers had gone down, degenerated into iniquity. They had fallen into a system of iniquity which was accompanied by superstitions and immorality and dark and degrading rites. And these people had institutionized that kind of a religious system, and they were debased and degraded in the erroneous social and economic system that grew up about them—a system of absolutism in government wherein one man ruled and had the power of life and death; under rulers who surrounded themselves with a court and assemblies of people like unto the Louises of France, that were a tax upon the people and a burden to them; the people were held down under a system of government like that, from which they were unable to extricate themselves.

Had that order been permitted to continue in the world there would have been no liberty, no guiding principles for good; there would have been no power among the people to break away from these despotic conditions. But we read of God that he had an eternal purpose in view in the creation of mankind, and that he moved out for the accomplishment of that which he designed to do. And while the work to us seemingly has been slow in its development, we may discern in it that it has been just as rapid as has been the response of the people. Conditions which surrounded them and the measure of appreciation which they manifested in responding to the call of God, enabled him to exercise forces of deliverance in their behalf. And the Lord away back in those early days did not forget his purposes, because we read of one Enoch who lived before the flood, that he worked righteousness among the people to that degree that while it took three hundred and

sixty-five years to bring them up to that development, they finally reached a condition of practical perfection, and were translated, for God had taken them unto himself.

So we ought not to be discouraged with the thought that there shall be failure, but should remember that God who has decreed will accomplish, and that his purposes are yea and amen; and as he declared, through his servant Paul, because he could swear by none greater; he swore by himself; and he has declared in former-day revelation and in latter-day revelation that abomination shall not reign but that his purposes shall be accomplished.

#### ISRAEL A PECULIAR PEOPLE

Now this man Abraham with the eye of faith left his father's country and all that was dear unto him. I do not doubt that this man had many things to attach him to his former home; he had kindred there whom he left, and he was associated with them by many ties of affection. But he moved out in obeying the call of God unto him, and he went forth, as the Apostle Paul tells us, "not knowing whither he went." He took his aged father with him and went up to the land of Canaan which God decreed should be his land; and he was told that there God would establish his seed and make them a blessing to the entire world.

In due time after his death these people by the conditions that arose in the land were led down to Egypt, that luxurious land of plenty and bounty, that land of semitropical indulgence, of luxury, and of pride, and there they were exiled for many years. But the Lord did not forget them, in their slavery and ignorance; and finally he called upon Moses the leader and led these people out by the hand of power. He led them through the wilderness and he delivered them, and their history to-day is a history of the marvelous dealings of God with the nations of man, because he established these people in that land of Palestine, gave unto them oracles, made them a peculiar people, and made promises unto them by the hand of this man Moses which were in substance to this effect: That the true development, and the only development that would come to them by which they would realize happiness and permanency and blessing and goodness in all their lives would be the result of their keeping that covenant with God that would keep them in close relationship with him.

We find that when they did this, they were prospered; they were blessed, they were delivered, they were freed from the yoke of bondage, they had a pure religion for themselves and their children. But they were strictly commanded not to closely associate, not to become mixed up in marriages with the Gentile world, with its polygamy, idolatry, immorality, heathenism and darkness. But they con-

stantly fell away and manifested the weakness of humanity to give away to the things which surround them. And so they brought distress upon themselves, brought suffering; there was entailed upon them the yoke of heathenism.

The heathen system led them into moral and spiritual captivity and into darkness, and they mourned because of their low condition. We learn that when they turned to God they were blessed, they were exalted, they were redeemed from evil, they were led by him, they were blessed in all the high places of Israel. And as declared by the Prophet Moses, their blessings were not confined to spiritual blessings alone, but they were blessed with temporal blessings. They were blessed with a posterity upon whom the blessing of God should rest, they were blessed with the fruit of the vine and the field, they were blessed with peace and with happiness, with joy, and were told that they would be a peculiar people unto God, for all the earth was his.

But as said before, these people did not seem to rise to the occasion and were not able to appreciate all God had done unto them. They murmured as they were led through the wilderness, but in all the time they were passing through trial and privation they were supplied with the necessities of life. While they were taken away from the luxuries of Egypt, from the false life of pleasure-seeking and idolatry, and from the corrupting influences of that state (you may read of it in such works as the works of George Ebers and other Egyptologists)—because these people had developed iniquity and wealth and corruption to a condition where we might call them fine arts as such among them, and while the Lord led the people out of all that, yet they complained because they did not have that which pandered to their sense of carnality, to their fleshly nature; they desired those things and murmured because they were not administered unto them. It is manifest that they were children in ideals, in self-control; and so are men yet children to a large extent.

But from the time they left the sea level until they reached the base of the mountain, in the sojourn in the wilderness and in their travels through all that dry country where they met with trying conditions that encountered them upon every hand, they were being brought under a discipline that was necessary for them: they were being taught the lesson of self-denial; they were being taught the lesson of industriousness; they were being taught the lesson of obedience; they were being taught the necessity of obedience to God and of dependence upon him. This was made manifest upon such occasions as when they needed food and God sent them quail and manna and fed them from on high; there seemed to be on his part every effort made to attach them to him, to lead them to believe in his great fatherhood and to trust

in him as one who would stand by them and minister to them in all the time of their necessity.

Yet we read of one individual in the history of Israel who stole a wedge of gold, and some Babylonish garments were also stolen, though they were told not to contaminate themselves with the things of the world. It seems that God dealing with these people as children—for they were such—sent upon them open evil and direct punishment; and it was necessary to cast lots to find who had been instrumental in doing this evil work. And finally the guilty were found and punished because of transgression.

We see in this a lesson to ancient Israel and to modern Israel, that we must not be corrupted by seeking after those things that are corruptible to our nature. We must measure up to the mission that God has set before us; we must be his peculiar people and touch not the unclean things, but limit ourselves strictly to the lines of development that God has set before us, remembering what the Apostle Paul has said, that we are "complete in him," and that we should fear lest the promise being left us of entering into his rest—any of us should seem to come short of it.

Now these people on this journey from the lowland where they started up to the mountain of Sinai, that place in the wilderness where God communed with them, were stepping upward to higher ground in all these experiences. While they were traveling around and around, visiting the various places, passing through this discipline, as they passed from the lowland—speaking of the physical contour of the land—and ascending to the mountain region, they were also passing into a higher atmosphere or development of spirituality which God had set before them, until finally they came to the sacred mount and God gave unto them the law; and we see the promise of Moses was verified to this people thus far.

While they entered into the promised land they were not as faithful as they should have been; they continued to digress and to fall backward until finally, after repeated unfaithfulness and severe castigations it took the Babylonish captivity of seventy years to cleanse them from idolatry; after they had spent seventy years in bondage and returned to their own land, there was no more worship of the gods of the heathen. And so the work of God was complete with them, that far; they had attained a definite point. In due time they brought forth the Christ. Even though they were scattered by the Romans, even though they were brought into bondage, yet God did the work he designed to do through them to the extent that they would permit him to do it, and he made them his missionary nation among the world. He set them on high, and the influence of the Jew went out unto all nations, teaching the idea of

the true God, and they were a leavening force among the world.

A few years ago I was in the city of Des Moines at the State Fair, and there met a venerable ex-presiding judge of the Supreme Court of the State of Iowa, a man of over eighty years of age, who delivered an address in which he set before us very clearly and conclusively that in the civil law of the land we have the ten commandments of Moses. He demonstrated very clearly that these were the groundwork of our civic constitution to-day. So we may see how God performed his work through those Israelitish people. Their religious and moral code is the basis of the best of the present civilization.

#### JOSEPH'S LAND AND ITS PEOPLE

Away back in the time of the Jaredites we find the Lord leading the people away from a land of bondage to this land of America. In this land of America we learn that great civilizations have flourished. We find two civilizations here in the study of archæology, as the Book of Mormon tells us there were. We learn, as Prescott tells us in his Conquest of Mexico, and other works, that they had developed among them a social and economic system which was admirable, away beyond what we have had in this country or Europe. They had religious influences; they evidently had the knowledge of the Christ. We find Hebrew traditions, also, of a great culture here, of Jesus Christ, of the flood, of the creation of man and the fall. And we read that some of the Catholic priests when they came here from Spain found in some of the ancient writings so much that seemed to them imitations of the gospel, that some of them, not knowing the facts, caused many of these books to be destroyed as the works of Satan, as they interpreted them to be—as Satanic imitations of Christianity. But Christianity was known here, and there was a system of development that was wonderful in righteousness, as the Book of Mormon tells us, beyond any other that had been upon the Eastern Continent, if we may accept the time of Enoch.

We read way back in the early times of Moses and of Jacob of a choice land given to Joseph; that the Lord would give unto him a land which stretched out in form as the shadow of wings, away beyond the rivers of Ethiopia, and that he would bless his posterity there in that choice land. We read in the Book of Mormon that this land was hidden from other nations. This Book of Mormon tells us other marvelous things; I will read a little from the writings of Nephi:

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. [They were to be permanent upon this land.] And it shall come to pass that they shall be gathered in from their

long dispersion from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers [they are doing that, carrying Israel back to Jerusalem; English statesmen and other statesmen, including the Emperor of Germany, are assisting in that work]; wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute? But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them for ever, that hear my words.

#### DISCOVERY AND OCCUPANCY OF AMERICA

Now there are very peculiar things in connection with the history of the discovery of America which indicate to us the hand of God in it. You know the condition of the people in the Dark Ages, when science was lost, when the arts had dwindled from the knowledge of man, when political institutions had decayed, when the dominant church, we are sorry to say, and we make no personal reference here—when the church, after she had obtained control of the state, did not equal heathen Rome in the maintaining of highways and the development of commerce and in the means of keeping up intercommunication between all parts of the Roman Empire. The people were plunged into ignorance and superstition and darkness.

In the thirteenth century there appeared simultaneously among the people of England, Germany, and France a moving force, a leaven that moved upon them with mighty power, and history informs us there was a revival period,—the Renaissance, when there was a revival of learning and of art, a seeking after education, including religion, science, philosophy, etc. They began to look into the policies of government and to strike for liberty—the English people and other peoples. You know your history along these lines. But in the European world the government was bound with the church, and the people had to move in certain grooves or they could not move at all. The governments not only ruled politically, but also prescribed the social status and the religious functions of life. Man was not free, he was fettered in mind and body.

There was a peculiar man who was possessed of the feeling—after the Turks had closed the highway between India and Europe by the capture of Constantinople—that he could discover a sea route to India. That man was Columbus; and in the face of wonderful discouragements this man never gave up

that idea. Washington Irving in his *Life of Columbus* tells us that Columbus was ministered unto by a being of another world; that he was told that his name should be great and should resound throughout the ages, that there would be given unto him the keys of the great ocean, etc.

And so he went forth under this—as we believe—divine, compelling influence, and he was the discoverer of America, or of the land adjacent to it, and there was opened up by the discovery of America an outlet for the people in bondage in Europe. Catholic Spain settled South America, but the English people finally controlled North America, the Teutonic people with their ideas of liberty, and in due time a government was established which guaranteed unto the people opportunity.

#### A FREE GOVERNMENT AND LIBERTY

As Rome was a free government, as the people of Rome were enabled to enjoy, as Paul claimed, the right of serving God according to the liberty which Rome gave them, so America was opened up as the land of opportunity, and the development of the people here has been marvelous. The struggle of our fathers, the leadership of America to-day, is something that we can explain only by the manifestation of divine power. Walker, in his *American Law* states that considering the opposition to the Colonies, their success was miraculous.

I heard something in this connection the other day. Brother Elbert A. Smith stated that he had discovered an article somewhere, I do not know where, which related that years ago the Emperor of the Japanese people issued an edict against his people going out and leaving their native land and going into other lands; and he caused them to burn their large vessels. These people could have come and evidently would have come across the Pacific to America, as they want to come now, but were hindered and prevented from coming. As the Book of Mormon says, this land was held in reserve.

We might have had a Japanese, an Asiatic civilization here. We do not want that because they do not have the standard which is the standard God set upon this land. They will make their contribution to the civilization as every other nation will, and so far as their personality is concerned, they are as good as any other people. But the Teutonic people are of Ephraim, and as they have led in spiritual things, they should lead in these last days. The English and related people are told in their patriarchal blessings that they are of Ephraim, called to be the firstborn in the great restoration of "all things"—God anointing them with power to lead in the final consummation. We have evidence of this statement that God held back other people from America. But as he led Israel into Canaan, and has led other people to this



continent at various times, he led Ephraim here and placed his power upon him.

I believe that this Nation has done a great missionary work. It has delivered Japan from its old traditional system, and it is opening up to all people the science of free government and liberty. It is a part of the divine plan which God has instituted for the development of his purposes among men. Free government in America has been an inspiration of hope which has beckoned other nations to become free.

#### GOD'S PURPOSE IN AMERICA

So we as a people have great reason to believe in God and to believe in his purposes. We have reason to stand for our national institutions. And it is a marvelous fact that in the Book of Doctrine and Covenants we read declarations that are identical almost with the Declaration of Independence, where the Lord says he raised up this Government and ordained the institutions of this land that all men might be free; and that it is not right that one man should be in bondage to another. And so we believe that as Thomas Jefferson was the political seer, God qualified these men, Washington and Madison and Adams and others to move along in lines in which he moved upon them to act; and he prepared means to give unto the people of the Eastern World also an opportunity to be free to work their salvation and to perform the work which God has given unto them to do, by giving them America, which as Emerson says, is "opportunity."

The Lord has said that upon this land he would develop his purposes. The Lord raised up this land for the purpose not only of teaching the people political and civil liberty, given them opportunity from a temporal point of view, but raised it up that his purpose concerning the race of man in a spiritual way might be revealed to the nations of the earth; he has called forth and established the kingdom of God upon this land, and organized that spiritual institution by which his purposes are to be crowned with the revelation of that power by which the people might be brought into touch with him.

Everything in our national development, everything in our social development, everything in our economic development, is pointing back to this old standard that God set up in Israel; that in the administration of their temporalities, in the living of their social life, in all phases of life they should remember God; that they should align themselves in all their energies into harmony with his eternal purposes. We are not warranted in living for ourselves alone; we are not warranted in living for our children alone; that is the selfish standard of the world.

God has given unto us a law that will bind us together and enable us, everyone of us, by complying with that law, to get in touch with him in all the

relationships of life. As the Apostle Peter says, He has given unto us all things that pertain to life and godliness. The organization of the kingdom of God upon the earth, and the mistakes of Israel when they wandered from God, the mistakes of modern Israel when the rebellious were sent out of the land because of their disobedience, when our fathers failed to measure up to the fullness of the opportunity that was set before them—the lesson of it all is that we should remember what is stated here: Beware lest a promise being left unto us of entering into his rest, any of us should seem to come short of it.

We can not use temporalities right unless we use them according to the law of God; we can not develop a social system that will bind men and women together into conditions of permanent happiness; we can not have a family that will be happy and be what it ought to be, unless the influences of the divine Spirit are operating in that family, operating in that community, operating in that city, operating in everything.

And so to-day in the midst of the social disorder of the world, what do we find? Away back among the Egyptian people in their struggles, and the Babylonish people and the Greek people and the Roman people, and the people of later ages—the people of England and of Germany, among the people of every land—what do we find? We find what the Apostle Paul says, The whole creation groaneth together until now, waiting for the adoption of the sons of God,—waiting for something better, seeking for deliverance, finding outlets of development, struggling, agitating, fermenting. And when we look upward from the development of the nations that have forgotten God and have gone away in corrupting and misleading systems of religion, they all teach us, in their struggles of the past and their efforts of the present, the need of righteousness, the need of a social and economic and political system in which there shall be administered the spirit of justice, of brotherhood, of godliness. And that is what this work comes to reveal to-day.

#### LESSONS FOR LATTER-DAY ISRAEL

I remember a few years ago when a professor from the State University came here to lecture on literature I was asked to entertain him, and in talking with him about our religion, including the development of the modern period, I asked him if he did not think that all the wonderful developments of this modern age should be crowned with revelation from God, if we did not need it in the midst of the spiritual and moral and economic and social confusion of the time. It is the most logical thing in the world.

Without this great latter-day work there is no law pointing the way to a solution of these problems.

But God has graciously given unto us a hope as a people, has given unto us the law by which we shall come to this condition under which we shall rejoice in a greater outpouring of his divine Spirit. Now do you believe in that law? Will you rebel against that law as ancient Israel did? Will you refuse to comply with that law because somebody has not done just what you think he should have done? We must subscribe to that law, we must move out in harmony with the divine appointment, and then there will come blessing to us, there will come salvation, there will come centralization of all our powers working in harmony with the purposes of God.

You can not live your life by merely seeking satisfaction in social pleasure; you can not find happiness only in pleasure; no people can do it; no group of people can do it by simply being interested in themselves. The doctrine of "every man for himself and the Devil take the hindmost" will not do this. It is unworthy of humanity, leaving God out of the question. We can not leave him out; and this great latter-day work points out this fact, that the life of man is to be lived by association with God in all things, that the purposes of God shall be the motives that shall actuate him. And that we may rise to this condition requires interest, requires development, it means consecration, it means study, it means prayer, it means purity of purpose, it means energy.

Sometimes when I think of myself in regard to this matter I think, as I have frequently told my wife, other people may be prepared for the celestial glory when they die, but I do not expect to be; I feel it will take a long time to get me ready. And I therefore see the need of our people in this day thinking more about these things, being more interested in their church services, being more diligent in the study of the word, being more determined to apply themselves according to the measure of the part they are called upon to do in the development of God's purposes among them. And in order that we may do this there have been given unto us very specific commandments. I will call your attention to one or two of them.

The Lord told the church in an early day, in the days of the Martyr, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself." We can only build up Zion as we build by celestial principles; we can only be celestial ourselves as we welcome the unfolding of the celestial life. We can only be transformed in character by walking in harmony with those divine principles by which Jesus Christ consecrated himself as the great servant of humanity and the manifestation of God in the faith. So we can understand why the Lord said to Abraham, "Walk thou before me, and be thou perfect."

Sometimes when I see empty seats here, some-

times when I realize that many are being carried away by mere pleasure-seeking, when I see what has been done to pander to mere vanity, a mere waste of time, I wonder where we as a people will land in this respect. And when I go out into the world and see how hard it is to get people interested in these things which pertain to their present and eternal welfare, how slow they are to hearken to the voice of truth, I wonder again. But yet, in trying to do this work, I realize the blessing of God, and realize as the Lord said to the people in an early day in the church:

Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy.

I am glad to say this morning that when a young boy, in the bright light of day, the Lord showed me by the manifestation of his divine power that he would bring again Zion and establish it. If I know anything this morning I know that! And I know it because God burned it into my consciousness. And I believe in it; I am consecrated in my life, I trust, to helping to work out that eternal purpose. And I realize as this work increases, as the kingdom of God unfolds, as we see men come up into prominence—and I do not speak disrespectfully of them—but the best man we have, I care not how great may be his development, you will find after while that the work goes on without him, somebody else must take his place, and the work is so big that it grows and extends. It is larger than any personality or any group of men.

The Lord admonished the people in latter days, in the early revelations to the church: "O ye that embark in the service of God, see that you serve him with all *your might, mind and strength*, that ye may stand blameless before him at the last day." We must serve God with undivided attention. "Ye can not serve God and mammon," is the declaration of the Master. I do not think he meant that we should not make money, should not be prosperous; but, he did mean that in our service, in the development of any qualifications that are given unto us, they should be sanctified to his eternal purpose. Men and women must not be satisfied with mere affectation and artificiality, a mere surface, social life, and reject the great call of God to the needs of suffering humanity and their deliverance from evil. If we will permit the spirit of the gospel to operate within us it will make us great, truly noble in all we do; it will burn out the dross in us and enable us so to sanctify ourselves that God shall be pleased with us. It will make us great in heart, and away from littleness and vanity.

We may not be surprised that the Lord has said:

I give unto you a commandment that you shall not live after the manner of the world, but ye shall live by every word that proceedeth from the mouth of God; for he will give unto the faithful line upon line and precept upon precept.

That is the course of life that God has pointed out unto us. And what is a greater experience than to be associated with God? I believe the kingdom of God can be built up only by men and women, young people, everybody, devoting themselves to a cultivation of those spiritual qualities and to the exercise of those qualities in such a way that they shall be forceful for good in the world. Nobody ever accomplished a great work for humanity without devotion, without attention, without qualification, without advancement. You and I can not measure up to the greatness of this wonderful opportunity without the conception and the constant manifestation of these qualities.

Therefore I trust we shall go onward and upward. I trust we shall remember what the Lord has said, that on this day we shall do no other work, but shall offer unto the Lord our God in righteousness a special offering upon his holy day; that we shall assemble ourselves together with thanksgiving and praise and lift our voices unto the most high God confessing our sins before our brethren and before the Lord.

The spirit we want is a spirit of intelligent, humble, and persistent devotion in the work of God. I think some of us are getting spiritually lazy. I think we are taking life too easy. Sometimes I think we take the good things of this world and lounge back and waste our time, and we do not come up to that which God has set before us. We need to cultivate the other side; we need to make effort. I find if I want to pursue any persistent course of study and development, I must manifest persistence to do it. It often takes some time to really get my mind down, and bring my brain down to that condition where it may respond to the demand, especially in some of the hard mental effort required; but when I get in rapport with my study—I can master it—but I have to make a determined effort. The angel of the Lord not going to stand by me and force me to do it and turn the pages and make it easy for me. Anything that is acquired very easily is not well retained.

I trust we are all interested in the great work God has set before us. I see Latter Day Saints today, I am sorry to say, who will not comply with the divine law. I see their children wasting in many instances what they have labored hard to accumulate. The safety of ourselves and of our children lies in compliance with the divine law by which we will be taught to do our part of the work in the world, by which we will move forward by the providence of God in the accomplishment of that which he has intrusted to all.

Let us, therefore, be encouraged and go forward and we shall rejoice in that spiritual and that moral and that economic liberty by which we shall be free indeed in Christ our Lord.

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#### UTAH DIGNITARIES COMMIT THEMSELVES

The old proverb: "Fools rush in where angels fear to tread," may be considered a truism by the faithful of the Utah Church when members of the Reorganization question the divinity of their (the Utah) Doctrine and Covenants; but we will risk the danger of "rushing in," believing as we do that Joseph Smith, the Martyr, never wrote or even heard of that so-called celestial marriage document, but that it was the product of that sinful mind and those lustful eyes of Brigham Young, who palmed it off on his followers as a revelation years after the death of the choice Seer of Palmyra.

Now, with a desire to help those misguided people of the "salt land," who were "overcome in the dark and cloudy day," to see their mistake in believing in polygamy, the following question was sent to several prominent Utah Church workers. (The question was suggested by Elder C. A. Butterworth when he was relating some of his thrilling and successful experiences with Brighamite missionaries in Australia.) We shall prove by the written testimony of leading Utah elders that the words "*none else*" in section 132, paragraph 54, positively forbids polyandry. (Webster defines *polyandry* to be "the possession by a woman of more husbands than one at the same time; plurality of husbands.") It is by their own reasoning and the same emphatic words "*none else*" found in section 42 that *polygamy* is forbidden, so please take notice, ye Utah Church missionaries, and read carefully the following statement and question submitted to several of your elders, and their answers thereto.

The statement is as follows: In the Utah Doctrine and Covenants, 132:54, we read: "And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to *none else*." Question: Does this mean that she should not marry another man while her husband, Joseph Smith, was living?

"Yes," was the prompt reply given by Presidents E. E. Brundage, Atlanta, Georgia; W. P. Whitaker, Jacksonville, Florida; Joseph F. Stevens, Chattanooga, Tennessee; Bishop Adolph Merz, Mount Pleasant, Utah. And Andrew Jenson, assistant church historian, of Salt Lake City, under date of July 28, 1914, asserted in positive terms that section 132:54 teaches that Mrs. Smith and "all other women in the church were warned against entertaining the idea that a woman could marry or have intercourse with more than one man."

Now with the perfect agreement of Elders Jenson, Merz, Stevens, Whitaker, and Brundage, all prominent men, saying that the words *none else* in section 132 meant that no woman in their church should have more than one husband, we will quote from section 42, a revelation given February, 1831, and addressed to "ye elders of my church," where we read this command, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and *none else*."

Dear reader, those words *none else* in this sentence must for ever stand against Utahism; for in the front of their Doctrine and Covenants, edition of 1876, under the "Contents of the revelations," the paragraph in section 42 containing the above instruction, 18 to 29, are referred to as "Divine law given." . . . Now the Utah people have transgressed that heavenly law by teaching and practicing polygamy.

How can Brigham's followers teach that *none else* in section 132 means just what it says; but that the same words in section 42 may be construed to mean *five, nineteen* or more? They have now subjected themselves to their own compass and square, and are found to be inconsistent and irregular in their teaching and practice, and we sincerely hope they will soon repent,—

Leaving the poor, old stranded wreck,  
And pull for the shore.

We believe the time will come when a large majority of the Utah Church will be brought to a full realization of their mistakes as a people, although it may not be until the Lord sends his angel to the chosen servant of the Reorganized Church with the balance of the Book of Mormon golden plates for translation and publication, or when the "lost tribes" of Israel shall be gathered in upon their land, recognizing the Reorganization as their church people; and the Lord's temple is built at Independence, Missouri, by his command and direction, which promises will all be fulfilled by and by. Even one of the above-named promised blessings fulfilled to this church will help to start many of the Utah people towards "the promised land" and the true gospel.

It will be realized.

C. J. HUNT.

What a tribute to the character of Washington is the recent Government survey of the old Fairfax land grants! The sixteen-year-old boy worked under conditions so primitive that mistakes would have been excusable, and in a wilderness so remote that in any case they would hardly have been detected for generations; yet the recent survey of the land, made with the finest modern instruments, has failed to disclose any appreciable error in his work. They say the cherry-tree anecdote is a myth. Let it go; we do not need it. Washington's whole life shows that he ran his lines by the compass of character.—*Youth's Companion*.

## Of General Interest

### BIBLE DISTRIBUTION

#### A CATHOLIC VIEW

The Protestant treatment of Catholic lands as fields for missionary endeavor on the same basis as heathen countries has always roused resentment among those who look to Rome for spiritual guidance. Part of the Protestant plea for funds for Bible distribution is the claim that "Rome keeps the Bible from its people," and that if the people are only given the chance to read the Scriptures the field will be prepared for the efforts of the missionary.

Catholic feeling on this matter finds expression in *America*, the leading Jesuit organ in this country, in an article by Walter Dwight, S. J., who notes the boast of the British and American Bible societies that in the past year they distributed over fourteen million copies of the word. Many of these were in such Catholic countries as France, Italy, Spain, and Portugal. The huge figures chiefly impress this Catholic writer with the folly of benefactors who fail to inquire what becomes of them all. He writes:

"The Word of God is now being read in more than four hundred different languages. Think of that! Owing largely to my generosity the gospel light is breaking on the darkened minds of millions of pagans and papists who would otherwise be lost!" These are, perhaps, the reflections that have comforted the last hours of many a liberal benefactor of the Bible societies. But these pious Protestants, of course, have little evidence that anything like what they are so fond of believing has actually taken place. On the contrary, there is no reason for concluding that in the Orient conditions have much changed since 1862, when Marshall, in his "Christian Missions," exposed without mercy the base uses to which the heathen puts millions of the Bibles that are sent to him from England and America. Marshall quotes a Protestant archdeacon, for instance, who writes:

"The causes of the eagerness, which has sometimes been evinced, to obtain the sacred volume can not be traced to a thirst for the word of life, but to the secular purposes, the unhallowed uses, to which the holy Word of God, left in their hands, has been turned, and which are absolutely shocking to any Christian feeling."

Wrapping up groceries, papering walls, lining slippers, are some of the uses Orientals found for Bibles. As for the four hundred and forty thousand copies of the Scriptures distributed in France, Italy, Spain, and Portugal during one year by the British and Foreign Bible Society, this lavish diffusion of the "pure gospel" in those benighted countries does not seem to have resulted, as yet, in their conversion, for an appreciable number of the Latins in southern Europe are still clinging to the "old superstitions."

Mr. Dwight utters his belief that "the foundation on which these Bible societies rest and the impelling motive also that makes Protestants support them so generously is, of course, the old fallacy that everybody is competent to interpret for himself the hardest book to understand that was ever written, and to find therein a guide of faith and a rule of life."

How unsound this principle is has been shown, to take but

one instance, by revision committees representing the best scholarship of the world, who can not at all agree about the exact English equivalent of a Greek or Hebrew word on which the meaning of an important passage altogether depends. But the principle becomes a downright absurdity when there is question of handing a crudely translated copy of the Scriptures to the heathen with an exhortation to find for himself in the book the message of salvation. If even Saint Paul's Greek-speaking contemporaries found in his letters certain things hard to be understood," what can an oriental pagan, ignorant, perhaps, of his own written language, possibly make out of a Chinese New Testament?

While these societies are distributing abroad, to the confusion of the heathen, innumerable copies of the Bible, their religious brethren at home are busy tearing the book to pieces and robbing its pages of all authority. Large portions are rejected as spurious. Inspiration is denied to what remains. Young men are ordained ministers who do not believe in the virgin birth and corporal resurrection of our divine Lord. In the chairs of Protestant universities are seated the most ruthless destroyers of the Bible's sacred character. Inconsistency, however, was never a more striking note of Protestantism than it is to-day.—*The Literary Digest*, July 11, 1914.

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### "HEDRICKITE" LAWSUIT ENDED

The two factions of the "Hedrickite" Church, who have been for several days engaged in a legal battle in Judge Stone's court, may "get together" this afternoon. Overtures were made at eleven o'clock this morning looking to a settlement of the differences; and a recess was taken till half past one to give the attorneys and the litigants a better chance to talk matters over.

A practical agreement on a general plan was reached in open court this morning, though it was feared there might be disagreement on the details. As soon as the plaintiff's side of the case had all been presented, the defense, represented by Colonel Southern, said they had no disposition to discipline or dis-fellowship James A. Hedrick or any of his associates for believing or preaching a conception of the meaning of the prophecy concerning the "One mighty and strong" who was to build the temple, because it was different from their own conception.

Hedrick on the other hand agreed to extend the same immunity to the other side. Each faction was to continue to think and talk as their consciences directed, and were to accord the same privilege to everybody else in the church.

R. B. Garnett, one of Hedrick's attorneys, however, hinted that they might insist on the court making in its decree designating the Hedrick construction of the doctrine as the true and original faith of the church, as a safeguard against any attempts that might be made in the future to get the "Temple Lot" on the ground that the custodians had forfeited their claim to it by being untrue to the faith.

Whether this feature may prevent an agreement, and make necessary for Judge Stone to hear the case

to the end will not be known till the afternoon session.—*Jackson County Examiner*, September 18, 1914.

The doctrine of James A. Hedrick, elder of the Hedrickite Mormon Church, of Independence, that the Lord would send a man to keep his house in order, instead of sending Christ, his Son, will continue to be the doctrine preached in the humble little church on the "holy ground."

Judge Stone, who has been hearing evidence in the circuit court for the last week, yesterday gave Hedrick a restraining order to keep the church which bears his name from ousting him as a trustee and a member. The members of the church, present in the court room, expressed themselves as satisfied with the decision, and said they regretted the matter had not been settled out of court by the church.

For many years Hedrick has been preaching that the Lord would send a steward to take charge of the temple lots. Many of the other members believed Christ would make a personal visitation, and of late the disagreement has been serious. Recently a movement was begun to force out Hedrick and he sought the aid of the courts.

Judge Stone ruled that hereafter Hedrick can preach his favorite doctrine in the church without being subjected to annoyance.—*Kansas City Journal*, September 18, 1914.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Prayer Union

SUBJECTS FOR THE SECOND THURSDAY IN OCTOBER

Parents' Day.—Prayer for our families, for the families of each other; for all the youth of the church; for the conversion of kindred; that we may all have a greater growth in spirituality; and that parents may have a greater sense of responsibility; that the homes of Saints may be Christian homes.

Lesson, Doctrine and Covenants 63:4.

REQUEST FOR PRAYERS

A sister asks prayers in behalf of her parents, who are not of the church, but who are so favorably disposed as to defend it against opponents. These good people do not see the necessity of belonging to any particular church, and their daughter is solicitous in desiring that they may be brought to see the mistake they are making. She asks also that prayers may be offered for the recovery of her father from a physical affliction from which he is suffering. May the request of this devoted daughter be responded to by us.

Prayers have been asked for Elder S. M. Duijzers, of Chicago, Illinois, who is suffering from a severe nervous breakdown and is at present unable to work. He has been active in the work to establish a mission among the Dutch people of his community, and hopes to translate tracts, etc., into the Dutch language.

## Letter Department

HOLDEN, INDIANA, August 30, 1914.

*Editors Herald:* The Southern Indiana District reunion was held at Derby, Indiana, August 15 to 25. Owing to the drought that has continued over this district the river was very low, and the boat being delayed we did not reach Derby until August 16. As the elders were not there, the organization was not effected until Sunday.

Those in charge were Elders J. W. Metcalf, L. C. Moore and F. A. Rowe. Elder R. C. Russell was not present as announced, on account of pressing duties at home. The order of the meetings was prayer meeting at 9 a. m.; preaching at 10.45 a. m. and 8 p. m. The afternoons were devoted to auxiliary work. These meetings were both interesting and instructive.

Because of the general drought fewer numbers were present than last year, but we trust that the reunion has been a source of help to those who attended. The spirit manifested showed that the people had a desire to do the things that are pleasing in the sight of God.

Brother Metcalf left Tuesday to proclaim the gospel to the people of Indianapolis. Brother Moore will go to Wirt and Holton, Indiana, while Brother Rowe will continue in the lower counties.

Let us be up and doing, Saints, that we might assist the missionaries all we can. We must help in this glorious work if we expect it to progress. It is by our works we are known. Faith without works availeth little. Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh.

Faithfully,  
EMMA JOLLEY.

CHATHAM, ONTARIO, August 31, 1914.

*Editors Herald:* The Chatham District held its fourth annual reunion July 4 to 13, at Erie Beach, a beautiful resort on Lake Erie, situated twelve miles south of Chatham. The weather during the entire reunion was delightful. Large numbers were in attendance from the western part of Ontario, and many from Michigan. This was the most successful reunion yet held, all the services being very spiritual. A good spirit prevailed throughout. Twelve were baptized.

Among the missionaries present were Elders J. F. Curtis, R. D. Weaver, Alvin R. Ellis, John Shields, James Davis and Arthur Leverton.

The same committee were appointed to arrange for next year, and London District was invited to unite.

Elder Weaver held successful meetings during July and August in Tecumseh Park, Chatham. He preached to hundreds of Chatham's citizens, with good interest. Elder R. C. Russell favored Chatham with two good sermons last Sunday. The work is progressing favorably here.

District conference will be held at Glen Rae, September 26 and 27, which we hope will be well attended.

STEWART LAMONT.

BENZONIA, MICHIGAN, August 29, 1914.

*Editors Herald:* I have been a member of this church since I was a little child. There is on earth to-day no other gospel so full of truth and light as this. I have obtained the knowledge God has promised to those who trust and obey him, so I know the gospel is true. It is my earnest desire to live faithful and obey all the commandments of the Father.

There is a small branch of Saints here, and they are all struggling to reach that standard of perfection to which Christ desires us to attain. Pray for us that we may never

cease trying to reach the goal of salvation. My prayers are for God's people, and the upbuilding of this grand work.

Your sister,  
EUNICE SCOFIELD.

LEBANON, OREGON, August 29, 1914.

*Editors Herald:* In perusing the interesting pages of the HERALD, my heart is made glad to note the progress of the many dear Saints engaged in the service of the Master. When I note abler hands of others, I realize my inability to add my portion, yet I am aware that the least of us are not exempt from duty. All have a part to perform in the army of the Lord. Hence may we who feel our weakness trust and pray that we faint not, and he who has promised that we shall not be turned away empty will give us faith to overcome every obstacle.

"If we can not on the ocean sail  
Among the swiftest fleet,  
We can be a true disciple  
Sitting at the Savior's feet."

Thus may we be an example that others by our daily walk may be constrained to glorify our Father who is in heaven.

It seems that many of our people are destined to isolation, and seldom, if ever, hear a Latter Day Saint sermon. We presume that it must all be for some wise purpose of the Lord, who works in mysterious ways his wonders to perform. We may belong to the same and one faith, we may have different places and positions to fill, yet all in connection with the one main body.

I am pleased to learn that the red man of the forest is coming to a realization of his former condition. Oh, what joy it must bring to those who comprehend and have the privilege of hearing and rejoicing again in the gentle call and the Great Spirit, inviting them home to share in the unbroken promises of God! Obedience to the sacred ordinances make God's children one in his everlasting kingdom.

If any of the elders appointed to the Oregon mission can call this way they will receive a hearty welcome from the few Saints abiding here.

May we be susceptible to the teachings of the good Master, who holds in his hands the destiny of all.

Your sister in the one faith,  
MRS. LINA M. HALE.

MONTROSE, IOWA, September 1, 1914.

*Editors Herald:* August 23 marked the close of the joint reunion of the Nauvoo, Eastern Iowa and Kewanee districts. The reunion was held in the beautiful old city of Nauvoo, where many pages of history have been made. It is impossible for those who have not had the opportunity of visiting this grand old city to realize what an ideal location it has. When one allows the mind to reflect over the past, remembers what the place once was, and then meditates upon what it might have been now had the people been faithful, a feeling of sadness accompanies the havoc on every hand.

Nauvoo and Kewanee districts were quite well represented. The attendance was larger than was expected. Had it not been for the long continued drought, which caused unfavorable conditions in many parts of the country, no doubt the attendance would have been much larger. The city park in which the camp was located was very beautiful at night when illuminated by electric lights so kindly provided free of cost by the citizens of Nauvoo.

The ten days were very pleasantly spent. Four and five services were held each day. We had a splendid representation of the ministry. At one time there were present E. A.

Smith, J. F. Curtis, C. A. Butterworth, J. W. Rushton, Heman C. Smith, and F. A. Smith, and a number of local elders from the three districts. Gomer R. Wells had charge of the auxiliary work. That the services were instructive and edifying, goes without saying.

When the time for separation came farewells and glad handclasps were the order; many seemed loath to leave the place where as one family we had lived for ten days. Truly, the association of the Saints of God is pleasant, indeed. All departed feeling glad to have had the privilege of being together.

The people of Nauvoo treated us very kindly, and we feel that much prejudice was broken down. Many not of our faith attended the services and a number seemed interested. We seemed to have left a good impression on the people, which, of course, is our aim at all times. At this place the responsibility seems to come to us with double force. As was suggested at the reunion, this is a place where the world comes for information concerning the "Mormons," and we should do all in our power that when such information is sought the people of Nauvoo will have nothing but the very best to offer concerning us.

Two souls went down into the great "Father of Waters," and were born into the kingdom, a precious young man and a noble woman. One afternoon Brother Heman C. Smith, Church Historian, piloted a crowd to the various points of interest and gave interesting lectures, which were very much appreciated.

Peace and happiness prevailed throughout the reunion, and an order was in evidence.

JOSEPH H. REED.

SAN FRANCISCO, CALIFORNIA, September 3, 1914.

*Editors Herald:* The Northern California reunion met at Irvington, August 21, and effected organization by choosing F. M. Sheehy, C. A. Parkin and C. W. Hawkins to preside.

While there were not so many in attendance as on some previous occasions, there were enough camped on the grounds to make it interesting, and all parts of the district were represented. The spirit of brotherly love was manifest, and those present enjoyed each other's company, while all were spiritually refreshed by the various meetings.

The regular program was as follows: 6.15 a. m., young peoples' prayer meeting; 9 a. m., prayer meeting; preaching, 10.45 a. m., and 7.45 p. m. One afternoon was used with profit by the Woman's Auxiliary for Social Service. The district Sunday school association held two profitable afternoon sessions. The district Religio occupied one forenoon to advantage. And on Friday evening, August 28, the Religio and Sunday school gave a joint musical and literary program, which was well attended.

More outsiders attended all meetings than they have on previous years, and two very fine ladies were baptized. Brother McDowell gave a number of patriarchal blessings, which were reported by Sister Nellie de Sallier and some others of our young people.

Saturday, August 29, the district conference held a morning and afternoon session. All business was transacted harmoniously. It was decided to hold a reunion next year, place to be determined by the reunion committee.

When the time came to separate, it was with a feeling of sadness that the Saints gave the parting handshakes and said good-bye.

Brother C. W. Deuel went to Tulare, where he will engage in tent work in that vicinity. Elders M. A. McConley and C. J. Cady have Chico for their objective point, and will try operating the tent in that section, while S. M. Reiste starts in again in the neighborhood of Eukiah.

We are living in hopes that throughout the world this may

be a prosperous year for the church, and hope northern California, will do her part toward making it so.

In gospel bonds,

M. A. McCONLEY.

YOUNGSTOWN, OHIO.

*Editors Herald:* The Pittsburg, Virginia, Ohio and Kirtland reunion was held in New Philadelphia, Ohio, July 20 to August 9, presided over by R. C. Russell, F. G. Pitt, J. A. Becker, and the assistant ministers in charge of the districts represented.

There were about two hundred camping in the park, representing Saints from eight states and Canada. The mayor of New Philadelphia gave the campers an address of welcome, which was replied to by Bishop Kelley.

The preaching was done by Brethren E. L. Kelley, R. C. Russell, F. G. Pitt, R. Baldwin, James Pycock, N. L. Booker, J. C. McConaughy, J. Hardin, J. E. Winegar, L. Burdick, Moser and some others whom we have forgotten.

A sermon was preached from the courthouse every evening, where several of the brethren and sisters assisted, with singing in charge of Brethren Becker and Martin.

Sister G. T. Griffiths ably conducted the summer school. As a result some took the first examinations in Religio normal work. There were also several papers and addresses.

Dining room in charge of Brother Becker gave satisfaction to all, and the spirit of love and equality was very apparent.

Seventeen of the general ministry and several of the local ministry contributed to make the reunion what it proved to be, a real success, all doing the work, and all sharing in the benefits.

The auxiliaries were represented by Sister Griffiths, Sister George, Brethren Topping, Jacques, and others.

We never saw the work distributed among so many who responded so well. Everyone present voted to hold a reunion next year, Brethren Becker and the minister in charge to arrange time and place.

JAMES PYCOCK.

NETAWAKA, KANSAS.

*Editors Herald:* I am here at the Netawaka Branch preaching every night. We have the church all fixed up again. It has been about three years since they have had any meetings in the church. Last Sunday I baptized three adults, and expect to baptize more next Sunday.

If some wideawake priest or elder would move here, I think the work would move on at this place. There is no one here to lead the Saints. When the missionary is gone they are left without help, Brother William Hopkins being too old to do any more work; he is eighty-four years of age.

We started the Sunday school here last Sunday. May the Lord bless his work everywhere.

Yours in gospel bonds,

J. W. A. BAILEY.

PAMONA, CALIFORNIA, September 5, 1914.

*Editors Herald:* I enjoy reading the letters of the Saints in the HERALD. They help and strengthen me very much. It helps us to keep track of where our friends are located. I call the Saints my friends, and indeed I feel they are and should be friends.

Since coming to California to live, I can realize as I never did before the great value and worth of the companionship, or, at least, fellowship of the Saints. I have always loved and cherished the sweet, commingling fellowship of my dear brothers and sisters in the restored gospel. They all seem near and dear to me.

It was indeed a task and also a sacrifice for me to leave

behind in the East so many who were dear to me and come out here where the Saints are few, comparatively. But there seemed to be some higher power than man in our moving. I could feel it strongly. I had prayed often over the matter before making the final decision, seeking what was best to do. I wanted to go where the Lord wanted me to go, and do what he wanted me to do. Since coming here I can see the great need at this place for good, faithful, earnest workers for the Master—those who are willing to conform their teachings to the teachings and life of our Lord and Master. He was given for our example in all things, and we who have put on Christ should be exemplifying his life in ours at all times and in all places.

The signs of the times indicate that our time in which to work is short. Oh, the awful condition of the wicked! It makes me shudder as I think of the condition the world is in at the present time. What if Christ should suddenly make his appearance! Think of the souls that would be unsaved! We as Saints should be up and doing—doing our best to work while it is day, making an extra hard fight for truth and righteousness, for the salvation of souls. If I could be the means of turning one sinner from his evil ways and help him to see the need of accepting the gospel and being saved in God's kingdom, I would be glad and rejoice with the angels in heaven. I am trying in every way I can to be of some help to those around me.

The Saints have much to contend against here. Prejudice is strong against us. If you say Latter Day Saints, you hear "Mormons." You have to explain and explain to show the difference, usually. Occasionally one meets those who are charitable. But the eyes of the world are upon us, and they watch our lives to see if they can find anything wrong with us. So it stands the Saints in hand to be careful how they conduct their lives at all times, that the world may have no occasion to accuse them of leading wrong lives, so that when the elders move about in their work they will have no reason to be ashamed of the Saints, and will not find them a hindrance to the work.

On the other hand, I think the elders should conduct themselves at all times so that their lives are not a hindrance to the work—as Paul says, Preach by example as well as by precept, that they may be more able to win souls to Christ. Are we not told to shun even the very appearance of evil? All Saints should be careful of their conduct, so as not to be classed with the people of Salt Lake. Some believe we are all the same, and are not willing to see any difference.

There are only a few Saints left in Pomona. Brother Lacey and family have moved away. We miss them greatly. The few who remain are trying hard to still hold the fort and keep the work going, hoping that in the near future others will move in. We trust that our Brother Lacey and family will soon be back with us, and that we may be able to do some good in this place. I think there are a few outsiders here who are interested. Should any traveling ministers or Saints be coming through Pomona, we would be pleased if they would call. We would do our best to care for them while here.

Brother W. A. Brooner was here the last August and preached for us twice, which was much appreciated by Saints and a number of outsiders. His sermons were good. Brother Brooner is a good, humble, and faithful servant, and is trying hard to exemplify the life of the Master in his every day walk. He makes many friends wherever he goes, not only among Saints but among outsiders as well. Brother W. A. McDowell was here before the reunion and preached one grand sermon, for which we were very thankful. We trust that some good may result from the efforts put forth here in this

place for the spread of the work, and that the good seed that has been sown may take root and eventually bring forth fruits for the Master.

It seems that it is harder to keep in touch with the work when one is isolated from a branch, but I realize that God is just as near us at all times in California as in any other place, and will help us to live right if we trust and obey him as we should. We beg an interest in the prayers of all Saints in our behalf and for the work here in this place.

I feel that there are surely some here who will in time obey the gospel if we can but be patient, prayerful, humble and careful. My most sincere desire is to live as a Saint of God should, that I may be worthy some day to live in Zion with God's people.

May God's people see the great need of preparing themselves so as to be worthy to dwell in Zion is my prayer.

Your sister in Christ,

MRS. MAY BENC.

1096 West Second Street.

PORT HURON, MICHIGAN, September 8, 1914.

*Editors Herald:* With the closing of our fifth annual reunion in the city of Port Huron, there comes to mind the happy days of spiritual enjoyment spent in the service of our God and his Christ.

With the Saints of the Eastern Michigan District, reunions have been an annual feature for the past five years, with another one scheduled for next year. Those who have participated in them thus far have had a small foretaste of the "great reunion" that shall take place in the near future. But since that great reunion has not as yet materialized, we are content for the present with the annual ones. The very fact of this continuation from year to year ought to be evidence to even the casual observer of their benefit to the uplift of God's people, and the spreading of the glorious gospel to others.

The meeting of old acquaintances and the making of new ones, with that comfort and consolation of mind that we are all one great family of Israel's God, brings to us a slight feeling of the glorious time when we shall be permitted to behold and grasp the hand of those former and latter-day worthies and martyrs of the church of God. I think it is near time we all were getting more interested in reunion work. The singing of praises and the bearing of testimonies from day to day creates in the hearts and souls of those who attend a feeling of devotion and service that can not easily be quenched. These things can not help but draw and focus the mind of a Latter Day Saint on the things of God, and thus draw all closer to him.

On the evening of June 19, at eight o'clock, the bell on the tree announced the service hour. Organization was effected, after which brief talks were given by Brethren Allen, F. A. Smith, Curtis and Fetting. The next morning saw things in full swing, and they continued to swing all week.

Institute work every morning at 7.30; regular prayer meetings at 9 a. m.; preaching at 10.45 a. m. and at 2.30 p. m., generally followed with social purity meetings for young women and young men, married women and married men; preaching every evening at 8. These services in their respective order followed daily throughout the week.

In connection herewith Elder Curtis got busy down town on the street corner every evening, with the able assistance of the Flint orchestra, and singers from the camp, and did some singing in the preaching of the gospel, assisted by Elders F. A. Smith and Elvin Ellis. This kind of program helps to move things in reunion circles. We let the people of the city know who we were, where we came from, (and,



by the way, Elder Curtis told them he was from Missouri, and they had to show him, which seemed to add a few smiles of the good-natured audience before him; and that we were there for the express purpose of doing them good).

Did the crowds gather? Had you seen them, you would have thought so. Did they stop and listen? They did. Did we invite them to the camp grounds? We did. They not only came the first night, but continued to come, some of them all week. We expect they will be waiting for the same opportunity next year, and we hope they will not be disappointed.

A social purity board for the district was organized, with Elder Arthur Allen, of Detroit, as president and Elder William Grice, of Crosswell, as vice president. We hope much good will be derived from this effort. Other features characterized our program, worthy of note, but too numerous to mention.

Our meetings were well attended, spiritual and uplifting in every sense of the term. We all went home well repaid.

If you are not having reunions in your district, just try one. Go at it as though you meant business, everybody work, then watch results. If you are not satisfied all the way round, don't blame Eastern Michigan, for we have proved them a success time and time again. Once you are enthused with this reunion work you will want them twice a year. "Come, let us reason together," get busy, advance God's work, and thereby advance yourself, and if you don't succeed the first time, try again, and keep on trying until you do—do not give up until you have won.

A good way to get in touch with reunion work is to visit an up-to-date reunion. If you do not get a chance this year, keep your eye on Eastern Michigan for our next reunion and pay us a visit. We'll use you like a brother. We are sure you will go away happier, stronger, and a booster for reunions.

Let us, then, labor on cheerfully in the Master's cause until the trump shall sound for that great reunion when Christ shall preside, and when the present shall terminate into the long-looked-to future, where we'll know as we are known and enjoy what we are laboring for now. May our efforts in this direction yield to the Lord's vineyard an hundred fold is my prayer.

PUBLICITY BOARD FOR EASTERN MICHIGAN DISTRICT.  
H. L. MACPHERSON, *President*.

S. S. *New Amsterdam*, September 19, 1914.

*Editors Herald*: We write that our friends may know that we are safe and sound. As soon as we recuperate and have a visit with loved ones in New York City, we expect to return to Zion, our favorite spot.

That it has been a special privilege to be in Germany at such a time can be appreciated only by those who were on the ground. Since July 25 I have been following the situation in Europe very carefully and with great interest. We find that actual conditions in Germany have been misrepresented. I am not an enthusiast for the whole of Europe, because the gospel is absent largely from that country. But for Germany, I can say that everything was done for the welfare and comfort of Americans, who suffered no more inconveniences than did the Germans themselves. It has ever been my policy to concede right and justice where it is due.

We have placed ourselves in the hands of the Lord, and have felt the influences of the many prayers which we are sure have gone out for us and all others who are in the scenes of conflict.

We have had a very rough trip, but were able to answer

to every call of the dinner bell. We had quite a scare, as we were within range of an iceberg, with the temperature changing rapidly.

Asking an interest in the prayers of the faithful, I am,  
Fraternally,  
HATTIE RIGGS.

SYKESTON, NORTH DAKOTA, September 11, 1914.

*Editors Herald*: The HERALD is a welcome visitor each week, filled with food for the hungry soul.

We had the pleasure of attending the reunion at Logan last June, the best reunion I ever attended. The Saints in Dakota are mostly isolated from church privileges, but the majority of them are trying to live their religion. We have four noble missionaries, who are trying to do their duty—Sparling, Page, Wildermuth and Leitch, with J. E. Wagener giving much of his time to the work.

I have met some opposition in trying to tell the gospel story after making a new opening. Satan sent his agents along to tell the people we were "Mormons," of the lowest kind, and warning them not to listen to us. I advertised in the paper that I would tell why we were not "Mormons," and asked our opposers to be there and prove their contentions. They preferred to stay away. We had about forty-five out, and think some prejudice was removed. We have since loaned two Books of Mormon, and explained our faith to some who never heard before.

In gospel bonds,  
M. RASMUSSEN.

#### Extracts from Letters

A brother laboring in Utah writes as follows with reference to conditions in that mission: "The dominant church here certainly is approaching a crisis, perhaps slowly, yet it is coming from different directions. For instance, the Progressive party has joined forces with the Democratic party and both are making some fight against Senator Reed Smoot, and also all down through the ticket. Their fight is against corruption, misuse of power, etc. The great difficulty seems to be just how to fight those conditions without making an open attack against the church and priesthood. This confessedly admits both to be guilty of the existing conditions. Now, they do not wish any outside party to take any liberties in this matter. What is done they want to do themselves. Then again, there are at work those silent forces of modern civilization slowly eating into the institution and obliterating or destroying every feature of Brighamism, as it was, and a new ideal is slowly arising among the Mormons. Many of the features of Brighamism as it was have disappeared gradually. They say to me, "Talk to us as you now find us. We do not care anything for the past record of this people." I have been directing my efforts accordingly. They are so thin-skinned and tender in their feelings one can not even refer to their leaders without offending them. I hope to succeed in my work. I visit the homes of the people and have some pleasant experiences."

Mrs. J. Darby, Los Angeles, California, writes: "I wish to voice my appreciation of the good articles we receive every week through the columns of all the church publications. We are grateful for the rays of light which we receive from time to time, and that our heavenly Father hath appointed every man to his place to carry on his work. May it still continue."

Marie J. T. Adamson, Lower Lake, California, "Our reunion held at Irvington, California, though passed into history, will not soon be forgotten by those fortunate enough to be

able to attend. The consensus of opinion is that it was one of the most spiritual ever held on that consecrated ground. We regretted to find so many dear and familiar faces absent—some on account of illness—others had been called to “their reward.”

## News from Missions

### Palentine

The work in Jerusalem is moving at a very slow pace, but we are still working on, trusting that in the near future a move will be made in the progress of the work that will bring some consolation to the weary laborer. We are still hopeful of good results if the conditions here are properly met. The brethren in America can not judge conditions here from conditions prevailing in other fields. The conditions here are peculiar to this mission. We are, therefore, laboring under peculiar disadvantages which might be turned in our favor if we were in a condition to meet them. Our school is progressing very nicely so far. Our room is limited; still, we are doing fairly well.

Brother U. W. Greene is in the Lebanons. His reports from there seem at present to be more hopeful, several having requested baptism. Brother Koehler expected to go there, but we regret to say that since the war has begun his visit to the Lebanons will most likely be postponed. We hope, however, that matters will adjust themselves so the trip will be made later on.

There is a man here that believes he is one of the witnesses who is to prophesy here in Jerusalem. He believes that he is so anointed; and, of course, not knowing who the witnesses may be, we can not say anything one way or the other. God knows whom he has chosen, and he will reveal it in due time. It would be folly on our part to try to speculate as to who shall occupy in this or that position.

When certain individuals desired to occupy certain places of honor, and application was made to the Christ, they were told that the Father had reserved that right to himself. So, as far as we are concerned (and I include under the pronoun *we* all members of the church), it matters not to us whom God has chosen to do certain work. Those so chosen will be called to do it, whatever the result of that call may be.

However, as I said before, I do not speak disparagingly of the claims of our Hebrew friend, for it matters not to us if he is so chosen. May God help him to accomplish the arduous task assigned him. We are meeting quite regularly to discuss these\*and other questions pertaining to the restoration of Israel and of the latter-day gospel.

The question of the divinity of Christ and the atonement have been canvassed. This proved a very interesting subject, as the Hebrews believe in Christ as the prophet (I mean those who accept him as God's messenger) that Moses said the Lord would raise up from among their brethren; yet, to them, he was simply Joseph's son. Space will not allow us to go into details; suffice it to say for the present that our friend accepts the divinity of the Christ as well as the necessity for the statement, as foreshadowed both in nature and in the law.

Prejudice against our work runs high. Brother Greene had some literature sent out sometime ago, presenting our faith and doctrines, and announcing our services. The effort aroused the antagonism of the different ministers and the people were especially warned against attending our services. Religion is carried on here on the “baksheesh” plan. If people attend the services, they are questioned by their friends as to how much they are making for attending such and such services. The highest bidder gets the audience. And since

we are not placing our religion under the auctioneer's hammer it only serves just now to send fear like a needle point, into the hearts of the traffickers. But we hope to be able to do a little more than that soon.

We have heard that there is war in Europe. We believe it must be so, but we can get no news except what Constantinople sees fit to send us; and that is often news made up in Constantinople. During the Turko-Balkan War we could get no news excepting the “news” of how Turkey was putting the enemy to flight (?) and the thousands she was killing every day. We did not believe it. Finally the wires broke down, and we were without “news” for days. That silence was real news, for we knew Turkey was losing. The wires broke down in the “nick of time.”

At present we have not only heard of the war, but we have felt some of its terrible effects. Provisions of all kinds are gone up, and the prospects are that they will still go up. Then again, the banks are closed, and even last week they would only pay out ten per cent of the amount deposited. The post offices have rejected money orders sent from America to people here. “We will cash them when the banks will give us the money,” was the only consolation they could give.

Unless some arrangements are made by which money may be sent through the banks or post offices, I would advise that if any should feel like sending us relief under the present pressure it should be sent in the form of “greenbacks.”

Jerusalem at present is in great commotion. Conflicting orders are coming from Constantinople. The Government has seized on almost all the horses in the city and throughout the country, paying so much per head to their respective owners. Last week she called upon every man from twenty to forty-five years of age to be ready to march to Asia Minor. Moslem, Jew and Christian were called. There was great heaviness and sorrow. Hundreds of horses were brought by the “Fellaheen” from the country into the city, and thousands of the “Fellaheen” came in from all parts shouting and clapping, as only orientals can. The scene was a wierd one. Then came the order that they were not wanted. Then that all Moslems must go. Then that Jew and Christian could buy their liberty. And so the excitement and agitation goes on. And the poor people—both Arab and Turk—throw up their hands one day in sorrow and despair, and another day in thanksgiving to God for deliverance, exclaiming, *Hamdillah* (thank God). Many have escaped to Egypt on camels, so we are informed.

Last week when these conflicting telegrams were coming in, each succeeding telegram canceling the preceding one, quite a demonstration broke out against the Jews opposite the “Tower of David,” so called, and on the inside of the Jaffa Gate. There is quite a feeling against them at present. The Moslem sees himself carried away to war, and the country left open to the Jew to occupy. On Friday quite a number gave vent to their feelings. Many, if not most of the Jews in Jerusalem are Jews who have passed through scenes of oppression and tyranny as well as bloodshed in some cases. Naturally such demonstrations send terror into the heart of the Jew who has only just escaped such hostile scenes, a few days, or a few weeks or months previously.

As for ourselves, we are still strong in the faith that God will provide, though we may be called upon to pass through scenes dark and drear. A year ago when the threatening hands of assassins were hanging over us, Great Britain stepped in, and though only one man came to Jerusalem, it was enough. This time, however, it seems that Great Britain is involved in the war.

We sometimes wonder whether or not we are now in the time of the loosening of the four angels bound in the River Euphrates, which, according to some commentators, is Tur-

key. If this is so, the four angels may be those representing the Balkan States, as the angel that withstood the heavenly messenger sent to Daniel, and that for twenty-one days, represented Persia. If this is so, we may expect a terrible European war. But the end is not yet, though there are many that believe this to be the war of the end. It seems, however, that it does mark an epoch in the time of the fullness of the Gentile period; and we may expect some mighty changes during the next sixteen years.

Jerusalem has seen many, many vicissitudes. From the time we first meet with her in history, the scenes are checked ones. It seems that she is threatened with another change. Who'll say that Jerusalem has not been trodden down of the Gentiles?

Prophecies are beginning to have their fulfillment. The former rains returned in the fall of 1852 and the latter rains in the spring of 1853. This, however, does not mean that it did not rain in Jerusalem up till that time, for it did; but it came in winter—too late to be of much benefit except in filling cisterns. Moreover, the rains have been steadily increasing, and the early rains have been coming earlier and the latter rains later. This year has been quite a new thing in the later history of the country. The rains were very late, and the sky has been quite cloudy all summer. The summer has not been so scorchingly hot.

A beautiful lot on the Mount of Olives has been kindly given (or sold) by Sir E. Grayhill, of England, for the purpose of erecting the Jewish International University. The Sanhedrin is also to be established here. The Arabs are becoming furious on account of the Zionism movement. The city without the walls is now being rapidly built up by colonies of Jews so that the city outside the walls is already inhabited as towns without walls, as foreseen by Zechariah, or rather spoken by the angel.

This year promises the beginning of a new era in the history of the world and of Israel. From the time that Nebuchadnezzar became sole ruler of Babylon, this year marks two thousand, five hundred and twenty years. It may mark the beginning of the downfall of the Gentile power. It is also noteworthy that there is a great tendency among the Jews toward accepting the Christ as a prophet and teacher.

The signs of the times are rapidly developing. "Now, learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." (Mark 13: 28, 29.)

When he comes may we be found with the wedding garment on, which is the righteousness of the Saints. Let us remember that this garment will be of our own weave and make. If we fail to weave it, we can not wear it; and those found without it will be bound and cast into outer darkness. Let us also remember that this is spoken not of those outside the pales of the church, but of those within. It matters not what office we may hold, our position in that regard will only prove to our greater condemnation, if we should fail to use that office correctly and use it to good advantage in the weaving of our wedding garment. This is a serious question, and well might the Lord have warned us to let the solemnities of eternity rest upon our minds. Those to whom much has been given, from them also much is required. If we fail to bring the required amount, our loss will be irreparable.

To suffer injustice at the hands of those from whom we expect better things is bitter. But it is by tasting the bitter that we learn to appreciate the sweet—the sweet then becomes so much sweeter. Then, again, we know that our salvation is an individual work, and since that work must be

the work of righteousness, we know that those who work injustice in the least degree are militating more against their own interests and the salvation of their souls than against those on whom the injustice is inflicted. It should be our individual business, therefore, to see to it that, whatever others may do, we shall do that which is right. It will not do to, Adam-like, shift the blame elsewhere. It will not help us any to say, "So and so sinned, and because he sinned I sinned also." Perhaps it may serve as an excuse, but it will not save us from being driven from the garden, so we can not partake of the fruit of the tree of life.

In conclusion let me say, We can not do good to another without sharing in the blessing; neither can we injure another without sharing in the curse which must ensue. We make laws subservient to us by obeying them. To conquer is to obey. To be conquered is to disobey, or to reverse the order of the statement, to disobey is to suffer defeat. This thought is very beautifully set forth in the work of Christ; he conquered death by becoming obedient to its demand. Man's obedience to the laws of nature makes those laws his servants. But let him break them and they hurt him to gehenna. What a blessing electricity is, when we obey its laws and thereby control it. But, alas! if one of those laws are broken, we may find ourselves exchanging worlds in a few seconds!

Everything teaches obedience, and yet man will not learn. Are we learning? If we are, we shall soon be in a position to demonstrate that the gospel we have received is indeed the power of God unto salvation. And in order to do that, our standard must of necessity be far above the standards raised by the religions that are in the world. If our standard of righteousness is higher, we must also live on a higher plane; and whatever advances certain societies may make, we will always be found in the lead: our light shining unto a benighted world and leading those who love light into that pure light revealed in the gospel of latter days. But if our life does not correspond with the righteousness revealed in the gospel, then we are found hypocrites, walking in darkness at midday. Let us continue to walk in the light, and be ready when the bridegroom comes.

Since writing the above some changes have taken place. Brother U. W. Greene reached here from the Lebanon on Tuesday evening, having learned of the war the previous Wednesday. He brought the news that it is possible we shall be asked by the Washington Government to get out of this country. The city is under martial law since Monday the 3d inst. Great commotion prevails. A Mohammedan uprising is feared, not in the city, but in the surrounding country and throughout Turkey.

Turkey is pressing more and more for soldiers and for money. She is crippling everything by reducing to penury those who have a little money. In fact, she is draining the country of all money, leaving it helpless. She is taking heads of families away, leaving the poor to the charity of the wind, for here it can hardly be said that there is a world—neither hard nor cold—to which one may turn.

We have heard that six United States battleships are on their way to the Mediterranean, to take all Americans out of Turkey. We hope, however, that things will not get so bad we shall be forced to leave.

Things look black. Mohammedans seem to think now to be an opportune time to get the Christians out of the country, that is, while Europe is otherwise engaged. How true this report is we know not. However, we have no fear for our ultimate safety.

With prayers and supplications for Zion's weal,

REES JENKINS.

JERUSALEM, PALESTINE, August 10, 1914.

### Scandinavian Mission

Since writing you about three weeks ago, the situation here has changed to some extent, in that the panic-like feeling caused by the sudden outbreak of the war has abated, and the people, though amazed over the terrible calamity that has come upon the nations, take it with a degree of calmness and with the hope that the Scandinavian countries may not become directly involved.

It sometimes appears as if it would be wisdom to return home until operations cease and we shall find better opportunities than now. Yet we have no desire to desert our post or shrink from duty. The papers contain information to the effect that the United States is sending several vessels to bring Americans home, but whether the elders in this mission should avail themselves of the opportunity thus afforded, and would be justified in so doing, is a question not as yet decided, but we trust to be directed for the right.

Some fear is entertained that Denmark may yet become involved in the war, but we hope not, as it is bad enough as it is. Nearly all kinds of business is affected and men and women are thrown out of employment, while prices on necessities are very high, though the fabulous prices that were reached on some things immediately on the outbreak of the war could not be maintained. These prices were an evidence of a desire for greed upon the part of some, regardless as to how it would affect their fellow men.

I found it impracticable to communicate with Brother Kippe in Germany through correspondence in the English language, as all mail is inspected by government officials, and anything not written in German stands no chance of being forwarded. So I sent him a few lines written in German, and instructed him likewise to write me in that language, with the result that I received a card from him a few days ago, from which I learn that he and family were finding conditions very trying. He had for some time received no mail from America, and his family allowance sent by Bishop Kelley had not reached them, hence they found themselves on the verge of starvation.

I also learn from his writing that quite a number of our membership in that country are in the war. At Mangschutz, Schlesien, all of the grown male members are in the war and only the sisters and children are at home; this place is not far from the borders where hostilities are going on. At Hausver three of the brethren were in the war, and at Brunswick two had gone and others were expected to follow. At this place the Saints had been compelled to give up the hall where they were holding their regular meetings, not being able to pay the rent because of the hard times. Brother Kippe was to be in Klein Rashen, Caulan, the Sunday following the date of writing, where he was to confirm two young men baptized sometime ago by Robert Smolny. As I understand Brother Kippe's writing, Brother Smolny and one of the young men were to leave the following Tuesday, also to enter the military service.

We hope the Saints will continue to remember both the ministry and the Saints in this mission during these trying times.

H. N. HANSEN.

VESSELGADE 7, COPENHAGEN, DENMARK.

### Lamoni Stake

The church work in Lamoni Stake is onward this conference year. Various activities indicate the faithfulness of the ministry and the devotion of the Saints. The Lord is blessing the missionaries, and is putting upon the people his Spirit to confirm the membership and lead investigators to accept the truth.

At Chariton, Iowa, during the past year, a number of Saints have gathered, the most of whom have been brought there by the opening of coal mines. In Lamoni Stake are found some of the best mines in Iowa, and among the best Saints of the stake are found many miners. Brethren who find it to their advantage have with their families moved to Chariton, so that we have now sixty or seventy members at this place. They are meeting in one of the rooms of the court house, and are being kindly treated by the people of the city. They hope to provide better quarters, and expect soon to have a branch.

The Bloomington Church, five miles northwest of Lamoni, and built last year, was on Sunday the 20th dedicated. The dedicatory prayer was by Elder John Smith, president of the stake. The sermon was by President Elbert A. Smith. The Lamoni Choir furnished the music for the occasion. An excellent spirit attended the services, and altogether a profitable and pleasant day was passed. Here we find a branch of energetic and enthusiastic Saints, organized about one year ago. They are aided by elders from Lamoni.

At Centerville, Iowa, Elder M. M. Turpen, appointed by the conference, was, under the direction of the minister in charge, asked to labor in the eastern part of the stake, with Centerville as objective. Elder Turpen, as is well known to the ministry of the church, is a good, conscientious, God-fearing man. It has been hoped that the presence of such a man at this point would unify the efforts of the Saints and help to more permanently establish our work in this prosperous city.

During the season the stake tent has been used to advantage at different points. At Tingley, Iowa, Brother Mintun conducted a meeting in June. He reported a fair attendance with interest. We have a few Saints here who are anxious for their neighbors to hear the truth. Brethren Mintun and R. S. Salyards followed this meeting with one in July, at Chariton, where they were very kindly received by many of the leading people of the city and were given valuable space in the papers. The attendance was encouraging, as was the interest. A few were baptized. These same brethren conducted a tent meeting at Lucas, Iowa, where they had a large attendance until continued rain interfered. As the weather cleared, however, the attendance improved and the meetings continue with excellent interest.

Two-day meetings under the auspices of the stake officials, including the Sunday school and Religio officers, have been held at various points during the summer, with considerable success. The services consist of preaching, institute work, and such other meetings as are appropriate for the upbuilding of the work within the stake. It is the intention to continue these meetings during the autumn.

At Worth, Missouri, recently, Elder L. G. Holloway met in public discussion Elder W. G. Roberts of the Church of Christ. We have only a few members here. During a revival meeting in the early spring, the Church of Christ people challenged our Brother Hawley for discussion, and a situation was created which required that we meet the issue. Elder E. E. Long moderated for Brother Holloway. The event resulted in victory for the truth. Our brethren were very much encouraged by the cordiality and cooperation of the leading people of the community. Public sentiment turned to them, and the debate closed with many friends made to the cause. Brother Columbus Scott undertook to conduct tent meetings following the debate. Continued rain interfered, as did a meeting started by the Methodist people.

The Lamoni stake reunion this year was a grand success, and by many was pronounced the best ever held within the stake. The attendance was large, the preaching excellent, and the spirit attending the services was of an intelligent and

uplifting order. The prayer meetings were unusually edifying, and were accompanied by the gifts of the gospel in admonition, instruction, and encouragement. This reunion is a source of great strength to the Saints of the stake. A goodly number from a distance and some from outside districts have come to attend, and find the reunion profitable and to their upbuilding in spiritual things.

Any improvements in Lamoni are of interest not only to the Saints in the stake but to the church generally. Consequently we are pleased to state that Lamoni has just completed a sewer system which makes for the sanitation of the place and the material advantage and comfort of its people. An up-to-date schoolhouse has also just been completed and is now occupied. This building is one of the best, with all modern conveniences. A normal department has been added to the Lamoni High School, under State supervision. With a most excellent corps of teachers, the Lamoni schools furnish opportunities for an education to our children which are second to none in like communities.

Graceland College, at Lamoni, opened on the 11th with a very able address by Samuel A. Burgess, on evolution. The college enters upon the work of the year under encouraging circumstances, with a good attendance and able instructors.

A. WORKER.

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## News from Branches

### Saint Louis, Missouri

Special efforts have been put forth the past month and more to advance the work in Saint Louis by holding tent services. Brother Christy is reported as having delivered the wonderful gospel story in a most convincing manner. Attendance and interest has been very good. Some outsiders expressed themselves as having enjoyed the services very much. We trust the seed sown has found good soil and will soon bring forth fruit. The local officers, singers and members, have all done well in assisting in this noble effort.

The district conference with district Religio and Sunday school conventions convened in Alton, Illinois, September 12 and 13. We understand that a spiritual time was enjoyed. Those of us who are not privileged to attend these services should always remember to sustain the work of those who are sacrificing so much, by earnestly praying that blessings will result from their efforts.

2739 Greer Avenue.

Your sister in Christ,  
ELIZABETH PATTERSON.

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### Independence, Missouri

At the opening of the Independence fair, September 2, Governor E. W. Major was present, and ten thousand were in attendance. Four hundred babies were entered the following day, and the contest was judged on eugenic lines, a Latter Day Saint little one taking the first prize. For most excellent art work, our sisters, Mrs. M. Warnock, and her daughter Martha, were awarded first prize.

The good work is going on and new missions hereabout are being opened. The Saints on Enoch Hill, one of our delightful suburbs, were, with the help of the brethren, to engage yesterday in finishing their comfortable frame church.

The Sanitarium patronesses continue to meet regularly in the interest of their special line of work, and many kind words of appreciation come from there.

Our Sunday school indulged in a little surprise at our last session by Brother Krahl ordering the reading of the complete roll call of officers and teachers. There was a total attendance of 882, officers 38, teachers 102, visitors 100. To

the stake convention on the 12th, 144 delegates were elected. Brother Nace favored us with a fine violin solo.

Two excellent discourses were given Sunday, September 6, one in the evening on church history by Elder Mark H. Siegfried, in the course of which he called for a "show of hands" of those present in the audience who had seen the original manuscript of the Book of Mormon. Only the writer's appeared. She testified to its having been exhibited to delegates at a General Conference at Lamoni, several years ago, and to the fine penmanship of the scribe, displayed in that ancient and valuable work.

Our beloved president's discourse in the morning was pertinent to the occasion, when all hearts are being stirred to their depth, and will be until this cruel war is over. The Saints are in hope and faithful assurance, looking forward to the glorious consummation of Christ's coming. A large concourse met in the upper room to celebrate the Lord's supper, and we all rejoiced in the afternoon, when many precious testimonies were borne, among them those of Elders W. E. Peak and Henry Resch.

May Zion prosper and her victory be a glorious peace is our prayer.

ABBIE A. HORTON.

September 8, 1914.

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### Listowel, Ontario

In the early spring we had with us Brother George Tomlinson, who had labored here some fifteen years ago, and who was one in the hands of God in building up this branch. The Saints were pleased to have him in their midst once more. During the summer Brother John Shields came and gave us some good gospel sermons, through which some were convinced of the goodness of this gospel. Whether they continue to believe or not, time alone will tell.

At the present time we have with us Brother Alvin Ellis. He is a good speaker, and we certainly are keeping him busy. He came Thursday, September 3, holding a meeting the same evening and again on Friday night, three meetings on Sunday, and evening meetings during the following week. The attendance was fair. On Sunday the 6th, he spoke to a goodly assembly at the one-thirty prayer and sacrament meeting, Saints having previously been invited to attend from Mitchell, Mackillop, Rostock, Brussels, Palmerston, Drew and Harrison. We had meeting at 3 p. m. and again at 7.30 with a good attendance of outsiders.

We are trying to keep the flag unfurled and the camp fire burning, that the honest in heart may find this way to the fold of Christ.

Ever praying that we may live worthy to be called children of the kingdom, I am as ever,

Your sister in the one faith,

MRS. A. SMITH.

---

### Scranton, Pennsylvania

During the past eight months we have had our number increased by twenty, due to the united efforts put forth by a united people.

I suppose all Saints are aware of the fine brass band which we, as a branch, have, and of the good it is doing in assisting along the noble cause. For the past three months on Saturday evenings, and at other times when called to do so, the band, under the leadership of William J. Lewis, has paraded the principal streets of the city, and then proceeded to some popular street intersection, when Elder T. U. Thomas would address the gathered throng, to the enjoyment of all.

On August 22, the band, by request, went to Bloomsburg, Pennsylvania, where tent meetings are being held by Breth-

ren A. D. Angus, of Philadelphia, and George Morris, of Scranton, Pennsylvania. Here we made a very good impression, and to all accounts much good was accomplished, aided by the able talks of Brother T. U. Thomas who accompanied us, and Brother P. M. Hanson who was in Bloomsburg at the time. The presence of God's Spirit has been with us at all times and has led and encouraged us.

The Sunday school is progressing rapidly, as is also the Religio. Brother R. J. Hawkins is superintendent of the Sunday school, and Brother John Jenkins president of the Religio. The district convention of these auxiliaries was held here on the 5th, 6th, and 7th of this month, concerning which we will write later.

Your brother,

E. V. WAGNER.

319 Fourteenth Avenue, September 9, 1914.

## Miscellaneous Department

### Conference Minutes

NOVA SCOTIA.—Met at South Rawdon, September 5 and 6, F. J. Ebeling presiding. South Rawdon Branch reported. Secretary and treasurer reported: Receipts, \$42.75; expenditures \$20. Officers elected: Boyd Johnson, president; Kenneth Hyatt, vice president; Annie O'Brien, secretary and treasurer. F. J. Ebeling was appointed delegate to General Conference. Collections for district fund ordered continued. On motion, date and place of conference in 1915 was left to president, notice to be published in *HERALD* and *Ensign* three weeks before convening. Annie B. O'Brien, secretary.

### Conference Notices

Eastern Maine will convene at Jonesport, October 24, 2.30. Newman Wilson, clerk; W. E. Rogers, president.

Des Moines will convene at Nevada, Iowa, October 10 and 11. This is the first fall conference we have had for a number of years. We should have a good attendance. E. O. Clark, secretary, 2500 Logan Avenue, Des Moines, Iowa.

### Two-Day Meeting

At Soldiers Grove, Southern Wisconsin District, October 11 and 12. We hope to see a good crowd, as this is our first effort. J. W. McKnight, president.

### Quorum Notices

#### ONTARIO QUORUM OF ELDERS

The annual meeting of the Ontario Quorum of Elders will be held in Saint Thomas on October 10 and 11. Hour of meeting will be set later. All members are earnestly requested to be present and report to secretary as soon as possible on arrival, in order that full particulars may be had as to meetings. Arrangements are being made to make our sessions interesting, and we are looking forward to the largest gathering of elders in quorum capacity ever held in Ontario. "Come with us and we will do thee good."

FRANK GRAY, *Secretary and Treasurer.*

#### SPRING RIVER ELDERS

Will meet at Joplin conference, October 8 to 10. W. H. Smart, president, S. G. Carrow, secretary.

### Kirtland Woman's Auxiliary

Will meet to elect officers during conference, which convenes October 10 and 11, at Kirtland. Mrs. F. J. Ebeling, Willoughby, Ohio.

### Died

HEDRICK.—At Saint Joseph, Missouri, September 7, 1914, Edgar W. Hedrick. He was born in Chillicothe, Ohio, February 23, 1852. Married Mrs. Lizzie Ryan, December 5,

1901. He was baptized in Independence, Missouri, March 15, 1903, by W. A. Smith. He is survived by wife, 1 brother, Daniel Hedrick, 2 children. Services in Faraon Street church, Saint Joseph, September 9, sermon by W. H. Garrett, assisted by Charles Fry. Interment in Ashland Cemetery.

SNIVELY.—Mary Traxler Snively was born at Louisville, Ontario, January 5, 1867, died at Tulare, California, September 9, 1914. Married Heber C. Snively, November 16, 1886. Husband, 11 children, 2 grandchildren with a host of friends feel most keenly the taking away of our sister. Services from Saints' church at Tulare, sermon by J. B. Carmichael.

### Book Reviews

THE PROBLEM OF ATONEMENT.—By W. Arter Wright, Ph. D., D. D., published by S. F. Harriman, Columbus, Ohio. The author discusses such subjects as "The limitations of atonement," "The vicarious principle," and "Substitution." He says:

"The first general position of the church was that the death of Jesus was a price paid to Satan for the release of men. This view held for a thousand years. It was set aside by the teaching of Anselm, that the death of Jesus was a price paid to justice,—the justice and nature of God. This death then become a substitutional death. Jesus died instead of men. The view was supplemented by the substitutional righteousness of the Christ—Christ's righteousness is accepted for the personal righteousness of men. This book is written to negative this idea of substitution in both these applications. It makes the issue very clear, that such substitution is both unchristian and immoral. Atonement is based in the social law by which Christ died for men, to establish man's confidence in the divine good will, to win man's own good will, and to bring him to a good life."

THE AMERICAN INDIAN ON THE NEW TRAIL.—By Thomas C. Moffett, published by the Missionary Education Movement of the United States and Canada, New York City. An interesting and valuable book for those who wish to get in touch with the progress made by the churches as well as the Government in reclaiming and civilizing the Indian. The following is an extract from the preface: "Two ideas have prevailed as to the way of making good Indians. The first was to kill them, and so the familiar jest—a grim humor—expressed it that the only good Indian is a dead Indian. The other idea was to convert them. Redeeming the Red Man is a more hopeful and also a more interesting process than rifling him. And the story of the church's enterprise in giving the native American race the Christian gospel should be more fascinating and worthy of close study than the history of Indian warfare, romantic frontier struggles, and bloody massacres. This book treats the subject in a comprehensive survey, giving as many facts and exact data as the prescribed limits allow. It is not a historical review of the heroic annals of Indian missions in America, yet the reader may be made inquisitive to follow up the suggestions of the romance and charm of the pioneer days and later exploits of the sturdy men of God who sought the untutored savage and the red-brow'd forest ranger to win native tribes to a new faith. Present-day achievement and pressing need furnished our theme with a vision of fine possibilities and an honorable destiny for the Indians of the United States."

PAUL AND THE REVOLT AGAINST HIM.—By William Cleaver Wilkinson, published by the Griffith and Rowland Press, Boston, Massachusetts. In certain religious circles there has been growing up a revolt against Paul on the ground that some have given him precedence over Jesus, and the slogan has been adopted, "Back to Jesus." The author of this work combats this revolt and seeks to present Paul in his true light, giving him his proper place in church history. He sees in the greatness of Paul the greatest possibility of the superiority of Jesus. That Jesus could have bent such a man to his will and brought him to his way was the greatest miracle.

THE SOCIAL ASPECTS OF FOREIGN MISSIONS.—By William Herbert Perry Faunce, published by the Missionary Education Movement of the United States and Canada, New York City. The author of this book is president of Brown University. He treats such subjects as "Social achievements of missionaries," "Enlarged function of the missionary," etc. We quote from the introduction: "In this book we are to

study one phase of the contact between East and West. The most momentous fact of modern times is that the East and the West are coming physically nearer to each other every year, and yet intellectually and spiritually are still separated by a great abyss. The distance between any two points on the earth's surface—measured by the time required to travel that distance—is rapidly diminishing. We live on a shrinking globe, whose surface, measured in time, is not one half as great as it was fifty years ago. We can go from New York to Peking in much less time than our grandfathers needed to go by prairie schooner from New York to Chicago. Thirty years ago Around the World in Eighty Days was a fairy tale. Now the journey has been completed in less than thirty-six days. London and Bombay are to-day near neighbors. Vancouver and Yokohama are gazing into each other's eyes. San Francisco and Hong Kong are conversing by telegraph, and soon may be communicating by telephone and aerial ships. The Mediterranean through the Suez Canal flows into the Red Sea and the Indian Ocean; the Atlantic and Pacific have mingled their waters in the Panama Canal. All the oceans have become one ocean, and all the world is physically one world."

AMERICA.—Edited by A. D. Herbertson, M. A., Ph. D., and O. J. R. Howarth, M. A. This is one of a series of books entitled, The Oxford Survey of the British Empire. This volume deals particularly with Canada and has chapters devoted to her history, geology, climate, education, economics,

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population and culture, government and administration. Also there are several chapters on the British West Indies. A valuable book of reference. Published by the Clarendon Press, Oxford, price \$2.50.

MIND AND SPIRIT.—By Thomas Curby Davis, D. D., published by Sherman, French and Company, Boston, price \$1. "This treatise maintains the superiority of the spiritual over the mental, arguing that of all the attributes given to man the religious instinct is the only one not shared in some degree, at least, by the lower animals. Such being the case, the spirit should be so developed as to dominate the mind, and it should be the aim of education so to develop it. Education, however thorough in its way, which ignores the spiritual nature, or even subordinates it, is to that extent a lamentable failure. Scholarship is not by this limited in its scope, but rather infinitely widened. Nor are the sciences refused recognition. On the contrary, they are highly valued, but not as an end in themselves. The first section of the book sets forth the reasonableness of a firm faith in the truth shown in Scripture. The second section argues for the acceptance of the Bible as it stands, and as a divine revelation. The third and largest part of the book is given over to a study of the true psychology of man as taught by the New Testament and of the errors made in philosophy and education because of reasoning based upon a false psychology. The latter portion teaches the necessity and value of the new birth required by Christ, and the wonderful development of which man is capable after that rebirth."

AMERICAN SYNDICALISM.—By John Graham Brooks, published by the MacMillan Company, New York City, price \$1.25. The author takes up one of the most interesting and vital questions of the age. While trade unionism proposes to unite working men according to trade, each in a class by himself, syndicalism proposes to unite all workers everywhere in one great body. Its avowed object is to bring a general world-wide strike, and to take over finally the entire machinery of industry. Its chief exponent is the Industrial Workers of the World. Behind syndicalism there is said to be a revolutionary force destined to take the place of trade unionism, and result in revolution. What is the basis for such a claim? What in short, is syndicalism? These are the questions that Mr. Brooks answers. A good book for students of economics.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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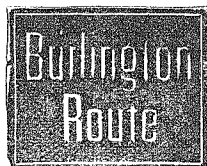
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, OCTOBER 7, 1914

NUMBER 40

## Editorial

### GOOD ADVICE REPRINTED

#### 1.—PRAYER MEETING ETIQUETTE AND TESTIMONY MEETING COURTESIES

All meetings are to be conducted by the elders, as "they may be led by the Holy Ghost." (Doctrine and Covenants 17: 9.)

While we fully believe the rule as stated above, we should be much pleased to see a better degree of order and propriety observed in prayer and testimony meetings than is now and then manifested—evidently in the absence of the Spirit. It may not be permissible to prescribe a set of rules to be observed at each and every meeting for prayer and testimony, but we may make a few suggestions, which if heeded may help sometimes in having a "good meeting."

1. All who attend the meeting should be at the place of meeting on time.

2. The officer whose prerogative it is to preside should call the meeting to order promptly, either presiding himself, or inviting some brother to take charge. If no recognized branch officer is present, then the one highest in office should be called by vote, or himself take charge and call the meeting to order.

3. The officer presiding should be brief in his opening address, or omit it altogether. He should be wide-awake and cheerful, prayerful and watchful. He should set a good example of decorum, respecting the rights of all, and avoid scolding; especially should he not scold the absent over the shoulders of those present, thus spoiling the pleasure of those who have come to the house of prayer for needed help and cheer.

4. Everyone present should remember that "words fitly spoken are like apples of gold in pictures of silver," and avoid preaching a sermon when bearing testimony. No one should take occasion to air any pet theory, or to relate any trouble between himself and another. Strive to impart good as well as to receive good. Do not mar the good that a judicious silence may do by an improper or an untimely speech. There are times where "speech is silver, silence golden."

5. No one should resent what another may say in prayer meeting. It is not the time, nor the place for personal altercation, either on conduct or doctrine. The presiding officer is the one to rebuke an offender in doctrine; let him attend to that duty.

6. When one rises to speak or kneels to pray, he should not be interrupted till done, either by officer or member; except in case too much time is being occupied, or the person speaking is using improper language. If two or more rise to speak at once, the brother in charge should name or designate the one first rising, and after, the others, in their order, if time permits. If one begins to sing or pray, he should not be checked for another to speak. The same in regard to one speaking in tongues, etc. The decision, or call of the brother presiding should be taken as final, and no one should insist on his right to speak if another is recognized by the brother in charge.

7. When praying, avoid the repetition of the name of the Deity in any form. It is always understood that those who pray are praying to God the Father; and for a person to be constantly using the name of the Father is to weaken the spirit by which others enter into the prayer. We have heard the name and appellations of God repeated as many as one hundred and twenty-five times in a prayer ten minutes in length. Avoid too frequent repetition of the name of Jesus Christ in either of its forms. It is understood by all who hear a Saint pray that he is asking in the name of Jesus Christ, for they are charged so to ask; to constantly repeat the name is to injure the sentiment of respect in which all should listen to prayer.

8. The Spirit of God is not an accusing spirit, and for this reason if one finds himself indulging in accusations he should at once stop, and sit down to serious self-examination.

9. Avoid telling long stories, especially if all who are present have heard you before tell the same story. No matter how interesting it may be to you, it may be tiring to others.

10. Be hearty; speak quietly, pray fervently, sing cheerily and in time and tune with others who may be singing; in short, do what you can to be glad and

cheerful and make others feel so, too.—President Joseph Smith in *SAINTS' HERALD*, vol. 33, p. 401, July 3, 1886.

(To be continued.)

### THE QUESTION OF SEPARATE MEETINGS FOR COLORED PEOPLE

A certain brother writes in from the mission field, and from his letter we extract the following paragraphs:

The colored people here are taking a good interest in our work. Have been attending our services and have asked me to come and preach to their people, which I have gladly and willingly done. They are deeply interested but the Saints here are somewhat divided as to the attitude we should take toward them attending our meetings and freely associating with us, as the people they fear will stop attending our meetings because of the colored people being present.

Some take the position that we should not encourage them to attend our services nor to associate too freely with them for fear it may hurt the work. Others think it proper to encourage their attendance and association and preach the gospel to them whenever and wherever possible, being one in Adam and in Christ.

The question here raised is a perplexing one, involving, as it does, racial prejudices existing between white and black. His letter was submitted to certain of the brethren of the ministry who have had similar experiences, with the request that they express themselves on that subject. We herewith publish extracts from three letters received, although we do not give the names of the authors.

We publish them with the idea that they may be considered by those who have the question in mind and possibly may bring a degree of light where it is needed. At least, they will furnish food for thought. They are not presented as an authoritative solution of the problem, but are given for what they may be worth to those who are considering the question:

#### LETTER NUMBER ONE

Yours of the 13th was received safely, and duly noted.

The conditions which Brother — describes are so very different to anything that I have had to meet with I am afraid that I can not advise as freely and definitely as I would like to do. I can therefore only write tentatively, and with a large amount of diffidence.

I know that in many places there is a very strong sentiment against the association of the colored people on terms of equality with the white people. I have seen that evidenced in several places. The problem needs to be carefully considered as one which belongs to the general sociological problems.

Speaking, therefore, with reserve, I would suggest that Brother — should conduct the work among the colored people as a separate mission and try to organize his work so that the colored converts could be taken care of in a separate meeting and not impose the colored people upon the white congregation, if they are unwilling. It may be that some of the white local ministry could be employed in preaching and educating them and so the partition between the two could be gradually broken down.

While I can not favor the harsh ostracism which some

would apparently exercise, yet I have seen that the extension of equal rights and liberties to the colored people with the white is a serious menace, because the colored people have not been cultured nor trained to use that liberty in the same way that others have. In this I believe there is a real flaw in Lincoln's otherwise magnanimous and splendid service to the colored population.

However, I would advise that the work to the colored people be conducted separately from the work to the whites under the circumstances and that two branches be organized. Of course this may seem to be a sordid surrender of our ideal of the family relationship with God on earth, but it is more apparent than real, for even among our white church members the congregations become more or less disintegrated and several influences are at work to break up the group into cliques, money, birth, profession, character, and tastes all exerting an internal force producing a similar result to that which in the case under consideration is brought about more directly by the external accident of color.

I regret that these ideas are rather confused. I feel that the problem is one that needs a great deal of careful consideration, and I do not wish to be too positive or definite in a matter of this grave character, but I feel safe in offering the suggestion contained in this letter.

#### LETTER NUMBER TWO

I am in receipt of your favor under date of August 14 relative to the communication from —. In reply I have to say that the question which is now troubling them is indeed perplexing and will no doubt continue as far as the membership is concerned until something more specific is offered, either by revelation or by action of the body.

There is no question as to the scope and saving power of the gospel, in that the obedience thereto will certainly bring about the results designed through that power, nor is there any doubt that God "made of one blood all nations of men, for to dwell on all the face of the earth"; but he hath likewise "determined the times before appointed," also "the bounds of their habitation." To conclude that because the gospel is for all men and all men and nations are of one blood, therefore all men, regardless of color or conditions, shall worship without any reservation, would in my judgment be wrong.

Without entering exhaustively into the subject, I desire to submit that their color in itself seems to be a mark of distinction placed there by the Creator for a wise purpose, for I am persuaded that no one can look upon the black man and say unreservedly, "The spirit of the negro is permitted to enjoy tabernacles equal to that of the white man," because such conclusions would not be correct. Therefore, if God determines the time and the bounds of their habitation, he being almighty in power and omniscient in wisdom, did not make this discrimination without reason, though it may be beyond our power to determine just why this was done, there being insufficient revelations along this line. As I look upon the colored race, their color and place in the world influence me in the belief that our heavenly Father has sufficiently evidenced to us the inferiority of their spirit, consequently we should not assume more than God has indicated.

In the Doctrine and Covenants the Lord certified, at least to some extent, that which I have already observed, wherein he states, as all are aware, "Be not hasty in ordaining men of the Negro race to offices in my church, for verily [and I emphasize the word *verily*] I say unto you, All are not acceptable unto me as servants, nevertheless I will that all men be saved, but every man in his own order," showing conclusively that God has made a distinction, and hinting

at the thought or idea of a special dispensation of some kind. Therefore if God recognizes to the extent of discrimination, should we be too hasty in concluding that no discrimination shall be made? From the written word we are safe in concluding that God desires their salvation in so far as they will comply with the requirements of the gospel. This applies to all mankind, but it seems to me this can be brought about just as well under the distinction, and to my way of thinking just as acceptable to them as a race; if not it should be, at the same time protecting the finer sensibilities obtaining with the white membership.

My experience with the black man has been more or less extensive, and I have found that his real contentment is manifest when he is required to live in a community of his own race and color. I am further of the opinion that should it ever become a law, or rather a custom to offer unto them worship equal with the whites that the membership of Saints in the South will dissent from this position. As I seek to analyze the situation, I see no real cause for anxiety. It may "put us about," as the Englishman would say, in preparing and providing for independent worship, but I think it our duty to so arrange rather than pursue the other course. At all events, I am of the opinion that as far as practicable and as rapidly as possible we should arrange so that these conditions shall obtain, that is, that their worship be independent of the whites.

#### LETTER NUMBER THREE

Your letter of the 13th instant received and noted. As you say, the Negro question is a perplexing one. From my experience it will have to be answered largely by the conditions existing where the question may arise. I am a little surprised that so much prejudice exists as far north as ——— against the association with negroes, for I found that in those Northern States the people were not so much opposed to the negro going to church with the white people as in ——— and farther south. While I was in ——— there were about eighteen negroes who belonged to the south-side branch, and on sacrament Sunday from eight to fifteen would attend. There was but little objection upon the part of the Saints, but considerable by the neighbors near the church.

The only objection I had was they would persist in mixing with the whites in the seating instead of sitting on one side by themselves, and because of this a number of the sisters refused to partake of the sacrament.

I advised and sought to establish a mission among them with a view to organizing a branch, but each white brother who was willing to take charge of the work would use his influence to induce them to go to the main branch on sacrament Sunday, so that after a little while the colored folks again persisted in attending with the whites. I do not know how they handle them there now.

We have three colored people here that belong to the ——— Branch, but have no difficulty with them: we put them in the gallery during preaching service, and in a corner to themselves during sacrament service, and use a separate glass to serve the wine. However, if we had a larger number we would have to make other arrangements because of the prejudice against colored persons associating with the whites in this State.

I find that if you explain to the negro about the feelings and prejudice that exist and ask him to forbear for awhile until they abate he is willing to do so. I also find that those who agitate an equality in association of whites and negroes on the basis that we are all the Lord's children and should be together do more harm than good and make the negro

brother hard to deal with because he thinks some are against him.

I would advise that where elders work with and among the negroes it would be better for them to establish a negro mission and impress upon their minds the responsibility of supporting the mission (that is the negro members), with a further impression that they are working for a colored branch and they should stay right with the work to "make good." If elders are careful in the beginning of their work with the negroes and do not encourage them to meet with the white people only occasionally, they will have but little trouble. The main thing is to impress them they have a work to do with their own race and not with the white folks.

As I said in the beginning, though, each place will have to largely answer the question, for I can not see how you could lay down a rule to govern all places alike.

We realize that the question discussed in these letters is one on which people may very well differ, and plausible arguments might be presented on both sides. Local conditions must, to an extent, determine the course of local congregations.

The brethren who have written are not enemies of the Negro, but on the contrary are his friends. That which is best for the colored people and for the church is the question. Intelligent colored converts who read this will recognize that fact and will cooperate with the ministry in whatever move may be considered best for the work in a given locality.

E. A. S.

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#### CURRENT EVENTS SECULAR AND RELIGIOUS

**ULSTER AND HOME RULE.**—Sir Edward Carson, leader of the Irish Unionists, in outlining the Ulster program for the future, is reported as having said in an address before the Unionist Council, on September 28:

I propose, when the war is over, to summon a provisional government, and I propose that its first act should be to repeal the home rule bill so far as Ulster is concerned. I propose in the same way to enact a resolution that it is the duty of the volunteers to see that no act or attempt at an act under that bill should ever have effect in Ulster. Meanwhile, let us throw ourselves, as we are throwing ourselves, whole-heartedly into the patriotic action that the time demands in supporting the empire.

**NATIONAL MERCHANT MARINE ABANDONED.**—Report from Washington states that leaders in Congress, with the approval of President Wilson, have for the present abandoned the plan to create a national merchant marine. Opposition in both branches of Congress, especially in the Senate, threatened the defeat of the bill. It is said, furthermore, that Great Britain, France and Russia have objected to the purchase by the United States of German vessels, by which means the administration proposed to at once secure the desired end in American shipping, on the grounds that the purchase money would find its way eventually into the war

coffers of Germany. These objections are thought to have entered into the considerations which have resulted in the abandonment of the plan as reported.

IN MEXICO.—The convention of Constitutionalist leaders was not held on the 1st as intended. Instead, a peace commission, composed of representatives of Villa and Carranza, went into session at Zacatecas. An armistice has been declared, pending the outcome of the peace parley, and a convention of Constitutionalist leaders to select a provisional president is reported agreed upon for the 10th. Prior to the convening of this commission, Carranza is said to have announced that he would not become a candidate for president if Villa would give a like pledge, and all other military leaders were eliminated. Report from Washington states that Villa has formerly announced that he will not become a candidate. The revolt of certain of Villa's generals it is thought may weaken his cause.

COLORADO LABOR TROUBLE.—The operators in the Colorado coal fields have replied with criticisms to the proposal of President Wilson for the three-year truce heretofore referred to in these columns, and accepted by the miners. One of the conditions of the truce, as suggested, provided that "all striking miners who have not been guilty of violation of law" be reemployed. The following are leading objections of the operators, voiced by Mr. Weldon, president of the Colorado Fuel and Iron Company, are based upon this proposition as follows: They state that there is not sufficient work for all these men; that, in fact, under present conditions work may not be supplied even for the men now employed. In the second place, it is urged that a mine is a hazardous place, and that the hazard of mining would be increased if men of violent temper were allowed to work with men peaceably inclined, restrained by nothing more than a truce in the midst of hostilities.

EUROPEAN WAR.—Heavy fighting continues all along the line of battle in France, with the allies seeming to gain a little ground on both wings, especially in the west. Reinforcements have joined both lines, including native forces from British India. Germany is fortifying Leige and has opened fire on Antwerp. News from Eastern Prussia and Russian Poland are uncertain, seeming to favor the Russians. Reports from Petrograd state that the Austrian right wing in Galicia has been driven across the Carpathians, while the left is retreating to Cracow. The Russians have invested Parzemysk. Former reports of the capture of Serajevo, Bosnia, seem to have been premature, since latest advices report the Montenegrins to be within artillery range of that place. Tsing-Tao is invested by the Japanese, with the German army falling back on its main lines of defense five miles west of the city. Japanese forces

are said to have taken certain points in control of railroad lines in Chinese territory adjacent to German holdings. Report that the forts at Cattaro have sunk a French warship is denied. Official report from London is to the effect that twelve British merchantmen have been sunk by German vessels at various points, and eight by German mines in the North Sea, while twenty-four fishing craft have been sunk or captured thus far during the war. The same report states that eighty-eight German merchant ships have been captured by the British, with one hundred and two detained in British ports, while the allies have captured or detained one hundred and sixty-eight more. Dispatch from Constantinople reports the Dardanelles closed to navigation.

### NOTES AND COMMENTS

AN INDICTMENT.—War of itself may be wise or unwise, just or unjust, but that the issue of a world-wide war should rest in the hands of a few men, and that the hundreds of millions who will bear the burden and be affected in every relation of life by the outcome of such a war should passively leave the decision to these few men is an indictment of civilization itself.—*New York World*.

LEGITIMATE AID.—We are in receipt of handbills announcing Elder O. R. Miller as the speaker at a temperance meeting at Inman, Nebraska, September 20, under the auspices of the Women's Christian Temperance Union. The same mail brings *The Inman Leader* for September 17, in which we note a half-column announcement of meetings which began at Inman the night of the 20th, with Elder Miller as the speaker. The elders generally are coming to realize the power of publicity in mission work. When this advertising is done with dignity and discretion it is a credit to the cause and a legitimate aid in the spread of the truth.

A LACK OF LOVE.—Discussing certain writings of an Elder Jones, of the no-organ faction of the successors to Alexander Campbell, Daniel Somner, editor of the *Octograph Review*, and leading elder of said church, in the *Review* of September 1 says:

He writes as an ignoramus . . . he writes as if he is unscrupulous . . . he certainly shows himself unworthy of confidence . . . every sentence . . . is unsound and has a reptile of errors in it. . . . His friends will have to give him up as an indefensible man, or go down with him. That kind of a man is bound to go to his own place . . . such writing is scurrility, and does not come from a gentleman, nor a Christian of the New Testament order.

By a peculiar coincidence, "A Disciple" in the same issue of the *Review*, in commenting on Leviticus 19: 17, and 1 John 3: 15 says:

Do these scriptures apply to that class of Christians who may have hatred in their hearts toward Daniel Somner?

The application is obvious.

## Original Articles

### THE END OF THE WORLD

#### ALSO ZION AND THE MILLENNIUM

What shall be the sign of thy coming, and of the end of the world?—Matthew 24: 3.

Many Bible readers, even some of the Saints, have taken the above question to mean that the return of Christ and the end of the world are to occur at the same time, or within a brief space of each other. Also some have believed that when the Savior said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," that he meant that all the work of preaching to the nations shall be and must be done before he comes again, or be immediately finished at that time.

#### FEAR OF THE END

And although in the great world of traffic, of amusement, and of sin, there is very little thought of God or of his interference with the affairs of earth, yet in times of overwhelming catastrophe by earthquakes, fires, and volcanoes, many people have been terrified into frenzy by the certainty they felt that the end of all mortal things was at hand. When astronomers said that the earth would be enveloped in the tail of the comet on May 18, 1910, it was rumored and believed by many that the deadly gasses of that so-called tail would wipe out all life on the earth, and on that day it would become desolate. The daily papers in the great cities told of scared souls who abandoned their business, and some even threw away their money in the street, exclaiming that they had no more use for it, because the end of the world had come, or would come on that day. The destruction of Saint Pierre and thirty thousand lives by volcanic lava and gasses, and the overthrow of Messina and Valparaiso by terrible earthquakes caused similar ideas that "the end" of earth was at hand.

But these and other instances of fear and dread of the expected end of the world have been because of ignorance concerning the prophecies of Christ and of God's inspired messengers. Paul's declaration fits in here, where he said: "Because they knew him not, nor yet the voices of the prophets which are read every Sabbath day." (Acts 13: 27.)

#### LEADING EVENTS

To be sure, the Savior declared that the earth "shall pass away," and Isaiah wrote that the earth "shall be burned," and Peter that the corruptible things of earth "shall be burned up." And so they will be. But neither of these prophets set the time, nor said that such complete destruction should come at the beginning of the millennium. That idea has been imagined, and is without a good foundation.

In 2 Peter 3: 7-13 that apostle, in telling of some chief events to come, covers a thousand years in the seven verses. He calls that period "the day of the Lord," and he speaks of a thousand years as being only a day in God's sight. It is common to speak of a period of time as "a day," as in the account of the creation in Genesis. So, with the understanding that the millennium will be the period set apart for Christ's government over the earth, Peter could well speak of that thousand years as "the day of the Lord," even as it was designated by various prophets long before Peter's time. Isaiah, Jeremiah, Ezekiel, Amos, Joel, Zephaniah, Zechariah, and Malachi all speak of that period as "a day," or "the day," or "that day." In Isaiah 2: 11, 17, he says that the "Lord alone shall be exalted in *that day*." Again, "the day of the Lord cometh." In Ezekiel 29: 21, it is written, "In that day will I cause the horn of the house of Israel to bud forth." These and other passages plainly show that the prophets meant that great "day of a thousand years," as we also sing of it.

Also in chapter three, verse ten, Peter evidently refers to the whole day, which is to begin "as a thief in the night." Then he says, "in the which," meaning sometime during that day, or period, there will be certain great events and calamities. Speaking again in the twelfth verse, of the "day of the Lord," he says, "wherein" (or during it) the fire shall come, and in verse thirteen he states that there will come "a new heaven and a new earth" to succeed the old. In Revelation 20: 4-7 John mentions the thousand years reign four times; and he states that at the end of it fire and destruction are to come, and then the new earth (chapter 21: 1, 2) is to appear in its glory and beauty.

Thus John and Peter agree in their description of the final destruction. As Peter in these few verses describes the chief events for a thousand years, or more, so Daniel 7: 7-10, that is, in four verses, covers three thousand years, and Isaiah 61: 1-4, includes at least two thousand years. For in Luke 4: 18 Christ did not repeat Isaiah's words that the "day of vengeance" was then at hand. It was not near then, and it has not yet come, but will, both at the beginning and the end of the millennium.

As to the end of the world, the Inspired Version is more definite than the King James. The first text quoted in this article reads in the Inspired Version as follows: "What is the sign of thy coming, and of the end of the world? (or the destruction of the wicked, which is the end of the world)."—Matthew 24: 4.

Other sayings of Christ concerning the end of the world I quote from the Inspired Version as follows:

And thus cometh the end of the wicked according to the prophecy of Moses, saying, They shall be cut off from among

the people. But the end of the earth is not yet, but bye and bye.—Matthew 24: 56.

And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.—Mark 13: 36, Inspired Version.

This last saying reads exactly the same in Matthew 24: 32.

#### DESTRUCTION BY WAR

Thus it appears that there will be great destruction by wars among the wicked at and about the time of Christ's return, when he comes to avenge the wrongs of the oppressed and suffering of the earth; and also there will come the final overthrow and destruction of the wicked at the end of the millennium.

While writing this very page (July 28) news comes of the beginning of war between Austria and Serbia, and that the greater nations of Europe are preparing their armies for battle, with the prospect that Russia, France and England will side with Serbia, while Germany and perhaps Italy will take up with Austria. If all are brought in it will be the mightiest test of arms since one hundred years ago, when Napoleon Bonaparte had all Europe involved in war.

But the rapidity of all movements possible in our times, and the swift means of destruction that are had now by bombs, submarines, and airships, all these things make possible a short war, unless the time is near for that great alliance between the nations "of the north quarters" and the "north parts" (Ezekiel 38: 6 and 39: 2), which will prepare them for the descent upon Palestine, as prophesied by Ezekiel in those two chapters. No doubt the present war, whether it proves to be long or short, will lead toward the great event prophesied by Ezekiel, even as did the recent Turko-Balkan war. Certainly God's purpose can be plainly seen in the working out of the destined end, and in the certain fulfillment of the prophets, whether we come very near to comprehending the gradual steps and events leading up to that end or not.

Yet it is probable that this war will bring to the front a conqueror who shall by the might of armies obtain control over the others, and thus, before many years, become the acknowledged head of the "mighty army," and of "all thy bands and many people with thee," at the time when "the chief prince of Rosh, Meshech, and Tubal" (as it reads in the Septuagint translation) shall go down through Turkey to take "a spoil" from "my people of Israel," as the Lord foretold by Ezekiel. Rosh was the son of Magog, the grandson of Noah, and the Rosche went up from Asia and settled the regions now known as Russia; and it seems probable that she will become the head of the "many people" who will seek to rob the Jews at Jerusalem. But it is immaterial *who* leads the

"bands" of the "north quarters," if the "chief prince" over them shall accomplish his foreseen destiny.

In my article last March I was, perhaps, too optimistic. Years ago I expected that universal war would take place before Christ's coming, nothing less than the upheaval and overthrow of *all* nations, the United States included, even world-wide ruin. But, after studying more fully the prophecies about the changes that God will make for the better over the earth, and seeing his purpose concerning America more fully demonstrated, my views have become modified. Not that I do not expect great wars and great "distress of nations." I *do* expect all this, and that the nations will "prepare [for] war," that they will "come up" to battle, and that they will practically "beat their plowshares into swords" by the unparalleled use of the metals for war purposes that otherwise would be used for the arts of peace and the needs of husbandry. But how much of this will be *immediately* before Christ's return, is the question.

#### THE FINAL STRUGGLE

The fact that the millennial "day of the Lord" will be a thousand years long, and that the subduing of the nations (Isaiah 2: 4) will take time to accomplish, even by the Redeemer, is apparent. Then another fact is that some of the prophecies about war and destruction evidently refer to the final, the real final "destruction of the wicked," at the end of the thousand years, when Satan will be loosed from his prison and go out to again stir up the nations to war before his complete overthrow. This makes it possible that the most universal war and destruction spoken of will take place near the end of the millennium, even though there will be enough of both war and destruction at the beginning of that period. We read:

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle.—Revelation 20: 7, 8.

In Matthew 24: 32 and Mark 13: 36 (Inspired Version) Christ says that the gospel shall be preached to all nations, and after that "shall the end come, or the destruction of the wicked," that is, their final great and overwhelming destruction shall take place after the opportunity is given to all people to receive the gospel, even to the end of the millennium. The "little season" (Revelation 20: 3) may extend quite a number of years, during which Satan will work up jealousy, anger, and finally extreme wrath among and between the nations. There may be great wars between them before they are molded to suit Satan's purpose, and before they are fully brought to the necessary compactness and unity, also to a sufficiently high pitch of courage to be willing to attack the great and heaven-defended city called

Zion. But all the events spoken of by the prophets concerning the "day of the Lord" will take place *sometime* during the thousand years. As already said, Isaiah, Ezekiel, Joel, Zechariah, and Malachi make special mention of that great day, and of the notable things to be expected within its bounds.

#### DURING THE MILLENNIUM

It seems that Zion will be a cause of fear and dread among the nations, for a part and perhaps all of the time, and that some wars will be had even when Zion is in her full glory, but I doubt if anyone can say, with certainty whether the worst will be near the beginning, or later. But the situation and feeling that will exist among the nations is described as follows:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Doctrine and Covenants 45:13.

Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away. Fear took hold upon them.—Psalm 48:2-6.

For Zion shall come and God shall be in the midst of her. . . . The heathen shall be enraged, and their kingdoms shall be moved, and the Lord shall utter his voice, and the earth shall be melted. . . . Come, behold the works of the Lord, what desolation he shall make in the earth, in the latter days. He maketh wars to cease unto the end of the earth.—Psalm 46:5-9, Inspired Translation.

That saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the the Lord shall bring again Zion.—Isaiah 52:7, 8.

So shall he gather many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.—Ibid. 52:15, Inspired Translation.

And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.—Ibid. 4:4, 5, Inspired Translation.

Many more quotations could be cited, but these are chief in showing the attitude of the world toward Zion and Jerusalem during the millennium. Those places will be in their glory, as the foregoing texts show; and there will be much obedience, righteousness, and peace upon the earth, as declared in Psalm 72:7-14. Yet the foregoing extracts from Isaiah and the Psalms, and from the Doctrine and Covenants all betoken that among the nations will exist an undercurrent of unwillingness to be thus subject

to Christ and his associates, and that some will only be controlled or restrained by fear from rising against him. And who can say that there will not be occasional rebellions and efforts to overthrow his power, and to establish again the government of the fathers? They will have to "*shut their mouths*" many times, though they may not be willing to do it. Zion must need "a defense" by "the glory" of the Lord, or it would not be had. The preaching of the gospel will continue through the millennium, until all people and nations shall have opportunity to receive it, if they will, and to be numbered with God's Saints and go to Zion to dwell.

One great difference in the millennium between those who become God's people and those who do not will be that the latter will die just as people die now, though doubtless sanitation and other knowledge of how to preserve health will prolong all lives to a much greater length than we find now. But the people of God will not die in that day; that is, their spirits will not pass away from their bodies, but they will be changed to immortality at the age of one hundred years, and thus they will not taste of death nor experience death as we do now. Isaiah says:

In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed.—Isaiah 65:20, Inspired Translation.

That is, no infant of *few* days will die, nor will there be any Saint who may not live to a fullness of years in mortality, and then be changed to immortality, but those outside, who, by contrast, and in fact, are sinners, will die as people die now. Those who observe all the laws will not die, and it will be a disgrace and as a curse upon disobedience for any to die in that day. Hence such are called "accursed" by the Prophet Isaiah, because they *will not* accept the means to live and enjoy what they *might* receive of good at the hands of their Creator and their Redeemer.

That all, both old and young, are not to be changed to immortality at Christ's coming, as some suppose from Paul in 1 Corinthians 15:51, 52, is evident from Isaiah 65:20-23 and from revelations in the Doctrine and Covenants. The latter reading as follows:

He that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.—Doctrine and Covenants 63:13.

In that day an infant shall not die until he is old . . . and when he dies he shall not sleep, that is to say in the earth, but shall be changed.—Ibid. 98:5.

And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them.—Ibid. 45:10.

Thus it is plain that children will be born to mortal men and women while they remain mortal, but evidently not to them after they are "changed," nor to those who are resurrected from the dead, as appears from Christ's words in Matthew 22:29. Some among us have said that they do not believe that mortals and immortals can live upon the earth at the same time, or that any children will be born after Christ establishes his kingdom on earth. However, that time will only bring a change of government, a change from the rulership of ambitious and cruel men to the just and merciful government of the Son of God, and from sin unto righteousness in the moral conditions of the world, while the physical conditions of the earth will continue much as they are now. But the beauty, fertility, and productiveness of all lands will be greatly increased, and fruits and grains will attain a high order of perfection, far beyond what we now see. This is evident from Isaiah 65:21-25, Joel 2:22-36, Amos 9:13, 14, Zechariah 8:12, and other scriptures. With pleasure I remember that the historians, Bancroft, Catlin, Haines, and others have stated that the old traditions among the American Indians, those truths that came down from their Hebrew progenitors, contained exactly the same ideas and teaching about the blessed and glorious age to come as the Bible prophets have foretold.

The great day of gospel work will also come then. The Lord said by Isaiah (25:7) that he will destroy "the veil that is spread over all nations," and by Jeremiah (16:19) that people will then be so convinced of the folly of the creeds and man-made religions that they will say, "Surely our fathers inherited lies, vanity, and things where there is no profit." This opening of the eyes will make possible the remarkable number of conversions unto God and his truth that are spoken of in Isaiah 36:6, 7, Zechariah 2:11, 8:22, and elsewhere.

One thing more I mention, and that is concerning the great ecclesiastical power which has for many centuries bound nations and their rulers, and has controlled and subjected millions of people to a cruel despotism and to a debasing false worship and sad deception. Even the foot of priestly man has been placed upon the necks of prostrate kings to symbolize complete submission of nations to priestly rule. This power has revived; and even in the land where God established the ensign of liberty it has advanced in its influence until the lovers of liberty and justice have been troubled as to the results. But John the Revelator foresaw that the coming King will conquer it; and therefore sometime in the day of his majesty and righteous reign this institution will come to its ignominious end, and will no longer have power over people or nations.

H. A. STEBBINS.

## "THE SPIRIT AND THE BODY IS THE SOUL OF MAN"

It is the general opinion of the Christian world that the meaning of the words *spirit* and *soul* are identical, inasmuch that Webster makes no distinction, and the clergy in general use them as synonyms. But this wonderful ten-word lesson (Doctrine and Covenants 85:4) should give the Saints advanced ideas along this line, ideas that are necessary in order to clear away seeming contradictions, and help us to more successfully meet some of the errors of the day. It seems to the writer that a clear understanding of what God has here revealed will give meaning to some passages used as proof texts by our opponents, and help us to give answer, rather than to ignore them.

"The spirit and the body is the soul of man." We learn by this, first, that a spirit without a body, or a disembodied spirit, is not a soul; second, that the body without the spirit is not the soul; third, that the term *spirit* does not necessarily include the soul, while the word *soul* does include both the spirit and the body. Therefore it is manifestly improper to use the word *souls* with reference to our spirits before they enter or after they leave our bodies. If these words are the same, then when anyone writes about the Greek and Hebrew words from which spirit and soul were translated, and explains which words in one language are equivalent to corresponding words in the other language, it is sheer linguistic nonsense.

But the fact that all linguists agree as to these words, and their correspondence, proves that spirit and soul are not synonyms, while God tells us plainly what relation one bears to the other, namely, "The spirit and the body is the soul of man."

### USED INTERCHANGEABLY

The fact that soul and spirit are occasionally used interchangeably in the Bible is used as argument to prove their identity. But this is not sufficient evidence, for the translators of the Bible did, and the clergy do still, use *hades* and *gehenna* interchangeably; the same is also true of the words *soul* and *body*, and *flesh* and *body*.

The word *man* often includes *woman*, the same as soul includes spirit, but no one would argue from this fact that there is no difference between women and men. Then, again, while soul does not mean spirit, nor does spirit mean soul, yet they are so closely related that in some connections either word would be proper. When we read that the soul returned to the widow's son in answer to Elijah's prayer, it was eminently proper, for it included the spirit; it actually occurred; the soul of the child did return in consequence of the reunion of "the spirit and the body" which "is the soul of man."

And when Jesus said, "But fear him who is able



to destroy both soul and body," the use of the term *soul* here was probably more nearly proper than spirit would have been, for there are many definitions for *destroy*, only about half of which will apply to the spirit of man, while all may be applied to the soul. Our spirits may be subverted, overthrown, ruined, demolished, laid waste, or pulled down; but they may not be brought to an end, consumed, killed, or annihilated.

#### SOUL AND SPIRIT ARE APPLIED TO SAME PERSONAGE

Therefore it is affirmed that they are synonymous. I hardly believe this to be positive evidence. Let us see: "And Joseph made haste: for his bowels did yearn upon his brother; and he sought where to weep." (Genesis 43: 30.) "For her bowels yearned upon her son." (1 Kings 3: 26.) The definition of *yearn* is earnest desire. In 1 Samuel 23: 30 and Isaiah 26: 8 we read "desire of soul," and in Genesis 6: 5, Psalm 21: 2; 37: 4, and Romans 10: 1, we read of "heart's desire." Are these three words "bowels," "heart," and "soul" synonymous? They are used interchangeably. They are all accorded the function of earnest desire; they are all applied to the same thing or act. Evidently this is no proof of sameness.

Writers in all ages and on all subjects have been more or less careless or faulty in judgment in their choice of words. And in some instances the meaning of words has been radically changed. Translators are often put to their wits' end to find exact equivalents, and

#### NEW DISCOVERIES BRING NEW WORDS

Did you know that the people in Bible times had no brains? Well, if silence is any proof, such was the case, for the word *brains* may not be found in the Bible. All their thoughts, desires, and emotions were supposed to be the operation of their hearts, their souls, or their bowels. I believe it was Harvey who in the sixteenth century first discovered the circulation of the blood. After that it was learned that our hearts are just strong, involuntary, muscular pumps, which give motion to the blood. It was also discovered that people had gray matter in their heads, which they named brain, and there they found the true seat of intelligence. Several centuries have passed since these discoveries, but people are very slow to drop what they know to be an improper use of words.

#### IT TAKES TWO TO MAKE ONE

"The spirit and the body is the soul," etc. The iron and the carbon are the steel. The woman and the man are the family. The oxygen and the hydrogen are the water. These simple comparisons may help us to study more closely the results of this most wonderful combination of our text.

When a woman and a man become one in the true

sense, a happy family is the result, and immunities and blessings follow that can be reached in no other way. But the woman is not the family, neither is the man; when from any cause separation occurs the family is broken asunder. So with the union of the spirit and the body. A happy soul with keen intellect—a glorious consciousness and unlimited possibilities should be the result; but the spirit is not that soul, neither is the body. When the separation which is called death occurs, the soul is disrupted, and the spirit, hampered with its limitations, goes to God who is the giver, to await the redemption of the soul through the resurrection of the body.

The physical, visible part of man may be analyzed; each subdivision is inorganic and inanimate; nothing can be discovered by the medical fraternity aided by microscopic and X ray instruments in the living body that may not also be found in the corpse. The invisible, silent spirit has been separated from the body, and the results of the union, which is the soul, are suspended.

#### SPIRIT A SUBCONCIOUS ENTITY

That the spirit while in the body is subordinate to the higher functions of the soul is attested by the following witnesses:

"The spirits of the prophets are subject to the prophets."—Paul.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Solomon.

"He that ruleth his spirit is better than he that taketh a city."—Solomon.

This proves that the union of the spirit with the body produces a superior power or faculty; for anything that is subject to control is subordinate to the controlling influence. The Scripture says that the glory of God is intelligence, and also that God created man (spirit and body) for his own glory. It is not presumable that God made any mistake when he made these mundane tenements for our spirits to occupy. It is quite reasonable that a whole man, a soul, should be superior to half a man, or a spirit. Our spirits detached from our bodies can not reach that excellent intelligence that they should reach by being in touch with Christ through bodily functions.

Physical observations and experiments show spirit consciousness to be much slower than the consciousness of the soul; but these tardy appearances can and should be accounted for along other lines.

#### THE TRUE SENSE OF THE SPIRIT

Many people have been favored like Lazarus of old with the experience of death and resuscitation; and as I study the testimonies along this line of such witnesses as Reverend Edward B. Emerson, Mrs. Charles Colins, Mrs. Harriet Smith Swanson, Rever-

end William Tennent, Mr. Jessie Everts, Elder John Burlington, Elder Peter Adamson, Mrs. Emma Burton, Mrs. Samuel Gurley, and others, I am fully convinced that intuition, instinct and discernment, which seem to be the true sense of the spirit, are as keenly developed and as active after the spirit leaves the body as before. This is saying but little for the most of us, for our subconsciousness is very limited.

#### WHAT BECOMES OF THE SOUL DURING THE SEPARATION CALLED DEATH?

The soul does not go to the grave with the body, for without the spirit the soul is not there; nor does the soul go with the spirit to either paradise or the prison house, for without the body the soul is not there. The soul may not be a distinct entity or intellect of itself, for "the spirit and the body is the soul of man." The soul is the result of a union of spirit and body. I think the souls whom John saw under the altar were individuals who were resurrected at the time Christ arose. I do not see what use spirits could make of "white robes." If they were just spirits whom he saw and not souls at all, then, of course, it had not been revealed to John that "the spirit and the body is the soul of man."

None of God's servants have enjoyed omniscience. There are many, many things that have not been revealed; and many things that have been revealed were unlawful for man to utter, or the vision was immediately closed so that no man could understand. But thank the Lord for what has been made known to his church! And one of those facts is that "the spirit and the body is the soul of man. And the resurrection of the body is the redemption of the soul." (Doctrine and Covenants 85: 4.)

Now let us study briefly the last clause of this quotation, for it is the climax or finishing touch of this great lesson, "The resurrection of body is the redemption of the soul."

Redemption: The act of redeeming, the ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law.—Webster.

The separation of the spirit from the body which is called death is "the penalty of God's violated law," and the resurrection of the body is "the ransom or deliverance of sinners from the bondage of sin," or, in the language of the text, "the resurrection of the body is the redemption of the soul."

Redeem: To buy back; to repurchase. To rescue, ransom, or liberate from captivity or bondage, recover, reclaim. Re: A prefix signifying backward again, anew, over again.—Webster.

This makes the matter clear: Two things must occur before anything can be redeemed or recovered to us or reclaimed by us: namely, we must have first possessed it, and, secondly, we must have lost pos-

session of it. Nothing can be redeemed to us that we were never in possession of.

The soul, it seems, therefore, must be that keener consciousness, that higher intelligence that is lost in death and redeemed to us by the resurrection, for "the spirit and the body is the soul of man. And the resurrection of the body is the redemption of the soul." This adds to the charms of the glorious achievements of the resurrection. It shows the sad condition of fallen angels, and the wicked who must bide their time. Lord, help us to prepare ourselves for a glorious resurrection. D. R. BALDWIN.

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#### DIVINE AUTHORITY

(Written by Bishop R. May for use in British Isles Mission as a tract.)

Divine authority has been a source of much dispute in what are called Christian churches, because of the cherished thought that God has given each one of them the exclusive right to claim their church divine, and that their priesthood and ministry came to them by divine authority.

#### BRANCHES DIFFERING

But consider: there are six distinct branches of the ancient Christian church (all differing in faith, doctrine, and church organization, and repudiating one another) that claim direct line of succession from the apostolic church, viz: Armenian, Coptic, Jacobites, Nestorians, Abyssinians, and the Catholic Church (which latter is divided into three parts: Roman, Greek and Protestant churches). The Protestants are again subdivided into many hundred factions, and the first-named five are also each divided into numerous religious bodies.

There is no sane man who will stop to think for a moment, but will see that there must be something wrong when nation after nation, both Christian and pagan, has set up its own national church, each differing in its belief as to how and by what means a man should be saved. Those churches have been assisted by their parliaments or kings to draft rules of faith, and creeds; but notwithstanding these nationally established churches, there are millions of people in those nations who will not risk their souls' salvation on the doctrines of the national churches. For this reason there are many equally as good people who have set up their own churches, differing in their religion, known as nonconformists, differing also in doctrine and principles of salvation.

#### CREEDS AND PRIESTS UNAUTHORIZED

In order to allay any feeling of distrust because of these differences their ministers say, "We all believe on the Lord Jesus Christ, therefore we are one." But did they not all believe on the Lord

Jesus Christ, before they divided? Did not those divisions come by reason of denominational differences, arising by reason of creed making, and teaching for their doctrines the commandments of man, which were imposed upon their adherence as a means of salvation? These, too, had to be altered from time to time to appease the people, showing conclusively that such creeds and doctrines were not authorized of him who changeth not, therefore could not affect the salvation of any man before or after those changes, and only tend to breed distrust among the thoughtful, causing further divisions among brethren and churches.

Many ministers in the present-day churches say, "We are a kingdom of priests, and all Christians have the authority to minister for Christ in the ordinances of the gospel, even to the lady nurse in the hospital." If they are the kingdom of priests referred to in the Scriptures, and all have the same authority, why do one class of ministers refuse to recognize the authority of their fellow Christian ministers? A nonconformist can not be admitted into a Church of England pulpit, nor are their official acts regarded as valid; and the Church of Rome will not permit the clergy of the Church of England to officiate for them, although both claim to believe in Christ and belong to this kingdom of priests. The infidel looks on and laughs all religions to scorn.

#### AUTHORITY AND REVELATION NECESSARY

My dear reader, the church of Christ on earth represents the kingdom of heaven. It would be as proper and reasonable to presume that a foreigner, or even a born citizen of England, who may be loyal and in full accord with the laws of this government, and, by reason thereof, could take upon himself a command in the army or navy, or perform any official act in the name of the government without proper appointment by the king, as it is for any man, although he may be ever so sincere a believer on the Lord Jesus Christ and fully converted to the gospel, to officiate in the ordinances of the gospel as an authorized servant of Jesus Christ, without first being called of God, as was Aaron, and ordained by the authority of Christ.

Even the king of England, although born in the line of kinghood, did not assume the right to act in such office until he was properly set apart; nor did even Christ himself assume the right of priesthood, although he was the Son of God, until properly called and set apart. Paul said of him:

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, to-day I have begotten thee. As he saith in another place, Thou art a priest for ever, after the order of Melchisedec.—Hebrews 5: 5, 6.

Then if any man, no matter who he may be, assume authority in the name of Christ to which he was never called of God, nor ordained according to the Scriptures, his administration would be non-effectual in the salvation of man.

Divine authority is Christ's authority. He said, "I will build my church"; therefore if he has taken it in hand to build his church he will unmistakably authorize and commission his own ministry, and will recognize their official acts as he did in the first stages of Christianity. Paul said of the priesthood in the church, "No man taketh this honor unto himself, but he that is called of God as was Aaron." (Hebrews 5: 4.)

"Oh," says one, "but that would require a revelation from God; we don't believe that revelations come now." If not, how is Christ going to build his church nowadays? Don't you know that the real fact of the matter, and the reason why we have so many churches to-day is that Christ is not the builder of those churches, and could not possibly be, if there are no more revelations from Christ to his church, to give them the necessary instructions and calls to the ministry? If the voice of revelation and prophecy has ceased, the Church of Christ has ceased to exist.

#### LIGHT AFTER DARKNESS

Following the long period of spiritual darkness, which was before predicted, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in," (Romans 11: 25), the Prophet Zechariah (14: 7), said that "at evening time it shall be light." This is a positive statement, "It shall be light." We believe this light has come by the appearance of an angel with the everlasting gospel to be preached to every nation, kindred, tongue, and people, in harmony with Revelation 14: 6. The church and kingdom is set up with divine power and authority from heaven, and with divine revelations, in which restoration is fully verified the words of Jesus: "I will build my church." To you comes the special invitation from him who spake as man never spake, "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you." Therefore seek God and ye shall find him, knock and it shall be opened, seek and ye shall find knowledge.

We cordially invite investigation by correspondence or interview by appointment.

RODERICK MAY.

LONDON, ENGLAND, 58 Ickburg Road Upper Clapton.

P. S. This little tract is sent out in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints. Please do not confuse this church with

the Utah Mormons. We have not and never have had any affiliation with Utah Mormons, who also call themselves Latter Day Saints; nor did this church ever believe or practice polygamy, but ever opposed such doctrine, as we believe it never has been and never shall be a part of the gospel law. R. M.

## Of General Interest

### SWITZERLAND ASKS FOR HELP

The little republic of Switzerland is making an appeal to the world for help, for she has been reduced to dire straits by the terrible European war that is being fought on her borders; and while the appeal is addressed particularly to her children who are enjoying peace and prosperity in other lands, she also seeks assistance of the many friends who have enjoyed her hospitality in other years.

As a result of the hostilities on her borders, Switzerland has been obliged to mobilize her entire army of three hundred thousand men, not for offense, but solely to defend her neutrality, at an expense of \$230,000 a day, while her entire revenues amount to only \$16,000,000 a year. This heavy expense has not only depleted her exchequer, but with all her able-bodied men in military service her industries are at a standstill and her harvests have had to be left to the feeble hands of the aged, the women and children. The result is that thousands of families are now without the bare necessities of life.

In making this appeal the fact is recalled that Switzerland is the mother country of the Red Cross, and, moreover, notwithstanding her own distress, she has offered to become the hospital for the warring nations and to do all in her power to alleviate the sufferings of those injured in battle; and these things should open the hearts of humanity to assist her not only to carry out her charitable purpose, but to relieve the distress of her people. Contributions should be sent to Swiss Relief Fund, 241 Fifth Avenue, New York, where subscription lists can also be obtained. The necessities and unmerited suffering of our little sister republic should appeal to the sympathies of all Americans.—*Scientific American*, September 19, 1914.

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### "THE COLLAPSE OF CIVILIZATION"

The irony of eight avowedly Christian nations plunging into such a war as now devastates Europe was emphasized in our issue of August 29, under query, "Has Christianity broken down?" Now Reverend Doctor Frederick Lynch, writing in the *New York Christian Work and Evangelist* (Undenominational), describes the conflict, from the scene of which he has just returned, as the temporary col-

lapse of Christian civilization. As he sees it, "Christianity has been thrown to the dogs, and the nations have gone mad." As an immediate result of this insanity "we have the sight, in the twentieth century of Christ's church, of eight nations doing their best to annihilate one another, while at the same time the good people in every one of these nations, previous to the sudden spread of the war fever, bore no ill will to the good people of the other nations—indeed, had much good will." In a flash, with the apparent inconsequence of things happening in a dream, came the change. Says Doctor Lynch:

In a moment, almost without premonition, millions of men on the continent have become frenzied, and with wild eyes, with bestial thirst for blood, and with savage yells, are rushing to rip their brothers' bowels out. Women are rushing from besieged and burning cities with little babies in their arms, and little, cold, hungry, tired boys and girls, hardly old enough to walk, trying to keep up. Poverty stares millions in the face—not only during this war, but during long years to come. Thousands of women are to be widowed, millions of little children are to be left fatherless. Natural affections are already blotted out, and their place being taken by strange, cruel lusts and passions. The virtue of women will be a free commodity for all soldiers. Drunkenness has already spread throughout these lands in a mad orgy. All industry will be ruined. Thousands of farms and villages will be laid waste. Thousands of schools and churches will be blown up. Hatreds will be engendered which will keep Europe irritated fifty years after the peace of exhaustion shall come. The commerce of the world will be all upset. The general morality of Europe will be lowered to a point where the churches will have to begin all over again and work a hundred years to restore it. Already thousands of atheists have been made. Almost every other man we have met in Europe this last week has shook his head with sadness and said: "What's the good of Christianity if it can not stop this sort of thing?" It is as if the Devil and all his angels have taken complete possession of Europe.

Doctor Lynch does not evade this challenge to Christianity. We read:

What does it all mean? It means many things. First of all, it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocative of men's passions comes. Most of these millions of men who are now drunk with lust of killing, and hoarsely shouting for their brother's blood, have been calling themselves Christians, and have most of them been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares suggest, as a few did suggest in the various parliaments and in the press, that we remember our religion, he is hooted down.

Is it that the human heart is too desperately wicked for even Christianity to control it when the deep-set passions of all, revenge and lust of blood, are aroused? Is it that it can find only a few in each community—which is all it has yet done—whom it can fully regenerate? Or is it that we have been concerned too much with dealing with those sins which are more easily uprooted and controlled, and have neglected to uproot those awful, fiendish, demoniacal passions that burst forth at such a time as this? Or have we in our endeavor to inculcate righteousness in our personal dealing with our brother of our own land neglected altogether to eradicate

the beast out of men which such a crisis as this reveals as only slumbering? For the thousands of men we saw howling in all the cities of Europe were not men any longer. They had become beasts. The beast could even be seen in their eyes. They howled for only three things: drink, women, and blood of their brothers.

Perhaps there has got to be a wholly new presentation of Christianity before these things can be stopped. Perhaps we have got really to teach what Christ himself taught, namely, that love of all Christians for each other, all men of good will for one another, must transcend race, nationality, and every other bond. We have never dared preach this, although it was continually on Christ's lips. He even went further, and said it must transcend family ties. It would be as impossible for one Christian to kill another, did we really believe in Christ and accept his gospel, as it would be for a man to kill his mother.

Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, that our gospel has been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole good, some of them saintly, while as a matter of fact this has been only seeming. They have seemed this because great temptations have not roused them from their sleep. No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts, cruel, lustful, revengeful, ravening, just as the gospel represents them. There are exceptions, but in most of us the beast lies just below the surface, and nothing but a regeneration which shall sweep through men's souls as a wind from heaven can make them clean.—*Literary Digest, September 12, 1914.*

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### "To-day, If Ye Will Hear His Voice"

We sat in the morning meeting on the Sabbath day and a clear, young voice sang in notes that rose and fell smoothly and richly,

"To-day, if ye will hear his voice,  
Harden not your hearts."

And the spirit of the living God came into the room and touched the hearts of some who heard; for the message delivered to us on that morning was the old, old message given first in the world's morning, that all men are brethren and that they should love one another.

The speaker of the hour strove to show us that necessity exists for the establishment of the Order of Enoch, and it should be easy for Saints to perceive this in the face of the present situation confronting the world. Our brethren, scattered abroad in the world must soon be gathered out of Babylon. To remain in those warring nations means to run the great risk of being marshaled for war on opposite sides in quarrels which are none of their making.

And we who gather have need of close and accurate observance of all the commands which our heavenly Father, in his great kindness, has spoken to us. We have need to act upon those fundamental principles which will build us into a permanent and enduring organization, the principles of love, equality, brotherhood, unity. By these things we shall stand, if we build upon them.

To-day, if we will hear his voice and harden not our hearts, we shall work the works of Enoch's people of old,

to whom the Lord gave the pattern for a permanent and everlasting establishment and order to the church to advance the cause which we have espoused, to the salvation of man and the glory of our Father who is in heaven.

Acting in harmony with that order which the Lord gave Enoch, the saints of that age were made equal in temporal things, all were lifted above that poverty which depresses and stifles our finest ability and feelings; unity, peace, and happiness followed as natural results.

Such were the results when Melchisedec's people, a thousand years later, followed the example of Enoch's city. Such will be the results when the Saints of latter days adopt the plan of our Father which will equalize us and bring us near to one another and to him.

"To-day, if ye will hear his voice,  
Harden not your hearts."

How earnestly and busily we should be at work to-day, all of us, young, middle-aged, and old, according to our opportunities and ability! "For the day is soon at hand when the earth is ripe."

### In the Time of Storm

A band of faithful, patient people were gathered one stormy morning a few weeks since in a tent on reunion grounds. Outside the heavy rains fell; inside there were prayer and testimony and the sense of the heavenly presence.

As one stood speaking of blessings bestowed in answer to faithful, humble prayer, there came upon him the power of the Highest and he spoke in an unknown tongue. The message expressed the Lord's disapproval of the conduct of the nations now at war; it mentioned the fierce storms that will come upon the earth; it admonished Saints to "stand in holy places." It spoke words of comfort to those who were mourning over the loss of loved ones whom they had laid away, holding out the bright hope of restoration.

We were most impressed by the admonition to be prepared for the time of storm that is coming upon the earth. We were reminded of the proclamation that went forth nearly a century ago: "Call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come."

Are we preparing ourselves to stand in the time of storm that will surely come? Are we standing in holy places? What does it mean?

### Beware How You Hold Them

"All they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house."

This admonition to beware may have primary reference to those who are the instruments through whom the Lord's revelations come to men, but is there not in it also a warning to us who hear those words of divine revelation? Have not

we, also, need to beware how we treat the word of the Lord when it comes to us? Shall we be able to stand when the storms descend, and the winds blow, and the rains descend, if we have not given heed to the words of counsel that come to us to prepare us for that time?

### To Whom is the Call?

Many of the young are singing and dancing on their way as if religion were a thing that need concern only their parents, but the proclamation that is going by the command of God is to "both young and old, both bond and free."

The young have a place in the work as well as the old. All are needed. And, when the young come with their energy and the vim of enthusiastic spirits, they have need often to turn their eyes to the Christ of Galilee, who lived among men that we might learn from his example how saints should conduct themselves as they mingle in the affairs of men.

We must not forget the pattern, neither must we depart from it. We are called to be followers of Christ. To fail in this is to make our profession an empty thing without spiritual life in it.

### The Mother's Place

What have the things we have written to do with the Mothers' Column? What has the mother to do with these things?

The mother has to do with all that affects her life and the life of her family. The mother may be, from the beginning of the lives of her children, an earnest, spiritual influence in the home. She may direct her children's thoughts, while still they are young in years, to the opportunities that will open up to them later to become participants in the great work of the latter days. Our children should expect, from their earliest years, to have part in the work. It is committed to us as a people. It is our heritage.

And our children should prepare themselves for usefulness in the church. The mother and the father are their helpers, their counselors, given to guide them in the ways that shall best develop their powers for efficient service when the Lord shall call them to serve.

To serve in the church of God, somewhere, in some little niche in the great whole—this should be the expectation in the hearts of all. For this should the young prepare; in this should the old find their joy. To serve in lowliness of heart, in meekness of spirit, with steadiness not to be shaken, with readiness at the call of duty and opportunity—for this should we strive, one and all to prepare. The Master will use the instrument that is prepared to do his work.

### Prayer Union

#### SUBJECTS FOR THE THIRD THURSDAY IN OCTOBER

Prayer for our missions and missionaries in all places, especially remembering the Lamanites, that the prophecies concerning their redemption may be speedily fulfilled. Remember the mission at Jerusalem and pray earnestly for their success and for the health and safety of the laborers there.

Lesson, Doctrine and Covenants 83:10, 11, 12. Memory verse, paragraph 21.

It is timely to suggest especial prayers for our brethren in the mission at Jerusalem. At best, the missionaries there were in a difficult field, and now, when, with little warning, the Old World has been plunged into the turbulent conditions of war, the Saints abroad in the lands involved have need of especial consideration on the part of us who are in homes of peace, safety, and comfort.

### REQUESTS FOR PRAYERS

Brother George W. Hall of Redondo Beach, California, requests prayers. He is sorely afflicted and should be sustained by the Saints.

Brother George W. Shotwell of Pernel, Michigan, who four years ago lost his eyesight in an explosion, requests those who are willing to do so to fast from the morning meal October 18, and to pray that he may again receive his sight. He expects to be administered to on this date. May he be remembered.

Brother J. J. Christensen, of Tingley, Iowa, requests the Prayer Union to pray for Mrs. Engle who is very ill. She is a believer of the gospel but has not yet been baptized.

FORT TERRY, NEW YORK, September 22, 1914.

*To the Prayer Union:* I am an isolated sister, suffering with almost constant pains in my right side. I entreat all praying to remember me, that God, in his mercy, may heal me entirely, and that he will spare my life to rear my little daughter and see her safe within the fold.

Your sister in Christ,  
MRS. VESTA ACKERMAN.

## Letter Department

### Prophecy in Fulfillment

The active energies of life have placed upon the earth cities of wealth and centers of industry. Man is building and occupying wherever he can wrest from earth and sea returns for thought and toil. In reading the history of today we become conscious of what man does, what he may do, and what he will do.

World-wide movements visualized long ago by the inspiration of the divine mind are in fulfillment, making real and actual predicted events. Especially on the Eastern Hemisphere are evidences multiplying that the promises of long ago are in fulfillment. These activities are paving the way for the realization of the promises made to the Jew concerning the land of his birth and the glory of his redemption.

Palestine's insignificance, even with all its former productiveness, measured by the larger world of to-day, has not the natural resources to develop the greatness declared for it in latter days. Much of the wealth gathered there will be the product of other lands. The characteristics of the Jew to develop in foreign lands will be brought into action when he becomes again a home builder. New incentive will be had to accumulate with a free hand the wealth pictured in the promises of God.

This wealth will gather the nations against Jerusalem to take spoils. Man's insistent need and his desire has always sought wealth in one way or another. From this greed and attempt at gratification Jerusalem shall not escape.

On this hemisphere the promises made will be fulfilled in the seed of Israel. Subsequent history clearly indicates this land as the land determined in the prophetic declaration in Deuteronomy, blessed above all lands. No land in the history of the race has offered the rewards of human endeavor that Joseph's land has done.

The interpretations of prophetic teachings undergo revisions from time to time. The human factor is accepted more and more into the purpose of the creator for man's regeneration. The perspective of our day is more than conscious that man exercising the agency given him and in obedience to the higher laws will of himself carry out the highest purpose of his being on the earth—not in his astral life, but in

the wonderful heritage of Joseph and "the good will of him that dwelt in the bush."

The trend of thought relative to the knowledge of man's destiny is occupying on the practical side. The ancient teachings are giving place to the more practical lessons learned in the earth experience. Infinite wisdom has so ordered it. Man working out his redemption under the inspiration of the divine will must of necessity work change in his dwelling place. The secret of all this is his redemption. The place which gave man birth, the scenes which brought into exercise the use and faculties of his being will become a fitting abode for him, together with the Master who promised that as he went away he would return again.

It is obvious in the light of life's experience that the expectations raised in the promises of God have their fulfillment through the agency of man. Hence, we attempt to bridge and understand that which seems to separate the seen from the unseen, that which shall merge the present into the future. There is no value in lessons taught unless they teach us and fit us to occupy in the sphere made familiar by living in the life regenerated, that brings light and intelligence, giving assurance of things hoped for and evidences of fulfillment to follow.

G. D. HAYES.

LAMONI, IOWA, September 20, 1914.

### O'Neal-Robertson Debate

I visited Thompson, Nebraska, last winter and preached one night in a schoolhouse, which resulted in a challenge from Mr. O'Neal, of the non-Progressive Christian Church, to discuss certain issues. We agreed upon eight propositions, the discussion beginning September 1. This debate was held in his church, before a congregation of his people, I being a stranger to them all. Mr. O'Neal asked these people to treat me as kindly as they did him, and I am pleased to say that I received very kind treatment from them all.

The first two nights he affirmed that the thirty-nine books of the Old Testament and the thirty-seven of the New contained all of God's revelations to man. He did not develop much strength on this proposition, however, and in his second speech practically admitted that my contention that God's works as revealed in nature are all revelations of God to man.

The next six nights I affirmed that the Book of Mormon is of divine origin, and its teachings in harmony with those of the Bible. The first three evenings on this proposition my opponent spent in an attack on the Doctrine and Covenants, reading and placing constructions on what he read in an effort to show that "Joe" was giving revelations by which he was to profit at the expense of his followers. Hence, he was not a true revelator, and the Book of Mormon is a fraud. The fourth night he tried to apply the texts I used in defense of the book in other ways, and to answer the archaeological evidences I had presented. The last two nights, evidently despairing of accomplishing anything in this way, he spent the time reading from the works of Howe and others the stories of the bad character of the whole Smith family. Inasmuch as we were debating before a congregation of his followers, I thought it best to follow him as much as possible; hence, I did not get to show as much evidence in favor of the Book of Mormon as I would have liked.

On the other propositions, which covered the perpetuation of the apostolic office, manifestations of Spirit, laying on of hands, name of church and its members, etc., he did not manifest any particular brilliancy. In fact, I found Mr. O'Neal one of the easiest men I have ever had to meet in

the defense of this church. I was told by some that he did not make one single point in his discussion; there were others, doubtless, who thought he did well. I do not wish to boast, but while I was a stranger before the debate, I now have many friends and many invitations to come again, with the offer of a number of homes where I may stay. While there I made my home with Brother and Sister Preston, an elderly couple, who are the only Saints in that community. They have been separated from the church for many years, and expressed themselves as being much encouraged with the work.

In gospel bonds,

E. A. ROBERTSON.

SPRINGERVILLE, ARIZONA, September 3, 1914.

*Editors Herald:* From this beautiful southwestern region, we write to certify that we are still alive, and alert to duty, we hope, though having been absent from our usual place of labor among Oklahoma friends.

We made the cross-country trip, with the family, to our new field in Arizona by team, in order to save some three hundred dollars in railroad transportation, and, incidentally, to get something of a practical idea of what experiences the early Nephites must have had in making cross-country trips from the isthmus to and fro to the great lake region.

Concerning the latter, we were almost at a loss to comprehend how it could have been possible for any Nephite or any other kind of an ite not having a vehicle or even an ocean-to-ocean automobile highway to have made the trip and get through alive, until we encountered the modern Burro pack train, defying all roads through the mountains, each stolid little animal pleasantly carrying enough equipment to supply the camp needs of a dozen persons.

For thoroughgoing and absolute independence in travel, I would rather have a half dozen of those long-eared, good-natured, musical animals than to possess an automobile. Even a train is liable to wreck or be delayed by washouts, but the ancient mode is safe and sure, though, of course, not quite so rapid as some of the speed mania products. But by jogging peacefully along on a pack saddle one has a splendid opportunity to contemplate the vastness of space and the relative scope of eternity, etc.

So when the war of nations interferes and spreads until it becomes needful for us to centralize as a people in order to be at peace, none need be surprised if the writer comes in on a burro, like a patriarch coming into Jerusalem with an oblation of frankincense and myrrh.

We have had a great trip, and well worth the while. No sickness, bad accident or mentionable distress.

Springerville, Arizona, is situated in a beautiful valley where the little "silvery Colorado wends its way." Adjacent to the town is another village, called Eagerville, which is populated by Latter Day Saints of the western apostasy, a thrifty, kind-hearted people.

In camp we breakfast this morning upon what is almost veritable manna to us, some of it contributed by a colonel of the valley here, a descendant, I think, of W. W. Phelps, some from the liberality of a Brighamite family, and some purchased from a mercantile Gentile.

This Mr. Phelps has a Presbyterian wife, but being of Latter Day Saint parentage he can not easily absorb much of other doctrines, though he has been in spiritual wilderness for years, and listens to the gospel story retold like one awakening from a dream. Mr. Phelps was quick to assert his belief that the Josephites have the best religion in the world, although he has met none of our people for years, and is not posted as to the present scope and magnitude of the true Latter Day Saint work through the Josephite activities.

The passion of the gospel hunter rests upon me when in contact with Israel's wandering sons, and we earnestly hope to be serviceable to the Lord in spreading gospel light where shadows are blighting darkened lives.

Corresponding friends please notice that our address is Phoenix, Arizona.

Sincerely,  
JAMES E. YATES.

OMAHA, NEBRASKA, September 10, 1914.

*Editors Herald:* Brother O. R. Miller, who has been convalescing in Omaha for the past two or three months, having practically recovered from his lameness, was requested to hold a series of meetings before starting to his mission field. The district tent was brought into use and placed on the spacious lawn of Brother and Sister Lowe, at Twenty-second and Lake street, one of the large porches of their residence was used as the speaker's stand, and which also gave ample room for the choir. A great deal of credit is due Brother and Sister Lowe for their kindness and charity in connection with these meetings.

The main opening of the tent was brought up in close proximity to the porch, which permitted the use of all the room in the tent for seats, numbering about two hundred. The sides of the tent were raised and chairs were spread out over the lawn to the distance of twenty feet around the tent. The total seating capacity was about four hundred.

In order to give the proper publicity to these tent meetings, five hundred handbills were distributed throughout the neighborhood, and a house to house canvass was made and posters were placed in all store windows. I might say in reference to these handbills that they were a trifle different from the ordinary type. A description of them will do no harm and might help some one who is engaged in similar work, for they did bring good results, and good results are what we are all working for.

The heading of the bill was, "Lawn Services;" underneath this was the location, then followed "Sermons and Lectures," "Special Music." Then came a cut of the speaker's likeness; on one side of this cut was the date set to begin the services; the other side referred to Brother Paul N. Craig having the music in charge, etc; and the lower part of the bill was devoted to some of the subjects. "Jesus, human or divine, which?" "Causes of infidelity," "Rejection of Jesus to-day." "Mormonism exposed." And last but not least in importance "There will be no collection taken." There is no doubt that a good, snappy handbill will do more good than fifty that resemble some public auction sale bill. Good, catchy, legitimate, up-to-date methods should be used in promoting publicity of religious work as well as work in the commercial world.

There were one hundred and forty-two people the first evening, quite a large percentage of them being nonmembers; and while some of the evenings that followed were quite cool, yet the smallest attendance was one hundred and twelve. The meetings were begun August 17 and continued over three Sundays. The first Sunday the subject discussed was "The new birth." There were two hundred and fifty present, and Brother Miller enjoyed the best of liberty and had splendid attention. The second Sunday evening he spoke on the "Prophetic Mission of Joseph Smith," to the largest crowd of the series, numbering somewhere between three hundred and seventy-five and four hundred. The sermon was well received, notwithstanding the frequent reference to angel visitations, revelations, etc.

The closing Sunday evening the discussion was on the "Book of Mormon," and again the gospel story in all its purity was set forth with startling clearness, presented in

the spicy, clear-cut, pleasing way that is characteristic of Brother Miller's sermons. The audience of three hundred and fifty seemed to drink in every word, and accorded the closest attention.

Brother Miller in commenting on the meetings stated, "I have never held a series of meetings before in my life when we had as regular an attendance of refined, thinking people, and never witnessed before as attentive and orderly audiences at open air services."

There is no doubt in my mind but that a great deal of good has been accomplished. The inconsistencies of old traditions and false reports in circulation regarding the church were ruthlessly exposed; barriers were broken down; and individuals who were disposed to sneer and scoff have had their eyes opened. I might say further that several of the Saints who have long been in the "arms of Morpheus" have had an awakening.

Two or three will be baptized as a result, and to my mind there will be others, as there were quite a number who started in the first evening and attended every service, and seemingly were intensely interested. The main thing I desire to draw attention to, and the real object of this letter, and which contributed very much to the success of the meetings, was the splendid cooperation given Brother Miller by the branch members. Quite a number of the Saints would come early and be seen seated in the tent; the choir under the able direction of Brother Craig would start some good, lively, gospel song, and neighbors and others passing by would be attracted in. Special anthems, solos and male choruses were rendered. The choir have received many compliments for the part they took in the meetings. All choir members made genuine sacrifices in order to be in their places promptly to render all the aid possible, and the result confirms my opinion that the development of a choir is a great resource to a branch.

All Saints should encourage and assist wherever possible the building up of choirs, and promote the department of music in the church, as it is beginning to develop, that those who have talent and ability, and a desire to cultivate along musical lines, may have a definite work to do for the Master in that capacity.

Cooperation is one of the secrets of success in this grand work. Without every one putting his shoulder to the gospel wheel in a united effort, little can be accomplished. Where there is unity of purpose for good, and a get-together spirit, there God will be, and when God is with us, what can prevail against us?

Yours sincerely,

R. W. SCOTT.

INDEPENDENCE, MISSOURI, September 11, 1914.

*Editors Herald:* I am at the Independence Sanitarium as a patient. On September 28, I will have been here one year. I am doing fine now, praise, honor and glory be to the Lord. If it were not for God I would not be here.

Oh, what a grand blessing and privilege it is to be among the Saints, especially when one is sick, so the elders can be called to administer! Oh, how thankful I am to God for his kind mercies shown unto a poor, unworthy soul such as I! I wish to live a life of which he will not be ashamed.

I am here for heart trouble. Dear Saints, I need the prayers of all. I assure you that I will always bear you in mind. I was so bad last winter that all except two of those who came to see me gave me up. I would have died had not the Lord intervened and spared my life. So I have much to be thankful for. I have great faith in the administration of the elders. I am on the road to recovery, thank



God. I also thank the Saints for offering up their prayers in my behalf.

I desire my eyesight, so I can see to study all good books. I can not read my letter now. I wish to live and do much good unto others.

Oh, how thankful I am to God for bringing me here where I am among the Saints. I hope to profit by my afflictions. I was careless and indifferent to the church work. We ought all to become more prayerful, and not forget to do our duty towards God and man, and thus lay up treasures in heaven where nothing can break in and steal, or corrupt.

We who are here at Independence, are we doing what we should? I fear all are not. We must make this the Zion indeed, so that when the great rush comes for safety we may be ready for it. We must be earnest, and perform our work, or we may have to suffer with the rest of the world. It is one thing to preach and another thing to practice what we preach. We are in the midst of trying times. Let us examine ourselves and see if we are really and truly in the faith.

Dear Saints, we do not know when we will be called over yonder. Are we ready for the change? I am afraid not all are ready. I am trying to be found ready at any time. I wish to do much good yet before I go home from whence there is no returning.

Dear Saints, I need your prayers. I will always remember you.

Your brother in bonds,

JOSEPH B. LAMPERT.

## News from Missions

### Palestine

Last winter I received a petition from the leading citizens of Roum, Mount Lebanon, Syria, urging us to come there and establish a school and preach the gospel to them. Desiring to investigate the proposition, I left the city in June, and, accompanied by Dragoman Solomon Njeam, our blind brother, started upon our first missionary trip in the Holy Land.

The sail from Jaffa to Beirut was uneventful, save for an attack from my old enemy, mal de mer or seasickness. The scenery had no charm for me, even under the shadow of Carmel, where the Prophet Elijah had his wonderful experience with the four hundred prophets of Baal, when the Lord sent fire from heaven and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water in the trench. (1 Kings 18: 18-46.)

I often wonder why it was necessary for the Lord to say to Israel, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Surely the display of divine power had but little effect upon them.

The city of Haifer, at the base of Carmel, is beautiful from the sea, in fact the prettiest along the coast. German influence preponderates here, and their industry and thrift is seen everywhere. The following morning we arrived in Beirut, where the American Presbyterians have their college, and where about two thousand young men are receiving an education that will fit them for lives of usefulness, and tend to elevate the conditions of the country.

Beirut harbor is called one of the prettiest in the world, but, like it was at Naples, I failed to see its beauty. I am sure those reporting it had never visited the coast of Maine. Casco Bay, Booth Bay, Rockland, Penobscot Bay, Castine, Bar Harbor, and Roque Bluff have any of these eastern points beaten. Nothing in Europe surpasses, for scenic beauty, the coast of New England. The breakwater at Beirut has been

built so near the shore that there is scarcely room for more than six or eight steamships at once.

The Italians sank a Turkish cruiser in the harbor during the late war, and it is there to this day, telling its mute story of disaster.

We left Beirut at an early hour for Sidon, going by carriage. It is an eight-hour trip. There are beautiful pine forests surrounding Beirut, and extending up the mountains, reminding one of the prophecy: "Is it not a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (Isaiah 29: 17.) Palestine is still destitute of forests, as Turkey taxes the trees, and the people cut them down to escape taxation. After leaving the pines we entered the famous gardens of Beirut, and drove for miles through the mulberry, orange, lemon, apricot, date and banana trees. This was pleasing to the eye and profitable to the owner. Beirut is the center of the silkworm industry. Here and there we passed factories where the cocoons are cleaned and spun into thread. Here also are the largest olive groves in the country. The finest oil I ever tasted is pressed here.

About ten miles from the city we left the beautiful groves and entered a dreary waste by the sea, which appeared all the more desolate by contrast. The sands of the sea were blown into great heaps, that made inroads upon the tillable area. The mountain sides were bare of soil, giving a desolate appearance. There were traces of the old military road, over which had marched the armies of the ancient nations. Here marched the hosts of Nebuchadnezzar, as he conquered the world; the mighty army of Alexander the Great, which never knew defeat; the legions of Rome, with their great engines of destruction used in the sieges of Sidon, Tyre, and Jerusalem. Over this way came many of the crusaders as they sought to rescue the Holy City from the hand of the infidels. I felt that I was riding over historic if not holy ground. On the left were the famous mountains of Lebanon, on the right the blue waters of the Mediterranean. Altogether it was an enjoyable trip. Sidon is surrounded with gardens surpassing those of Beirut, for they have an abundance of water for irrigating purposes.

With an antiquity older than history, Sidon is among the oldest cities in the world. It is mentioned in the Bible in connection with Sodom and Gomorrah, and is supposed to have been settled by Sidon, the grandson of Noah. (Genesis 10: 15-19.) In the days of Joshua it was called "that great Sidon." (Joshua 19: 28.) Increasing in population, they passed down the coast and built Tyre, which is called the "daughter of Sidon." These cities sent their ships to all parts of the world. Their children passed over into Africa and founded Carthage, that so long rivaled Rome. The wealth of these cities was productive of luxury, power and pride. They gave themselves to the worst forms of idolatry, which incurred the displeasure of heaven. They joined with the enemies of Israel and demanded the wealth and sacred ornaments of the temple at Jerusalem. When the Jews were sold into captivity they loaded their vessels with this human cargo and sold them as slaves in distant lands. For their sins God denounced them, and they were brought low.

Speaking of Tyre the Lord said: "They shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall no more be heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it." (Ezekiel 26: 12-15.) This prophecy has been wonderfully fulfilled.

After repeated capture, the inhabitants removed to an island about three miles to the north, and one half mile from the shore. Here they continued till the days of Alexander the Great. He removed a large portion of the material of the former city and with it built a causeway from the shore to the island. Advancing by this new military road, he took the city by storm. Eight thousand were killed in the attack, two thousand were crucified, and thirty thousand were sold into slavery. To-day the city is a mournful proof of the fulfillment of prophecy. A few huts, a few fishing boats, are all that remain of the old city. The modern city is built on the island, and one can see the stones and columns under the sea to this day.

There are many interesting ruins in this country, some of which are being opened by the French and of late by the Americans. Not far from Tyre is the monument of Hyrum, king of Tyre, who assisted Solomon in the building of the temple. Between Tyre and Sidon is the little village of Sarepta, so called in the New Testament. Here Jesus healed the daughter of the Syro-Phœnician woman, who was possessed of a devil. This poor woman manifested great faith, after being rebuffed in a way that would have discouraged most of us. (Matthew 15: 21-28.) This was the only visit of Jesus into the region of Tyre and Sidon.

Sidon is noted to-day for its vineyards, its harbor, its citadel and its tombs. On the rocks in the harbor stands an old castle, weatherbeaten and much dilapidated, connected with the mainland with a bridge with nine arches. On a high hill to the south stands the citadel, crumbling into ruins. The cemetery of the ancient people is revealing some wonderful things. One of the catacombs some thirty feet deep has a broad avenue twenty-five feet wide, with niches on each side. In one of them was found three marble sarcophaguses, eight feet long, three wide and three high. The largest of these when opened was found to contain what appeared to be clear water, but the body was wonderfully preserved. The ignorant workmen, thinking the water was of no value, emptied it, and immediately the body, as it dried, began to crumble away. It evidently represented an embalming process, unknown to-day.

Hotel service in Sidon is very poor. I was compelled to stop there one night. In the morning the landlord wanted to charge me for all the beds in the room, as I had occupied the room alone. I replied that was not true, as each of the beds had so many occupants it was impossible for me to obtain sleep till after daylight. I was compelled to slaughter many of my roommates, and the five battles we had during the night resulted in several hundred deaths. I refused to pay for their lodging, and vowed my next bed in Sidon would be on the sand by the seashore.

The hack driver said it was a four-hour drive to Roum. We left at five p. m. and at nine were half way, so he said. We stopped an hour to feed the horses and rest, and then began the long climb up the mountain. About three we reached Roum, and aroused the "head man's" family, who made us welcome. Roum is a village of about twelve hundred people. It is built on the crest of a mountain about six thousand feet above the sea. The houses rest one against another without regard to streets, which are narrow and dirty. The sides of the mountain are terraced from the top to the bottom; and figs, grapes, peaches, apricots, apples and the famous mulberry trees add to the enchantment of the scene.

The Lebanon people are superior to the inhabitants of Palestine in many ways, and are thirsting after knowledge. Many of their children have had the advantage of attending the schools at Sidon and Beirut.

They were kind and hospitable, and anxious to learn of the

gospel; so we taught them publicly and from house to house. I was enabled to reach from three to five families each day, and in the evening a number would come to my room, and there we told the angel's message. Several families asked for baptism, among them two Mohammedan families, who saw light and truth in the message presented.

It appears to be an excellent place for school work, by which way the people may be reached. They assure me that from one to two hundred young people can be reached through the school, who will pay their way; and, as they expect daily religious teaching in the schools here, many may be reached. The only question in my mind is, Can the church meet the demand? In a year or two many young men would be preaching the gospel to the people in their own language, with no more expense than is required to support a good missionary and his wife.

I was visited by a physician from Jezzen, who invited me to his home, and promised that some of the people would hear the message. This gentleman is an Abyssinian, and stands high in the Lebanons.

On several occasions people who were ill asked for administration, and the Lord wonderfully blessed the ordinance according to their faith. One instance was that of an intelligent lady from an adjoining village suffering from a stroke of paralysis. After explaining the ordinance to her, she expressed her faith in God and his promises. I did not call there for a few days, and found she had been walking about the house and had the use of her hand almost perfectly. We again sought the Lord in her behalf and feel assured that our prayers were answered. Several, sick with fevers, were restored immediately. Their simple, childlike faith brought the blessing.

Soon there came rumors of war in Europe, and that the banks were stopping payment. As I had been unable to hear from the bank, and money for our summer's work was deposited in Beirut, it became necessary for me to take the long, hot ride to that city. I found the reports true, and that they were paying only twenty per cent. As that was hardly enough to cover the expense back to Jerusalem, I saw the manager, and he strained a point and advanced a little more. Immediately returning to Roum, I arranged to start for Jerusalem the next day, making the third trip through the terrible heat that week. On reaching Beirut, we learned that England had notified the boat not to leave the harbor for fear of a German cruiser, and it looked like we must return by the overland route. Somewhat unexpectedly an Italian boat arrived during the night, and we could secure passage by paying double rates. There was nothing else to do, so we succeeded in reaching Jaffa and finally Jerusalem. Here I learned that the banks were paying but ten per cent, and that the mission fund was very low. I also learned that no bank draft, check, or money order was being honored from any country. Nothing but gold is received, or the American gold bills, yellow backs, that can be sent in a letter. They are received subject to discount.

Jerusalem is in a fever of war preparation. Nothing like it has ever been known in modern times. Every man from eighteen to forty-five is impressed into the service. As they are hard up for money they allow men to buy out for \$200. Some are doing it, but the majority have not the money. All the six thousand horses and mules have been confiscated for military purposes. They force open the magazines (stores), and help themselves to what they want for the army. If there is resistance they take so much the more.

Thousands of the Jews receive money from their people at home, in Russia, Greece, Italy, Germany, France, England and many other countries. It is pitiful to see these poor creatures crowd around the post and banks pleading for a little money.

Already there is great destitution and much suffering. Very little can be done to help them, for nearly everyone is in destitute circumstances. Unless there is help from some source ere this is read, many will die of starvation. People walk through the streets with sad countenance. At the least sign of trouble the stores are immediately closed, and their owners keep under cover. Our milkman has taken his cows and sheep into the house to save them from the army. Every day finds many entering the city to be enrolled in the service. Thirty-eight thousand men are at Nablous, one hundred and twenty thousand at Damascus, and many here, with a thousand being enrolled daily.

What is this for? We do not know. We can not learn. All news is suppressed. In fact there is very little allowed to enter the country, and that so conflicting we know nothing of the truth. American mail has not been regular the past month, and our papers have had nothing about the war to date. We are hungry for news, but this Government believes in keeping the people in total ignorance. A few telegrams come to the consuls and they put them on a bill board. Some enterprising man copies them on his typewriter, and sells them for one metallik each.

Our school work continues with unabated interest, save that a few of the older ones are absent in the army, and others are trying to escape from it. We frequently hear shouting in the streets and on investigation find the men of the villages marching in with their crude musical instruments, with shouts for the Sultan, and death to his enemies. Turkey has the largest army in her history. How they will ever provide for them is a puzzle to us, as they have no commissary department, such as we are familiar with. The men are compelled to bring five days food with them. It is not surprising that they are robbing the stores for food and clothing.

Yesterday I learned that all the banks have suspended payment until after the war is over. We must depend upon receiving from America ere our little is entirely gone. And as nothing but gold or its equivalent, gold bills, can be used it is a difficult problem and up to the church to reach us in some way. We are not alarmed, for the promises of the Lord are sure, and we will come through all right. The situation is interesting and novel in the extreme.

I wish to thank the Saints in Maine, Massachusetts, New York, Ohio, Iowa, Missouri, Wisconsin, and other places on behalf of the mission for the papers and magazines sent us, that have made it possible for us to know what is happening in the world. Their names are too many to mention here, but we thank them one and all. We pray that their zeal may continue during another year, and that we may have cause for continued thanks.

The weather is hot here making it difficult to move around during the hours from ten to four, but the thirst for news causes us to brave the heat that we may read the war bulletins.

We pray that our home land may escape the calamities coming over the earth, for surely the word of prophecy declares that times of trouble such as have not been since the world was are upon us.

Pray for the peace of Jerusalem.  
Box 91 French Post.

U. W. GREENE.

### England

Since my last notes many changes have taken place, chief of which is the great war, in which many thousands have already perished, and thousands are rendered homeless, fatherless, and childless. Only those who have experienced these rapid changes can realize how in a few days all things were thrown in confusion, trade, business, stock exchange,

banks, railways, in fact everything seemed to be disorganized for the time being. The only topic of conversation was the war. In one month Great Britain raised five hundred thousand men, and now we learn that another five hundred thousand are to be raised as quickly as possible.

Our conference was held in the city of Gloucester. This was the first conference of the British Isles Mission, to be held in this city. The little band of Saints did nobly, and entertained the conference in such a way that everybody was pleased and satisfied with the ample provisions made for the outer man. This was the special work of the Gloucester Branch, and when the vote of thanks was tendered it was real, indeed.

May God bless and prosper the Stroud Road Branch. They may reasonably be proud of their first experience, in catering for the mission conference. I do not believe in flattery, but I do believe in giving a word of encouragement and cheer for a task nobly performed. I therefore wish to say that I am proud of the Gloucester Saints, and the way they have performed their task, and I herewith tender to them my hearty thanks for the same.

The spiritual exercises were of a very high order, indeed. I am sure that everyone present felt the divine influence throughout the conference. Our young men excelled themselves. I do not think they have in all their experience realized a greater degree of the Spirit in their ministry. The business sessions passed off very pleasantly, a good spirit being present all the time, but especially on Saturday evening when everyone seemed imbued, earnest, realizing that our work means work indeed.

The Sunday services were held in the Glevum Hall, Southgate. The elders' quorum meeting at 9 a. m. was our opening experience, and a good time was had. The conference service opened at 10.30, when the preacher, Elder James Baty, occupied. The sermon was a source of blessing and comfort to all, and our brother himself was truly blessed.

The afternoon is always the meeting of the Saints, when prayer, praise, and testimony, accompanied with the gifts of the Spirit. Tongues, prophecy and spiritual blessing rested upon the assembly, but the gifts were only exercised in part at that meeting.

As the shadows began to gather, we met for our preaching meeting, and we had a very nice gathering, Elder Thomas Jones, and Bishop R. May were the speakers. Both gave earnest, forceful addresses, which I believe did good, and conveyed the needed blessing to the people. The day closed with an open air service, Brethren Thomas Jones and E. J. Trapp being placed in charge. Elders Edward Maloney, of the Manchester District, and John Judd, of Enfield, London District, were the speakers, and two very fine addresses were given before a fair audience. The Saints were delighted and built up by the efforts of these young men. God bless them.

On Monday morning, Elder J. E. Meredith and his brethren of the elders' quorum met at the Glevum Hall, at nine o'clock a. m. to hear for the second time a paper on quorum work, by the writer. A profitable time was had, and at an after meeting the quorum voted that the paper be sent to the SAINTS' HERALD for publication.

Then came what was called by some members present the cream of the conference, which consisted of most spiritual addresses from some of the youngest ministers in the mission. Every faculty of the Saint seemed to be touched by one or the other of the brethren. You could not single them out; each one was just as powerful as it was possible to be just at that moment.

The general comment was "I never shall forget it; it was most delightful; I never thought that we had such promising men." Well, I just realized the Scripture which reads, "Be-

hold, how good and how pleasant it is for brethren to dwell together in unity!" Oh, I had a feast that morning! It seemed altogether too short; but time will not wait, now is the time. None like the present. Yes, to-day is ours, to-day is mine, to-day is yours. What are you doing with it?

Again in the shadow of the evening we met for our final meeting before we should bid adieu to each other, some will not meet again for a whole year.

There were but few who did not take part in this grand parting meeting, and indeed we had an outpouring of the Spirit. The gifts were exercised, and the Saints were comforted. The Spirit bore witness to the wars that were to take place, and also of the awful suffering that some would have to pass through. For nearly three hours that meeting lasted, and even then it was with great difficulty that it was brought to a close. Thus ended a most enjoyable conference, one long to be remembered in the history of this British Isles Mission.

Since our conference I have had the pleasure of baptizing three souls in my native town, Stafford. Though we were few in number there, we had some very nice meetings. The Spirit testified through the servant of the Lord that the work in that town will yet revive and shine forth. Many good men have been brought into the work in that town, and they have done a good work in many other parts of the world. I look forward to the time when we shall be able to sing, "The Spirit of God like a fire is burning." In that day the interest will revive, and souls will be gathered in.

I desire the prayers of the Saints in behalf of our sick brother, J. R. Greenwood, of Stafford, who has lost the use of his legs, in a great measure. Please remember him before the throne of grace.

Your brother,

W. H. GREENWOOD.

### Australia

The state of Queensland has a semitropical climate, and produces sugar-cane and bananas galore, beside the usual farm products, such as corn, etc.

Queensland was organized into a district by Elders G. T. Griffiths, at a special conference, which convened in Brisbane, the state capital, July 25, 1914. The writer participated in this conference, which was one of the most enjoyable he has had the privilege of attending, the Holy Spirit being made manifest in power. The district comprises three branches: South Brisbane, Wondai and Kingaroy. The two latter have been recently organized by Brother Griffiths, and are a great distance from the former.

The writer has now spent over three years in the mission field under appointment from the missionary in charge, and has labored in the states or districts of New South Wales, Victoria and Queensland. The advent of Brethren Griffiths and Miller appears to have given an impetus to the work in this mission. The Saints have reached a much higher spiritual standard than formerly, and the Lord is calling more laborers into his harvest.

The field in Australia is very large. Being a comparatively new country, the population is scattered over a wide area, particularly in this district. This makes the work of the missionaries in these parts much different from that of those who are laboring in thickly populated countries. The writer is now laboring in connection with the recently organized branches at Wondai and Kingaroy, and in this locality it is the usual thing for preachers to ride forty miles from one preaching place to another. The places of preaching are either small union churches, which are used in turn by all Protestant denominations, or the homes or barns of the farmers.

At our meetings, the major portion of the attendants are men, those robust sons of the soil, who have wrestled first with the Australian "scrub" and overcome it, and then have turned acre upon acre of land into fruitful fields. This is a healthy life, and it also seems to make men large-hearted and more given to things spiritual than the men of the city. Although only in this particular locality for a few weeks, I have already been enabled to make two new openings for preaching.

We are endeavoring to organize the Religio work in this district, the writer having been elected district president and provisional superintendent of normal. We desire especially to encourage the normal work, for the reason that the Lord has admonished several of the young Saints to prepare for future labor in his harvest, and we know that the normal course will greatly assist in making capable teachers.

There are in Australia, already, several bright young men, who have entered the mission field at the divine call. Thus, now, after the mundane soil has been broken by those physically strong, they go forth in the strength of the Lord to sow spiritual seed in new ground, having first to clear away the "scrub" of prejudice and tradition. God has called these young men and we would say, "Give them a chance," for some are wont to despise youth. Only for young men this mission would be in a very poor plight now.

Our Brother Griffiths reminds the writer of the Apostle Paul, for as that apostle wrote to Timothy, "Let no man despise thy youth," so has Elder Griffiths said similar words to the young Saints and ministry of the Australasian Mission. The Lord has blessed him and us in this movement.

There is a great demand here now for the church publications and literature. We can not get the books from the publishing house quick enough. This is a sign that there is to be knowledge and capability amongst the Saints in Australia in the future.

This country, along with the whole of the British Empire, is now entering into a state of war, which is another of the signs of coming events, which usually cast their shadows before them, and which causes the Saints, more than ever, to long for the redemption of Zion.

The work is now progressing in this mission, and with the Lord's help, we will keep the flag flying. Brethren, pray for us.

The undersigned would like to correspond with any missionaries or elders for an interchange of views and working notes.

In gospel bonds,

BRYAN H. LONGFIELD.

Care of Standard Publishing House, 623 Darling Street.

ROZELE, SYDNEY, AUSTRALIA.

### Nauvoo

Our reunion at Nauvoo was a grand success in more ways than one. The attendance was rather small so far as the Saints were concerned, apart from the missionaries, their wives, and in some cases their children. The meetings were orderly, and peace reigned throughout the camp.

The good people of the city of Nauvoo turned out to the evening preaching meetings, and seemed to enjoy some of the sermons at least. Some were very liberal in caring for several of the brethren, taking them into their homes to sleep and eat, free of charge. Brethren Sade, Dykes and Bishop Lambert were "on the job," faithfully discharging their duties as general overseers. Food was supplied in abundance, and well cooked. There was little or no sickness, and a spirit of cheer and good will was in evidence everywhere.

The Sunday school and Religio work was ably conducted

by Brother Gomer R. Wells and Sister Ethel Lacey. Sister Esther Ortleb made her cradle roll work very interesting and novel. We had no idea the extent to which this department can be used as an introductory measure to reach outsiders.

The reunion as a whole will leave a lasting impression for good. I shall not repeat the compliments that were passed with reference to our own people as a whole.

After the folding of the tents, on Monday, we started for Burnside, Illinois, where Brother Solomon Salisbury lives. We commenced a meeting here that night in the Christian church, and continuing nine days. On August 30, three young sisters were baptized. Brother Harpe baptized two and Brother John Larson one. There are quite a number of members in that vicinity, who need the help of some good shepherd. By agreement among the Saints, Brother John Larson is to be active and to have the oversight of the work there. There is no branch organization.

September 3 we came to Elvaston, Brother G. V. Wallace secured the Modern Woodmen hall for us to hold services in, at a cost of one dollar a night. Our efforts were reasonably successful in securing and holding an audience. At this place there are several members of the church, with no branch, nor no one to take the lead in caring for the work.

September 14 we went to Ferris, the home of Brother Don Salisbury, who is sorely afflicted with palsy. His mind is clear, but his continual suffering tells on him. It is here, too, where our congenial Brother Herbert Salisbury and family live, and some others of the Saints. It was not considered advisable that we hold meeting there just now, so we came away, calling at Adrian, where Mr. and Sister Stevenson are conducting a mercantile business, where Brother Clarence Conn runs an elevator, and where Sister Hinceck resides. Here, too, it was thought to be inopportune to hold services, so we went out to Rock Creek to Bishop George P. Lambert's for a little visit and consolation. The heavy rains having caused a bad washout furnished some excuse for our delay.

We came on to Burlington, visited two families of Saints, Ortlebs, and McComas, and stayed one night, then on to this place. We commenced services in the city park, where the seats, band stand and electric lights made our surroundings very pleasant; the croquet club kindly yielding to our services. The rains caused dampness and cooled the air so that we could not hold services any longer in the park.

We then appealed to the deacons and trustees of the Christian Church for the privilege to occupy their building when not used by their members, and the privilege was granted. We commenced services there last evening, with a fair-sized and attentive congregation. We mention the kindness of our Christian Church friends so that they may know we appreciate their liberality, and that it may serve as an incentive to their brethren in other parts to do likewise, and that our people may be mindful of their good services and reciprocate by doing as well. Elder A. J. Benton of the Iowa Children's Home spoke in our afternoon meeting last Sunday.

This is the place where Brother O. H. Bailey and Elder W. G. Roberts held their debate. The people remember the occasion well, and credit Brother Bailey as being the abler man.

Sister Anderson, living four miles south of town, a sister to our good Brother Lawrence Willey, died of cancer of the stomach at eight o'clock to-day. There are several Saints in this region of country, and a church building not occupied about four miles in the country from town.

We are domiciled at Brother Lawrence Willey's hotel. It should be said to the credit of the people of this place that they are among the most sociable and seemingly the most

liberal of any people we have met. It would be unjust to Brother Lawrence Willey were we to neglect mentioning his caring for us most liberally, and, too, that one year ago he spent fifty dollars in rent for the opera house in which to hold preaching services. Yours in the conflict,

E. B. MORGAN, AND  
C. E. HARPE.

NEW LONDON, IOWA, September 26, 1914.

## News from Branches

### Saint Thomas, Ontario

We have the banner Sunday school of the district. Brother Charles Raison is a very efficient superintendent, and looks well after the best interests of the school. Our Bible class can not be beaten by any other of its size. Its members are thinkers, and not at all afraid to speak their thoughts, all of which tends to make the lessons interesting. Brother J. L. Burger is the teacher. He encourages the class to do some of the talking and asking of questions, which makes every member feel a part of the class.

Our membership is increasing slowly. Two weeks ago one of the aldermen of our city, Mr. C. Hammond, who is also chairman of the board of health, went down into the watery grave and took upon himself the name of the Master. It is a courageous thing to do when a man or woman in a high position dares to brave the scorn of their associates and take a stand on the side of truth. The Lord will surely reward him.

Last evening another was added to our number, when a promising young man, Brother Walter Graves, was baptized. He is the only one in his family in the church, and will probably meet with much opposition, but he is no coward, and will stand the test.

And so the good work goes on. May many more come and rejoice with us, and there will be if we are faithful.

CHARLOTTE PEARSON.

## Miscellaneous Department

### Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—Convened at Vancouver, August 14, district president, William Johnson, and J. M. Terry presiding. Branches reporting: Seattle 261, gain 23; Centralia 91, gain 1; Chilliwack 40, loss 1; New Westminster 50, gain 1. Bishop's agent's report showed receipts \$1,412.81; expenditures \$1,172.48. Preaching by Brethren R. D. Davis, William Johnson, J. M. Terry. Adjourned to meet at Seattle, the second Saturday of February. F. W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

### Convention Minutes

WEST VIRGINIA.—Sunday school met at Clarksburg, September 25. Officers elected: Superintendent, Joseph Biggs; assistant superintendent, H. E. Johnson; secretary, Katie Ross; treasurer, Ethel Jarette; home department superintendent, Mocie Shinn. Adjourned to meet at same place and day previous to next conference. Katie Ross, secretary, Cairo, West Virginia.

EASTERN COLORADO.—Religio convened at Colorado Springs, September 3 and 4. Officers elected: President, E. W. Fishburn, 695 East Speer Boulevard, Denver; vice president, A. E. Bullard, 1140 Lincoln, Denver; treasurer, F. R. Brown, Brown's Business College, Colorado Springs; librarian, Mrs. Alice M. Cowan, 571 Emerson, Denver; home department superintendent, Mrs. Eva Cotterell, Haigler, Dundy County, Nebraska; good literature superintendent, Nellie E. Sampson, 571 Emerson, Denver. Blanche Sampson, secretary, 571 Emerson, Denver.

OHIO.—Conference and Sunday school convened at Creola, September 25 to 27. Programs were devoted entirely to institute work, time being spent in educational efforts. R. C. Russell was in charge of church work, district superintendent, Sister G. T. Griffiths, of Sunday school and Religio. Attendance was good, and meetings fine. Next convention and conference will be held at Columbus, probably February 12 to 14. D. R. Winn, secretary, 82 East Northwood Avenue, Columbus, Ohio.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of the Southern Michigan and Northern Indiana District:* As the spirit of war is felt everywhere, we are made to realize that the enemy of righteousness is at work, and that there are two powers in the world, the one to destroy and to kill, the other to build up and to give life. The question might be asked, With which power are we marching, and under which banner have we our names enrolled? When we think of the sacrifice which is now being made of life, home and property in the great battles being waged for the glory and the things of this world, that will perish by the use thereof, should not God's children be willing to make a greater sacrifice for the cause of Christ, the gospel?

Do our lives and actions correspond with our testimony when we say we love this latter-day work better than we do our own lives? If we consult our diaries and find in our expense account, tea, coffee, ice cream, sometimes tobacco, many things in the way of luxuries, and not one nickel for the spread of the gospel, do not our diaries show that we have loved our own appetites better than we have the gospel of Christ? If we supply ourselves with those things which we can well dispense with, and have not made an effort for that which is essential, and that which we claim to love so much, have we substantiated our testimony?

We wonder how many of the Saints will soon begin to lay up that they may upon the day that we observe as Christ's birthday exchange gifts with relatives and friends. Is it not true under such conditions we are observing the day that the Master was born more than we are the Master's teachings? I believe that if we as Saints will begin now to make the same effort we have in the past to lay up our mites, and when the call comes again for our Christmas offering place what we have in the treasury of the Lord, who is the greatest Friend man can have, the burden to a great extent will be lifted from those who have the financial work of the church in charge. Some object that the children would be disappointed if they did not receive their usual Christmas presents. Is it not true that when our children are old enough to be disappointed they are old enough to be taught the principle of sacrifice?

Here let me say that last year when I went over the district in the interest of the general church debt I found the children as anxious to help with their little mites as were the older ones. I well remember one little girl who came to me and said, "Brother Stroh, will you accept a little from me?" and when I replied that I certainly would, she said, "I have seventeen cents; I will give you fifteen and keep two for myself." Now the difference between this child and many older ones is that she gave fifteen and kept two, and we would have given two and kept fifteen. Again, if the children are too young to be taught the principle of sacrifice, they would not know when Christmas comes, if we did not tell them.

I wonder how many of the Saints suffered last year on account of giving toward the church debt. I think it is safe to say none. Then why not try it again? Commence now, and by Christmas let us see how many ten or five dollars we can place on the list of the Christmas Offering; and if we can not reach this amount let each one do what he can, which is all the Lord asks of us. Think of the little effort that would have to be made by each one of the Saints so that every obligation could be met. Shall we try it? I believe if we do, it will be as happy a Christmas as we have ever enjoyed.

I ask the Saints of the Southern Michigan and Northern Indiana District to move forward along this line, and may every branch as well as each scattered Saint send in a good report and as large an offering as possible.

May God bless all for what they have done in the past, and encourage all in their efforts in the future, are the wishes and prayers of

SAMUEL STROH, *Bishop's Agent.*

COLDWATER, MICHIGAN. 24 North Hudson Street.

### Conference Notices

Fremont will convene with Henderson Branch, October 31, 11 a. m. Joint session of Sunday school and Religio opens 2.30 p. m., the 30th, continue until 10.45, Saturday. Those coming by train notify T. A. Hougas, Macedonia, Iowa, or R. W. McClenahan, Henderson, Iowa, time of arrival. Come to Henderson. T. A. Hougas, president.

Central Michigan will convene with McIvor Branch, October 17, at 10.30. Those who can, please bring bedding and well-filled baskets. George W. Burt, president.

Southern Indiana will convene on October 17, 10 a. m., at Wirt, Indiana. Edwin Perry, secretary.

Kewanee will convene at Moline, Illinois, October 31 and November 1. Delegates to General Conference to be chosen. Reports should reach secretary in time for complete report of district. Mary E. Gillin, 115 Clarke Avenue, Peoria, Illinois.

### Convention Notices

Florida Sunday school will meet at Alafra Church, October 30, 10 a. m. Have reports in hand by appointed time. J. S. McCall, secretary, Brewton, Alabama, Route 5.

### Notice of Transfer

*To Whom It May Concern:* Brother Walter Johnson has been transferred from Clinton District to labor with Brother J. D. Shower. We commend our brother to the Saints and friends of Northwestern Kansas District, and trust he may be successful in his work among them.

JOHN W. RUSHTON, *Minister in Charge.*

INDEPENDENCE, MISSOURI, October 1, 1914.

### Quorum Notices

#### MICHIGAN ELDERS

Will meet during Central Michigan conference, at McIvor, Michigan, October 17 and 18. This session will be the most central of any since organization, and we sincerely trust all will improve the opportunity to boost the quorum. All elders residing in Michigan are invited to apply for membership. If those not enrolled will send names and addresses I will forward blanks. It is expected the quorum will meet also during the Eastern Michigan conference, at McGregor, Michigan, October 24 and 25. W. L. Bennett, 71 Antoinette Avenue, Detroit, Michigan.

### Notice of Appointment

*To Whom It May Concern:* This is to certify that Brother Hilliard Henson, of Orchardville, Illinois, has been appointed to labor as missionary in the Southeastern Illinois District, for the rest of the conference year.

ELBERT A. SMITH, *for the Presidency.*

JOHN W. RUSHTON, *Minister in Charge.*

INDEPENDENCE, MISSOURI, September 28, 1914.

### Nebraska and South Dakota Saints

Will Northwestern Nebraska and Southwestern Dakota Saints please send address and state possibilities of work in their localities, that I may perform services where practicable? Previous notice brought only one response. Address me 1123 West Sixth, North Platte, Nebraska. R. Etzenhouser.

### Address

J. W. Rushton, 1522 West Short Street, Independence, Missouri.

### Married

ETZENHOUSER-KNIPSCHILD.—Brother Virgil Etzenhouser and Sister Ethel N. Knipschild, at the home of the bride's parents, Brother and Sister Fred Knipschild, at Norborne, Missouri, September 2, 1914, F. C. Warnky officiating. About fifty relatives and a few intimate friends witnessed the beautiful and impressive ceremony, followed by a repast presided

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

over by Miss Mabel Knipschild, sister of the bride. The young people begin their married life under prosperous conditions. May God's blessings attend them and crown their efforts with success.

Died

FERGUSON.—James A. Ferguson was born at Morrisville, Indiana, in 1836; died in Stevens County, Kansas, September 20, 1914. In 1854 he united with the Christian Church. Married Sarah J. Thompson, May 27, 1857. To them were born 3 sons and 4 daughters, 3 of whom, Charles, Independence, Missouri, Mrs. S. E. Baggerly, Niagara, Kansas, Mrs. L. R. Bing, Rolla, Kansas, survive him. On May 13, 1870, with his wife, he was baptized into the Reorganized Church. Services conducted by F. W. Kendall, interment in Rolla County.

BALLOU.—Hannah E. McQuity was born March 19, 1853, in Hamilton County, Indiana; died at Lamoni, Iowa, September 25, 1914. She married Archibald Ballou in 1872. Eleven children were born to them, 8 of whom, with her husband, have gone on before. With her husband she was baptized by Robert M. Elvin, September 16, 1888. She leaves to mourn 2 sons, 1 daughter, 7 grandchildren, 4 sisters. Funeral the 26th, in charge of John Smith, sermon by Robert M. Elvin, interment in Rose Hill Cemetery.

GIBSON.—Ralph Horace, son of Earnest and Sister May Gibson, was born January 29, 1913, at Lamoni, Iowa; died at Kellerton, Iowa, September 30, 1914. Burial at Rose Hill, Lamoni, Iowa, October 1, 1914, after an address and prayer at the grave by Robert M. Elvin. Rest sweet, innocent child, till the King of glory shall bring thee at the first resurrection.

NIES.—Lewellen Jackson Nies, daughter of J. H. and M. A. Jackson, was born in Decatur County, Iowa, January 26, 1866; died at her home, Meadow Grove, Nebraska, September 7, 1914. She married Abraham Buffington, December 6, 1883, who died April 5, 1887, one son, J. H., having been born to them, and who survives her. She married J. H. Nies, September 4, 1892. One son born to them died in infancy. Sister Nies was baptized and confirmed by Oscar Beebe, April 17, 1887. She passed away with a firm hope of a glorious resurrection. All that kind, loving hands could do to retain her was performed, but the Lord called her home. Her life was one of activity and usefulness. She preferred to serve others rather than herself, showing a

Christ life of meekness and gentleness. She was very active in defense of the work she loved. In sickness she was one of the first in administering to the distressed. As a token of respect, the entire business community closed their respective places during the funeral. The church would not hold one third of those wishing to pay their respects. Services at the home, where F. S. Gatenby made a few fitting remarks, thence the assembly moved to the church, where J. F. Grimes preached the sermon, assisted by Brethren Ohering and Gatenby. Interment 7 miles northeast of Meadow Grove, in the family burying ground. Sister Nies leaves to mourn, father, mother, husband, son, brother and hosts of other relatives and friends.

Gone, when mostly needed within her family dear,  
Gone, and left those mourning, who loved her dearly here;  
We miss her, wherever she was wont to stay,  
In her home now lonely, or where we met to pray;  
When voices there commingle in praise to God above,  
We miss the voice which led us in songs of peace and love.  
Now though we weep in sorrow o'er spoils that death has won,  
We'll prepare to meet her, when here our work is done.

BILLINGS.—Ransom Herold, oldest son of Philip R. and Bertha E. Billings, was born July 17, 1902, at Little Deer Isle, Maine; died September 26, 1914, by accidental drowning. Services at the district schoolhouse, by George H. Knowlton.

HENDRICKSON.—Alfred Hendrickson was born in Harrison County, Iowa, November 9, 1860; died of neuralgia of the heart at Felt City, Idaho, September 7, 1914. He married Mrs. Fannie Stewart, at Deer Lodge, Montana, in July, 1889. He was baptized and confirmed March 28, 1902, by S. D. Condit. Services conducted by J. H. Condit.

HENDRICKSON.—Milton L. Hendrickson was born in Harrison County, Iowa, April 2, 1870; died at Felt City, Idaho, September 14, 1914. He was baptized and confirmed by S. D. Condit, March 28, 1902. His mother, 79 years old, lived with him. Funeral conducted by J. H. Condit.

VREDENBURG.—Eva Lois Vredenburg, daughter of Brother and Sister J. C. Vredenburg, was born August 28, 1910; died of acute indigestion at her home near Alva, Oklahoma, August 16, 1914. She was blessed by S. S. Smith, Little Lois was an exceptionally bright child, and loved by all. Only a few days before she took sick she told her mother she was going away to be a little angel, and asked her not to cry for her.

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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, OCTOBER 14, 1914

NUMBER 41

## Editorial

### GOOD ADVICE REPRINTED

#### II.—PULPIT APOLOGIES

Apologies made by an elder about to address the congregation before which he stands to speak are always regarded with more or less suspicion. It has happened that an elder has said at the outset of his effort, "I have nothing of myself to say; unless the Lord has something to say through me, I shall not speak to you;" and has then rambled on in such an incoherent and careless way that everyone could see that he had not received the Spirit to teach at the time.

An instance or two of this kind happening to the same man will greatly injure the efforts such a man might attempt. We advise the elders that they take thought on this, and when they are called upon to preach, make no apologies, put up a silent prayer for direction and help, and do the best they can. If they have no liberty, it is better to stop than to bore the people and ruin their own reputation.

When one has exhausted the thoughts given for utterance, it is best to stop and close the effort, no matter whether it be five minutes or an hour. Some otherwise splendid speakers are noted for not knowing when to stop. It is far better to leave much unsaid than to risk losing a good impression already made by protracting the speech until the listeners are worn out.

Two sermons of fifty minutes each are much better than one of ninety or one hundred and five. It is better to avoid the habit of saying "in conclusion," and then beginning a new topic. We once listened to an elder who said, "in conclusion," and occupied thirty minutes in a new direction that fell flat on tired ears.

Elders should try diligently to avoid the repetition of useless phrases, and pet expressions. No matter how fine such expressions may sound at the first hearing of them, they wear upon the ear, and if repeated often they jar on sensitive nerves to such a degree that a fear of their repetition incapacitates the hearer from rightly judging of what else is said. We remember once hearing an elder use the words,

"and the great God of heaven," twenty-five times in a sermon thirty-five minutes in length. We heard another use the terms "this age of the world," "that age of the world," fifty-eight times in an hour's discourse. Another used the sentence, "the children of men," fifty-three times in as many minutes. All such repetitions injure the effect of the elder's speech and injure his efficiency. Do not use the terms "admit the fact," "considering the fact;" unless you really understand what is stated as a fact and know it to be such, and are willing to stand by the admission if it be observed by an opponent. The words "and we find," "we see, then," "my dear friends," "my Christian friends," "my dear hearers," "bless you," "bless your souls," and all such expressions are burdens unnecessarily placed upon the thought the speaker is expressing, and, at best, are only "filling."

We are charged to help each other in becoming useful in our work; and these suggestions are not intended to hurt the feelings of any rising elder, but as needful instruction which will be beneficial to all, if heeded.

It is understood that the elder is to minister as the Spirit may direct; but it is not proper to understand that the Spirit supervises the utterances of words that convey no meaning in keeping with the harmony of the subject upon which the elder is speaking. A man may cultivate both the manner and matter of his delivery.—President Joseph Smith, in SAINTS' HERALD, July 3, 1886, vol. 33, p. 401.

(To be continued.)

### A PLEASANT TRIP

We were privileged to be with the Saints in Omaha, Sunday, October 4, on the occasion of their annual branch rally day. The church had been tastefully decorated with autumn foliage, in the characteristic autumn shades of red, brown and yellow, arranged by the artistic hand of Brother Paul Craig.

As this was also College Day, we were invited to deliver a short address at eleven o'clock on the subject of "Graceland College," and improved the opportunity to speak upon the attitude of the church toward education in general, beginning with the days when the elders undertook the study of He-

brew and conducted a regular series of lectures in Kirtland. Graceland College is but a material and spiritual projection of one phase of the ideal then inculcated in the minds and hearts of the people, in harmony with the commandment that they should seek learning not only by study but also by faith. There are comparatively few educational institutions in the world where this ideal prevails. This one should not be allowed to fail or fall.

After the close of the address, the congregation marched around the church and deposited their contributions to Graceland College in a pumpkin that had been hollowed out for that purpose and placed among the decorations in front of the pulpit. We had exhorted them to fill up this hollow pumpkin so that the college might be able to fill up the heads that came there for education. (The readers are cautioned at this point, against making invidious comparisons.)

An amusing little incident occurred, illustrating the well-known fact that the preacher does not always make his meaning clear, especially to the youthful mind.

We commented on the fact that three Lamoni landmarks are visible for some distance,—the church, the city water tower, and Graceland College. We remarked that these might be supposed to stand for three of our ideals, the church standing for religion, the water tower for temperance, and the college for education.

In the evening one of the junior Religio classes became involved in a discussion of temperance. The teacher asked them if they knew what temperance was. One little hand went up, and the owner announced, "Temperance is a water tank. Brother Smith said so."

A very interesting program was rendered under the auspices of the Sunday school. In the afternoon a joint service of prayer was held by the Omaha and Council Bluffs Saints, at which time the sacrament was administered. The Lord was graciously pleased to manifest his Spirit to us at this time, and the meeting was one of refreshing and blessing to the people.

In the evening we were privileged to address the Religio, and later preached on the subject of the "Signs of the times."

Monday evening we were invited to address the priesthood meeting, the address being devoted to the subject, "Duties of branch officers." Many questions were asked and answered and the meeting seemed to be one of mutual profit,—profit to ourselves as well as to the members of the priesthood present, which included two of the brethren from Council Bluffs who had come over to spend the evening with us. The address was followed by a season of prayer and testimony, the members being so interested that they

continued on their own volition until ten o'clock.

Our stay in Omaha was one of the most pleasant that we have ever experienced in church work. We attribute the degree of the Spirit enjoyed there to the united condition of the people, there being at this time, fortunately, no dissensions or difficulties existing in the branch, either among the members or the priesthood. Unity and zeal inevitably bring spiritual power. We were pleased to note the fine body of young men who are actively at work in this branch under the direction of Brother M. A. Peterson, president of the branch, and associated with Brother Paul N. Craig, city missionary at that place.

On Monday afternoon we spent an hour or two at the carnival then in progress and watched Lincoln Beachy fly over the city. We had seen him fly something over two years ago, in California, and at that time wrote that the spectacle of human flight had already ceased to be absorbing and that it would be necessary for aviators to invent some new thrilling "stunts" to attract the attention of the people; and we discovered that this had been done when Beachy flew over the audience with his machine upside down, and turned several aerial somersaults, in imitation of the noted French aviator who first performed similar gymnastics.

Previous to our trip to Omaha we had spent one week in Independence. While there we were privileged to preach to the Saints of the Kansas City Central Church on Sunday evening. Also addressed a joint meeting of the priesthood in the Independence church, at which time also an address was delivered by Brother John W. Rushton.

While in Independence we were quite pleased to note two things: First, the large attendance of the priesthood at this meeting, and their apparent deep interest in the work in hand. Second, the good attendance of the Saints at the Wednesday night prayer service, characteristic of the meeting of the young people held in the upper auditorium, also of the older ones who met in the lower room.

While in Independence we made two trips to Kansas City with President Joseph Smith, visiting the studio of Mr. Dryer, being conveyed in the automobile of Brother William Crick. President Smith is sitting for Mr. Dryer, an artist of some note, who is modeling a bust in clay which will be reproduced in bronze. This bust is to be preserved in the church offices, and if faithfully executed, as we have reason to expect, it will be of great interest to the Saints of this and coming generations.

It may be of interest to the Saints in general, in this connection, to learn that President Joseph Smith is enjoying about the same degree of health that has been his during the past two years.

ELBERT A. SMITH.

## CURRENT EVENTS SECULAR AND RELIGIOUS

**CLATON BILL.**—The Claton antitrust bill, as amended in conference, passed the Senate on the 5th by a vote of 35 to 24, and the House on the 8th by a vote of 244 to 54.

**EARTHQUAKE IN ASIA.**—An earthquake of unusual severity and claiming two thousand five hundred victims is reported to have occurred in the Province of Konia, Asia Minor, on the 3d.

**REFUSE PHILIPPINE NEUTRALITY.**—The Senate on the 2d, by a vote of 58 to 13, defeated a proposed amendment to the Philippine Island government bill leading to the neutralization of the islands on the establishment therein of an independent government.

**NATIONAL SHRINE.**—Negotiations are said to be pending for the purchase by the United States Government of Monticello, the home of Thomas Jefferson, near Charlottesville, Virginia, to be maintained as a national shrine, and as the Virginia home of the presidents.

**PROVISIONAL GOVERNMENT FOR ALBANIA.**—Dispatch from Durazzo states that the senate has named Essad Pasha, former Albanian minister of war, and commander in chief of the Turkish troops at Scutari, president of the provisional government of Albania. Essad Pasha's ten thousand troopers occupy Durazzo.

**CHICAGO INDICTMENTS.**—Indictments have been returned at Chicago against William Lorimer, on the charge of misappropriation of funds in connection with the recent failure of the La Salle Street National Bank, forerunner of the defunct La Salle Street Trust and Savings Company. Joseph P. Gallagher is made a codefendant. Indictments are also returned against Charles B. Munday, Charles D. Fox and Thomas McDonald for alleged false entries.

**HARVESTER DECREE MODIFIED.**—The decree of the United States District Court, at Saint Paul, ordering the dissolution of the International Harvester Company is modified in the decision of Judges Sanborn, Hook and Smith so as not to appeal to foreign trade, and removing the compulsory order for three separate corporations and providing for such number of distinct ownerships as may be necessary to restore competition. The company is given ninety days in which to file with the court plans of dissolution.

**UNITED STATES TREATIES.**—Peace agreements have been signed between the United States and twenty-six other nations, providing reference of such disputes and do not yield to diplomacy to an international commission, no hostilities to be begun before the report of the commission is had, which must be completed within one year. The commission in each instance would consist of five, one from each country

and chosen by the government thereof, one by each government from a third country, the fifth by common agreement between the two governments.

**WAR TAX.**—The Senate finance committee and the Democrats in the Senate in caucus have eliminated from the war tax bill the tax on life insurance, gasoline and automobile sales, and have placed the Spanish war tax on proprietary medicines, perfumery and cosmetics, an additional tax on chewing gum, and a graduated tax on cigars and cigarettes. The tax on beer has been increased, and whisky, beer and wines are made the chief revenue producers. The bill as amended would be expected to yield one hundred and eight million dollars annually.

**MEXICAN AFFAIRS.**—Disregarding the truce between Villa and Carranza, the Carranza and Sonora forces, the latter supposed to be in sympathy with Villa, continue fighting at Naco, Sonora. Two United States soldiers and a civilian have been wounded by stray shots crossing the border. Villa and Carranza are securing supplies and munitions from United States territory. The convention of Constitutional generalists, despite previous reports to the contrary, went into conference at the Mexican capital on the 1st. From this conference, as from the peace conference between Villa and Carranza representatives, little is heard. It is thought that the former is waiting results of the peace parley. Official announcement that no time has been fixed for the transfer of the control of the port of Vera Cruz to Mexican authorities is taken to mean that the forces under General Funston will not be withdrawn until the break between Villa and Carranza is settled, if settled.

**EUROPEAN WAR.**—The struggle between the German and allied forces in France continues with varying success and no decisive victory, the west wing of the allies extending farther north, and bending eastward in an attempt to turn the German right wing. Little change is reported elsewhere. Both sides continue to bring up reinforcements. The Germans claim to have taken five of the outer forts at Antwerp, and to have cleared the way for the bombardment of those of the inner circle. The seat of Belgian Government is reported transferred to Ostend. The opposing Russian and Austro-German lines seem to extend from south of the Carpathians, along the frontiers of Russian Poland and Eastern Prussia, to the Baltic. Russia reports success in eastern Prussia and Russian Poland, and two of the forts at Przemyse reduced, while Germany and Austria report Russian advances in the former territory checked, and conditions in Galicia favorable. Servia and Montenegro report additional victories, Austria announcing her advances checked. Japanese and British forces continue their attack on Kiao-Chau.

Japan occupies Jaluit Island, of the Marshall group, in the mid-Pacific, and Yap, of the Caroline group, east of the Philippines, both German possessions. The French fleet is again bombarding Catarro. A British submarine has sunk a German torpedo boat destroyer in the North Sea. A German cruiser and two German gunboats have been sunk by Japanese vessels in Kiao-Chau harbor. Six Austrian torpedo boats and destroyers are reported sunk by mines in the Adriatic, and seven Scandinavian ships in the North Sea from the same cause. The Associated Press states that on September 22 the German cruisers *Scharnhorst* and *Gneisevan* sunk the French gunboat *Zelee* in the port of Papeete, Tihiti, and partly destroyed the town. Replying to the protest of China, Japan announces that her taking of the German-owned railway in Kiao-Chau and to the west of that territory, is not by her considered a violation of Chinese neutrality, and that the holding of this road leading to the rear of Japan's forces is necessary for her safety. Japan continues to take possession of this railroad toward its western terminal. Austria, in reply to Italy's protest, deplors the sinking of Italian vessels by floating mines in the Adriatic, and promises indemnity to the families of the victims. Canada will raise immediately twenty thousand more men, with a first reinforcement of two thousand. This will bring the total Canadian forces up to fifty-five thousand. Viscount de Alto, Portugal's minister to the United States, is quoted as saying in Washington, on the 5th, that under a treaty of long standing his country stood ready to assist the allies whenever Great Britain gave the word. Since writing the foregoing, press reports bring the intelligence that Antwerp has fallen before the German arms. The terms of surrender, if any, are not stated.

#### NOTES AND COMMENTS

**LIBERAL NOTICE.**—In *The Dustonian* for September 17 we find a liberal, first-page notice of services being conducted at Dustin, Oklahoma, by Elder J. C. Chrestensen, including an epitome of the faith of the church. The meetings were conducted under an arbor.

**A NEW DEPARTMENT.**—In this issue of the HERALD we begin a new department, Educational, to be devoted especially to the educational work of the church, as suggested by the editor of the department in the first contribution. Elder S. A. Burgess will edit the department, which assures us of that which is worth while.

**WHO, INDEED.**—If the soldier must give up alcohol because it interferes with his efficiency, why should not the civilian promote his efficiency by giving it up? And if it is demonstrated that alcohol is an evil,

and only an evil; if it is proven that it lessens the productive value of the citizen, who will say that the Nation should look upon this great evil with indifference merely because a few people want to grow rich out of a drink that is destructive?—W. J. Bryan.

**NO MISREPRESENTATION INTENDED.**—A brother in criticism of the editorial "The European war," appearing in a recent issue of the HERALD and over the signature of the assistant editor, objects to what to him appears to be an unjust and an untrue presentation of the motive and interests of Great Britain in entering the present war. This editorial was not intended to reflect in any degree upon the motives of Great Britain or any other nation; it was only an effort to come at all the facts leading to the war, and to consider, in the light of the history of the nations involved, the various interests at stake. We trust that this assurance will be a sufficient explanation to any who may have misunderstood our intentions in the editorial in question.

**CHRISTIAN IN EVERY SENSE.**—We note in the *Post-Intelligencer* for September 21 a partial report of a sermon by Elder J. M. Terry, preached in the church at Seattle, Washington, on the evening of the 20th. Attention is called to the teachings of the Book of Mormon with reference to the Christ, church organization, doctrine and teaching, in all of which the Book of Mormon is shown to be in harmony with the Bible. The teachings of the Book of Mormon on marriage are also set forth, and shown to authorize only monogamy. The Utah departure is explained, and the fact is cited that the Reorganization in accepting Jesus Christ and the God of revelation is "Christian in every sense."

**WOMEN IN WAR.**—Amid the charge of battalions, the clash of arms, the shout of victory; and even in the history of the passing events of war we hear very little, we think very little—we men—of those upon whom fall heaviest the burdens of war. Something of what these—the women—feel, is graphically set forth in the article "What war meant to me," by Aimee Georges, and by courtesy of the *Woman's Home Companion* reproduced in our Of General Interest Department in this issue of the HERALD. And let it be remembered that Mrs. Georges was one of the more fortunate—her Francois came back. Many, very, very many husbands never come back; or, returning, bring lives marred by wounds and broken by the ravages of disease. These burdens, added to the horror of it all, borne alone, or with companions maimed or stricken—these are the lot of many woman in war.

Education is the cheap defense of nations.—Burke.

## Original Articles

### LIFE COMMENSURATE WITH WEALTH

A man's life consisteth not in the abundance of things which he possesseth.—Luke 12: 15.

In arguing this question we will use three terms in their economic sense, namely, life, property, and wealth.

The life of a thing is its normal function. Man's life has three aspects: physical, mental, and moral. When a man is functioning normally in these three fields he is *living*.

Property is *control* over an economic good. In this connection it should be remembered that an *economic* "good" may be an *ethical* "evil." Economic goods are anything for which men are willing to pay, whether it be whisky or bread, dime novels or Bibles, or what not.

Wealth is the *enjoyment* of goods and the *satisfaction* of wants. The term *wants* in economics is coming into use more and more in its ethical sense, which means *just* or *legitimate* wants.

We are fast approaching the time when man will be considered of greater importance than property. In the past, kings and rulers, employers and consumers have at least consented, either actively or passively, to the sacrificing of health and comfort for the sake of property. But our ideals are changing; and throughout the world the true goal of economic progress is that expressed by Professor Seagar:

The economist's ideal is thus a world in which the wants and the activities of production are so harmoniously adjusted to each other that the field of industry offers full scope for the exercise of those faculties and capacities from which they (i. e., all individuals) get the greatest *benefit and happiness*, at the same time that it rewards *all* with the goods which they most require.—Introduction to Economics, p. 603.

Yes, we are beginning to think that "a civilization which loses life in providing the means to live is not highly moral."

"A man's life consisteth not in the abundance of things which he possesseth." The *form* of a man's possessions, and the *uses* to which they are put, determine his life. If my property were altogether in the form of silver and gold, and if I had no means of exchanging it for the *necessities* of life, and if my property measured the extent of my capacity to provide the primary needs of life, I would be the most poverty-stricken creature of the universe, even if I had at my feet all of the gold and silver in creation. And though I had at my command unmeasured quantities of food for body and mind which I misappropriated to the point of debauchery, I would still be miserably poor and wretched. Possessions are not the measure of a man's life. Life is action: normal action. Thought, invention, and activities

which tend to elevate the race to a higher moral plane are vastly more important, and of inestimably higher value, than the *amassing* of goods. Property with many means simply license; and license with them is but the path to exploitation, oppression, and indulgence.

### RULE APPLIED TO NATION

Life depends upon activity. Property *should* depend upon activity. (I mean activity of the right sort.) Wealth without property is a condition inconceivable. It would appear that where the aggregate property possessions are great, wealth would be great also. However, we have a condition where the wealth and life of the people as a whole are at low tide in spite of the immensity of our aggregate possessions, and in spite of the further fact that we have hardly begun to approach the limit of our productive possibilities. What is the matter? Simply this: we have been too much concerned about getting possessions, and too little occupied in making the wealth of the nation (i. e., the people as a whole) correspond in amount to the magnitude of our property. On the whole we are not enjoying our goods, and our wants are far from satisfied. A *nation's* life also consisteth not in the abundance of things which it possesseth.

The *form* of a nation's possessions, and the *uses* to which they are put, determine its life. Possessions in the form of monuments, whisky, or even land unprepared for any use, etc., do not constitute wealth. And though we may have acres of mineral, mined and smelted, and though our marble be made into schoolhouses, and the energy wasted in producing whisky redeemed and converted into food for body and mind, if distribution is not made so that the nation as a whole may enjoy its goods and have its wants satisfied, we are still poor.

A people whose wants are not satisfied and who do not enjoy their goods, certainly are not living as they should. Their economic processes may produce vastly beyond their needs, yet if distribution is made in such a way as to deprive the masses of the things that make life (that is a normal functioning) possible, they can not be said to truly *live*.

### ETHICAL ASPECT OF ECONOMIC PROCESSES

(I try here to give a digest of a chapter from Ethics, by Dewey and Tufts.) Economic processes have three ethical aspects: happiness, character, and social justice.

Happiness. Since in order to live we must appropriate the means of life (which is consumption), and the means of life are available only through industry (which is production), it follows that production and consumption are factors in the fuller life. Property is a *possible* condition for a healthy,

happy, and prosperous state of an individual or a community. But property will have evil effects if it is controlled and used by a few individuals. To contribute to the happiness of the community it must be democratically distributed, and used to minister to the higher wants as well as to the primary. For this reason we may well inquire of any industrial process or business method whether it is an economical and efficient method of production and distribution, and whether it tends naturally to stimulate production and consumption.

**Character.** The satisfaction of every want is not necessarily a moral good. The character of the man is reflected in the nature of his wants. The moral value of an economic process depends upon the relation of the product (goods) to the man: that is, if whisky, for example, which is the product of an economic process, is hurtful to man, the process, because of the character of its product, should be regarded as having no moral value.

Economists estimate values in terms of money. As ethicists we estimate values in terms of a certain quality of life. And though whisky may have an exchange value of fifty cents per quart, yet it has no moral value, because it is hurtful to the physical and mental powers; it prevents a man from functioning normally.

Also, "We may ask of any process or system whether it quickens intelligence or deadens it; whether it necessitates the degradation of work to drudgery; or whether it promotes freedom (real freedom) or hampers it." If the manufacture of cotton cloth involves child labor, which in turn involves disease, physical stunting, ignorance, and not infrequently premature death, it does not contribute to the happiness and well-being of the nation, but rather saps its vitality. And though we may have billions invested in interests of that class, and though ten million hands may be daily employed under these conditions, yet we could truthfully say that the life of the nation does not consist in the abundance of such industries that it may possess.

**Social Justice.** Society is not simply a mass of people. It is a group of units each of which is dependent upon the other. - Every life depends upon other lives for an expression. And inasmuch as there is this inevitable interdependence, it follows that any just and wholesome economic process will have for its end the benefiting of both parties to a transaction. The "big fish eat little fish" process is a destroyer of the life of the community, and should be abolished. The *activities* of society in order to promote its life must render to its constituents the kind of service needed. And hence again we may fairly ask, Does the process "tend to reward mem-

bers on a moral and equitable basis? or upon a basis which is nonmoral if not immoral and unjust"?

It is not the amount and variety of industrial activities and enterprises that we are engaged in that determine the life of the nation; but it is how these activities serve to bring about conditions that conduce to the normal functioning of man.

#### SOCIAL CONTROL AS A MEANS TO THE FULLER LIFE

We have tried for a fuller life through private control of economic processes which affect society as a whole and have failed. The interests of the few have been served (in a sense) *because* a few have had control over the products of industry. We are beginning to realize that in order to serve the interests of *the whole* of society, *society* must preserve to *itself* an adequate control over its activities and properties, so that it may distribute according to the needs of each member.

Just now the growing idea seems to be that there is no other way to secure to each individual such a standard of living, and such a share in the properties of civilization, as will make possible a better life.

#### THE LORD'S PLAN FOR HIS PEOPLE

The world is too big to be subject to regulation from a common center. Even our own Nation is such a heterogeneous mass of creatures that we are unable to get concerted action on any plan looking to a fuller life. Selfishness and graft are so rife that that we have not been able even to pass legislation of the kind which if enforced would lead to better living, much less have we been able to enforce and make effective such legislation as has been passed. However, there seems to be some hope that the church will sometime become sufficiently united in its purposes and endeavors to fulfill the Lord's economic program, and thus bring about conditions within its own ranks that will give its members opportunities to live as men ought to live.

In the world, selfishness operates to produce inequality; and inequality operates to grind the life out of men. Those who are able to assist the less fortunate are not interested in them, and are not willing to devote a part of the properties of society over which they have control to such uses as will make a better standard of living possible for the masses. But in the church of God this is (or ought to be) "a day of sacrifice" (Doctrine and Covenants 64:5). The conversion that is going to take place under the influence of the Spirit of him who came to bring peace and good will to all men will in time cause the Saints to "deal honestly," and "be alike," and "receive alike" (Doctrine and Covenants 51:2). Then those whose superior advantages enable them to acquire more properties than are necessary for

their support are going to be sufficiently interested in their brethren to make common cause with them in building up the interests of the church (Doctrine and Covenants 42: 9; 70: 2). The church is not going to allow men who want to be occupied chiefly in consuming what others produce, be they poor or rich, to exploit the properties of the people (Doctrine and Covenants 42: 12; 75: 5).

The church will be "independent above all other creatures beneath the celestial world" (Doctrine and Covenants 77: 3), and that means, of course, that it will be independent above any of its membership. Any considerable number of people who are minded to cooperate and coordinate their interests, and try to be helpful to each other, need not long be at the mercy of unscrupulous and designing men. This independence will be due chiefly to three things:

First, *The church* will purchase land equal to its needs (Doctrine and Covenants 58: 11; 63: 8) that it may have the *advantage* over the world. Industrial independence *demand*s that control be had over the *basis* of industrial independence; this every economist knows to be the *land*. To sell the land is to lose control of the basis of our independence, as well as to lose our advantage, and thus to lose our independence; so the church is instructed to "retain" possession of the land (Doctrine and Covenants 98: 13); this we are to do *as a people* because it is *as a people*, "the church," that we are to be independent.

Second, The *privileges* of the land will be made known (58: 12) and workmen will be *put on* the land to labor for the *Saints of God*. Agriculture is the most important interest in the industrial world. Our existence, our life, depends upon it. We can get along very well without fancy lingerie, monuments, and a multitude of other unnecessary and useless things, but we can hardly live without the means of life; this we derive from our agricultural pursuits primarily. It is therefore wise, as well as essential, that this field of industry shall receive our early attention.

Third, Every man who will have the honor of conducting a stewardship will give account thereof (72: 1). This is but a necessary part of the program by which "the church" is to become "independent above all other creatures." Society can preserve its interests only by preserving control over the important activities of its members; and accordingly the church will direct (in a general way, and in particular if necessary) the activities of those who will be its honorable men in a business way (58: 7; 51: 1; 48: 2). This will enable the church to minister to each member according to his needs, and will bring about conditions under which men may actually live.

There is no scarcity of property in the church with which to begin the work of Zion's redemption. But

the wealth of the church is not measured by the aggregate property holdings of its members; neither is its life measured by what might be a condition for a fuller life. Property to constitute wealth must be available to those who need it. It must be in a *form suited* to man's needs. It must be put to *the kind of use* that will expand a man's powers of body and mind. Property that is in the wrong form (jewelry, etc.), or that is being wrongly used (as a tool to gather in the sweat of other men's faces through business trickery or usurious practices), or that is in the wrong place (perhaps in some private coffer awaiting an opportunity to be used to some personal advantage), is not wealth, and will not assist in bringing about Zion's conditions. It contributes nothing to the life of the church.

*Proper* productive and distributive processes are what go to make up the life of society; and the church too. Parasitic plants do not *contribute* to the life of the church; they absorb, consume, and destroy.

In the church as well as elsewhere the satisfaction of every want is not necessarily a moral good. The very character that is often reflected in the want of men is the thing that destroys morality and spirituality; it destroys life. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The church is a group of units, each of which is dependent in a large measure upon the other for its life. As a church we are so interdependent that when a part of the membership misuses its properties ("all these properties are mine, or else your faith is vain," Doctrine and Covenants 101: 10) by applying them to personal ends instead of using them for the common good, the life of the whole church is affected. Our aggregate possessions may be great, but they are no index to the life of the church. Property to be a condition for life must become wealth; that means it must be put to *proper uses*.

When we have established the proper relations; have eliminated selfishness; and when we work together for the common good, "Zion will flourish upon the hilltops" and we will "eat the good of the land." We will actually *live*; for then our energies and properties will be put to good uses; we will be wealthy; and we shall live, for our wants will be satisfied, and we will enjoy our goods.

J. A. KOEHLER.

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I always have had, and always shall have a profound regard for Christianity, the religion of my fathers, and for its rites, and its usages and observances.—Henry Clay.

## Department of Education

### FOREWORD

A short time ago we entered the office of the associate editor of the HERALD with a few notes on Graceland College, whereupon he generously offered us the use of a department each month. A short conference soon brought us to an agreement, and this department is the result.

We do not propose to use this department exclusively or primarily on the part of Graceland College. We have a larger problem before us, and that is the value of education to the church; the position of the church with regard to education; the value of college work to the seventy or high priests; the means of education, including not only Graceland College, but also the Extension Institute and work done in the auxiliaries; in fact, any means of education is open to discussion, the purpose being to arrive at the truth as to the relative value and need of education, and of the means at present employed or which may be employed in the near future.

We, therefore, propose that the column shall be open for comments, for questions and for articles pro and con. There is only one type of discussion that is not desired, and that is an article which is concerned principally with personalities. Articles and free discussions are solicited, for we believe that we should be prepared to face the question squarely.

Of course, the amount that can be published is limited by the month, or by the year. Still, we are not fearful but that a place can be found for articles of real merit, having this chief end in view—the advancement of the work as a whole.

This month we have no special leading article. We have a few notes already prepared, and referred to above. We hope by next month to secure a representative article.

S. A. BURGESS.

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### THE GRACELAND EXTENSION INSTITUTE

The managing board of the institute are feeling more than pleased over the character of the response from those requested to act as fellows. Only two refusals have been received, one from a man who has never belonged to the church and who is now farming, and so feels himself out of touch with educational matters; the other from a young man connected with one of our large universities, who feels that his time is already more than occupied. On the other hand, all others have not only accepted, but many of them have expressed their delight at the opportunity of making their education of some use and help to the church. Next month we hope to publish extracts from some of these letters.

The enrollment of students has been all that could

have been expected and more, and is keeping the managing board busy arranging for fellows. In addition to this, the college is handling a few special students by correspondence. Classes have been organized in Lamoni in French and in Shorthand. These last are all handled directly by the college.

Anyone who is interested in the extension work may secure a leaflet and application blank from the registrar, Professor C. B. Woodstock, Lamoni, Iowa. An attempt is made to teach almost every subject which can be taught by correspondence, but the work must not be made too burdensome on the fellows. Questions may be asked, tests occasionally and examinations given if desired.

S. A. B.

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### GRACELAND COLLEGE

Graceland College opened for the first semester on September 10 with a good enrollment. There is possibly a small falling off on account of existing economic conditions; but it is too early in the year to say definitely. It is true, however, that with the present faculty two or three times the number of students could be conveniently handled. Especially is this true in the academic department, and this without additional expense.

The faculty is strengthened by the return of Floyd M. McDowell, who has just completed a year's work at Clark University, culminating in his Master of Arts degree. Professor McDowell occupies as the head of the department of history and education. He has also been elected as dean of the college of liberal arts, as this department is separately organized, with its faculty.

The department of oratory has been fortunate in securing the services of Miss Aura Belle Fike, who is a graduate of the Columbia School of Expression. Miss Fike is very enthusiastic over her work, especially with the class in public speaking for young men.

Mr. Clyde T. Reed, A. B., has been secured for mathematics and science, and bids fair to uphold the strong traditions of that department.

Professor J. A. Gunsolley continues as principal of the commercial department. The preparatory department has also been separately organized, under R. V. Hopkins as principal, and is now a fully accredited high school of the State of Iowa.

On finances, the college last year was able to run within its income, and this without special help from the general church. There was additional help of the liberal collection on College Day from the Lamoni Branch. But the College Day collection on the whole was no larger, if as large as heretofore. There were also the special efforts of Elders J. W. Wight and Gomer Wells, which netted about one thousand eight hundred dollars. But there was a decrease in the



endowments. What money was received from the general church was on account of endowments and offerings sent to the Presiding Bishop and by him advanced to the college.

Credit for the fact that the college debt is no larger this year than it was a year ago belongs to no one person, but is due to the united effort of all those interested and concerned. Our hope is to receive such support as will make it possible to reduce the debt, pay it off, and keep it paid.

The year starts out in many ways with most favorable aspects. Many who have been long associated with the college have remarked that they have never seen such unity of spirit and of purpose on the part of all to work for the common good, nor such a consideration for the interest and ideas of others as this year. This was shown in the addresses by members of the faculty at the opening; by the unity of purpose at the faculty meetings; and by the actual spiritual interest shown by the young people in the union prayer meeting.

Finally, there never was a better opening for a boy and a girl, who want to work for an education. We have work that must be done. If we can get student help we shall use it. If not, we must hire the workers outside. We have other means to help worthy young people this year, if two more can come *now*.

S. A. B.

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## Of General Interest

### WHAT WAR MEANT TO ME

I have read in the papers that on the day when the troops left Berlin two thousand marriages were performed. It was only a little item, quite hidden between the crowding columns of war news, but it brought back into my mind a flood of memories that for forty years I have been trying to forget. Forty-four years ago I saw the troops leave, not Berlin but Paris. There were many marriages performed on that day, too, and one of the soldiers who marched away was my husband, and one of the marriages was mine.

Before this story is printed I shall read of great ships sunk, and cities destroyed, and brave men mowed down like wheat. But of one thing I find little mention. I mean the women.

#### PRUSSIANS ENTER PARIS

I remember when the Prussians entered Paris at the close of the awful siege. They had claimed the right to march inside the gates and spend one night, and there was nothing to do but consent. Our fortifications were battered down; our young men were killed or captive; we were nothing left in the splendid city of Paris but old men and women and chil-

dren. We had to let them come in, but they could not compel our entertainment. Everywhere shutters were up, and streets empty. Everywhere, also, the national colors were flown upside down, and crepe mingled with them. Over the doors of restaurants and theaters were banners of mourning, and on them inverted shields inscribed: "Closed on account of national bereavement." It was like a dead city. But from behind the shutters of our houses we saw the Prussians come. I was nineteen then. My father and mother were old. I remember standing with my parents to catch a glimpse of the marching columns, and how as they came striding up the street my father cursed them with quiet fervor under his breath. I hated them passionately. They were so well-fed, so healthy—and for more than a hundred days they had kept us starved!

Suddenly, as we watched, a woman leaped from a cellarway almost directly under our window, and stood on the curbstone waving her arms and shouting. Her hair was white; she must have been fifty years old, but she had an air of command.

"*Arretez!*" she shrieked at them. "*Meurtriers, poltrons, arretez!*" One or two of the soldiers nearest her turned to nudge each other and laugh, but the others marched on, unconscious of her cries. Her hand dropped quickly to her waist and then rose again. I started back in horror. She held a revolver. It spoke three times in quick succession, and three Prussians nearest her dropped bleeding on the pavement. Immediately a dozen men were upon her, reaching for the weapon, and one struck her heavily in the face. There was no need for it; she handed the revolver over quietly.

"Take the gun!" she cried. "It has done its work. You took my man, and my two sons. I take three of you. Ha!"—it was a frightful mockery of a laugh. "You can have the gun. Give it to the three on the pavement there. Perhaps it will bring them back."

They hurried her away to the guardhouse. She was mad, they said, and I never saw her after that. Hundreds went mad in those days. It is the thought of them that makes me say, The sorrows which women suffer in the war are too deep for words. It is for that reason that you read nothing of what the war means to women. We know what it means; we would tell if we could, for if the story could be told in all its awful power, if all women knew what some of us know, there would never be another war.

#### A WAR NOT WANTED

I was eighteen, I remember, when the war was declared. My father was in the wool business, and we lived just outside the city in a pleasant old house with a garden around it.

We did not want a war. Napoleon had given

France enough of war for a long time—too much. But the Prussians had been preparing for it many years, and when the declaration came there was nothing for us but to defend ourselves. Our emperor bore Napoleon's name. We trusted him. We had not discovered then how incapable he was; and he, in turn, trusted the men around him, who assured him that the army was perfectly equipped and supplied, and that the war would be only a matter of a few swift days. We all believed them, and him. "It will be just a little outing," young men said to each other, and the whole nation shared something of their youthful enthusiasm; all except those few old people whose memories ran back to the days when Napoleon had laid levy after levy upon France. They shook their heads, and muttered to themselves.

But the young men gathered to the colors, and for a few days before the army marched away Paris was as gay as a holiday.

"A Berlin! A Berlin!" people shouted, expecting that within a week or two the news would come back that our boys had fought their way through to the very capital of the Prussians, and entered it.

Francois and I had been engaged three months; we were to be married at Christmas time. He was called to his regiment, the Sixty-second, and for three days or more before the troops marched away he came every evening with news of the mobilizing, until the evening before the last day. That evening there was a note of seriousness in his voice that had not been there before. He spoke of rumors that had floated about the camp. The Prussians, it was said, were much stronger than had been supposed. He did not tell me many details; I guessed at them somehow. Some note in his voice, some little added *tendresse* in his manner, something, *je ne sais quoi*, told me. Suddenly I could stand the suspense no longer.

"Suppose," I burst out, "only suppose, Francois, that you should not come back." He was silent. I glanced up into his eyes, thoroughly frightened.

"Francois!" I almost shrieked. "Why don't you answer me, Francois?"

For reply he reached over and took my hand. "I have been thinking, Aimee," he said, "that perhaps—perhaps it would be just as well if we were to be married to-morrow."

I clutched his hand convulsively.

"One can not always be quite sure what may happen in a war, and—what do you think?" he asked, looking straight down at me.

It was a long time before I answered. In those minutes I seemed to pass from girlhood into womanhood. I swept through at one leap all the experiences that make up our woman's lot. I knew in that instant that whatever came to Francois, whether in life or pain or death, I must bear my portion of it.

I wanted in that instant more than ever before to be his wife.

"Let us go to my father and mother," I said simply. We did not need more words: we understood. Quietly we stepped out into the back veranda where my parents sat. There Francois told them of our talk. Yesterday he had seemed to me just a boy, but to-night he was a man. I could see a little gleam in my father's eye as he talked: he was proud of Francois.

"The children are right, dear," said my mother. "We will go with them to-morrow."

#### A HURRIED WEDDING

Francois came early in the morning with his mother, and we went all together, to the chapel where arrangements had been made. I tried to fix my attention to the ceremony but it kept drifting. Francois was going away to war; my mind kept repeating it to me over and over again.

"Till death you do part," the priest finished solemnly and waited for me to speak. I nodded weakly.

The regiment was to leave that afternoon. I walked down and stood on the sidewalk to see them march away. The streets were aflame with the national colors; crowds flocked up and down as though it were a festival. As the soldiers marched down there were cheers and shouts, but after a time a graver spirit descended on the crowds. I saw sights then which I would never look upon again.

All along the sidewalk women and bent old men stood weeping, waving wet handkerchiefs or lifting terror-stricken children high up to see their fathers pass. I saw it all as in a haze: my eyes were fixed upon the last company, and there in the front rank, his gun across his shoulder, Francois came.

I did not cry. That came afterward. I was resolved that he should not have his heart made more burdened with the memory of my tears. And so I stepped forth bravely, uncaring what was said or thought, and taking his hand I marched with him dry-eyed and firm-lipped until we came close to the city gates. He kissed me there. Then I turned and began the long, slow, dragging walk back home.

#### THE SIEGE OF PARIS

Others have written about the siege of Paris who know much more about it than I. At first we did not know there was to be a siege: we could not believe it. The reports that our Government issued were gladdening. Our army had met the enemy and conquered it, killing many. Our cavalry had cut off a company of the enemy's troops, and captured many cannon. Our army was marching toward Berlin. These reports came in quick succession. But then came other reports, not published, but whispered from mouth to mouth. It was not true that we had

conquered. Our army had been driven back. Many were killed, many were wounded, many were captured. And at last came the news that Paris itself was to be besieged.

Even then we could not believe the danger serious. I remember my father coming home with four fine hams and cutting great slices for each of us.

My mother spoke: "Would it not be better to save the ham? There is talk of a siege."

He laughed loudly. "Oh, a siege," he said. "What of it? It can not last long."

But before many days he talked very differently. The Prussians closed in upon the city. The streets were filled with people fleeing, their possessions under their arms. From the highest spot near the walls we could see, through field glasses, the enemy throwing up their fortifications, and for the first time in my life I heard the road of cannon and felt the air shudder. Afterward we grew so very used to the sound that we forgot it, as one forgets the ticking of a clock.

For four months I never saw a piece of bread. A few potatoes we had, but long before the siege was over they had gone. All horses disappeared from the streets. The Government took them, and the elephants in the parks. We were issued a card on which was indicated how much horse or elephant meat would be allotted to us every four days.

I walked home alone one afternoon in the dusk: two old men, beyond the age of military service, walked in front of me, and as they came opposite our house one stopped and snatching something hastily from the ground, hid it in a bag. "It will mean food to-morrow," he said to his companion. Afterward I discovered what it was that they had snatched up so eagerly. It was our cat.

#### THE SIXTY-SECOND

Next door to us was a woman who had sent two boys to the battle: they were members of the Sixty-second also. She was older than I, as old as my mother, but from the day when the first bad news came to Paris until the siege was raised we were inseparable. We had sent our men to bleed, and our hearts bled with them.

From the very first I used to hear her at night walking up and down her room, walking, walking, walking, walking, with never a pause. Later, when the news grew bad, or, worst of all, when there was no news, I, too, walked.

I will not say that it is harder to wait than to shoot; I do not know. But it seemed to me in those terrible four months that every shell that was fired sent its own agony into my heart. The woman whose sons were gone, and I, followed the same routine. At six o'clock the firing called us. Hastily I would dress

and snatch a mouthful of food, and always I found her waiting for me, impatient to be off.

We would run in the direction of the firing, sometimes a mile, sometimes two, and arriving breathless and distraught we would call to the sentries:

"What regiments fight here?"

Then they would tell us: and if, as often happened, the Sixty-second was not engaged, we would hurry across the city to another point where there was the noise of firing. So sometimes all day long we wandered from one far corner of the city to another, and came home at night tired out, but for the moment relieved. The Sixty-second had not fought that day.

Some days there was no fighting, and we sat all day to make bandages, tearing our best linen sheets and tablecloths. We gave them gladly. But generally our days were spent cowering underneath the walls. "The Sixty-second fights here," the sentry would call. And then would come the cruel, slaying wait.

Here is a wounded man brought through the gate! Run quick. "Oh, *s'il vous plait, un moment*, let me see his face!"

"*Ce n'est pas Francois!*"

"*Ce n'est pas mon fils!*"

"*Grace a Dieu!*"

All day long we would stand, darting out as each new stretcher was carried by, or following the hospital train to its destination, dreading to look as the ghastly passengers were carried out, yet dreading not to look.

#### FRANCOIS CAME BACK

There came at last a morning when there was no firing, when the news went around that the war was over. I remember how we wept: and also, by some trick of fancy, I remember the first man who walked through the gates from outside after the siege was raised. He carried a great loaf of white bread. A crowd followed him for blocks laughing and crying out to him, and smacking their lips.

Francois came back. He looked old. There were dark lines under his eyes; he seemed to stoop a little, as though under the weight of the gun had dragged him down. But the same smile was on his face, the same light in his eye. I threw my arms around his neck: it seemed as though my tears would never stop.

#### THE WOMEN BACK HOME

"A bloody battle," the newspapers say. "Twenty-five thousand killed and wounded and missing." But no paper tells of twenty-five thousand women who, back home, are killed and wounded, not by bullets but by the news. For twenty-five thousand of them there will be no more sunrise—I think of them all day long and sometimes at night—the thousands of

mothers who will struggle heartsick through life with fatherless children, the thousands of sisters left unprotected, and the thousands of wives, some of them young wives, some of them married on the day the troops marched away, as I was.—By Aimee Georges, in *Woman's Home Companion*, October, 1914.

## The Staff

BY AUDENTIA ANDERSON

### October Greetings

October is here, the month of changing leaves and fleeting whispers of approaching cold, when one begins to think of warmer clothing, wraps, and is uneasy until the coal bin is filled, and the cellar sees a goodly array of supplies, which the careful housewife, patterning after the bee, stores up 'gainst the time of snow and bleak winds.

It is also a time when, the soft languors of summer being over, one feels a renewal of ambitions and energies. The student turns to his books, the musician to his practice, the toiler to his labors, each to those things in which his life interests are centered, and plans much for the months ahead. We each determine that this year will see our greatest development, our fastest advancement, our greatest effort in the work of the world to better and uplift our common cause.

What are *you* planning? And what are you *doing*? Is it doing, or do you never get past the planning? Our general chorister once remarked, "I'd rather have one who *will* do than a dozen who *will*, but *do not!*" There's a good deal to that! With many of us, what we really do, and accomplish is pitifully meager compared to what we talk of doing. Yet, the desire to be of help and service is one which will develop with use; and be the beginnings ever so small, every effort put forth is a step upward.

We are happy to present our readers with Sister Leeka's first article in the series on expression. We bespeak for it a thoughtful reading, and we are sure you will enjoy the enthusiasm and real consecration with which she has approached her subject, as evidenced in this beautiful preliminary and foundational article.

It seems almost too good to be true that this issue also contains the first of a series which promise to rival the other in point of interest and educational value. We refer to the sketch of the life of Bach, from the thoughtful pen of our talented young brother, Arthur E. McKim, of Independence. He is deeply interested in the research he is making to obtain material for these "Masters of music" sketches, and we feel sure he will be able to convey a major portion of that interest to his readers.

AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, 1300 West Electric.

### The Art of Expression

MUSIC, THE UNIVERSAL ART

"This day before dawn I ascended a hill and look'd at the crowded heaven,

And I said to my spirit, when we become the enfolders of those Orbs, and the pleasure and knowledge of everything in Them, shall we be filled and satisfied then?

And my spirit said, No, we but level that lift to pass and continue beyond."

—Walt Whitman.

There is a great need of the study of the fine arts to-day. Art is an expression of some aspect of life. "Art in-

terprets life by bringing its actual tendencies of good and evil to that more complete fulfillment toward which religion has always groped." Art comes out of the life of man, and we should study the specific function each of the ideal arts fulfills in relation to the human spirit. Even though one art appeals supremely, one needs to respond to them all to attain balanced culture and a full appreciation of the expression of the human spirit. It takes all the arts and all combinations of them to express *adequately* the life of man.

The prevailing misconceptions of the function of the arts are the notion that art is a luxury, an adornment of life, accessible only to those who have wealth and leisure, and that it is of no value until the practical things of life are fulfilled. "The cry of the artist in all epochs has been that his work is not taken as the serious aim of life." These misconceptions stand in the way of our right use of art to-day, and must be overcome to give art the place it should occupy in our culture. Art is serious business; beauty is the most useful thing we know; the ideal is no less real than the coarsest material end. "Art is for life's sake."

Music is the most universal of the arts, and is in some form or other cultivated and enjoyed by all. Yet how rarely do we find the true music lover. In the world, too often, we find society displaying itself and its clothes, in the presence of the great artists interpreting Wagnerian roles. In the church, we find a lack of intellectual appreciation. The intellectual response to music lies in the analytical study of its compositions. To work out the combination of motives in a Wagner opera, or analyze the complicated harmonies of a Beethoven symphony, is an intellectual process which gives delight.

Of all the fine arts, music is the most difficult to define for the intellect, because it is the most subtle. Do we not feel the power of music to sweep us out on the bosom of the sea of emotion? Yes, we are an emotional people; but we need development in intellectual emotion. The intellectual emotion is much more subtle and brings greater glory to the individual. Remember that "the glory of God is intelligence." Professor James says that "anger, fear, love, hate, joy, grief, shame, pride, and their varieties, may be called the coarser emotions. The subtler emotions are the moral, intellectual, and æsthetic feelings." We are scarcely out of the elementary period in these matters. The history of education begins where man takes himself into his own hand, so to speak, and seeks to guide his life toward an evermore definite, coherent heterogeneity, which is what is meant by his ideal end.

Our Staff leader has suggested that it is time our choirs do more definite work, so it is our aim, as coworkers, to stimulate along this line. As a people we are moved by impulse rather than by reason—as yet. This is because impulse is the earliest form of emotion. Thinking is a process of rare occurrence in consciousness. Every generation receives a heritage of judgments from the preceding generations. Facts that cost our ancestors immense pains to work out come to us as matters of course; yet their thinking was done as ours is, little by little. Professor James says: "An empirical or 'rule-of-thumb' thinker, can deduce nothing from data with whose behavior and associates in the concrete he is unfamiliar. But put a good reasoner amongst a concrete set of objects which he has neither seen nor heard of before, and with a little time, if he is a good reasoner, he will make such inferences from them as will quite atone for his ignorance. Reasoning helps us out of unprecedented situations—situations for which all our common associative wisdom, the 'education' which we share in common with the beasts, leaves us without resource."

N. L. Nelson has given some splendid thoughts which we desire to quote: "We are thoroughly convinced that the Lord has revealed truths unto us, the light of which, if turned upon the subjects that engage men's thoughts to-day, will result in revolutionizing the knowledge of the world. But I am convinced, from a variety of circumstances, not least of which is a sanctimonious self-sufficiency, we are scarcely beyond the word-period in the elaboration of these truths. I believe also that we shall conquer the world in the exact ratio that we realize in clear, specific thought and action, the revelations which the Lord has given us in this dispensation."

How often we quote the revelation instructing us to cultivate the gift of music! Should we not analyze it more? Let us analyze the line, "The song of the righteous is a prayer unto me." Song is the medium of utterance—the utterance flows from the righteous, the pure, the sincere soul, and it is a prayer, a desire. Ah! prayer *is* desire. Desire is the first step to the unlocking of the mysteries of the kingdom of God. Desire that is related to feeling, rather than desire that concerns itself in the possession of things, will give us the eternal riches of life. This desire leads to meditation. Meditation brings us into the condition where the soul is filled with an ecstasy of feeling; here the soul learns to vibrate with the Source of its being. This is the eternal state.

The object of training the voice and the body must always be to make a better channel for the manifestation of thought and feeling. Art is the highest mode the soul can secure to reveal itself. The emotion can only be awakened by a mental grasp of an idea or a situation. All faults of voice can be traced directly or indirectly to wrong action of the mind. In each line of song, the meaning of the words should be studied carefully. It is the basis of correct interpretation. The office of music in a vocal composition is to illuminate the sentiment of the words, to intensify the mood of the text. There is an expression of a higher, finer sort, which arises from realization of the emotional content of the words and music. What is not felt can not be expressed. It is the feeling for the emotional content of a composition which gives life, glow, fervor to choir singing. A vocal tone, free, vibrant, considered merely as a tone, possesses sensuous beauty that is most attractive to the ear, and gives pleasure. But this is not the fervent tone; it is merely good voice production. Let this tone however, be glorified by the singer's strong emotions; then it comes with mighty force upon the hearer, stirring the depths of the soul, and compelling instant and generous response.

Perhaps you have read Geraldine Farrar's article about singing in the *Ladies Home Journal*. Did you note this? "Give of your emotions, your feelings, *your self*, and your listeners will rise to greet your message. . . . It is better, in my opinion, to have a lazy voice, than an inactive mind. With an agile mind and a mediocre instrument, I can still give more of my soul than can a mere warbler, fortunate in her lung capacity and dazzling roulades. . . . If I have succeeded in persuading a few that a good voice is but one asset among the many more important qualities, I shall think I have done a good thing."

LORENA LEEKA.

(To be continued.)

### Masters of Music

JOHANN SEBASTIAN BACH

A great man, and a good man, Johann Sebastian Bach was "the father and founder of German music." It has been said that "what Shakespeare is to literature, Rembrandt to portrait painting, and Michelangelo to sculpture, Johann

Sebastian Bach is to organ music." The greatest organist of his time, and the peer of all rival composers, he was an artist whose life was his art, and whose manhood was the wellspring of his genius. He was a man who lived deep and pure, then gave of his life; the melodies that came from his hand came first from his heart.

Never was heredity so vindicated as in the Bachs. For two hundred and fifty years, the name stood synonymous in the German mind for music. The Bachs were the composers, the organists, the musicians of the nation. Already, in 1685, when Johann Sebastian was born, an uncle Hendrick, was lovingly called the "great Bach." Johann Sebastian had a heritage, the very life of which was music.

It is interesting to trace his musical ancestry: It goes back to his great-grandfather, Vert Bach, a miller by trade, a musician by preference. He was a poor miller, but a good violinist, and while his neighbors would not use his flour, they were glad to invite him and his music to their circle in time of festival or of sorrow.

Among the many sons of Vert Bach, Hans was the most worthless, but also the most musical. He was an odd genius, and in great demand throughout the neighborhood for his playing. He had a great viol, ten feet high, which he himself had made, and the wonder and fame of it brought great crowds to the church where he played, and he more than divided honors with the parson. He, too, had a large family, a veritable orchestra at hand. And the father took advantage of the situation. He made each an instrument, for the littlest as well as the biggest, and then composed the music for them to play. It was a queer orchestra, and there were most wonderful instruments. They varied from marvelous twenty-stringed viols to an odd affair with only one string, and there were drums for the little tots, according to their size. And when this family orchestra played it was said to be a wonder to hear.

This, then, was the grandfather of Johann Sebastian; and his father, Johann Ambrosius, was just a repetition of the same story. He was kind of heart, and gentle of speech, and his music, a sort of itinerant playing, was his life. He gave his children a musical heritage that had run true for three generations. Of money he had none.

Johann Sebastian, the earliest of the German masters, was born March 21, 1685, the year that gave birth to Handel. He was born without place or wealth, but with the fire of genius in his heart.

He was orphaned at an early age, and he fell to the charge of his brother. To his new home he took only his name, his father's old violin, in its green bag, given as a sweetheart gift, by the boy's own mother, and a soul for harmony. The little fellow's lot was hard, for his brother was not kind, but he learned many things of life. One hour a day he was permitted to practice on his violin, never longer, because the sound annoyed his brother's wife.

But Johann Sebastian learned fast. He read his notes like print, and every little accent was stamped in his memory. His brother was an organist and had a good library of music, but it was kept locked away. Johann could reach it only by picking the locks, and then on moonlight nights he copied piece after piece and hid them in his room.

When fourteen, he went to a neighboring town to sing in a boys' chorus, and there he first learned the organ. The chorister noted the boy's eager interest in the organ, and found opportunity for him to try it. That was the first turn in his life. From then on the organ was his delight. At eighteen he was so proficient that he received a call to play for a congregation in another town, and he went to his work with a glad heart.

One day he went to Hamburg to hear great Rienke play. He was bashful, and so crept into a back seat unnoticed; the music he heard that day wrought a most profound effect upon him. Rienke played, all unaware that a yet unfolded genius was in his presence, and the boy listened to the wonderful music, and his soul drank in the harmonies. It fired him with a great resolve, and, with tears in his eyes, he vowed to himself that he would be even a greater player,—and he was.

From this humble start, he went rapidly up. Church after church called for his services, and finally he went to the court of the duke himself. The organ was his passion and his life study.

In those days the men who played must also compose his music, and, to Bach, the gift was ready within him. He wrote easily and through his long life, his many compositions following each other in rapid succession. They were mostly for the organ, but included a wide range. They were rich and full and pure, and his fame spread rapidly around him. He came to be a man much in demand, and he traveled often, dedicating new organs, or as the honored guest of a great musical festival.

Through the distinction of it all, he was quiet and modest, and himself. He was not carried away by flattery, nor disturbed by bitter attack or criticism. He went his way, calm, with a great heart, and a high purpose. The melodies that were in his compositions flowed from his heart unsullied, and his heart was fortified by a home he loved.

It is as a man that Bach is noblest, and his home was the source of his power. He had married young, and had been blessed beyond measure. His wife loved him with an understanding sympathy, and he made her a partner in all his work. She was his scribe, his critic, and his companion. It is pleasant to read of his simple life: of how good he was to his wife—he would sweep, dry dishes, or care for the baby; and how he loved his children and would leave the composing of a great choral to go into the kitchen with them, and cut great slices of brown bread and spread them thick with honey; and how, at night, when all was still within doors, he would go out under the open sky and commune with his Maker.

His family well repaid him for his love; they were his pride and his inspiration. Of his twenty children, all were musicians, and two sons became noted composers. In 1749 he became blind, and on July 28 of that year he died. He had finished a long and great life.

The description of him is characteristic of his whole life. "He was stern, strong, self-contained, and so deeply religious that he was not only a good Christian, but a good deal of a pagan as well. A homely man was Bach, quiet, simple in taste, and blunt in speech." He was a rugged genius, though a kindly one, and he feared none save God. It is said that when the great honor of an invitation to the court of Frederick the Great came he delayed a whole year in going simply because he had some work of his own which he wished to finish.

He was a man to be loved, for he drew deep from life, and gave his message true. The first of the great German composers, it was fit that he should have set the standard so high. And it is to the honor of the Germans that all who have followed him in that enviable train of genius have kept faith with the trust.

A. E. MCKIM.

### Our Familiar Hymns

(The following article is sent us by Brother Frank A. Ball, of Los Angeles, in most kindly response to request recently published. It will appear in several sections, and is ascribed to Gussie Packard DuBois.—A. A.)

Something over a hundred years ago, in a preface to his hymn book, John Wesley made the statement that anyone was perfectly welcome to copy his hymns provided they would print them as they were. "But I desire," he said, "that they would not attempt to mend them, for really they are not able. None of them is able to mend either the sense or the verse. Therefore, I must beg of them one of these two things: either to let them stand just as they are, to take them for better or for worse; or to add the true reading in the margin, or at the bottom of the page, that we may no longer be accountable either for the nonsense or the doggerel of other men."

This precaution indicates the extent even then of the practice of hymn tinkering, but it is safe to say that it had little restraint upon this propensity. People, with seemingly good intentions, have freely rewritten hymns composed by members of other sects, to suit them to the creeds of the churches in which they were to be used, so that one acquainted only with the hymn book version is often led to suppose that the author shared in this particular belief, whereas he would have condemned it as absolutely heretical.

Doctor Watts has been one of the most fortunate of the hymn writers in his treatment at the hands of his editors. Of the one hundred and sixty hymns and psalms written by him, only about sixty have been changed to any extent, and most of these changes are unimportant. "And Satan binds our captive minds," he wrote in one hymn; but according to present version, his satanic majesty is not required to take so much trouble, he simply "holds" our captive minds. "All things but lost for Jesus' sake" is now "All things but loss for Jesus' sake."

The hymn-tinker, presuming to understand the classification of the angelic hosts better than did Watts, teaches us to sing "Bright seraphs learn Immanuel's name," instead of "Sweet cherubs," to whom the writer assigned the task of love. His line, "Up to the Lord our flesh shall fly at the great rising day," was altogether too material for this critical personage, who gives us this reading, "Up to the Lord we too shall fly." Many of Doctor Watts' hymns were altered by the Wesleys, who, though desiring to be let alone themselves, did not hesitate to lay their hands on other people's work; but the remarkable thing about their alterations is that they were usually real improvements.

I have little to write either of the alterations or the theology of hymns. The subject of hymnology interests people of all sects and no sect, and the history of Christdom is written in her hymns. "Creeds pass, rites change," but religious emotion endures. Deep sorrow and great joy have always found expression in hymns. "Lead, kindly light," "Abide with me," "O paradise," "Onward, Christian soldier," "Jesus, lover of my soul," "Jerusalem, the golden," are sung universally, and are so filled and surcharged with the intensity of life in the few great and simple phases seen by all that they carry far more than their original meaning to everyone who sings or listens. "Abide with me," is the prayer of the individual heart, and in the closing lines of "Lead kindly light," each bereaved heart sings and thinks only, "those angel faces that I have loved long since, and lost awhile." The most enduring hymns are personal.

Jigs and ditties whose mawkish and sentimental words have no excuse for existence and no possible hold upon any deep experience, unless it be the unworthy one of excitement and something new, never endure. In the complications of hymns that have helped, none of these supersentimental make-shifts are included: it is the strong hymn that has garnered up the world's prayer and praise and given them fit expression, and to which men cling. Where in modern hymnals will we find the strength of Luther's Marseillaise hymn of the

Reformation, as it has been well called, *Ein Feste Burg*—"A mighty fortress is our God"? It takes a Luther to write such a hymn; not only that, but it takes a life-and-death struggle, and the immovable faith of a Christian, every inch a soldier, to compel its utterance. One may not sit down and turn off a hymn that will have the strength of warp and woof to hold great emotions; he who would write of home must suffer banishment, he who would write of liberty must be enslaved.

It is impossible to divorce hymns from the experience of soldiers. How many times has the *Te Deum* been sung to celebrate the victories of armies and navies! It commemorated the winning of the battle of Agincourt. It was likewise sung after Waterloo. England echoed and reechoed it after her delivery from the menace of the Spanish armada, as we did after sinking the fleet of Admiral Cervera at Santiago. It was chanted at Rome after Saint Bartholomew's massacre. Victories worthy and unworthy have uttered their praises through its strains. "Fear not, O little flock, the foe," was the battle song of Gustavus Adolphus's army, and they were accustomed to sing it together. Thousands of Swedish voices sounding forth such a song must have been an inspiration of victory in itself.

When Melancthon and his friends were sent into banishment after Luther's death, they were marvelously cheered as they entered Weimar on hearing a girl sing Luther's hymn in the street. "Sing on, dear daughter of mine," said Melancthon, "thou knowest not what comfort thou bringest to our hearts."

"A song of adoration to some superior being" is Johnson's definition of a hymn. "It is a song with praise of God," says Saint Augustine. "If thou praise God and sing not, thou utterest no hymn. If thou sing and praise not God, thou utterest no hymn." Most of our great hymns have been written under some stress of circumstance of grief, danger, or despair.

Few hymns have a more pathetically beautiful origin than the one of Reverend George Matheson's, usually sung to the tune of Saint Margaret. The author was engaged to a young lady whom he loved devotedly; shortly before the marriage was consummated, he was stricken with blindness. When it was known that his sight was permanently gone, his intended gave him up. Crushed by his grief, he wrote, "O, love that will not let me go, I rest my weary soul in thee." Especially beautiful is the second stanza,—"O, Light that followest all the way, I yield my flickering torch to thee."

(To be continued.)

### Are We Justified?

Are we justified in singing, over and over again, the small number of songs that we know, leaving all the others unsung just because it is easier and everyone knows the familiar ones?

Is the pianist or the organist in the Sunday school who is expected to play a march for the rearranging and passing of the classes justified in always playing the same selection?

If so, then do you think the pastor or the preacher is justified in using a dozen or so texts, and always unwinding them as yarn from a ball?

Progress means effort; hard, well-directed effort, coupled with persistence and patience; yet we all want to progress.

Good congregations! Singing as well as the best choir music is one of the ideals of the live leader. Permit an "outsider" who is interested in the singing and other musical features of our work to suggest that when the same songs are used over and over while among them are dozens as yet unheard in the same book, an opportunity has been overlooked, a path opened as yet untrod.

We don't want the preacher to run along in a rut so deep that the Spirit of God can not penetrate it to help him and us; and perish the thought that our singers would unthinkingly do so!

We of the rank and file are looking to the leaders in our music, trained and untrained, to lead out in these things. We love the solos, the anthems, the oratorios, the cantatas and all the rest. We like them and appreciate the work done to produce them expressively; but, pray, do not overlook the diamonds in the dooryard, clothed in the unsung songs in our own books! Don't let us grow weary of the songs of Zion from singing them simply because we know them, whether they fit the occasion or not. In every community there are dozens, even scores of songs the notes of which are not heard, whose words have not thrilled and inspired, because they have not been heard. We suggest that this should not be.

Then there is this, though we dislike very much to mention it, but we must: When we witness the exhibition of from one to four and five of the singers grabbing their wraps and hats and dashing for the door as soon as the song service is over and before the speaker has begun, we sometimes get the idea that it is unseemly. It seems not to matter whether there are children at home or whether the weather is good or bad, especially good. When the same thing is repeated so much by the same persons we are liable to grow suspicious of their motives.

If the man or men in charge of the meeting should, upon introducing the speaker and performing the other duties incidental to such meetings, do likewise, we might wish he or they had not accepted the task; yet the one case seems about the same as the other. Are either necessary?

A FRIENDLY BROTHER.

### Notes of the Staff

The Independence choir and the Sunday school orchestra at that place are alternating in furnishing a thirty-minute concert to precede each Sunday evening preaching service. This arrangement is proving interesting, and the concerts popular to the extent of attracting large crowds to the church, and, thus, remaining to listen to the preached word, the good seed is sown, and who can estimate the results?

We are pleased to tell the Staff readers that our gifted and energetic Sister Pauline B. Dykes, of Salt Lake City, has come to the front again with another fine anthem. It is bright and melodious, and carries out well the spirit of praise and adoration suggested by its title, "Hosanna." It is published by Theodore Presser, of Philadelphia, and will be a pleasing addition to the library of any of our choirs. Hasten the day when more of our musicians will make the commendable effort to write the songs of Zion, filled with the spirit of this latter-day work.

### Musical Notes

The Massachusetts District choir, approximating thirty or more voices, has rendered its initial service at the conference which just convened in the city of Fall River. The anthem entitled, "Jerusalem the golden" was pleasingly sung, and considering the brief time in which to prepare for the event the indications are very bright for the future of the work of this choir.

The thirty-fourth season of the Boston Symphony Orchestra opens with a concert on October 17. The annual auction sale of seats for rehearsal and concerts is set for several days prior to that date, at Symphony Hall, Boston. It is stated that no one who has signed a contract to play in the orchestra

has been withdrawn on account of the war, up to the present time. The list of soloists includes four singers, four pianists, two violinists, and several others of international reputation.

Doctors of the medical staff at Bellevue Hospital, New York, have formed an orchestra and are giving concerts for the encouragement of the patients there, believing that the music will have a therapeutic effect upon them.

An expert offers the following advice to those who may need it: When your organ needs lubricating, use oil where the frictional parts are of metal; tallow, where metal comes in contact with wood; and black lead if wood comes in contact with wood.

The war in Europe is destined to exert quite an influence upon American musical conditions of the future, in all probability. The belligerent nations have in the past supplied us with artists, music, and musical instruments; while we, on the other hand, have supplied them with thousands of teachers and students. Many had planned on studying abroad who will of necessity change their plans and continue their studies here. It seems probable, therefore, that we shall have more American artists hereafter, and less foreign artists. We shall also find that some of our own are not far behind European artists in ability. A. B. P.

### Our Correspondence

PIPESTONE, MINNESOTA, September 27, 1914.

*Editor of the Staff:* I have been a close reader of the Staff for some time, and I wish to express my appreciation of this department of the HERALD. I read in one issue some time ago that the interest in this department seemed to be lagging. It was suggested that it might be discontinued. But, thanks to our live editor, this department still lives.

I wish I could burn into the minds of our young musical people the necessity of reading the articles in this part of the HERALD. They act as a stimulus, and inspire one to larger undertakings. And it matters not in what field of endeavor we are directing our energies, we must have something to encourage us, to thrill us, to arouse us to such enthusiasm that we can not be content till we have accomplished something that yesterday was an impossibility.

I am greatly interested in choir work. Although I am at present away from my choir, I am in a position to visit the churches of different denominations in various parts of the country, and I miss no opportunity to get pointers here and there that will never come amiss.

I regret that there are so few Saints in the States in which I am traveling, as I enjoy most working among our own people.

Wishing the Staff the success it deserves, I am,

Yours for advancement,

J. B. JORDAN.

I have a song within my heart  
That I shall never sing.  
I know 'tis there, for I can feel  
Its joyous fluttering.  
Just how it goes I do not know;  
And what it is about,  
Though I have tried and tried again,  
I can not quite make out.  
But this I know: when days are dark,  
And sullen is the air,  
It does not vex my soul at all,  
Because that song is there.

—John Kendrick Bangs.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### "Nothing But Leaves"

I went into my garden for vegetables. I went where the vines were luxuriant and gave promise of abundant yield. But I looked in vain for that which I sought. I found only the promises, the blossoms, the half-formed pods, the abundant, glossy leaves.

For the season was far advanced. Summer had been parched and dry, and development had been retarded. Then there had come rains such as, earlier, would have brought productive gardens and fields. There ensued a luxuriant growth of leaves and a putting forth of blossoms when there was little time for maturity. And I found only leaves where I desired fruits to satisfy my needs.

And, as I pulled up and threw aside for the burning the useless vines that encumbered the ground, I thought of the morning, centuries ago, when the Master, on his way from Bethany to Jerusalem, went aside from the path to the fig tree which put forth its promising show of leaves but bore no fruit. I thought of the nation of which the barren tree was typical, and of the condemnation of the tree which was prophetic of the condemnation of the unfruitful people.

Then there came to my mind the familiar words:

"Nothing but leaves; the Spirit grieves  
O'er years of wasted life."

Why are the years of life wasted? Sometimes it is because, as with my garden, the early years have not what young life needs for development. Sometimes life is started wrong and never recovers here. Sometimes, late in life, there comes the realization of what its opportunities are.

But there is hope for us in the spiritual struggle. All is not ended when we reach the end of this earthly existence. Even that spiritual birth which comes late in life may go on in the eternal years of God and find fruition.

Yet, as all nature abhors a vacuum, as it abhors idleness and waste, so, in human life, there should not be wasted time, wasted opportunities, wasted talents. Looking unto God, seeking his guidance, following his counsel, there need not be.

### The Mother Who Does Not Lead the Way

A girl has gone astray, gone far from the path of virtue, it is said, and this is the remark that was passed regretfully by one who was speaking of it: "The girl's mother works constantly for her family. She cooks, washes, and applies herself industriously for their comfort, but she never goes to church. She does not lead her children in the ways of spiritual life."

The parents who give care to their children's physical welfare are doing them a great good; but the parents who go farther and give attention to their children's spiritual culture fulfill another and very important function of parenthood.

To care for the physical life of their children, to care for their spiritual life, both are duties that devolve upon fathers and mothers.

### The Primary Cause

A writer in the last issue of the *Mothers' Magazine* asserts in large headlines that the primary cause of juvenile wrongdoing is in the home. He quotes an eminent jurist as saying that "in all probability a most decided improvement



would be effected if a few parents were sent to jail for permitting their offspring to grow up into hoodlums or worse."

The thought advanced in this quotation is that parents are largely responsible for the conduct of their children. Many are not sufficiently considerate of the training of their children in the period of infancy and childhood. They let slip the opportunity to mold the young life in its plastic years. In regret and tears they reap the harvest of sorrow.

And the young life goes to waste with all its splendid capability! It brings to its Creator, at the close of its course, nothing but leaves, no gathered sheaves, no ripened grains, no harvest fruits of worth.

The price paid for our incompetence is a fearful one, and they who pay it are our children.

### What Can We Do?

One thing the women of the church can do is to take up the lines of study prepared with care by the Woman's Auxiliary in its various departments.

This work, rich in opportunities, is largely neglected throughout the church. In branch after branch, the only circle of woman's work is that of sewing and aid. Pleasant and helpful as this often is, it is not sufficient to reach all that women of the church should be doing in fitting themselves for the important duties that rest upon them. We doubt if there is a more important work than that of saving the souls of our own children and preventing their being numbered with the multitude of wasted lives which "bring no fruit to perfection."

### "The Decay of Parental Authority"

In harmony with the thoughts offered above, we present those in the following reprint, one of the "best editorials of the day."

"A short time ago the *London Times* reproduced portions of a sermon preached by Canon Rawnsley at Saint Paul's Cathedral on the decay of home life and parental authority. So seriously did Canon Rawnsley regard this trend toward the decay of family life in England that he spoke of it as a great national peril. This same subject was dwelt upon forcefully in a magazine article last year by Senator Lodge, of Massachusetts, only he brought the matter up in an incidental and satirical way in an effort to show how completely the relationship between parents and children had changed since he was a boy. In other words, this peril is by no means confined to England.

"Canon Rawnsley was particularly severe in his arraignment of the children of the rich, though he also holds that among Christian people in the homes of the poor this same lack of discipline has undermined the vitality of the race." A single paragraph will serve to give an insight into how deeply he feels:

"In the homes of the wealthy the same canker of lack of parental authority and want of discipline were felt. The parents were tolerated by the rising generation rather than held in reverence. A familiarity which tended to make a father's word of no avail was fostered from early days. The nexus between son and home as soon as the young man went out into the world was a purely cash nexus, and the girl grew up to feel that home duties were intolerable. At the first opportunity she would join her girl friend in a flat and arrange her life without any reference to her father or mother."

"The children of this generation have no conception of obedience and reverence for their parents such as was instilled into their forbears. Boys come to regard their fathers

as old fogies, who were reared in a past epoch and whose opinion on modern usages is almost laughable and quite to be ignored. Girls look upon their mothers as antique both in dress and in manners. Indeed, one frequently sees the young American snob embarrassed by the appearance of his parents, when he is really not worthy to tie the laces on their shoes.

"It has been argued that this lack of authority in bringing up the children of to-day is due in large measure to the fact that the rearing of our youth is placed almost entirely in the hands of mothers and nurses and women teachers, with the result that children are coddled and pampered as delicate plants, and led to believe that they are the center of attention and importance.

"If a child cries it is because he is 'sensitive.' If he is willful it is because he is 'full of spirit.' Yet the day is coming when it will be realized that the same weakness that permits a child of three to give way to his impulses will show itself twenty years later in the child's giving way to some form of temptation. If control of the will is not taught at the age of four it will be wanting at the time when a boy gets his freedom in college. And it must be admitted that a certain type of 'society physician,' reinforced by much cheap magazine slush on the psychology of the child, has had a great deal to do with fostering this flabby attitude toward children.

"Canon Rawnsley has also touched upon another cause—the cash nexus between the son and the home. Children often have too much money to spend. This gives them a notion of independence and a supercilious air that is as certain to lead them into the hands of that vast portion of mankind that feeds upon idleness as the sun is to rise. Girls are allowed to dress upon a scale that involves an income large as that upon which their fathers and mothers felt themselves able to marry.

"Luxury breeds contempt for authority, no matter whether it be parental, or civil, or ecclesiastical."—*Minneapolis Tribune*.

### Prayer Union

SUBJECTS FOR THE FOURTH THURSDAY IN OCTOBER

Prayer for our Sunday schools and Religio societies; for the Prayer Union; and for all of the auxiliary departments of the church, that all these may be blessed in their work for the general uplift to that higher plane to which we aspire.

Lesson, Hebrews 6: 7-12.

Memory verse, Mark 13: 33.

REQUEST FOR PRAYERS

Mrs. Floyd Huff, Marshall, Minnesota, not a member of the church, but a woman of faith, asks the prayers of the Saints, that God will heal her of melancholia and nervous breakdown, that her life may be spared to raise her children, one of whom is an infant.

## Letter Department

THURMAN, IOWA.

*Editors Herald:* The Thurman, Iowa, reunion convened August 21. Organization was effected by electing Elder J. A. Gillen, missionary in charge, Elder T. A. Hougas, president of the Fremont District, and Elder W. M. Self, president of the Southern Nebraska District presiding officers.

The following elders were present, who did the preaching: J. A. Gillen, E. L. Kelley, William Lewis, C. E. Butterworth, R. M. Elvin, C. Scott, W. M. Self, H. N. Pierce and E. Ran-

nie. A. Carmichael and E. F. Hall made short calls in the interest of the Herald Publishing House, and each addressed the congregation on gospel topics.

The Sunday school work was in charge of T. A. Hougas, C. W. Forney and Ethel Skank. In addition to the regular Sunday school sessions the little ones had special meetings away from the large tent.

Each afternoon about four o'clock was had what was called the "rest hour." It consisted of solos, duets, readings, and short talks on topics of special interest. This was a short session, but very enjoyable.

About 6.45 each evening the young people, and those older in years, but young in activity, assembled on the campus to play "three deep." This was a very enjoyable game, both for players and onlookers, and usually lasted about thirty minutes.

Meals were served to those who did not care to do their own cooking. Sister E. D. Briggs of Nebraska City had charge of the cooking, which was done to the satisfaction of the patrons.

The Forney band played on the campus on each Sunday evening. This is a unique band from the fact that all bear the name Forney and are "kin" to each other.

There were forty tents on the ground. The largest congregation assembled in the tent and seats near by was five hundred and twenty-five. Forty-five automobiles were on the camp ground on Sunday afternoon, with more than eight hundred people.

The prayer meetings were profitable and enjoyable to many present. The camp was a beautiful place, on a gentle slope to the west, with trees giving sufficient shade. The brethren who prepared the camp did many days of faithful labor to make it such a desirable place. It was situated about two miles northeast of Thurman, on a farm belonging to Sister Rachel Leeka.

This was known as Plum Hollow in days gone by. Not a few were present who moved into the country fifty or more years ago. They had refused to follow a strange shepherd in the "dark and cloudy day." Children and grandchildren of these form the greater part of the Latter Day Saint community of the present day.

The reunion was profitable and enjoyable, and a pleasant relaxation from the busy cares of life. Adding many pleasant social features to the strictly religious part made it a red letter day in the lives of many. The reunion of 1914 will be among the pleasant days to remember when the march of time takes us into the future.

The writer and Elder H. N. Pierce held twenty-seven meetings in the district tent prior to the reunion, and about eight miles from the camp ground, and two and one half miles from Bartlett. The attendance was good, as also the interest. On Sunday evening the number was more than one hundred. The average during the week was about fifty. This was an excellent showing when we remember it was in the country, with the farmers very busy and some of them coming as far as six miles. EDWARD RANNIE.

DERBY, INDIANA, September 14, 1914.

*Editors Herald:* The Southern Indiana Saints will remember that said district meets in conference at Wirt, October 17 and 18. We trust that this event will be anticipated and that all the Saints will try to make the same a profitable occasion. It will mean a sacrifice, but let us remember that the Lord expects us to do our duty by such work as is entrusted to our care.

The reunion at Derby was beneficial to all who attended for that purpose. The Saints there have sustained two reunions in succession, certainly an evidence of work with faith.

They have a nice church nearly completed, regardless of the three years of drought and the trying conditions incident. May the Lord remember them and may their prayers prevail to bring all needed blessings, temporal and spiritual.

The Saints should not forget their prayers in public and in secret, and especially in their homes. We regret to find many homes where family prayer is not observed, and the rising generation is not taught to depend on the Lord for the things especially needed in these trying times. We feel that an oversight in this important matter is one of the sins of omission.

Will scattered Saints please inform me of their needs, and each man try to remember his neighbor. Let us remember the Bishop and the temporal needs of the work.

May the Lord help us all in our weakness that we may fulfill all things placed in our hands. F. E. ROWE.

LOUISVILLE, KENTUCKY, 315 North Thirty-second Street.

JOPLIN, MISSOURI.

*Editors Herald:* The Spring River District closed one of the most successful reunions, August 16, at Cunningham Park, Joplin, Missouri, ever held in the district. The opening meeting was held at 10 a. m. the 7th, Brother Chatburn and missionary in charge, J. W. Rushton, were chosen to preside.

The Religio work was in charge of the district president, George Pearson. Sunday school work in charge of the district superintendent, Sister Mollie Davis. The work of both was interesting and instructive.

The following speakers occupied: J. W. Rushton, W. M. Aylor, William Lewis, I. N. White, F. C. Keck, Henry Sparling, Lee Quick, A. C. Silvers, Ellis Short and S. A. Burgess.

The sermons were fine and well attended, as were also the prayer meetings, which were held in the mornings. In fact, all attending the reunion seemed to enjoy themselves. There were thirteen baptized during the ten days.

There were some forty tents on the grounds, the largest number the district reunion has ever had.

This reunion was a decided success in every respect. A reunion for 1915 at the same place was decided upon, time being left to district president and missionary in charge. The committee for the next year is chairman, district president; treasurer, J. A. Graves; secretary, S. G. Carrow; O. O. Nunamaker and W. Workman. S. G. CARROW.

2502 Maiden Lane.

MINNEAPOLIS, MINNESOTA, September 16, 1914.

*Editors Herald:* Some of our members have been sick, but most have recovered. As a people we realize that God sometimes accomplishes his righteous purposes under affliction.

Our people here are coming up higher in the work of God's kingdom, and as a result we are enjoying in our prayer meetings some of the spiritual gifts, which assure us that this is Christ's gospel in fact, and that the signs that were to follow those that believe are in confirmation of Christ's words.

Hoping that the people of our church will soon see that the day is drawing nigh when that city in which shall live the pure in heart shall be prepared and our rest shall be complete, I am,  
Your brother in Christ,

1719 Sixth Avenue North.

E. H. BENNETT.

## News from Missions

### Oklahoma

Arriving in my field of labor on the second day of May, I have found it both agreeable and pleasant, and have, I am glad to say, put in one of the busiest summers of my ministerial life.

At our late General Conference, when the appointments were read, and I was assigned to the Central Oklahoma District, it came as a surprise, but yet agreeably so, for since coming here I have been highly pleased with the thought of being sent to what promises to be, in my judgment, one of the most prolific missions of the church. It has been my happy privilege to address the largest audiences that I have presented the word of life to since the years of 1902 and 1903, when on my first mission to the land of Scotland.

My initial effort was made in the Trail Creek Schoolhouse, near Kingfisher. Since then I have preached in the following places: Reeding, where we have baptized six; Enid, where I spent nearly three weeks speaking on the courthouse square, baptizing three, leaving others interested and some quite near the kingdom; our next stop was at the Golden Valley Schoolhouse, near Helena, where we preached but three sermons, as other appointments were urging us ahead. Our sojourn was made with Brother and Sister Brewster, who conveyed me as far as the town of Jett, where I was met by Brother Sawyer, he taking me on out into the sandhill country, some nine miles south of Bron, where appointment was made for me. Here I preached in the Locucas Grove Schoolhouse for nearly two weeks, with good interest. I was indeed made to feel at home with Brethren Sawyers, Paul, and Edwin LaBrue, whose kindness will long be remembered.

On August 4 Brother Hubert Case, our subminister in charge, called me over the long distance phone to come to Eagle City, where the Western District reunion was in session. Reaching that State, I was pleased to meet Brethren W. E. Peak, Hubert Case and J. E. Vanderwood of the active missionary force, besides a number of local ministry, and a large number of fine Saints, whose acquaintance we soon made. A most spiritual time was enjoyed. Unity and peace prevailed to a marked degree, insomuch that our heavenly Father spoke to the Saints in the gift of prophecy, giving words of encouragement to all to continue in well-doing.

The next large gathering was at Brother Sanders's grove, nine miles southwest of Calumet, where Brethren Simmons and Case had begun a two-week meeting. Here again came the Macedonian cry, "Come over and help us." Leaving our meeting at Reeding, we made an early start, Brother Cameron Stuart driving me fourteen miles to Kingfisher to catch a fast train, bound for El Reno. From there I went to Calumet, where Brother Ed Dillon, of Oklahoma City, and myself were taken in Brother Sanders's car to the reunion grounds. We found prayer meeting already begun. It took little time to press us into service, and although Brother Case and myself had all the preaching to do, since Brother Simmons had gone to other parts of the field, we were greatly blessed, with the presence of the good Spirit in our efforts in presenting the word to such large crowds, ranging at times between three and four hundred people, some of whom came quite a distance. While only one was baptized at this meeting, many were brought nearer to the kingdom, and much prejudice was removed.

After getting through with our Calumet meeting I was requested to go to Dunlap, away off in the northwest corner

of the State, to help in the reunion at that place. Arriving there on Monday, September 7, I met our aged and greatly esteemed old veteran, Brother J. H. Baker, who is looked up to as a father by many in these parts. I also met here Brother Frank Durfey, who is now district president, who, with others, as trying to help along the work. By some misunderstanding there was not the attendance there would have been; but, withal, to those whose privilege it was to attend, a splendid good time was enjoyed. Here as elsewhere, we met a number of fine young men who give promise of great things, if they only remain faithful. One of these, Brother Willie Trout, was ordained to the office of priest, by the writer and Brother Baker, having come very highly recommended. Here we met Brother George Swain and family, also Brother and Sister Kelley, where we were made to feel at home. We met many kind Saints, too numerous to mention.

Returning again to Reeding to complete the work began when we were called to Calumet, amongst other things, we were under the necessity of making a reply to the book, *The True Origin of Mormon Polygamy*, by Charles A. Shook, as the same had been freely circulated around, with a few to try to destroy the work that had been effected here. Brother Hubert Case joined me here for a few days, but is now gone to Oklahoma City, to attend to some church matters there. I have found in him a very pleasant and congenial fellow laborer.

On Sunday last we held a most spiritual prayer and sacramental service in the morning, when we ordained Brother J. Cameron Stuart to the office of priest. He is a fine, clean young man, and if he continues humble he will be quite useful to the work. Brother H. K. Rowland was also here and assisted in the work. At this place resides the village blacksmith in the person of Brother H. C. Taylor, who for years has tried to help along the cause.

Everywhere we have gone our necessities have been amply provided for by the Saints and friends, of which we have not a few; and our thanks are due them all. We feel sure they are recognized by him who will reward all for such faithful ministrations.

Amidst the distressing and perplexing conditions of the warring nations, may the cause of truth prosper, and our brethren in foreign lands be fully sustained by the hands of Him who watches over all, is our constant prayer.

Mail sent to my home address, Independence, Missouri, will reach me.

Sincerely yours,

JOSEPH ARBER.

### Palestine

The Holy Land presents anything but a holy aspect to-day. The streets resound to the tread of the hosts marshaled and disciplined for war. The fellaheen villagers come in in crowds, shouting, and singing praises for the Sultan. The Government has notified the commanding officers that they have no money, and that they must live off the land. This they proceed to do, by helping themselves to wheat, flour, fruits, vegetables, medical supplies, horses, mules, clothing, and gold. Woe be to the man who resists them! They take double. Some petty officer and a few soldiers enter a store, make their demands, and proceed to carry them out. We saw one soldier take a hat off a man's head, and when he protested an officer ordered him to, "*Vella, vella,*" move along.

There is great suffering among the poor in the city, and more in the country, where the soldiers are quartered. Unless there is aid sent in, I fear that hundreds will die of starvation. All business is at a standstill. The shopkeepers

throw up their shutters at the least sound of alarm. Remove the soldiers, and every day would be like Sunday at home.

There is a drill camp about one mile west of us, and we see much of the soldiers. Thus far we have been unable to learn who Turkey is getting ready to fight. We presume it is Russia and Greece. That, of course, means England and France. It would almost seem that the nations were prepared for the great battle of Armageddon. Surely the Devil has made them mad and drunk with the spirit of slaughter and conquest.

There is no money available for business here. We must look to America for help in this respect. Last week, I wrote that American gold bills would pass here all right, but this week they are discounted thirty per cent. There is talk of the United States sending a warship here with money for the people, but in order to avail themselves of the privilege the money will have to be deposited in the United States Treasury, payable in Jerusalem through the Consul. The only way small amounts can reach us is for gold to be fastened in a piece of cardboard, placed in a letter and registered through the French Post.

The situation surrounding us is that of every man in the land, but that does not make it any pleasanter for us. We must receive means in some way. I hope to return some of our missionaries as soon as possible, and make provision for the others who are dependent upon us for bread.

May God protect our own land, and keep her free from the horrible conditions crowding upon the continents of Europe and Asia.

We are all well, and believe the Lord will care for us in some way.

In the conflict,

U. W. GREENE.

### Arkansas

After visiting home and loved ones, I attended the reunion at Haileyville the last of August. Notwithstanding the wet weather, all seemed to enjoy themselves, and I think much good was done.

On the 9th of this month I met Brother J. W. Duboise at Siloam Springs, where he was conducting an interesting meeting. We closed there on the 13th, baptizing a noble man and his wife, and leaving several others near the kingdom.

We then visited Brother T. L. Miller, who lives in the land of the red apple. We preached a week to a small crowd, but had fine interest. Brother Miller and his wife love the gospel, and are doing all they can to get it before their neighbors.

On the 23d we came to this place. The gospel was never preached here, and we are having a struggle to get it before the people. Brother Davis and wife live here. They are fine young people.

Well, a great war is on. For fifteen years I have been anticipating the struggle now participated in by the nations of Europe, and by the Spirit of God we so declared it in this country. Some thought maybe I was a calamity howler, but the judgments are here, and the end is nearing. The pure in heart will be able to stand. This war is only the beginning of sorrows. The time is at hand when Babylon must fall, for her sins have reached unto heaven, and God hath remembered her iniquities.

So, Saints, let us put on the white robe of righteousness and keep it on, and be ready when the great day comes. It will be as the Apostle Paul said, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man

the things which God hath prepared for those that love him. But God hath revealed them unto us by his Spirit.

Ever praying for the redemption of Zion, I remain,  
Your brother in the gospel work,

E. A. ERWIN.

VAN BUREN, ARKANSAS, September 28, 1914.

### Spring River

At the close of the Joplin reunion the writer and Brother Lee Quick took the district tent to Carthage, Missouri, where there has been little preaching done by the ministry of the Reorganized Church. We were cared for at the home of Brother J. E. U. Greene.

The crowds that came to hear the restored gospel were large and attentive, among them some of the Brighamites, who by their tendency to "butt in" helped us to establish the fact that there is a difference between the two churches. The good seed was sown and much prejudice removed.

During our stay there the writer experienced one of the saddest events of his life, being called home to the bedside of my little boy four years old, who was stricken on August 24 with peritonitis, and who died August 27. But I have the satisfaction of knowing I granted his last request, which was, "Papa, minister to me."

It is hard to give up the little ones, but we know, as Jesus said, "Of such is the kingdom of heaven." It is also hard to leave my dear companion and little daughter so lonely. Yet we have the promise that the good Father above will care for the dear ones we leave in order to spread this gospel.

We brought our tent to this place on the 12th instant, and although the weather has been very unfavorable we are having fine crowds and good interest. One has given her name for baptism, and others are very near the kingdom. We expect to remain here some two weeks yet. This is a new opening, only a few isolated Saints living here. We are domiciled at the home of Brother D. F. Minniar.

The work is onward in the Spring River District. We expect to close the tent work and attend the conference at Joplin, Missouri, October 10.

In gospel bonds,

A. C. SILVERS.

NOWATA, OKLAHOMA, September 21, 1914.

## News from Branches

### Omaha, Nebraska

"Just for to-day, what more can heart demand  
From one who will each longing understand?  
Thy love withholds no treasure, so I pray  
'Choose what may come, but give me strength to-day.'"

Prayer meeting was held at the home of Brother and Sister George Derry, 3613 Seward Street, last Tuesday evening, for the benefit of members of the family and others who find it very difficult to attend these meetings at the church. This Tuesday evening prayer meeting will be held at the home of Brother and Sister E. R. Ahlstrand, to cheer Grandma Ahlstrand, who has passed her eighty-fifth birthday.

Sunday, October 4, was a red-letter day with us. The church was beautifully decorated with autumn products, and the exercises at eleven o'clock were very interesting. After a talk by President E. A. Smith regarding Graceland College, all members of the Sunday school and congregation joined in a march and dropped their donation in a pumpkin in front of the altar. The little people also presented a very

pretty picture on the platform, with their gifts of flowers and fruits, while they sang their song of harvest home.

The joint sacrament service in the afternoon with the Council Bluffs Branch was well attended and quite spiritual. President Smith spoke in the evening on "The signs of the times." May we all realize how important it is to be prepared at all times for the coming of our Lord.

"Teach me to live and find my life in thee,  
Looking from earth and earthly things away,  
Let me not falter, but untiringly press on,  
And gain new strength and power each day."

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

### Indianapolis, Indiana

On Monday, July 6, we opened a series of tent meetings here in an effort to get a hearing and bring the gospel more to the notice of the citizens of our fair city. Elders J. W. Metcalf, Fred A. Rowe and Jacob G. Halb, assisted by the local priesthood, have been engaged in the effort, which was well sustained in every way by the members of the branch. Meetings were held at three different points in the city. The gospel has been proclaimed with no uncertain sound; many have been warned; much prejudice has been removed; many friends made to the cause. Fourteen precious souls have been inducted into the kingdom of God upon earth, more than half of whom had never heard the gospel until the opening of this series of meetings; and, we expect, as a natural sequence, some have made themselves enemies to us.

We closed the meetings on Sunday, September 20, with a very enjoyable day—a busy day—a veritable feast, both temporally and spiritually. The Saints met together at 9.30 for Sunday school, bringing well-filled baskets, and remained together until the close of the evening service, and then seemed loath to part. It was a day long to be remembered as another occasion showing that God will bless his children when they strive to do his will, and live together in love and peace.

Our heart was made to rejoice when we looked into the dear faces of that gathering, and our mind went back to the time when the work was started here, six years ago, in the form of a little Sunday school and Religio home class of five members, three of whom were members of one family, and the other two a husband and wife. Our mind recounted the many changes and experiences of that little effort, following its fortunes and misfortunes up to the time when a branch was organized, December 17, 1911, with eleven members. We remembered the joy experienced upon that occasion, knowing that God had recognized the efforts and had helped to plant the work more firmly; and we also remembered the faithful, patient labors of Elder H. E. Moler, who labored here at this time under very trying and discouraging conditions. Then our mind followed on through the experiences since that time, recounting the labors of Elders J. R. McClain, F. G. Pitt and A. C. Barmore, on up to the present. And as we look over the faithful little band to-day, now numbering fifty-eight souls, we feel that the Lord has been exceedingly kind and gracious unto us, and our heart goes out to the kind Father in love, thankfulness and gratitude.

But, like the Apostle Paul, our eyes are still fixed ahead, looking forward, and as we do so, we realize that added numbers mean added strength, and we feel the greater weight of responsibility resting upon us as a branch. There is a vast field of opportunity open before us, and we ask an interest in the prayers of God's children that we may be humble, faithful, patient and diligent in our warfare, that

we may be qualified to meet all emergencies, and as a branch, become a power for good in the hands of God in this great city.

CORRESPONDENT.

## Miscellaneous Department

### Conference Minutes

MASSACHUSETTS.—Met October 3 and 4, at Fall River, presided over by President Frederick M. Smith, Calvin H. Rich, Horatio W. Howlett and Frederick W. Roberts, the last three being the district presidency. Reports from branches and ministry were mostly of an encouraging nature. There has been no material changes in numbers. Recommendations from the Brockton Branch for the ordination of Cyrus W. Wood to the office of elder, Wallace Booth, to that of teacher, and from the Providence Branch for the ordination of Arthur R. Richardson to the office of teacher, and A. Otis Toombs to the office of deacon, were approved and the five last-named ordained at the conference, Brother Wood not being present. Preaching by Holmes J. Davison, F. M. Smith and A. B. Phillips. A notable feature of the conference was the initial service, rendered by the district choir, comprising between thirty and forty voices. The anthem, "Jerusalem, the golden," was pleasantly rendered, and altogether the outlook is encouraging for the future of our choir movements in this district. The conference directed that an estimate be made of expenses for the district for one year, the amount to be raised by apportioning it among the branches pro rata, after allowing for what has been already furnished by branches, according to a plan specified in the resolution of the conference, the estimate to be furnished by the district presidency and treasurer. Adjourned to meet with Boston Branch, February 6 and 7. A. B. Phillips, press committee.

INDEPENDENCE STAKE.—Met at Armstrong, Sept. 12 and 13, J. W. Rushton and stake presidency in charge. Courtesy of floor extended to visiting members. Reports read from presidency, bishopric, secretary, library board, First and Second quorums of Elders, First, Third and Seventh quorums of Priests; Second, Fourth and Knobnoster quorums of Teachers, Sixth Quorum of Deacons. Statistical reports from the twenty-one branches showed a net gain of 237. John Tucker was recommended by the Quindaro Branch for office of elder. E. E. Kenney was ordained as president of the Fourth Quorum of Teachers, and J. R. Lloyd as one of his counselors. Reunion committee reported deficit of \$6.56, collection being taken to meet the same, committee being discharged. Recommendation of Charles J. Friend by Englewood Branch for the office of elder was referred to presidency and minister in charge. Conference confirmed the choice by Bishop Bullard of B. J. Scott to act as one of his counselors. Motion to change rules of representation of stake to mass convention was lost by yea and nay vote, 278 for, 630 against. Organization of Enoch's Hill Branch, Independence, was recommended by presidency. L. H. Haas resigned the office of stake secretary, and James Bunt was elected. Preaching by Frederick A. Smith, J. W. Rushton, B. J. Scott and G. E. Harrington. Sunday school was in charge of the local authorities. Special and general music was rendered during devotional sessions. B. J. Scott was ordained as counselor by J. W. Rushton, G. E. Harrington, W. H. Garrett. Adjourned to meet at Independence, March 13 and 14. James Bunt, secretary.

LITTLE SIOUX.—Met at Logan, October 3 and 4. District Presidents Sidney Pitt, S. B. Kibler and J. W. Lane presiding. Spiritual condition of branches in the main was reported good. Statistical reports showed 2,064 members, an increase of 19. Bishop's agent had received \$854.67, and expended \$645.00. Charles S. Kennedy offered a tract of land containing upwards of six acres adjoining Logan for \$2,000 on favorable terms, with the expectation of establishing thereon permanent reunion grounds. A committee of three was appointed to solicit funds, with power to purchase when all funds were in hand, should they deem it advisable, with the understanding that the conference had no authority to bind the reunion to locate there. Motion to hold semiannual conferences was lost. C. J. Hunt, secretary of committee of Western Iowa and Eastern Nebraska reunion asked to locate their reunion in our district, at Logan or Missouri Valley, in 1915, and also for our reunion, if abandoned, to meet with

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

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

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

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

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

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

them, enjoying equal privileges. Permission was refused by unanimous vote, for the reason that the Little Sioux District had appointed a reunion in 1915, near by, invitation being rejected because of want of jurisdiction. Little Sioux District reunion having cordially invited Western Iowa and Eastern Nebraska reunion to meet with them was decided also sufficient reason for refusal. Adjourned to meet at Woodbine, February 6 and 7. James D. Stuart, secretary.

## The Bishopric

## AGENT'S NOTICE

*To the Saints of Portland District:* As bishop's agent I issue this notice that you may know of our financial condition. Last month we were \$40 short in furnishing the elders' families with allowance. To avoid embarrassment and disappointment to the sacrificing families of the elders, we need \$100 per month in tithes and offerings.

This is not a personal matter. We are all workers with God. God forbids that the elders shall while away their time. The same may be said of every member of the church. The Lord requires us to live diligently in whatever capacity we are placed.

The law has been discussed from pulpit and press, so we presume all understand their duty. We trust each will respond promptly with what he can spare. We do not wish to be misunderstood in this matter. If we wait until our carnal natures are satisfied before we give anything to the Lord, many missionaries' families will be poorly provided for. I wish to state that one missionary's wife who is spending her time with her husband, returned to me as tithing five dollars of her allowance. Let us no longer say that when our debts are paid we will pay our tithing, but let us give the Lord his portion and trust him for the future.

Asking that you will heartily cooperate with us in our work, and respond promptly with your mite or abundance, I am,

Your brother,

L. STOVER.

VANCOUVER, WASHINGTON, 406 West Twenty-first Street.

## Conference Notices

Northeastern Missouri will meet at Bevier, November 7 and 8. J. W. Rushton will be present. Committee on by-laws will report. Send reports to William C. Chapman, secretary, Higbee, Missouri, route 3.

## Convention Notices

Central Michigan Religio meets at McIvor, October 16, 10 a. m. Elsie Janson, secretary.

Central Michigan Sunday school meets at McIvor, October 16, 2 p. m. Cora Janson, secretary.

## Quorum Notices

## HIGH PRIESTS

*Dear Brethren of the Quorum:* This is to give notice that the manuscript of the 1914 *H. P. Annual* is now in the hands of the printer, and as soon as practicable a copy will be mailed to each member thereof to the latest post office address in my possession. Should you fail to receive your copy within a reasonable time let me know and I will mail another copy.

ROBERT M. ELVIN, *Secretary*.

LAMONI, IOWA, October 7, 1914.

## SOUTHEASTERN MISSION ELDERS

Will meet at Alafra Church, 8 miles south of Brewton, Alabama, November 2, 4, and 6. Members are expected to attend. Be prompt in reporting to me at the end of each quarter at Brewton, route 5. B. L. Jernigan, secretary.

## Notice

Will anyone, knowing the whereabouts of Mr. C. P. Wright, formerly of St. James, Missouri, and Clinton, Iowa, kindly communicate with Mrs. E. P. Krugman, 7337 Perry Avenue, Chicago, Illinois. 41-5t

## Died

LEWIS.—Wilma Cecil, daughter of Brother and Sister Zenas Lewis, of Stewartsville, Missouri, was born April 16, 1913, died after an illness of a few days, September 25, 1914. Wilma was a bright little child, endeared to all. She will be missed by the sorrowing father and mother. Funeral in charge of A. W. Head, sermon by T. T. Hinderks.

BATTY.—Bertha Pauline Batty was born in Hanbury, District of Tamiskaming, New Ontario, Canada, April 17, 1906, died at McCool, Ontario, September 23, 1914. She was blessed November 20, 1910, at New Liskeard, Ontario, by S. G. St. John. She was a sweet bud of promise, a willing and obedient child of cheerful and pleasant disposition. Her loss is greatly mourned.

CHOBAR.—Nancy Jane Patterson was born November 12, 1840, in Iroquois County, Ill.; died September 15, 1914. She married Richard Chobar in 1859. To them were born 10 children, 3 of whom, with the husband, preceded her. She was baptized July 11, 1895, and was a true Saint to the end. Services at the home of her son Fred, near Deselm, Illinois, Frank F. Wipper in charge, sermon by David E. Dowker. Interment in Wesley Cemetery.

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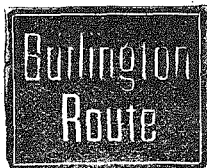
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, OCTOBER 21, 1914

NUMBER 42

## Editorial

### TESTIMONY EXAMINED

#### A DEFENSE OF THE CALL OF JOSEPH SMITH

A notorious enemy of the Latter Day faith seeks to discredit the testimony of Joseph Smith because he was the "one and only witness" at the appearing of the Father and the Son at the time of his first vision. Our critic says:

Every Bible student knows that God not only requires two or three witnesses to establish an important truth, but that he actually forbids faith or action on the testimony of one witness.

Chapter and verse are not furnished for this statement, and for the simple reason that there is in the book no such requirement or prohibition. On the other hand, numerous instances occur where none other than one witness sets out that which has been revealed to govern the faith and action of the people of God, only as his testimony is corroborated by other witnesses to other occurrences.

#### A JUST TEST

It would be difficult for our critic to find another eyewitness to the call of Abraham; to the burning bush and the instruction Moses received in the mount; to the angel's visit to Mary, to her immaculate conception, and to the ordination of Christ as the anointed of God. Yet God's appointment in each instance and the divinity of Christ are established in the mind of every believer by corroborative testimony in connection with the witness of each.

In the light of his subsequent activities, and from the fact that, according to promise, he became the father of Israel, and the father of the faithful, we know that Abraham was called of God. In the light of the miraculous deliverance of this people and their establishment in the land of promise, and in the light of his teachings, we know that Moses was the God-appointed prophet and leader of Israel. In the light of the testimony of Joseph, the witness of John the Baptist, of the prophets and of the angels, and because of that which Christ did as the Savior of men, we know that Mary was visited of the angel, that she was overshadowed by the Holy Ghost, and

that Christ was "the Lamb slain from the foundation of the world."

Now, if a just test is to be applied to the call of Joseph Smith, it must be the test our critic would apply in the instances just referred to. It is noticeable, however, that many opponents of the latter-day evangel in examining the call of Joseph Smith ignore the only safe and fair standard for the substantiating of fact by testimony. The established rules of honorable procedure before the court of religious opinion when applied in the case of Joseph Smith, as applied in cases substantiated to the satisfaction of all Christian religionists, admit of corroborative evidence, which, in connection with his own testimony, show him to be a prophet of God.

#### JOSEPH SMITH'S TESTIMONY

Joseph Smith testifies that in answer to prayer in which he sought information relative to which of the warring sects was right, that he might know which to join, the Father and the Son appeared to him and told him to join none of them, for the reason that in their teachings they were wrong. Now the question raised is: Did God and Christ at this time appear as is stated? The criticism is that it is not so established, for we have no other witness, or witnesses; hence Joseph Smith is not to be received as a prophet, because God "actually forbids faith or action on the testimony of one witness."

Now Joseph Smith bore further witness. In all solemnity, he testified that by the direction of an angel he found certain plates, and that under the light of God he translated the same, which translation is a record of God's dealings with his people on the American continents. He testifies that as directed of God he organized the church after the long and dark days of apostasy, which church was divinely commissioned to preach, by a restored priesthood, the primitive gospel in all the world as a witness of the near approach of the second advent of Christ, and in the work of preparation for that advent. Following the established rule, if this latter testimony be substantiated, the former is substantiated also, and Joseph Smith is to be received as a prophet of God.

## CORROBORATIVE EVIDENCE

We have reliable and abundant evidence that the plates were found. "God bearing witness to it," eight men testify that they saw the plates in the possession of Joseph Smith. Three other men, who, later, though disassociated from the church, reaffirmed their testimony, testify that they saw the plates in the hands of an angel, and that "the voice of the Lord" commanded them so to bear witness. In addition, we have archæological evidence and internal evidence galore to establish the divinity of the Book of Mormon.

The church was organized after the apostolic pattern, and other witnesses testify to the restoration of the priesthood. In the preaching of the gospel, the priesthood of the church have repeatedly and from the beginning called attention to the prophetic utterances about to be fulfilled, including the return of the Holy Land to its former fertility, the rebuilding of Jerusalem, and the gathering of the Jews to the land of Palestine. The returning fertility of the land, the rebuilding of Jerusalem, and the gathering of many Jews to their former home, strengthened by the great Zionism among this people in all the world, evidence the divinity of the church as organized, the authority of the priesthood as claimed, and the truth of the gospel message as preached.

Besides all this, we have a great cloud of witnesses who rise up and testify, to the glory of God, that in the latter-day movement they have found the organized and authoritative institution of heaven, ordained to consummate the work necessary unto the reception of the Bridegroom in the day of his coming, and that thereunder they find the inspiration and the witness of the Holy Ghost, in fulfillment of the promises that on condition of the keeping of the commandments the comforter was to "abide with you for ever."

## THE GIST OF IT

And just here is the gist of the whole matter. The Saints not only believe in the possibility of revelation to-day, but they bear witness, in the fear of God, that their institution, in contradistinction to all other denominational orders, was founded upon, in harmony with, and under the direction of the revelations of God; and that when they continue in faithfulness to their trust God continues, according to their necessities, to reveal his purposes, and his will unto them.

Our critic holds that the day of revelation is past. This being true, according to his philosophy, Joseph Smith must have been a deceived man or a fraud. It is easier to assume the latter, and ignore the corroborative testimony herein suggested. This kind of sophistry, though less honorable than a fair and impartial consideration of all the facts, misleads

many indiscriminating minds to the conclusion that it is not only just but effectual.

We may expect men to continue their efforts to set aside the witness of Joseph Smith, some by methods open and frank, others after the manner here under consideration. We may expect each class to have followers. Our confidence in the inherent fairness of men encourages us in the hope that the former class may grow larger, as the latter grows smaller.

The weakness of the contention of our critic is in the fact that if successful in his purpose he tears from under his own feet his hope of life eternal; for when he undertakes to set aside the testimony of Joseph Smith on the grounds that he is the only witness of his first spiritual experience he attacks testimony that has been in all ages and still is vital to the activities of the people of God, and without which he has no promise.

The strength of the position of the Saints of latter days is that their faith is established in accordance with the true criterion of the past. Tried by this criterion, the testimony of Joseph Smith stands, and our critic is left to bring up another line of attack.

J. F. GARVER.

## GOOD ADVICE REPRINTED

## III.—PULPIT OFFENSES

The manner in which a thing is said sometimes adds to and sometimes takes from its efficacy for good in gospel work as in other pursuits.

If the preacher is coarse and bitter in his treatment of those differing from him in belief, and speaks of such differences in a sneering or denunciatory manner, he will fail to reach his object—that of winning their attention and respect. For though the publicly stated or written declaration of the faith and doctrines held by a man or a people becomes by such published declaration the property of anyone who may choose to examine it for acceptance or rejection, there is nevertheless a personal claim upon it, held by the one offering it for consideration, which makes it dear to him; and courtesy, right feeling, and sound religious policy demand that those who essay to discuss it should treat it as fairly as themselves would ask for their own views.

It may be thought to be a mark of moral bravery for a man to emphasize his dissent to principle, doctrine, or dogma, by an arraignment of those holding to such in public; and in terms of harshness and ridicule, when those so arraigned are not present to represent themselves; but we do not think so. To our thinking he is the braver man, morally, who will give those thinking and teaching differently from himself, the credit for honesty of thought and purpose he thinks himself entitled to; and then will in quietness of spirit, and in temperate terms, and respectful manner examine and weigh the dogma, doctrine,

or principle dissented from upon its own merits from comparison with other things held to be good.

No minister for Christ can afford to detract from the dignity of his calling or the value of the message he is called and chosen to bear to the world by cheapening himself in using the weapons always employed by ignorance and dogmatism, i. e., personal abuse, ridicule, sarcasm, or coarse invective. Whoever employs these loses, whether he seems to gain his present point or not.

There is nothing in pulpit oratory more annoying to the sensitive inquirer after the truth (who may have been raised in some one of the prevailing faiths) than to have those things which have become sacred to him by use and the sanction of age roughly assailed by men whom he thinks ignorant and unlearned. To him such assault is not Christianlike, and he who is guilty of it loses opportunity for good impressions when he thus commits assaults of that kind.

It may be claimed that it is truth, and the truth ought not to hurt anybody. But the fact remains that the person is hurt, and if it shall be closely inquired into, the hurt has not been caused by the truth, but by the rough, unthinking, and reckless manner in which the truth has been stated. There are honest-minded people everywhere, men who at heart love the truth, and who will gladly exchange their errors for truths. But tradition, the claims of prevailing opinions in regard to respectability, the notions men have imbibed regarding religion from the precepts of men, all combine to raise an almost adamant wall against the truth. It has always been so, is so now, and must ever remain so, until the Christ idea has been universally disseminated; and the "Lamb that was slain," the "Lion of the tribe of Judah," shall cause his Spirit to prevail. Until the Master gives command for his servants to "seal up the law, and bind up the testimony," it is clearly the duty of those servants to make every effort commendable to help spread the truth in the spirit which prompted the Savior's declaration, "And I, if I be lifted up, will draw all men unto me."

The gospel orator should seek to win the confidence of his hearers. He can do this by being affable, friendly, and sympathetic; he can not do it by being harsh, dogmatic, or dictatorial. A friend to mankind must show that he has the interests of man at heart, and, while believing that himself is in the right, he must feel, also, infinite pity for the erring; and build for them the new house of faith before he destroys the old with ruthless hand.

Brethren, be gentle in your pulpit manners, so far as differing conditions will make compatible with the Master's written law.—President Joseph Smith, in *HERALD*, volume 45, page 17, January 12, 1898.

(To be continued.)

## CURRENT EVENTS SECULAR AND RELIGIOUS

**ROUMANIAN KING EXPIRES.**—Charles I, aged king of Roumania, passed away on the 10th. He is succeeded by his nephew, Prince Ferdinand, who on the 11th took the oath of office.

**RIVER AND HARBOR BILL.**—The river and harbor bill, appropriating twenty million dollars, to be expended in the discretion of the Secretary of War and Board of Army Engineers, has been passed by both houses and signed by the President.

**BEQUEST TO SUFFRAGE.**—The will of Mrs. Frank Leslie, admitted to probate in New York City, bequeaths her entire estate, estimated at one million dollars, for the furtherance of woman suffrage in the United States.

**CANAL LANDSLIDE.**—A landslide occurred on the east side of the Panama Canal in Culebra Cut, on the night of the 14th, which has temporarily suspended traffic. Colonel Goethals estimates that the canal can be opened again in about ten days.

**TRIAL AT SERAJEVO.**—At Serajevo, the scene of the assassination of Archduke Francis Ferdinand and wife, feeling runs high owing to the circumstances attending the trial of Gavrio Prinzip and twenty accomplices charged with high treason in connection with said assassination. A state of excitement bordering on terror is said to permeate the city.

**COTTON LOAN FUND.**—The Federal Reserve Board on the 10th announced its approval of a plan for a one hundred and fifty million dollar loan fund to care for the cotton crop. The fund would be raised through voluntary subscriptions in which banks might participate. This arrangement is calculated to relieve the situation incident to the European war, under which cotton can not be advantageously marketed.

**WOULD DISCONTINUE SUNDAY FUNERALS.**—A petition has been filed with the commissioners of Salt Lake City asking for an ordinance proscribing Sunday funerals. A leading Salt Lake City daily suggests that the commission would do well to ascertain prevailing public sentiment before passing an ordinance requested by a few actuated by self-interest, or who signed the petition without careful and deliberate thought.

**LABOR TRIALS.**—Indictments against fifty striking coal miners of Boulder, Colorado, have been dismissed for lack of evidence. This action is said to have been taken to avoid efforts to invalidate the indictments on the ground that the grand jury was prejudiced. In the appeal case of two miners of Butte, arrested by the militia and tried by court martial, the Supreme Court of Montana has ruled that a military court has no jurisdiction over civilian prisoners.

**PHILIPPINE BILL.**—The Philippine bill declaring it to be the purpose of the United States to recognize the independence of the Philippines "as soon as a stable government can be established there" passed the House on the 14th by a vote of 211 to 59. This bill would make both branches of the Philippine legislature elective by the Filipinos; would give qualified veto to the governor general, appointive, and absolute veto to the President of the United States; and would allow the United States Senate to annul any law passed by the Philippine assembly. It is announced that the bill will not be considered by the Senate at this session.

**ALASKA COAL.**—The Alaska coal land leasing bill has passed the House and awaits the signature of the President. This bill throws open to a system of leases under competitive bidding the extensive coal fields of Alaska. The Government retains a large portion of the districts, and reserves the right to mine coal for the benefit of the Army and Navy and for the operation of the Government railroads of Alaska. Leases may be made in blocks of forty acres or multiples thereof, not to exceed two thousand, five hundred and sixty acres, to run not more than fifty years. Present claimants may relinquish rights to patent under the old law, payments to be refunded. Royalties must be at least two cents per ton, with maximum restrictions, proceeds usable only to reimburse the Government for building the Alaska railroad.

**MEXICAN AFFAIRS.**—Desultory fighting has continued at Naco, with additional casualties to civilians on the United States side of the border, and slight damage to property. United States troops fired upon by the Mexicans, returned the fire. One United States trooper is reported dead and two seriously wounded from gunshots. Mexicans crossing the international line were disarmed. General Hunt, of Arizona, on the 13th ordered the national guard to make ready to entrain for Naco. Following communications from the Washington authorities, the governor gave word that he would not at this time send state troops to the border. Progress is reported from Aguas Calientes, where representatives of Carranza, Villa and Zapata are in convention to select authorities for a provisional government. A request that Carranza release all political prisoners as Villa had done, was changed to an order and enthusiastically passed by this convention. Report that the resignation of Carranza had on the 14th been accepted by the convention was the next day denied from Mexico City. It is stated by dispatch from Washington that a further announcement of future United States policy in Mexico will be forthcoming on guarantees of full protection to aliens in Mexico, and promise not to reimpose custom duties collected during the United States occupancy of Vera Cruz.

**THE EUROPEAN WAR.**—The German investment of Antwerp is reported complete, with the Belgian army and British forces in a retreat unknown. The British marines in forts to the north of Antwerp retreated and are interned in Holland. With the Germans occupying Ghent, and pressing on toward Ostend, the temporary seat of Belgian Government was moved from Ostend to Havre, France, on the English Channel. Ostend is said to have been taken by the Germans. The allies report gains below Soissons. Both lines claim gains in the environs of Verdun. The left wing of the allies has been extended north and west to the North Sea, and has made advances at some points. Russia's announcement of lost ground regained in eastern Prussia and Russian Poland is denied by Germany, the latter claiming gains in Poland. Austria reports the Russians repulsed, wholly, or in part, from Przemysl, the latter announcing a withdrawal for strategical purposes, and that the siege continues. Reinforced by the Germans, the Austrians have assumed aggressive tactics. Austria claims victory over Servians and Montenegrins. Montenegro announces victory in Bosnia. Tokio reports two forts at Tsing-tao bombarded by the Japanese. The contest between the union of South Africa and German Southwest Africa is complicated by the rebellion of Colonel Maritz, commanding one of the four Union armies formed to release England from the task of dealing with the German colonies. Colonel Maritz commanded the northwest cape province, Dutch, and immediately south of the German possessions. He has joined the Germans. Premier Louis Botha has established martial law throughout the Union. The great majority of the Dutch of the Union are said to be loyal. The Russian Cruiser *Pallada* was on the 11th sunk in the Baltic by a German submarine. Report that two German submarines were sunk following this event is denied by the Germans. The British cruiser *Hawke* has been sunk in the North Sea by a German submarine. Germany found at Antwerp the following merchantmen: Four British, two Belgian, one French, one Danish, thirty-two German, two Austrian steamers, and two German sailing vessels. The German steamers had been rendered unserviceable. Australia will furnish additional troops. Portuguese forces sailed from Lisbon on the 10th to reinforce garrisons in Portuguese possession in South Africa, adjoining German possessions. Albania is reported active, or about to enter the war on the side of the allies.

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Do you think that your pen, or the pen of any other man, can un-Christianize the mass of our citizens?—Samuel Adams' Letter to Thomas Paine.

## Original Articles

### QUORUM WORK

[The following by Elder W. H. Greenwood, in charge of the British Isles Mission, was read before the Seventh Quorum of Elders at the mission conference, Gloucester, August 1 to 3, 1914.—EDITORS.]

I first wish to suggest to your minds the definition of the term *quorum*. Its meaning should convey to each of its membership the idea first of all of their relationship to this quorum, whatever that may be. The term *quorum*, you will find means "number," or "legally sufficient to do business, even the business of the whole."

It is a "special commission" and in this sense I wish the subject to be understood this afternoon. A quorum of elders consists of ninety-six elders, or part thereof, but generally speaking it is "the part thereof."

Each district in the mission may furnish its quota to this quorum, its share or proportion of elders to make up the quorum, that is, in point of numbers, so that every elder should regard himself, and also be regarded as a particular quota in this quorum, a particular part thereof, whose duty it is to take a share of service proportionately, with every other part thereof, and thus support the body herein represented.

Every elder who realizes the advantage there is to be obtained by membership, and as he expects to receive such advantage, in turn should regard it as his duty to so encourage every member of the quorum by giving his quota of service. In this way you can assist each other, mightily.

If you can not write a paper, can you not give an interesting lecture upon some subject that will enlighten your brethren? If you can not do either, there is still something that you can do, and that is to attend the sessions of the quorum, and support those who may undertake to give you the needed instruction.

The first business of such a body of elders is to organize themselves, that means, form yourselves into a proper society; choose a capable man as president and others to assist him in presiding, elect a good scribe to keep the record, yes, a record, for you must not forget that you are making history all the time; then you will require a treasurer to collect the pence and fill the bag so that you may be able to meet all the necessary expenses. If he should require assistance to bear the burden, I trust that some good brother may be found to assist in carrying the elders' treasure. If you should find that you have more than these brethren can manage to carry, then you may begin to spend a little, by calling the attention of the elders to the advantages of the quorum by

printed rule and address, thus pointing out its special benefits.

Your official organization should be capable of acting as a committee or as the executive of the quorum, by drawing out subjects of interest for the consideration of the general body, or, in other words, make out the program for each session. There must be design in the minds of the officers; it will not suffice to meet the demands to wait until you meet before you decide what action or course you will take.

I would suggest that you encourage original efforts from your own membership. These will do more lasting good than anything that you may borrow from other sources. I commend this idea to you for the simple reason that it will exercise the mental faculties of your members, and also develop and sustain true merit and character. This feature has been one of complaint among the elders at times, and may be one of the chief reasons why some do not attach themselves.

May I suggest that the title of your quorum itself would make a very good subject, and I think the nearer we can get to our own particular work the better progress we shall make. Suppose then that you take, "The elder; his office, calling, quorum." This study would bring us right home at once.

What think you of this line of study? It is not copyrighted; you may take possession of it at once:

1. What is the elders' quorum?
2. What is an elder?
3. What priesthood does an elder hold?
4. What is the duty of an elder?
5. What position does the elder hold or occupy in the church?
6. What is meant by the statement, The elders shall see that my law is kept?

There you have six questions that would keep you busy for quite a time, and they would go a long way in assisting the elder in qualifying for the more efficient discharge of his duty.

### ABILITY

There are two kinds of ability, natural ability, and acquired ability. We very often make a great mistake in regard to what we term natural ability. It does not mean that an individual is a monument of efficiency because he may possess this gift; you must not think for a moment that he does not have to put forth an effort. No, no; that would be a great mistake.

We sometimes hear this statement in regard to the ability of some individuals, "It's as easy for him, as it is for a duck to take to water." Of course you quite understand that it is natural for the duck to take to the water; but you seem to forget that there must be an effort on the part of the duck to get

there. Did you ever notice what happened when it got there? It simply floats, and is tossed about in every direction, until it has decided what course to take. Then what happens? Why, it begins to work (swim), and the effort has to be continued until the task is accomplished, otherwise it would remain stationary, or be carried wheresoever the currents led.

This lesson teaches us that although we may possess natural ability, unless we shall direct our minds and cultivate our thoughts, we shall be carried away from our purpose and remain stationary. We must do more than mark time.

#### ACQUIRED ABILITY

Acquired ability is the outcome of knowledge, information, and power, that may be obtained, in the first place, from reading, and book study. This knowledge we all acquire in common with each other; but the acquired ability that I call your attention to is that which we acquire by the means of the exercise of the mind, in observation, perception, and memory. Exercise will develop the brain, just as it will develop the muscle; the one is mental, while the other is physical; the one develops the intellect, while the other develops the body. If it is physical culture that you require, your teacher at once gives you your lessons and instruction; these you must faithfully practice until you have attained your desire or purpose, that is when you have obtained perfect control of your faculties, whether of body or of mind.

Every man may acquire ability of some kind; you have some kind of natural ability, and it is your business to find out the particular kind. Having found this natural or original ability, the great point is to maintain it, to be your own natural self. Do not try to act, or talk, or preach like some other man. Almost everybody can ape somebody else; don't do these things. Be your own, dear self in all conditions; no tongue can speak words like yours. Your personality is given of God; your individuality belongs to you alone. There may be plenty of actors; but you yourself are the real character; therefore exercise, train, study, and observe; let your brain have regular work, not too much overtime, and see that you pay trade union wages.

#### DISABILITY

Disability means the opposite of ability. It means that you lack physical, intellectual, or social fitness. Now we are not prepared to plead disability, are we? I trust not, for the work's sake, as also for our own; but let us just examine the situation, and find a remedy if necessary. Let me ask:

Do you feel physically unfit? If so, what is the remedy? I should suggest, See the doctor. I would recommend the Great Physician.

Do you feel intellectually unfit? What is the remedy? There is a remedy. Here it is: Get to work. Read and study; give your attention to the training of your mind. Learn to observe. Learn to think. It may be very easy to think as others think, but you must think for yourself, if you would have the credit for being intelligent. You can not give a reason for anything you may believe unless you think for yourself; other men's reasons are not yours.

Do you feel socially unfit? Here is your remedy: Cultivate good manners. Be a gentleman at all times. Avoid vulgar language and coarse conversation, and learn to use good grammar; and you will find that you will soon command the respect of all good men.

Those receipts will cure any case of disability. I heartily recommend them to you.

#### THE GREAT NEED OF THE AGE

We may get fine, intelligent men, who will grace our work, and shine as the stars of the firmament, as talkers, orators, and preachers, and such men would prove invaluable to the work, no doubt; the need of the age, however, is not preachers in particular, but we do need good, spiritually-minded men, who can supply the needs of the flock, and lead them to the pastures of love, sympathy, and good will. Experience is a great teacher. You can not deny the lesson that experience teaches. We may be taught, and our teachers may work incessantly; but it is I that must learn to apply the teaching. That alone will give me knowledge, and power, and ability. And when we have received this power it is our property, and we are duty bound to use it for the blessing of the church and the world.

#### THE RESPONSIBILITY OF OFFICE

All elders are not leaders; nor are all qualified to preside; nor are all preachers. If every man would honestly examine himself and find out what his own particular ability is and try as opportunity afforded to fulfill that position, you would find that there would be other disposition in our elders than the mere seeking to fill position.

In conclusion, let me remind you that the positions to which an elder may be called are many and varied, and the qualifications of some of these might be very profitably considered by you as a quorum. I therefore submit the following subjects for your consideration:

1. What should be the qualifications of a district president?
2. What should be the qualifications of a branch president?
3. What should be the qualifications of a quorum president?

4. What should be the qualifications of a bishop's agent?

5. What should be the qualifications of a missionary?

6. What should be the qualifications of an elder?

Finally, brethren, I submit these thoughts to you as a line of study that the elders' quorum may very profitably entertain, and I believe that you would find subjects here that would supply instruction to the elders of every shade of opinion; and I further believe that the benefits of such a course would be very far reaching, and assist the elders to more efficiently discharge their several duties with more satisfaction, both to the church and also to themselves.

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### THE MISSION OF GRACELAND

There has seldom been anything written in support of Graceland College except by those having official connection with the school, and hence contributions have been thought by some to be prejudiced in its favor. This is our excuse for this article. Not being connected with the college in any way, we feel that we can write freely with no "ax to grind."

First of all, don't call it a poor boy's school. The richest boy in this world is the boy with a strong, healthy body, clean physically and clean morally. The world is calling for that class of boys to-day more than ever before.

#### WHAT IS ITS OBJECT?

This question can be answered by asking another. What is the object of the church? We answer, to redeem mankind—spiritually, physically and temporally. We preach about equality, but how can it be brought about? We sing about Zion and look forward to the time when it will be redeemed. In Zion we will have no poor, where now we have many lacking in this world's goods. How, then, can these happy conditions be brought about? Shall we divide up? How long would it be before inequality would again be apparent?

Is there an honest man with a strong body who is willing to accept something for which he has made no effort? We can't believe that men, especially young men, are asking alms, but we do believe that they are asking for an *equal opportunity* to qualify themselves to provide for themselves, and thus will our poor disappear because "the idler shall not eat the bread of the laborer" in Zion.

This, to our mind, is the object of Graceland College. To say to every boy and girl in the church, Come, and if you will work, and work hard, we will give you an opportunity as good as the one had by the boy with money to pay his way.

#### A PRACTICAL WORK

We realize that many think that such a stupendous undertaking can not be accomplished. Then let us pull down our Zion sign and take up something we can do. But we believe it can be done if we are *willing*.

We knew a family,—father, mother and four boys. They were very poor. The father sawed wood for his neighbors, and the mother took in washing to send the boys through high school. Finally the oldest one graduated from high school and took a course in dentistry. He graduated and took up practice. He educated the next younger brother in the same profession. They two educated the next one, and so on. To-day these boys are all doing far above the average, and none of the family is now poor. That which was done by this family can be done by the family of Christ,—the church,—*if we are willing*.

A benevolent order having five hundred thousand working men as members is starting a school on a large tract of land in Illinois where the children of the members can go and learn a trade,—qualify themselves to provide for themselves. All they ask is an opportunity. This school is sustained by an annual assessment of one dollar for each member. Our church members could just as easily afford a like amount, but with us it is a freewill offering, and so many neglect doing their part.

#### COMPENSATION

Another thing. We insist that the college faculty shall work for their "just wants and needs," and we personally know that in the past this has been the rule. We have in mind one brother who taught in Graceland for six hundred dollars per year when he was sought by other schools, and could have drawn five hundred dollars more salary. Yes, we could name several of the faculty of whom this would be true. Why do they make this sacrifice? To reduce the expenses of students who are abundantly able to pay? *No*, but to help educate the boys and girls of the church,—perhaps your boy, or my girl, or my brother's boy or girl, especially those of limited means. They are making this consecration to God's work to afford an *equal opportunity* to all.

What right have we to withhold our means and thus lose to the church the benefit of this sacrifice on their part? Where are the Saints who are meeting this sacrifice by making an annual offering of \$500 to the college? Are we willing that it shall be said that these young men and women are more consecrated to the service of God and more willing to sacrifice for the children of the church than we are ourselves?

If the people of this church having means would come to the help of Graceland College, giving according to their means, our college work would progress

rapidly. There are many of our young people who are well qualified to assist in the educational work of the church, and are willing, if the men of business will do their part and furnish the means. We pray that God may touch our hearts and awaken us to a sense of our duty.

#### CAN IT BE POSSIBLE?

Yes, we believe that it is possible. If those in the church having means would give according as God has blessed them, the expense of running the college could be easily met, and the college authorities could extend the privileges of the school to a great many boys and girls of limited means. With means in hand to pay the running expenses, plans could be devised to make the land belonging to the college afford labor to employ one hundred more than is now possible. These would not come from the well-to-do, but from the families of the poor. This plan of making the land produce the living for the students could be continued until we had no poor among us, because all had an equal opportunity to better their condition in life.

We have personally known of many cases of boys and girls of very limited means coming to Graceland College, and by their own efforts getting an education that qualified them for positions of responsibility and trust. One young brother came with twenty dollars capital to try to get a year's schooling. He was a worker. He remained several years, and has since graduated from one of the large universities and is doing well.

Another brother thought it impossible for him to attend. He said he was too old and had no money but had a horse. We advised him to sell the horse and we would find a place for him at Graceland. He spent several years here and will soon graduate from a state university. These are not isolated cases; there are many very similar.

#### CONCLUSION

Now to conclude: The object of the college is to assist in the redemption of Zion by placing before the young people of the church, not a few favored ones, but all worthy, an *equal opportunity* to qualify themselves so that they can not remain poor, as we will have no poor in Zion. Men and women of the church have responded to the call and are consecrating their lives as teachers, receiving their just wants and needs. Now what is lacking to make the college a success? Will this revelation answer it? "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." That means *you*, and it means *me*,—it means *every member* of the church.

Are the men of business making the same conse-

cration to God's work that the ministry and the college faculty are? If not, perhaps this is the reason for our slow progress. Can we afford to come before the judgment bar of God and hear it said that our neglect to do our part was the reason that the purposes of God were so long delayed?

There are ten members of the faculty of Graceland College that are making a great sacrifice in salary to help the educational work of the church. Haven't we ten men or women of business affairs who will equal their sacrifice and make it effectual by making an annual offering of \$500 or more? College Day has passed, but we are sure that if any have failed to do their part they can yet send it to Graceland College, Lamoni, Iowa, and it will reach the right channel.

F. B. BLAIR.

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#### THE DUTY OF THE PRIEST

(Paper written by Lyman W. Pike, and read before the Fourth Quorum of Priests.)

It is apparently an easy matter for some men to launch out into a new field and make converts. Some are so fortunate that they are able to report many baptisms each year. We are thankful that there are those of the great body who are so fortunate and each year return with such glad tidings. Their responsibility is a very great one, and they are serving under a divine commission; not everyone can do what they are doing. When we think of the many requirements of the active missionary, it causes us to marvel and say within ourselves, Is it possible that one individual will be able to qualify in all these details? We see many who are not qualifying, some in one thing, many in most of the important details.

God is using his servants in this world for a specific purpose. He has said that they should be fishers of men. When we go fishing we procure the very best bait for the fish we would like to catch. Some fish will be attracted by a bright, shining bait, others by an earthworm. So it is with people—they are attracted by different methods. And it is a good thing. There is a work for each one. Some men by nature and by education become shining lights, are polished in manners, in speech, have a power to attract men and to retain their respect as men and ministers for God. But others seem to be crude in their ways and have not had the advantages which have been possible to our polished brethren; but there is a work for such to do. Such an one has certain qualifications which are unknown to the usual run of the polished people. He will be able to reach and to baptize certain people who would be beyond the power of the other brother to reach. So we are all sent to fish, some for one kind, some for another; all are brought to shore, and, indeed, it is a puzzle, when we think of the many kinds of fish we have caught.



## CONTROLLING THE CATCH

It is an easy matter to cast out the fishing net or seine and come to shore, having every fiber of the net straining to hold the mass of fish, which are flopping and struggling to get away. The work is when the fish are removed from the net and cared for at the shore. Some of the fish have sharp horns, and inflict severe wounds if care is not taken in handling the unruly ones. Others will devour the smaller fish. Some are very slippery, and like the eel will slip through the meshes in the net, or will find the way back into the water if there is any chance. The Savior said the kingdom of God is like a great net cast into the sea which gathereth of all manner of fishes. Do you not see the similarity?

This will not be realized so much by the traveling man as by the man who remains and is engaged in the local work. He it is who would be able to locate the one with the sharp horns, and the fish which devour the weaker members, and that slippery fellow. He will be the one to struggle to try to make a landing, and to restore order out of the moving mass. They are laboring together—the man in the boat and the man on the shore; they twain have one desire, that is, that the catch might be large and successful. So it is in our great work we are collaborators together and have one desire. Each laborer has a part to perform, and if each is negligent in the performance of his duty, the whole body will suffer.

Some might ask, why this comparison? Simply this, that you may see the relation and the importance of everyone doing his duty, fully realizing that there is a work for all and that all have been placed in the great body, the church, by the Master builder, as it pleased him. Furthermore, that the head can not say to the feet, We have no need of thee; but that all parts of the great body are necessary that the perfect work may be accomplished and the great body of Christ be educated to a practical knowledge of the law.

## THE PASTORS

When I mention the local man I mean the man who is doing duty as a pastor. There are three divisions to this work, and all are important. First, at least considered so by some, but no more important than the others following, is preaching the word from the sacred desk; second, visiting and personal contact with the membership and those who do or might attend services or those that might be influenced by teaching; and, third, but not least, living the religion and the ethics which he is trying to promulgate. If the pastor is deficient in the first, by a real enthusiastic effort as a visitor and a fireside preacher he will be instrumental in doing a great work; but if he is deficient in the last, one who says, "Do as I do, not as I say," he will be sadly deficient all along

the line. His teachings will not take root as they should and would if those teachings were backed by a life beyond reproach.

In large branches it is impossible for one man to do it all, so here we have assistant pastors. We have the presiding elder or priest, who is to direct the work by using such material as he has available. So the priest is enlisted to work as an assistant pastor. The requisites of the pastor should be found with the priest. This is an important calling, and one which should be emphasized with our people. Some one said, If you show me a branch where the priest is alive and doing his duty, I will show you a real live branch and membership. So far as I am aware, that is the case. You will agree with me that where the priest is sleeping on his rights, is slothful, and that part of the work which should be performed by him is undone, the membership will suffer. In your body, if one organ becomes disarranged, soon other parts of the body will suffer.

## QUALIFICATIONS

Now when we try to make a further analysis of the duties and responsibilities of the priest we see that his task is full of important errands. He is to teach the membership their duty in the family life, and to show them the virtues of a prayerful life, that the family circle and altar are sacred institutions. This is part of his responsibilities, and we will consider them for the time being. You see there is to be personal contact, with their permission, and that his mission is in a sense the most sacred duty that falls to the lot of pastor to perform. How may this best be accomplished? Firstly, by a life that will be a demonstration that he is living the ethics of his religion and that they are bearing fruit. In order that the best results may be accomplished, he must be a prayerful man. There are many things which transpire behind the curtains and things of which you will not be informed upon and which will not be necessary for you to know. But if you live close to God, the Spirit of inspiration will be present with you, not a few times and you will be influenced by the Holy Spirit to speak to the people by way of exhortation or prophecy to their good and edification. Paul in advising the ministry said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) We feel that this injunction applies to all who labor to feed the church of God.

In the early days of the organization, Frederick G. Williams and Joseph Smith, jr., were most severely spoken to by the Spirit because they were endeavoring to set the church in order when their own families were not in order. To-day the Spirit is the same,

and the necessity for clean men is as great. None can labor in this great work unless they are clean in mind, in body, and in soul, to the satisfaction and approval of the Spirit, for God can not look upon sin with the least degree of allowance. Be ye clean that bear the vessels of the Lord, certainly applies to the priest as much as to any officer, and sometimes I think has a direct application to him, as he is laboring in his office and serving at the communion.

#### THE PRIEST IN ACTION

When a priest enters the home by appointment he must rely upon the Spirit for direction. I am of the opinion that the best results will be had when all the members of the household have been called to their place by the head of the house. Then, with permission, have an earnest prayer, kneeling with the family, and invite them to follow. This will place all in a receptive and prayerful mood, and if the Spirit directs, and it should be present as it has been promised on such occasions, good will be the results to all. This will serve a double purpose: First, it will teach the families their religious duties; second, unite them more closely with the officers of the church who are set in place to serve them and do them good. If this work is performed, I am sure that the work of the teacher will be diminished greatly.

Of course there are those with the sharp horns, and those who devour others, also the one who would like to slip back into iniquity. You will meet them, and it is your duty to perform that which is required of you. When you meet with those individuals who should be noticed by the teacher, be sure that you do not undertake to handle the case yourself. Refer it to the proper officer, and you have rid your garments of the trouble. If the teacher is lax in the performance of his duties you may help him in a Christ-like and a brotherly way. Perhaps a gentle exhortation at the proper time, or an indirect question will arouse him to the performance of his duties. If he still refuses to do his duty, then you know the law, act in harmony with it. If you do, the flock will be rid of much grief and trouble.

#### THE SACRAMENT

Now we come to a specific responsibility of the priest, the administration of the sacrament. In what manner may it be performed? We must refer you to Paul's injunction, "Take heed unto *yourselves* and unto the *flock*." This certainly applies to the priest serving the communion. He is the first to partake of the emblems. He is posing as a teacher, a leader, an example. If he is not clean and yet is bearing the vessels of the Lord, surely God will not hold him guiltless. In the prayer which consecrates the bread, this language is found and will be uttered by the

priest, if there be no elder presiding, "That they are willing to take upon them the name of thy Son, and always remember him and keep his commandments." (Doctrine and Covenants 17:22.) God has commanded that before we are in a condition to partake of these sacred emblems we must be at peace with the brethren, that we are to confess our faults one to another, that if we are to partake we must adjust our difficulty that we may partake in righteousness.

Can a priest who has a grievance with a brother administer the emblems if he will not and has not labored with the brother, and, on the other hand, avoids the brother? To this I reply, decidedly, no! While the priest might be innocent, and really has not offended the brother by any conscious act at the time, yet he is not in a condition to serve in this sacred place. Even if not guilty he should be prompt to have the matter adjusted. If he is guilty he should acknowledge the mistake and settle the affair in a way that would reflect a goodly light. If he serves and yet the brother is offended the brother might be led or influenced to feel that he is just as good as the priest, and perhaps he is, and be led to sin and partake of the emblems also.

If the priest labors unworthily under this responsibility there is very great danger to the body of believers. In the Book of Mormon we read that he is not to suffer anyone knowingly to partake of the flesh and blood unworthily. If he is partaking unworthily, is he in a condition to forbid a brother or a sister to partake who has been overtaken with a fault? I think not.

On a certain occasion a woman was charged with adultery. She was taken to the Master, and there it was stated that she had been caught in the very act. She was a transgressor. The Savior knew their evil. He told them that the one who was sinless should cast the first stone. They were all guilty,—perhaps of adultery. Their hands were stained with deeds wrought in unrighteousness. They were aware of it, and further knew that the Master knew their thoughts and their lives. They did not dare to cast a stone.

If one is guilty and an offender, he should remove the mote from his own eyes before anointing with eye salve the eyes of a brother. It is a high honor to be serving in this capacity, but we should not treat these responsibilities lightly, as some have, and who have fallen.

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Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts, and practice it in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—U. S. Grant.

## Of General Interest

### GREAT TEMPERANCE GATHERING

(Ernest H. Cherrington, general manager of the Anti-Saloon League press bureau, furnishes the following concerning the Anti-Saloon League meeting of next summer.—Editors.)

Unquestionably the greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-Saloon League of America to be held on the million-dollar pier at Atlantic City, New Jersey, July 6 to 10, 1915.

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is seventeen thousand. The smaller halls will be used for committee sessions and overflow sessions.

As was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sunday school and each subordinate unit of a temperance society or lodge. It is expected thirty thousand delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as surpassing anything previously held. Already some of the States are arranging to send large delegations. One State reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, senators, congressmen, judges, governors of States, manufacturers, business men, attorneys, scientists, labor leaders, editors in United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representatives from every State in the Union, to tell in detail of the development of Anti-Saloon League work.

It is confidently expected there will be at least fourteen States in the prohibition column by that time. A history of the fight in each of these States will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustrations, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of antituberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent international Sunday school convention in Chicago, where were shown startling statistics, illustrated by tombstones as symbols, showing, from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcoholic problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sunday schools, young people's societies and temperance organizations to announce the coming of the convention and to prepare to be represented in it. The convention comes in midsummer, when the vacation season is on, and it is to be held at a popular summer resort; these two circumstances are expected to help swell the attendance.

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### EMPLOYMENT FOR THE UNEMPLOYABLE

In the midst of all this talk of the unemployed it is easy to forget that a good many who are so designated are to all practical intents and purposes unemployable. These are the blind, the lame, and the paralytic, the legless and the armless. Labor agencies can do little for them, but some work must be found for them unless they are to become public charges. License Commissioner George Bell, of New York City, not the least enterprising of the original and aggressive band of spirits that Mayor Mitchel has gathered about him as his department heads, has put into operation a plan for reducing the number of so-called unemployable persons in New York which ought to interest the citizens of every city in the United States.

Commissioner Bell has announced that hereafter in considering applications for news stand licenses his department would give the preference to applicants who by physical deformity or affliction are unfit for ordinary labor. The blind and the halt will be considered ahead of the able-bodied when it comes to distributing news stand privileges.

"There are two courses open to the city in handling the news stand situation," said the commissioner recently. "Either we could give the licenses to the highest bidders, a course that would probably lead to a virtual monopoly of the stands by a few manipulators, or we could grant them to the persons who seemed to need them most.

"Already we have made up a long list of applicants who are incapacitated for arduous labor, and as fast as new locations are established or old locations are vacated we put in persons who are on this 'crippled' list. We intend to make the news stand support as many families as possible, and in some cases we have a blind man and a lame man in partnership in a rich

stand. We do not try to drive out present holders of licenses who are able-bodied, but some of them have caught the spirit of our plan and are getting out voluntarily to make room for cripples, and take up occupations in which only able-bodied men and women can succeed."

In New York City there are more than twelve thousand news stands, and in time, if Commissioner Bell's system is carried on by his successors, these will support the families of more than twelve thousand so-called unemployable men and women. If all the cities of the country adopted this plan, the monetary saving would be immense.—*The Outlook, August 1, 1914.*

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### THE MASONIC STANDING OF JOSEPH SMITH

The author on the book just published on *The Origin of Polygamy*, [Shook—HERALD editors] writing a member of the Reorganized Church of Jesus Christ (nonpolygamous Mormonism) has this to say:

Yes, Joseph Smith (founder of the "Mormon" sect) was a Mason, but he was a blackballed Mason, and when he gave the Masonic sign of distress, the Masons in the mob paid not the slightest attention to it. How much confidence do you think a true Mason has in such a man? The mob that killed him, and the men, not in the mob, who opposed him at Nauvoo, were nearly all high Masons. Bennett, when he exposed him, received a large amount of his support from that fraternity.

These statements have been referred to me by an officer of the church. The absurdity of the same is apparent from its opening words. Will some one better informed than this editor define the status of "a blackballed Mason?" I have known of men blackballed, but had supposed that blackballing constituted an effectual bar to Masonry. There is no obscurity in the Masonic history of Joseph Smith. The founder of "Mormonism," with one of his chief lieutenants at Nauvoo (Sidney Rigdon) were "made Masons on sight" by the Grand Master of Illinois. This we learn beyond question, from a series of pro-

<sup>1</sup>EDITORIAL NOTE.—Under date of August 20, 1914, Mr. Morcombe, editor of the *American Freemason* and author of the above article wrote the editors of the SAINTS' HERALD as follows: "Some time ago I was informed that the SAINTS' HERALD intended to use matter from the *American Freemason* relating to the Masonic character of Joseph Smith. Since I published the article a correspondent in Montana has sent me extracts from the diary of Joseph Smith which seems to prove that I was wrong in one of my assurances, namely, that he was made a Mason on sight by the Grand Master of Illinois. As I remember now I derived this information from Reynold's History of Masonry in Illinois, though the extracts my good brother sends me would seem to put the matter beyond any further doubt as to his being made regularly and taking the degrees in the lodge as required by all."

testing resolutions passed by Bodley Lodge, of Quincy, Illinois. These were of the record of a meeting held July 16, 1842.

The man Bennett, referred to above, is not the best witness to call in any such controversy. After the date of the troubles at Nauvoo it was proven that he had been previously expelled from Pickaway Lodge, Ohio, and was, at the time in question, under such sentence of expulsion. The whole story of Bennett's connection with "Mormonism" is one to arouse and maintain more than a suspicion of his worthiness and reliability. The evidence of his duplicity is not lacking, nor are the motives for his peculiar actions beyond our reach and estimate.

Some years ago, with every scrap of evidence before him, as historian of the Grand Lodge of Iowa, this present writer had the following as to Bennett:

Much disturbance was caused in May, 1842, by a bitter controversy between General John C. Bennett and Joseph Smith. The former, thwarted in his personal ambitions, repudiated all connection with the church, and asserted that he had joined with the "Saints" only that he might the more completely expose them and their leaders. From the palpable slanders of this man came most of the stories that were afterwards used to stir the worst passions of the mob. It was in reality the beginning of a schism, not perhaps in the church, but in the community, and to which the most serious of subsequent troubles may be traced. Bennett was forced to resign as mayor of Nauvoo, and that office was pressed upon, and unwisely accepted, by Joseph Smith. Bennett was later tried by the lodge at Nauvoo for un-Masonic conduct, and expulsion followed. An explanation of such intended action and the causes therefor, indiscreetly made, was the offending matter in communication made to Bodley Lodge, to which objection was taken. This body at Quincy seems to have espoused Bennett's cause, and chose to believe the self-acknowledged adventurer and deceiver.

I would suppose, from internal evidence, that the writer of the sentence first quoted is not a Mason, however he assumes to speak authoritatively of Masonic action. If indeed he is a member of the fraternity, he is singularly ignorant. His reference to the Masonic distress sign alleged to have been made at the time of the assassination of Joseph Smith and his brother in the jail at Carthage, where they had gone as voluntary prisoners, relying upon the pledged word of the governor of Illinois, is very much out of place. If the statement is true, the more shame to the Masons, if any there were, in that murdering mob.

We are told further by this author that those who opposed Joseph Smith, and supported Bennett, were "nearly all Masons." The record of the lodges at Quincy and Warsaw reveal an opposition to Joseph Smith, his followers and his cult, that can not be explained upon any Masonic grounds of disagreement. We are willing to attribute the hostility that culminated in murder to ignorance and religious prejudice, which even the tolerance inculcated by

Freemasonry was not sufficient to curb or overcome. But mention of the "high Masons," as spoken of, only shows the ignorance of the man whose words are quoted. It is likely that officers of the lodges named were involved in the regrettable and despicable affair. But nowadays we have given the name of "high Masons" to those who have taken many degrees or belong to exotic rites, and it is safe to say that there were none such in the lodges mentioned nor in the mob that stormed the jail at Carthage.

*The American Freemason* is concerned in this manner only to keep history straight, and not to permit ancient prejudice to continue to warp present opinion. There is no consideration of Joseph Smith, as the founder of a sect. But there is some regard due the memory of Joseph Smith, who was a member of the Masonic fraternity, who was worthy, as we are informed, and whose death was compassed, in some measure, by those who should have been foremost in his defense, at least until the law had dealt with his alleged offenses.—*American Freemason* (Storm Lake, Iowa), August, 1914.

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### KING ALCOHOL

I am the mightiest king that ever lived. Other monarchs have yielded to me as a child to its sire, even have I laughed at all the gods of every land from Osiris to Jehovah.

With my breath have I wiped away whole nations from the face of the earth.

For me have men given up honor and women virtue; I destroy ambition, shame priests, debauch nuns, ruin statesmen, and still they love me.

Fathers give me their sons, mothers their daughters and maidens their lovers and ask me to stay.

With one touch have I ruined great industries.

I burn cities. Alone and unaided have I sunk navies and destroyed great armies.

I never sleep.

I turn gold into dross, health into misery, beauty into caricature and pride to shame. The more I hurt the more I am sought.

I am Satan's righthand man. I do his work carefully and without pay, yet he is ashamed of me.

I by turns raise a man to highest heaven and sink him into deepest hell.

My name is Rum. Did you ever hear of me?—  
Doctor A. F. Bonney, in *Farm and Fireside*.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—Goethe.

I account the Scriptures of God to be the most sublime philosophy.—Sir Isaac Newton.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

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All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

NOVEMBER READING.—CONDITIONS THAT FAVOR BODILY GROWTH

#### Sleep

FOR REPAIR OF TISSUES

Sleep is necessary in order that the body, and especially the brain and nervous system, may be renovated by the formation of new tissue to take the place of that which by use has lost its normal characteristics. For the substance of the brain is consumed by every thought, by every action of the will, by every sound that is heard, by every object that is seen, by every odor that is smelled, by every pleasurable or painful sensation; and so each instant of our lives witnesses the decay of some portion of its mass, and the formation of new material to take its place. When we are awake the expenditure exceeds the income, but when we sleep, the balance is restored. . . .

"The same effect is of course produced upon the other structures of the body, but this is not of equal importance as regards them, for while we are awake they all obtain a not inconsiderable amount of rest. But for the brain, as a whole, there is no rest except during sleep and even this condition is only one of comparative repose. . . . The movements of the heart, of the respiratory muscles, of secretory and other organs, (all requiring the expenditure of brain power) are rendered less active by sleep, and during this condition the nervous system generally obtains the repose which its ceaseless activity during our periods of wakefulness so imperatively demands."—W. A. Hammond.

TO CLEAR THE MIND

"Besides acting to recharge the batteries of life, sleep has a settling and confirmatory influence upon the mental activities which precede it. To 'sleep over a problem' is a means of transforming a chaos of puzzled mentation into order and clarity. The learning processes which are initiated during the work of the day take deeper root during the hours of sleep. In sleep life purposes may mature and ideals take

shape."—Professor Lewis M. Terman, in *The Hygiene of the School Child*.

#### TO PROTECT FROM POISONING

Doctor W. H. Burnham, of Clark University, one of the highest authorities in matters of hygiene in this country tells us that in addition to furnishing the opportunity for repair of the tissues, sleep is a protection from poisoning by hypnotoxin which accumulates in the brain when we are awake. He holds that cerebral fatigue is due to the accumulation of this toxin, which is really dangerous to life if sleep is put off too long. The toxin accumulates during all our waking hours whether we exercise or remain quiet.

#### FURTHER SUGGESTIONS FROM DOCTOR BURNHAM

"We sleep to prevent exhaustion. Anything that interferes with sleep should be prohibited.

"Since nature develops the instinct of sleep to avoid fatigue it is better to prepare for a hard day's work by a long night's sleep preceding it than to take extra sleep after becoming fatigued. This would save one from nervous breakdown and add to his working power. One of the most effectual means of preventing nervous breakdown is to sleep a great deal.

"There is danger in working at too high pressure so that sleep becomes broken or one can not sleep at all. The quality of sleep is important. There should be complete relaxation."

All authorities agree that a sufficient amount of sleep is essential for efficient activity either of the mind or of the body.

#### NEED OF THE GROWING CHILD

The foregoing paragraphs show the necessity of sleep as it affects the adult or completed human organism. It is not difficult to see an added significance in this requirement of nature in its effect upon the growing child. Not only must the wasted tissues be repaired, but added tissue must be built, and the constant activity of childhood leaves little opportunity in waking hours even for repair. When, after recognizing this demand, we are made to realize that a poison acts upon the tender brain cells unless counteracted by the needed amount of sleep, then we understand why much emphasis is laid upon giving children a proper amount of sleep.

One writer says: "Many persons are rendered irritable as soon as they become sleepy, and children are especially liable to manifest ill temper under the uncomfortable feelings they experience when unable to indulge the inclination to sleep." A writer in the *Mother's Magazine* tells of a boy who was stubborn and disobedient while taking insufficient sleep. When his hours of sleep were increased he became obedient and cheerful.

We have seen in former studies that the greatest rate of growth occurs in the first few months of life, the first month exceeding all later periods. To meet the demand of this growth we find the normal infant sleeping from twenty to twenty-two hours daily in the first month of its existence. Of the sleep of the infant the United States bulletin, Public Health Supplement No. 10, on "The care of the baby," says:

"Every baby needs twenty hours of sleep a day in its first month and not less than sixteen up to the twelfth month of its first year. It should sleep alone, not in a cradle but in a crib. If no crib is available, a clothes basket or a box of sufficient size is a good substitute. An expensive mattress is not necessary. A simple mattress made of excelsior and covered with a heavy blanket will answer very well. A sufficient quantity of clean bed-clothing should be provided.

"The room should be darkened and well ventilated; the

windows should always be open at the top at least six inches, except in the coldest weather. If the baby cries when it should be asleep, it is probably sick, overfed or hungry, [or possibly thirsty].

"All children should take a nap of from one to two hours in the middle of the day until they are six years old."

#### AMOUNT OF SLEEP NEEDED

Tables, giving the number of hours of sleep for children of different ages, show two authorities, Bolton and Duke, setting the amount required at thirteen and one half hours for the age from five to six years, decreasing about one half hour for each year until reaching nine and one half hours at fifteen, then falling off more gradually to eight hours (the accepted average of sleep required by the normal adult) at twenty. Other authorities consider these hours too high for the given ages. However, Dr. Burnham says that most investigations show that children sleep too little. He tells us that ten hours of sleep should be the minimum for the growing girl or boy and he advises that the hygiene of sleep be explained to children to increase their willingness to sleep when they ought.

Let us recall that the second period of rapid growth occurs at the time of puberty in the years from twelve to fourteen.

Doctor Bolton says, "Without a doubt, a large percentage of the cases of nervous breakdown reported among high school pupils can be traced to irregular, inadequate and unrefreshing sleep."

The data secured by experiment have shown that loss of sleep causes a decrease in the number of red corpuscles, the oxygen carriers in the blood, "while the beat of the heart is accelerated to compensate for the poverty of the blood."

In regard to the amount of sleep needed Professor Terman says: "In all probability, the wisest course is for us to make the conditions such that the child will sleep as many hours per day as he wants to sleep. We should avoid either abbreviating or unduly prolonging the sleep beyond this standard. Liberal allowance should also be made for individual differences. There are probably physiological idiosyncrasies which make nine hours for one child equivalent to eleven hours for another."

With grown people still greater variations in the amount of sleep required have been observed. In some instances five hours of sleep have seemed sufficient to bring about complete recovery even after a day of severe mental strain, while in others any less than eight hours has been found detrimental. In some conditions "both body and mind may for many years withstand with apparent success a real and considerable sleep deficiency, while at the same time the reservoir of energy is being insidiously depleted. It would be rash to infer that a mode of life is safe because it does not produce immediate and evident injury. The factor of safety must be kept intact. We want not merely the strength to do the average work of each day, but we need to keep the reservoirs of energy well supplied, so that we may withstand the sieges of deprivation, disease, accident, and overwork which are almost inevitable."

#### HOURS OF RETIRING

The Lord has given commandment that we should retire to bed early that we may not be weary and also that we should arise early that our bodies and our minds may be invigorated. Unless we do retire early it will not be invigorating to arise at an early hour. As one writer says, "If we do not take sufficient sleep, we are burning our candle at both ends, and we are in the position of the spendthrift, whose

receipts not being sufficient for his extravagances, makes inroads upon his capital."

Especially is it necessary for children, if they must arise early that they should retire early. It is undoubtedly better for them to sleep until they awaken spontaneously, but various disturbing causes may interfere with morning sleep, even if they are not called, and it is held that the best sleep is had in the early hours of the night. Regularity in keeping to an early bedtime hour in babyhood will help to establish the habit for the years of childhood that are to follow.

#### CONDITIONS OF CHILDREN'S SLEEP

Good ventilation is a large factor in securing the best quality of sleep. In fact it is claimed that outdoor sleeping excels any other in its invigorating effect. "Temperatures much above sixty degrees are unfavorable both to quantity and quality of sleep; hence children sleep more in the winter than in the summer. The late sunrise of winter mornings exerts an influence in the same direction. Some children sleep poorly from insufficient protection from cold"; others from being covered too warmly.

Improper diet is one of the most important of the internal conditions that influence sleep. Engagement of the stomach at the evening meal is especially unfavorable to sleep.

Scientific experiment as well as common observation established the opinion that tea and coffee induce sleeplessness in many men and women. And yet many children are permitted to use these stimulants. "The experiments of Hollingsworth show that one cup of coffee for the seven-year-old child is equivalent to three cups for the average adult. Even this may understate the facts, since it is probable that the child's body does not adjust and become habituated to the evil effects of drugs as well as the body of the adult. . . . Hundreds and thousands of school children in the United States are kept in a constant state of semiintoxication by the use of coffee and tea."—Terman.

"Children should never, in any case, drink wine, alcoholic liquors, tea or coffee—in other words, stimulants, which are poisons to their childish organisms."—Doctor Montessori.

"The nervous child is notoriously a bad sleeper. Such a child is likely to be obsessed by fears, tormented by absurd pangs of conscience, excited by an overactive intelligence, or worried by trivial happenings which would be forgotten by the normal child in a few minutes. Religion-bred fears, fear of the dark, and vague, indefinable anxieties haunt the evening hours of more children than most of us suspect; for children learn that it is pleasanter to bear many a secret pain and sorrow than to hazard reproof and misunderstanding by imparting them to unsympathetic elders."

The importance of sleep as made evident by the teachings of science makes it worth while to see that children go to their beds in condition both of mind and of body to favor repose. Instead of being disturbed by religion-bred fears, they should feel the comfort of religion both in their own thoughts and as it surrounds them in the atmosphere of love and cheer that pervades their home.

For additional notes on sleep see *HERALD* Home Column for September 24, 1914.

CALLIE B. STEBBINS.

#### Montessori Leaflets for Sale

In our last series of readings several were upon the subject of the Montessori method of teaching.

We have on hand a number of these leaflets which will be sold in sets of seven leaflets each. Price per set, twenty-five cents.

These leaflets give a synopsis of the method and contain

valuable suggestions to mothers, both in regard to the development of children and occupations in the home.

Send all orders to the general treasurer, Mrs. J. A. Gardner, 707 South Fuller Avenue, Independence, Missouri.

### Prayer Union

#### SUBJECTS FOR THE FIFTH THURSDAY IN OCTOBER

Prayer for our country and for our rulers; that the preaching of the gospel may make greater progress, winning its way over all false systems and creeds, to the enlightenment of Joseph's land. Thank God for the peace of our country, and pray for its continuance. Prayer for the lands at war, that the peace of the gospel of Christ may conquer human hate.

Lesson, Doctrine and Covenants 112: 1, 2, 3.

Memory verse, Romans 13: 3.

#### REQUESTS FOR PRAYER

A sister in Missouri, whose husband is a drinking man, desires the prayers of the union that the Lord will give to him moral strength and greater determination, such as shall enable him to overcome this terrible habit. He is not a member of the church, but she loves the gospel, and her hope is in God.

## Letter Department

### Higdon-Young Debate

Brother Amos T. Higdon came here by special request, as I felt that some good could be accomplished. He preached the gospel in an affirmitive way, saying nothing about the church of Utah. One night he preached concerning Zion. He showed the land of Zion to be in Missouri, and spoke with reference to the school in Zion. He showed that there was to be a house built unto the Lord in the land of Zion. He showed that the land was to be had in purity of heart. Upon this land was the city of Zion to be builded. Sidney Rigdon was to write a description of this land, that was in the State of Missouri. At this time there was already in the hands of the Saints sufficient to secure the land promised.

This was too much for our Brighamite friends. At the close of the service Elder Young, a grandson of John Lee, asked permission to say a few words, which was granted. He contended that the Reorganization, established through such men as William Marks, J. W. Briggs and Zenos H. Gurley was very unstable, and without authority. This was all he could say. He made no attempt to show where these men repudiated the principles as given to the church and recognized during the life of the Martyr.

Our Brother Higdon then spoke, showing that polygamy was not taught by the church; rather was it denounced, even as late as February 28, 1844. He stated that if Elder Young wished to discuss the proposition further they would enter into a written agreement. Elder Young replied that he would like to do this. The propositions were drawn up and arrangements made for the discussion.

Elder Higdon affirmed that the Church of Jesus Christ of Latter Day Saints of which I, Amos T. Higdon, am a member, is the true and lawful continuation and successor of the church organized April 6, 1830. Elder Young affirmed the same for his church. The discussion covered two nights of two thirty-minute speeches each, being held in the Kirtland Brighamite church.

Elder Higdon in his first speech showed that the president of the priesthood was to be ordained by proper direc-

tion, and that the successor to Joseph Smith the Martyr was to be appointed by himself. The blessing pronounced upon Joseph showed that this successor should come from his own seed. He showed further that our President Joseph Smith was appointed by his father at Nauvoo, and that he was ordained by the direction of the General Conference, therefore was his appointment in harmony with the law.

In his first speech, Elder Young dwelt mostly on baptism for the dead. He contended that William Marks and others had no authority to ordain. The contention of the churches with reference to temple building were discussed. Brother Higdon showed that a commandment was necessary before building.

On his own proposition Young endeavored to show from a statement by Wilford Woodruff that the president of the Reorganization was not set apart by leading men of the church. Elder Higdon replied by showing that the First Presidency was composed of three high priests, ordained to that office. He asked who ordained Brigham Young. Answering the contention of Elder Young that Joseph Smith had not been true to the testimony of his father, our brother showed that he was true to this testament, and that it was Joseph F. Smith who was untrue to the testament of his father. Elder Young contended that since Joseph Smith had ordained Brigham Young to be an apostle, that gave him the right to be president of the church. Elder Higdon referred to the statement of Brigham Young when he asked who had ordained him to be president. Since he had received no ordination he was not president.

Elder Young attempted to defend polygamy as a righteous practice, reading from their revelation on plural marriage. He referred to the blessings of Abraham, Isaac and Jacob, Moses, David and Solomon. He tried to show from Book of Mormon, Jacob 2, that the Lord would command his people otherwise.

Elder Higdon showed that the Lord did not give Hagar to Abraham; it was Sarah who did so. It was Laban who deceived Jacob, and not the Lord who gave him Leah. Elder Higdon strengthened his position by reading from Book of Mormon, Jacob 2, where the Lord stated that the wives and concubines of David and Solomon were an abomination in his sight, and where it is stated that a man shall have only one wife, and concubines none.

This place is headquarters for the Utah church in New Mexico. They still teach and practice polygamy.

On the watchtower,  
PETER ADAMSON.

PRINEVILLE, OREGON, September 18, 1914.

*Editors Herald:* I am an isolated sister, seventy-eight years old. I love this latter-day work. My faith in it is strong, though I have heard only a few gospel sermons since 1871, and that was in Portland, in 1911.

I was living in Caldwell, Idaho, when my husband died in 1910. I brought his body here and laid it away, as the most of our children were living here.

I have nine children living, all married, and I would be glad if an elder would come here and preach the gospel, that they might hear it and obey and go to work for the Lord. There is much to do, and helpers are scarce, or there would have been some one out here before now. There are thousands here who never heard the gospel preached. My own dear children, or the most of them, have never heard it.

I was baptized into the Reorganized Church in 1868, by George Smith, confirmed by him and Steven Woods, in Nevada. I take the *HERALD* and *Ensign*. It is a great comfort to me to read them. I give them to anyone who will

read them, though I do not find many who like to read what I do, but I am going to keep trying to do what I can for the work of the Lord.

When I look back over my life and see how I was left here on the earth an infant, my father dying when I was three weeks old, my mother following him two weeks later, I being their first child, and see what I have gone through these many years, and yet remain as well and strong as I am, I can not help but think that I was left for some good purpose. If so, I am ready and waiting to do whatever there is for me to do.

I ask the prayers of the Saints, that I may hold out faithful to the end. Now think of me, dear brothers and sisters, isolated so long, and I have not found anything that interests me like this gospel work. And I hope to hear it preached again soon.

An isolated sister,  
MRS S. C. YANCEY.

CHICAGO, ILLINOIS, September 22, 1914.

*Editors Herald:* In a Dutch paper printed in Chicago, Illinois, under date of September 19, 1914, we find an article discussing international peace and written by Elder S. N. Duijzers of the Reorganized Church. In this article our brother sets out the teachings of the church with reference to peace, indicating that this teaching is the only true way to the "peace of Christ." He invites readers to come and search after the truth of his statements.

Elder David Dowker and Brother Duijzers, church missionaries in Chicago, are endeavoring to secure a building in the center of the Dutch settlement here, where Elder Duijzers would preach in both English and Dutch. A good-sized congregation is awaiting him and his work. Although suffering from illness, Brother Duijzer expects to put in all of his time translating our tracts and in providing a Dutch hymnal.

TOPIE.

PARIS, TEXAS, September 20, 1914.

*Editors Herald:* We had the pleasure of attending our reunion at Avery, Texas, an account of which has been published. It was quite a success. The Saints at that place were wonderfully built up in the faith, as were those from other points. At the close of the reunion Brethren Harp and Chrestensen went to Dalbey Springs to do some preaching, assisted by Elder Frank Pollard, a young elder of Avery, and a promising young man. Elder J. M. Smith came to Detroit and preached a few sermons, and thence to Sylvan in company with Brother Allen. We announced preaching at my house for that night. We had a good crowd of earnest listeners, as we did the second night. We then announced preaching at a schoolhouse, but on account of rain we were disappointed.

We still held the fort at my house, and the next day announced for the schoolhouse, and were on the ground that night, notwithstanding mud and darkness. I phoned to Avery for Brother Pollard, and he came up and helped us. We closed with a full house and good interest. Brother Smith had to attend the reunion at Baileyville, Oklahoma, and Brethren Allen and Pollard returned home.

Not willing to give up the fight at that place, I announced meeting for last Sunday. I was there at the hour appointed, with no Saints present but my own family, and before a congregation of people of several different churches. It was my first time to try to preach. The Lord stood by and gave me great courage, and I spoke for an hour of the wonder of the resurrection of the dead, concerning which I was once in blindness, but now having been led into the light I tried to impart that light to others. At the close of the service I again announced for the next second Sunday, and so hope to continue on till the battle is over and the victory won.



We feel and verily know that the time is at hand when present conditions shall be no more. The war in Europe has caused no little talk, in this great cotton belt, where the staples of purple and scarlet are grown from the black, sticky soil. We admire the admonition given by President Wilson, and especially the spirit of prayer which he makes manifest. May God bless us all, is my prayer.

G. N. Cox.

ORLANDO, FLORIDA, September 18, 1914.

*Editors Herald:* This is our first summer in this part of the country. We find the days warm and the nights cool. We are just planting our gardens now. We have flowers, fresh fruit and vegetables most of the year.

I like Florida very well, but I long to hear a good Latter Day Saint sermon. One of the Utah elders called on me last spring and wanted to know what the difference was between their church and ours. He had told several of my neighbors that we were all the same. When I read to him the words of the Lord, from the Doctrine and Covenants and the Book of Mormon, his only answer was, "Well, the Lord sometimes changes his mind." I then reminded him that the Scriptures teach that God is the same yesterday, to-day and for ever. He promised to call again, but has not done so.

I believe there is a work to be done here. This is a nice place. They keep the Sunday closing law here very strictly. I pray that some day I may hear God's true words preached here. I ask the Saints to pray that my husband may accept the truth. He does not now see the need of it. I have a son nine years old who is in the church, and we both need your prayers.

In gospel bonds,

MRS. W. T. ENTRICAN.

ARNETT, OKLAHOMA, September 22, 1914.

*Editors Herald:* The reunion at Dunlap, Oklahoma, convened on Friday, September 4, at Kelleys Grove, a short distance from where the train stops, there being no depot as yet. Brethren J. H. Baker, the old reliable wheel horse of western Oklahoma, and H. F. Durfey were present, Brother Durfey only remaining a few days. Alvin Mooney, a priest, assisted during the fore part of the week. He was unable to remain longer, as he has an invalid wife. Brother Case was expected to be present, but sent Brother Joseph Arber in his stead. With all due respect to Brother Case, we heard some say he sent a mighty good substitute. We can truly say that with his quiet, modest way, Brother Arber made many warm friends among the Saints. And should it ever be deemed wise for him to break over the boundary lines again, he will receive a warm welcome from the western Oklahoma Saints.

The numbers attending at any one time were not large, but they were coming and going. As the Saints do not meet often, we were pleased to thus meet so many. Sister Sylvia Webb, now past eighty-two years of age, was present the last three days, having ridden forty miles in a spring wagon on Thursday to be in attendance. She never missed a service, not even Thursday night. Her testimony was cheering to the Saints, as very few of them have ever seen an early-day Saint. It is now seventy-four years since she was baptized into the church. She is one who has worn out, not rusted out.

Brother William Traut was ordained to the office of priest. He is a very exemplary young man, and we feel sure he will be a faithful servant.

The latter part of the week was rainy and windy, and the meetings were continued in a hall owned by Brother Sibels.

This could have amply accommodated twice the number present. As Brother George Swain had placed a cookstove therein, many ate, some slept and all worshiped here together.

I have had the blessed privilege of being at the reunions at Lamoni in the past, but I want to say, although sick and suffering from a general nervous breakdown, I have never enjoyed more the companionship of Saints, and never felt more blessed in the large congregation than among the young Saints at Dunlap. They are largely the fruit of Brother Baker's work, some never having seen any other elder until this reunion. Brother Joseph Arber remarked (not with any degree of jealousy, but with approval) that in his whole life of service he had not before seen an elder who had labored so long in one territory and who was so greatly beloved, so highly esteemed among those with whom he had labored as was this gray-haired soldier of the cross. May God abundantly bless him for his work so faithfully rendered and the exemplary life he lives.

If numbers count, then our reunion could have been called a failure, but otherwise it could be called a success. I heard one brother say how glad he was he came here instead of attending the state fair, as he had intended to do. This I appreciated, as he was young in years, and with ample means to attend any such place. Another thing I was much pleased to see was our young men and women taking part in both prayer and testimony.

In conclusion I will say I was seemingly exhausted on Sunday, the last day of the reunion. In the evening I was taken to Brother Sibels' home and administered to by Brethren Arber and Baker, and special prayer was made that I should be able to return to my home. I rode the entire forty-four miles, feeling little or no fatigue; but when I reached my home I was unable to walk alone to the house, and was again prostrated. I am praying for patience and strength to endure until I may be again restored to my place in my home.

May God bless all the Saints, from our aged Prophet unto the least, and help them to put their whole trust in him, although it be a cross that raiseth us nearer to him. With love for all his children, I remain,

Your sister in gospel bonds,

ELLEN SHERARD ADAIR.

## News from Missions

### Tahiti

We left our loved ones in Michigan, August 10, and started on our trip across the continent by way of Chicago, Omaha, Denver, Pueblo, Salt Lake City, and Ogden, reaching San Francisco about 9.30 p. m., Saturday, August 15, being met by Brother C. A. Parkin, Sister DeSalier and daughter. We were at once taken to the Netherland Hotel, of which Sister DeSalier is proprietress, where we were domiciled until the following Wednesday.

Our trip from Denver to Salt Lake City was very interesting to us as we had never seen the Rockies before. It was especially interesting while going through the Royal Gorge, as we had the privilege of riding on an observation car the entire distance. The immense perpendicular walls of rock, with here and there peculiar rock formations, gave evidence to us beyond any question of a doubt that there is a God, who is wonderful in power and works. It is a stimulus to our faith in him. The grandeur and wonderfulness of these things is so astounding to one who had never seen them before that it is impossible to express it in words.

At Salt Lake City we were royally entertained at the home of Brother C. Smurthwaite. While there we visited the Saints' church, which is indeed a credit to the branch. Here we met Burton McKim, who is a missionary in Utah. We visited many other points of interest, including the temple grounds of the Mormon Church. While visiting these grounds we were led to sense as never before the greatness of the latter-day apostasy. It is, indeed, sad to think of the great amount of money that is being expended for a cause that is so unworthy. For had not these been led astray much more aid might be given toward the redemption of Zion.

We left Salt Lake City on Friday afternoon, August 14, crossed the desert and went through the famous snowsheds, reaching San Francisco on the afore-mentioned date. Our stay here was an appreciated one for many reasons. On Sunday morning, August 16, we preached in the Saints' chapel, and also attended young people's prayer meeting. In the evening we were piloted across the bay to Oakland, where we attended Religio and preached afterward. Here we met Brother Roy L. Parker and wife, Brother Parker being a missionary in that city. One or two days before leaving San Francisco we met Brother M. A. McConley, late returned missionary from Hawaii. We enjoyed his association, although it was for a short time. The kindness of the Saints in these two places will not soon be forgotten by us. Brother Parkin was kindness personified in assisting us to make arrangements to sail.

We boarded the boat *Moana*, Wednesday, August 19, at 11 a. m., and amid the waving of handkerchiefs and loud good-byes we sailed out into the bay. We did not go far, however, before we noticed they were anchoring the boat, which was due to the fact that there was a German war vessel waiting outside the bay for us. At least we were told this was the reason. We laid at anchor until the next day about 6 p. m., when we left with all port holes and doors closed. We sailed out through the Golden Gate and took our last look at American soil, perhaps for a number of years.

About eight or nine o'clock in the evening a peculiar feeling took possession of us. It is impossible to describe it, and only those who have had like experiences can fully understand what it was like. Only one or two meals were missed, so we considered ourselves very fortunate.

After we had been on board for a few days we learned that the wireless operator was a Latter Day Saint, Brother Arden D. Logeman, of Independence. We felt more at home to find that we were not alone.

We sailed a little over ten days before we sighted land, some small coral islands about ten miles away. At last we sighted the island of Tahiti. This was about 6 a. m. September 1. We were met at the wharf by Brethren May and Christensen, who at once piloted us to the mission house, thence to the chapel in the rear, where the Saints were assembled to give us a reception in welcoming us to their mission. As soon as we entered the chapel the Saints arose and commenced singing in their peculiar tongue, after which the president of the district delivered a speech of welcome, to which we replied. The spirit of welcome was manifested to a great extent by them, and we could not help but feel at home, although they seemed very peculiar in their customs and manners. We assure you we were glad to reach our destination, after the trip of about three weeks.

The natives were very anxious for us to preach, so much so that they announced us to preach the first evening, which we did, and for the first time to the natives of the South Seas. It was our first experience in preaching with an interpreter. Brother May acted as such. The following Sunday we also preached with good liberty, evidencing to us that the Master accepts these as his children.

Since meeting the Saints here we have had a feeling of love for them, and a desire to assist them has been given us. Notwithstanding their peculiar ways they manifest a spirit that is well worthy as an example. Their earnestness in the gospel is far in advance of some of our Americans. I do not believe their faith in the gospel and church could be stronger. We were surprised to see the understanding they have of the gospel, and how well posted some of them are. We learn that some of the native elders here are very good preachers, yes, as good as some of our American preachers. It is a strong evidence to us that they have been enlightened by the Master's Spirit.

One very strange thing they do is to give away their children to other natives, or to some one they especially like. They consider it an honor to give them to an American missionary. This of course seems strange to us, but it is not nearly so bad as it is to resort to some of the things that so-called civilized nations do. While the natives have very queer traits along this and similar lines, they are not guilty of infanticide, and many other things equally as bad, which can not be said for civilized America. We look upon their customs as being wrong because we have not been confronted with them so much as we have the evils of America. In many things they give worthy examples, and it would not be out of place for other nations to accept them.

Tradition has taught them that it is not wrong for man and woman to live together without a marriage ceremony, and thus raise families. While this, to us is not right, it does not occur as being so bad as it is to disgrace the marriage relation as many nations do in courting divorces and kindred evils. When natives agree to live together in this way they do not forsake each other, as a usual thing, but remain together through thick and thin, in fact, the white man is guilty of bringing the many diseases here that are found among them. Looking at it from all sides, the white man is as deep in the mire, if not deeper, than these poor creatures are.

The next Sunday after reaching here we had the privilege of baptizing for the first time in the great Pacific. Peculiar changes come to us in life. Little did we think a few years ago that we would be baptizing in the Pacific Ocean on this side of the equator. Our impression thus far is that the natives hold the ordinances of the gospel very sacred.

Last Sunday, September 13, we went out to Heberona, a branch about two or three miles out on the beach road, and attended their services. They were looking for us, hence preparations had been made. Shortly after reaching there Brother Christensen preached, and at the close of the service we were presented with a quilt and a purse of eight dollars. In about one half hour after this service we preached to them, after which we all went over to the himine house, where an excellent feast was spread for the missionaries and their wives. In one end of this building was a table and seats for us, while the natives sat on the floor, with leaves for table-clothes. This himine house is used for their song services, Sunday schools, and discussions, as well as feasts. They hold that the dedicated church is a sacred place.

While we were at Heberona we thought of the rejoicing there must have been when Brother Griffiths was privileged to lead them into the waters of baptism after they had been out of the church for a number of years. These Saints are among the best of the Saints on the islands, and through the kind labors of Brethren May, Griffiths, and others, they were finally brought back to the fold. While in their midst we felt the Master's Spirit evidencing to us their acceptance by the Father. There are some very bright men among them, and good workers for the cause.

The natives all have great confidence in their missionaries from the land of Zion. They seek our counsel in nearly everything, and usually when we give our decision on a thing they will abide by it. It brings to our minds forcibly the need of living close to God so as to be worthy of divine direction and wisdom in every act and teaching.

At present we are busy studying the language, and helping in the printing office. We hope soon to be able to preach to them in their own tongue. We trust for the Master's aid in this direction, and we are sure we will have it if we do our part humbly and prayerfully.

We expect to take a trip around to the different islands with Brother May in a short time. Hoping and praying for the onward march of the Master's cause, we remain,

Your brother in Christ,

CLYDE F. ELLIS.

### Southeastern Illinois

This has been a very busy season so far, and the chances for labor seem never to end. I have not lacked interest in this department of church work that I have not written, but the thought has been entertained that others might write and save the preacher from telling the events in which he has been conspicuous. Never before was the writer so constantly engaged in preaching. As I look back over the summer's work, it seems like one long, protracted meeting. I have been greeted with good-sized audiences to speak to, as a whole, and I have not failed to have patient hearers wherever I have been.

I question the propriety of keeping so many of our experienced seventies in fields sparsely settled, where if they get a dozen out to hear they think themselves lucky, when riper fields are waiting, and opportunities are knocking to come in and occupy to so much better advantage. So far I have only baptized five, yet I feel the measure of good is not altogether determined by this. I am confident many have heard who were never before greeted with the message.

I can testify of a truth God has been with me in my efforts to build up the kingdom. It is with profound gratitude I bear witness to this fact, for nothing fires a man to further activities like the daily consciousness of the Spirit's blessing. Listless, indeed, would be our interest in the good cause were it not for the little glints of divine sunlight that cross our path. I have been made to rejoice many times because of this beaming grace and love which God has shown to me, his erring and faulty servant. It is that which has given me hope and nerved me for a better sacrifice. It has taught to me a more full realization of duty.

It sometimes takes suffering and grilling experiences for us to learn some things to become acquainted with God's power and goodness. Like Abraham Lincoln, I can truly say, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." I have received much comfort from my prayers, and I have no hesitation in saying it is one of the greatest of duties, and no man should evade it.

The pathway at times has been difficult, for it is hard to think lowly of one's self. We so often shirk the trial, and do not always want to give in and endure. By reason of wordly environment we do not always long after perfection, and carry a tender heart. Yes, the passion for better things is not always upon us, to sweeten human life and to be true to our highest ideals. Dost thou still retain thine integrity? is a potent question to all Israel to-day. Integrity is the basis of all high ideals in man. Other virtues are essential and add to our quality, but integrity is an essential requisite,

in the presence of which all other possessions are but secondary.

The summer in these parts has been very hot and dry, and shortage of crops is reported from nearly the whole of the land of Egypt. I have preached in the open air nearly all summer, and reluctant, indeed, am I to go in the house as long as the hot weather lasts. The people, too, have seemed to prefer the open air, out under the trees, or in some commodious yard, to that of a hot, stuffy hall or church. I find this way is better than to be cumbered with a tent, which is expensive to buy and run, and is no small responsibility.

The district has a tent, but the fund for running it for some reason has been lank and lean. This has been the principal handicap. Some, no doubt have wondered why the tent has never been brought to their town. Brethren S. H. Fields, E. W. Sutton, who have had the tent in charge, no doubt have also wondered why contributions have not been forthcoming as per district conference resolution. They can't run the tent without means. So by reason of this fact the brethren have been considerably hindered in keeping it going.

The interest around Xenia and Orchardville seems to be growing. However, much opposition is met at nearly every town. The Brush Creek Branch, near Xenia, is an organization that has endured for upwards of seventy years. Brother William Clemmons is president. Here also resides one of the old veterans in the cause, Brother I. A. Morris, who has a clean record of gospel service of over fifty years.

At Orchardville I held forth in the old Free-Will Baptist church for ten nights, assisted by Brother Hilliard Henson, who is district president, and resides there. We had an audience of at least three hundred every night. This is the point where Brother I. N. White met and vanquished Clark Braden a few years back. The "Holy Rollers" or members of the Apostolic Church are infesting this region now. They are the people who speak in tongues and claim the power of God. The power they get seems to affect their muscular system more than it does their intellect. A few nights before I occupied in this church the boys had thrown eggs into their meeting, but they gave me the best of attention and respect. The Christian church at this place, which a few years ago was a flourishing community, is now dead, and their meeting-house is turned over to the bats and owls. Our branch here, the Poplar Creek Branch, is still intact, presided over by Brother Hilliard Henson. At Orchardville I was called upon to give an address to the G. A. R. post which I think did some good in allaying prejudice.

My meeting north of Claremont was only fairly well attended, owing to the busy season. Nevertheless, I think good was done. Some very clever and warm-hearted Saints live in this community. At Goreville my meeting, at least in point of attendance, was a success. I was assisted in this meeting by Brethren William and Frank Kelley, brothers to T. C. Kelley. Brother John Reed and wife at that place have gained the respect of their fellow townspeople, and have done much to maintain that opening.

In all, the points I have made this conference year have been Odin, Xenia, Brush Creek Branch, Orchardville, Cisne, Claremont, and three places in the environs of the Tunnel Hill Branch, which were Goreville, three miles southeast of Goreville and the Tunnel Hill Branch, and in the town of Tunnel Hill a few sermons. After spending a short time at home to rest up and see my family, I have returned and opened up a meeting at Belliar. This branch is presided over by Brother Shaw Harris, assisted by Brother L. M. Edmonds. They have a nice church, formerly moved from the old Kibby Branch. This is in the oil field.

I have felt well in the work, and have striven to become as

efficient as possible in the presentation of the work. How well I have succeeded remains for others to tell. I have tried to follow a course of reading and study on the general evidences of the Christian faith, which I consider has been beneficial to me. However, it is hard to be systematic in such matters of study, for one is shifting about so much, and then the weather has been very hot and disagreeable. In the homes of the Saints and friends where we are domiciled we are expected to be sociable and spend some time in visiting. One thing these people down here in Egypt are noted for is hospitality and sociability. We have seen no Egyptian taskmasters, but we have seen a few Israelites, in bondage to sin.

The branches need regulation more fully in these parts, with a more rigid enforcement of law. We have long seen the need of more diligence in the regulation of branches. In my judgment, we are not in so much need of more seventies as we are of high priests, whose hands are freed to look after district work and the large branches. The trouble is not so much in the lack of competence on the part of the local eldership, as in that they have no sustenance only by their own labor. They simply do not have time to look after the work and give their attention to it, when they have to labor hard at manual labor for a livelihood. When Sunday comes the elder is worn out, and feels more like resting than attending to his spiritual duties.

War absorbs our attention these days, to some extent. Nevertheless, despite the stringent press censorship on news, the papers teem with accounts fresh from the battle front. We measure our civilization by the dissemination of intelligence. The newspaper is the handmaid of modern progress. One of the most dreaded things in the estimation of modern calamity, whether in fire or flood, is to be "cut off from communication" between those victims and the world at large. Yet in this greatest of all calamities of modern days, when all Europe is seething in a mighty war, there rests the censorship on intelligence which is hard to bear. Like swatting the fly, this time the "swat" is on the reporter. Nevertheless, we get enough news even as it is to keep us keyed up in expectancy for the next daily.

Judging from the rate things are moving it portends the time of the end. Pastor Russell says these are the skirmishes leading up to the battle of Armageddon, which possibly will be fought next month, for he has set the time for Christ to openly come upon the scene; but we hardly think Christ will come then, even if Mr. Russell has said so, for the gospel has not as yet been preached to all nations.

Evidently these are the latter days. In the face of the current facts of history, what becomes of the cry of "peace," "no more war," "international arbitration settles all disputes," and "the world is growing better"? An optimistic outlook on such matters is hard to maintain.

Let us contemplate the era of peace. Let us pray for the time of peaceful prosperity and progress on all lines, under a far better environment in that "ideal commonwealth," when "every man shall sit under his own vine and fig tree." Let us set ourselves to the task—the unfinished work before us, of making our Zion a refuge, a place of purity, peace and contentment, that we may have a legacy of priceless value when our Lord returns. Let Zion stand, and her beauteous ensign still wave; and may she even be emblematic of all that is pure, noble and just, all that draws closer together in bonds of closer union the brotherhood of saintly souls, and may she stimulate and inspire her struggling thousands to the issues and forces that are approved by Jehovah, to the duty that is greatest and the accomplishments that are the most lasting, until our Zion shall be "clear as the moon and fair as the sun and terrible as an army with banners." Then

"out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Let this vision of the future arise. Shall we keep it before us in our eyes of faith? It will indeed be a happy day when thrones have crumbled, and the aristocracy of the corrupt shall be no more, and justice and equality be our portion for ever.

My mission address is Xenia, Illinois, my home address route 6, box 119, Independence, Missouri.

Your brother in Christ,  
S. S. SMITH.

BELLAIR, ILLINOIS, September 23, 1914.

## News from Branches

### Saint Louis, Missouri

In accordance with President Wilson's request, that October 4 be observed by all the churches as a day of prayer for peace to the warring nations, at our sacramental service such prayers as were no doubt considered to be in accordance with God's will were offered.

After our district conference, which convened in September at Alton, Illinois, Brother Christy held tent services there, and this, the first week in October, he is doing tent work in Oak Hill, Missouri.

Our Sunday school and Religio are progressing nicely. Brother Harold Burgess will be pleased to know that last Sunday's Sunday school attendance was one hundred and thirty-six.

The Children's Day exercises which were followed by a splendid discourse to the young by Brother Archibald were very good.

October 6, 1914.

ELIZABETH PATTERSON.

### First Chicago, Illinois

Sunday was a very nice day, and was quite appropriate for the great peace demonstrations which took place in the "loop" district. Also it enabled some of our aged members to meet with us in the regular monthly sacrament service, which was a good meeting. The evening hour was occupied by our pastor, Elder James F. Kier, who in a comprehensive manner, discoursed on the apostasy. Both services were marked by the attendance of several visitors, which has been our happy experience for quite a season.

The Gospel Study and Social Club met in the afternoon, and after a brief testimony service, all speaking in regard to individual and collective benefits derived from the past year's activities, elected officers.

We feel well satisfied with our finance plan, as after our many deeds of sunshine (including furnishing flowers for the pulpit, which after service are taken to the sick) our treasury still contains about six dollars.

The Ladies' Aid Society are working hard with a view to holding a bazaar December 4 and 5.

G. A. WORRELL.

4158 West Congress Street, October 6, 1914.

### Independence, Missouri

On September 20, the Child Welfare Department met in regular monthly meeting. The Study Club met to prepare for future work, on September 22, on which date, also, the union prayer meeting of the Religio home department was held, about twenty-five attending. The Spirit was present to testify of the good work of this noble society. At the Religio session on September 25, the program hour was devoted to

war scenes. The bugle was sounded, America was sung, the cause of war was discussed, as was the war itself. October 4, prayers for peace were offered at all the meetings in compliance with the proclamation of President Wilson. On October 6, the Sanitarium Patronesses met for business in the welfare of that institution, concerning which the Saints will hear later.

On the evening of October 9, in Rosedale, a suburb of Kansas City, for the third time within a month occurred a flood. The hailstorm attending did much damage. Fear was upon the people, so that over three dozen families fled from their homes and took refuge on adjacent higher grounds.

In the light of all the grand truths presented from time to time by God's ministers, and the increasing intelligence bestowed upon his Saints, it is no wonder that our Prophet and President saw a glowing vision over fifty years ago of the consummation of the glorious work, and exclaimed, All Israel shall cry Glory to God in the highest be given, for he that is long-suffering and shall enter shall arise and shall bring again Zion!

ABBIE HORTON.

## Miscellaneous Department

### Conference Minutes

**GALLANDS GROVE.**—Convened at Cherokee, Iowa, October 3 and 4, presidency in charge. Preaching by C. A. Butterworth and C. J. Hunt. Attendance was good and God's Spirit was there to bless. Adjourned to meet at Dow City, Iowa. L. C. Hatch, secretary, Dow City, Iowa.

**POTTAWATTAMIE.**—Convened September 26, Hazel Dell, Iowa, J. A. Gillen and J. A. Hansen presiding. Reports: Boomer 63; Carson 48, loss 1; Council Bluffs 355, loss 5; Crescent 168, gain 6; Fontanelle 37, gain 1; Hazel Dell 74; Loveland 21, gain 2; North Star 137, gain 4; Wheeler 41. Secretary's bill of \$2 allowed. Treasurer, D. E. Butler, reports balance of \$7.40. Bishop's agent, J. A. Hansen, reported receipts \$1,235.95, expenditures \$829. E. H. Carlile, J. B. Corbill, C. C. Larson appointed auditors to report to next conference. President reported on sitting of elders' court, findings and recommendations of which were approved. Six were baptized by W. E. Haden. Preaching by J. A. Gillen and E. F. Robertson. Attendance was unusually large. Adjourned to meet at Council Bluffs, last Saturday in February. J. Charles Jensen, secretary.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Met at Coldwater, Michigan, October 3 and 4, presidency associated with J. D. Stead in charge. Branch reports: Belding, Buchanan, Capital City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Knox, Sparta gained 15. All officers sustained. Delegates elected to General Conference: E. B. Blett, G. A. Blakeslee, G. A. Smith, Samuel Stroh, B. H. Doty, J. D. Stead, E. K. Evans, J. D. Corless and wife. J. W. Kiefer was ordained an elder by J. D. Stead and G. A. Smith. Preaching by E. K. Evans, G. A. Smith, B. H. Doty, J. D. Stead. Lecture on European War, by S. W. L. Scott. While attendance was not large, a very spiritual time was enjoyed, the gifts of the Spirit being present. Adjourned to meet at Clear Lake, Ray, Indiana, at call of president, in June. W. P. Buckley, secretary-treasurer.

### The Bishopric

#### APPOINTMENT OF AGENT

*To Whom These Presents Shall Come:* This is to certify that pursuant to the recommendation of the conference of Eastern Montana District, Culbertson, July 25, 1914, B. D. Stratton is hereby appointed bishop's agent in and for said district, and authorized to act as such in and for the territory comprised in same.

We take pleasure in presenting Brother Stratton to the Saints and friends of Eastern Montana District and also bespeak for him the help of each friend of the work in his labor as bishop's agent.

The address of Brother Stratton is Fairview, Montana. Those who can not reach him in person can drop a letter to him at Fairview and they will receive due consideration and reply to same. Trust the Lord will bless and help the work,

both that which relates to the temporal and that which relates to the spiritual in the newly-formed district.

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 13, 1914.

#### AGENT'S NOTICE

*To Saints of Eastern Oregon, Unorganized Territory:* This is to let you know that I am still bishop's agent for Eastern Oregon, and am anxious not only for the work of the church but for your own blessing and welfare. I am satisfied that those who do not pay their tithing will not be prospered, and eventually will be ruined financially as well as spiritually. The process may be slow, but inexorable. Hoping my experience may help some to put more trust in the Lord, I will try to relate it briefly.

I came here about eleven years ago, with not much more than enough to buy a team and wagon. I began keeping my books carefully and paying tithing, and in about seven years we had a home and a business, making a good living and a surplus in cash, my half (my wife is not a member of the church) amounting to about six hundred dollars, which I could have consecrated to the Lord; but, instead, I made an investment which promised big returns, and which enabled a brother and his family to gather to the land of Zion. Thus my eyes were blinded. We were worth four thousand dollars or more, and have been losing ever since, and unless things change it looks as though we will gradually lose everything.

The brother who went to Zion has had sickness and misfortune, and I heard is coming back. How I could have been so blind as to have made the investment I can not understand, when I knew and had taught that Bishop Kelley had called for the surplus six or seven years before, and had advised against investing or enlarging one's business. I would like to blame my wife for not advising me differently, but as she does not belong to the church she could not be expected to do so. But the fact remains that we have been slowly and steadily going down ever since, financially, and, I fear, spiritually.

Another consideration is the worry of not being able to decide what best to do, while things are going wrong and property slipping from one's grasp. Pray! I have prayed for guidance, but having offended God he has allowed me to suffer, and I see how I deserve it. It is terrible agony to want and need guidance and not be able to obtain it.

October 4 was set apart by General Conference as a day to take up contributions for Graceland College. I wish the special call of the Presiding Bishopric, appearing in SAINTS' HERALD of September 30, and in *Zion's Ensign* of September 24, might have appeared sooner. But even now let us try to help that worthy cause. Crops are harvested and threshing done. Let us now make effort and sacrifice, that we may enjoy with grateful hearts and clear consciences the day of Thanksgiving so fast approaching.

I am interested in the welfare of each one of the Saints of the district, but have been unable so far to visit you as I would like. If any are in need of advice perhaps the Lord will enable me to help you. Very little has been received from you this conference year, and as this is the "hastening time" we need to hurry.

Your brother in Christ,  
H. E. MERRYMAN.

ENTERPRISE, OREGON, October 13, 1914.

### Conference Notices

Alabama will meet with Pleasant Hill Branch, November 21, 10 a. m. Reports should reach secretary in time for report to district. A. A. Weaver, president, McKenzie, Alabama.

### Convention Notices

Massachusetts Sunday school and Religio meet conjointly at Providence, Rhode Island, Saints' chapel, Bellevue Avenue, November 14, 2.30 p. m. Ora Viola Holmes, secretary, 204 Huntington Avenue, Suite 2, Boston, Massachusetts. Calvin C. Sears, secretary, 15 Sycamore Street, Somerville, Massachusetts.

### To District Sunday School Officers

It is quite essential that district officers keep the general officers informed of conditions in their respective districts if good is to result from the work of the association. It is especially desirable that lists of new officers be furnished when elections are held, so that correspondence may be directed to the proper persons.

We suggest that when notices of conventions are sent in for publication in the church papers the address of the officer be given, as well as the name. If notice is given in some other way, kindly notify the undersigned of the date and place.

A new blank is now used for securing the more important items of business of the district conventions. When notice is given of convention, these will be furnished the secretaries at the proper time. Delegate credential blanks for reporting the names of delegates to General Convention will be furnished at the time of election, if we are informed of the time.

E. D. MOORE, *General Secretary.*

### Notice

Will anyone, knowing the whereabouts of Mr. C. P. Wright, formerly of St. James, Missouri, and Clinton, Iowa, kindly communicate with Mrs. E. P. Krugman, 7337 Perry Avenue, Chicago, Illinois. 41-5t

### Married

BECHTEL-VOORHES.—Brother Norman R. Bechtel and Sister Bernice N. Voorhes, at the home of Elder M. F. Meyatt, Saginaw, Michigan, Elder Meyatt officiating. William Bechtel and Belva Voorhes acting as bridesmaid and best man. May their lives be those of happiness and great joy in the service of God, and may his blessings attend them and crown their efforts with success.

### Died

ROBINSON.—Sarah Robinson died at Geneseo, Illinois, October 8, 1914, aged 85 years, 7 months, and 1 day. She married William Shakespeare in Dudley, England, in 1848. They came to Kewanee, Illinois, in 1859. He died in 1864. She married James Robinson in 1868. He died in 1893. She was the mother of twelve children, 6 of whom survive her: Samuel and William T. Shakespeare, James Robinson, Martha Clark, Mary Lane, Hannah Farley. The body was brought to Oakley, Iowa, for burial. Services conducted in Illinois, and at Oakley, sermons by H. A. Stebbins.

ALLEY.—Charles W. Alley, aged 49 years, 9 months, was buried at Head Harbor, Maine, October 2, 1914. A large number of friends and relatives showed their respects by attending. He was a good husband and father, and a faithful Saint to the last. He will be greatly missed by the little band of Saints. Sermon by F. J. Ebeling, which was very consoling to the relatives.

NEWBERRY.—Hulda Beatrice, daughter of Paul A. and Laura B. Newberry, was born at Saint Joseph, Missouri, November 23, 1912, died at the place of birth, October 9, 1914, after the short sickness of five days. Remains brought to Lamoni, Iowa, funeral service conducted October 12. Prayer by Asa S. Cochran, sermon by Robert M. Elvin, from 2 Samuel 12: 22, 23. Paradise enriched and an earthly home made disconsolate! Interment in Rose Hill Cemetery.

TERRY.—Ester Jane Hough was born at Montrose, Iowa, November 5, 1844, died at the home of her brother, Warren Hough, Council Bluffs, Iowa, September 27, 1914, perhaps the oldest settler of Pottawattamie County. She came with her parents to Cartersville, about two miles from Council Bluffs, in 1846. They later moved to Crescent, Iowa. She married H. A. Terry, a pioneer nurseryman, in 1873. She leaves 2 daughters, Mrs. Florence Williams, of Crescent, Mrs. Grace Adams, of Council Bluffs, 1 son, Howard. She had been a devout member of the church for more than 50 years, bearing a strong testimony just prior to her death. Funeral at Crescent Church, David Chambers officiating.

FAULK.—Earnest Aaron Faulk, son of Brother and Sister Nile Faulk, of Gulfport, Mississippi; died September 14, 1914, aged 5 months, 2 days. He was blessed April 24, 1914, by Albert J. Miller. Funeral from the home, sermon by Hale W. Smith.

RODGER.—Sister Matilda Clark Rodger, after a long illness, passed to her rest at Lamoni, Iowa, September 27, 1914, aged 87 years, 1 month, 27 days. Her testimony was, I know that the gospel is true, and that it is the power of God unto salvation. Funeral September 30, in charge of R. M. Elvin; sermon by John Smith, prayer at the grave by A. S. Cochran. Interment in Rose Hill Cemetery. Sister Rodger was the widow of Elder Glauud Rodger, a well-known missionary, at one time missionary to Australia.

BUCHANAN.—John Buchanan was born May 23, 1861, at Ottumwa, Iowa. Was killed by a switch engine while at work in the C. M. and Saint Paul yards, October 1, 1914. He was baptized January 12, 1908, at Ottumwa by S. M. Reiste, being later ordained a deacon. He was cheerful under affliction. He leaves son, daughter, 2 brothers, 2 sisters. Services at the home of Mrs. Hendricks, sister of deceased, conducted by D. T. Williams, sr. Interment in Shawl Cemetery.

SPENCER.—Johnnie, youngest child of Brother and Sister S. M. Spencer, died at their home, Saint John, Kansas, October 3, 1914, aged 20 months. He was ill one week. Services by S. A. Madden, burial in Fairview Cemetery.

SAMPLE.—G. W. Sample was born February 5, 1831, in Montgomery County, New York, died at Stewartsville, Missouri, September 11, 1914. He was baptized at Stewartsville by J. C. Foss, October 11, 1880. Two former wives and three children preceded him. He leaves wife, 14 children, 36 grandchildren, 14 great-grandchildren. He was a member of Company D of the tenth Michigan Infantry in the Civil War, and marched with Sherman to the sea. Funeral in charge of I. N. Roberts, sermon by William Lewis.

SHIMEL.—Alma Shimel was born December 17, 1852, in Ohio, died September 23, 1914, of paralysis. She was baptized March 7, 1880, and was faithful to the end. She was almost blind for thirty years, yet bore affliction patiently. She leaves husband, 3 children. Services at the home. Interment in Greenwood Cemetery.

### Field Sports

When you keep a boy interested in football, baseball, tennis, and the like, you lessen the chances that he will get interested in things not so good for him. The *Youth's Companion*, since its enlargement, gives generous space to this matter of athletic training, and gets the best coaches in the country to write for it.

How to practice to become a first-rate pitcher, how to train for a race, how to learn the newest strokes in swimming—these and a hundred other topics of the greatest interest to boys—to girls, too, for that matter—are touched upon in this important department of *The Companion*.

And this is only a small part of the service which *The Companion* renders in any home which it enters. It has points of contact with a hundred interests. If you do not know *The Companion* as it is to-day, let us send you one of two current issues free, that you may thoroughly test the paper's quality. We will send also the Forecast for 1915.

Every new subscriber who sends \$2 for the fifty-two weekly issues of 1915 will receive free all the issues of the paper for the remaining weeks of 1914; also the Home Companion Calendar for 1915.

*The Youth's Companion,*  
144 Berkeley Street, Boston, Massachusetts.  
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### Book Reviews

THE NEW TESTAMENT, A NEW TRANSLATION.—By James Moffatt, D. D., D. Lit. Published by Hodder and Stoughton and George H. Doran, New York City, price \$2.50. Doctor Moffatt is the Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford. This is an attempt to render in modern English the New Testament Scripture. The following extract from Mark 11 will give an idea of the method of treatment: "Now when they came near Jerusalem, near Bethphage and Bethany, at the Hill of Olives, he dispatched two of his disciples, saying to them, 'Go to the village in front of you. As soon as you enter it you will find a colt tethered, on which no one has ever sat; untether it and bring it here.' If anyone asks you, 'Why are you doing that?' say, 'The Lord needs it, and he will send it back immediately.' Off they went and found a colt tethered outside a door in the street. They untethered it; but some of the bystanders said to them, 'What do you mean by untethering that colt?' So they answered as Jesus had told them, and the men allowed them to go. Then they brought the colt to Jesus, and when they had put their clothes on it Jesus seated himself. Many also spread their clothes on the road, while others strewed leaves cut from the fields; and both those in front and those who followed shouted, 'Hosanna! Blessed be he who comes in the Lord's name!'"

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, OCTOBER 28, 1914

NUMBER 43

## Editorial

### LOYALTY

Text: For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

The latter-day gospel is pure gold. It rings true. It has stood the "acid test" of time and persecution. It asks for and is worthy of the undivided love and loyalty of all Latter Day Saints. Adherence to an unworthy or mistaken cause may become fanaticism, but a worthy cause claims a fixed and unwavering devotion.

Our men and women must not forget that they are parts of a closely allied fighting force—the church militant. They should never disown their church membership, remain silent concerning their faith, when the times call for a defense, or fail to improve a good opportunity to do something to advance the work.

We can not excuse ourselves on the plea that there are no opportunities. There are more opportunities than we are willing to admit. The Lord has commanded that those who are warned should warn their neighbors; he will help us to make opportunities if we want them. The trouble is that we sometimes weakly shrink from improving a splendid chance to speak a word for Jesus and his kingdom as restored to earth.

We are prone to make concessions to the world. The world believes that we are fanatics, and we supinely concede the point and think to keep entirely still about our church membership in order to retain the good fellowship of our neighbors. How about the good fellowship of our God?

Our neighbor believes that we are wrong. We know that we are right! We have the scriptures, logic, and personal testimony on our side. Why should we yield an inch? When the test comes, let us not evade or retreat. If we tell our neighbor plainly what we are and why we are what we are, and back the statement up with a heartfelt testimony, standing ready to explain and defend our position, we will hold his good fellowship if it is worth holding; if otherwise, let it go. And there is always a

fighting chance that we will win him into the true church and fold of our God and his Christ.

One young sister entered into a persistent correspondence on religious topics with a certain friend. She finally converted him and he became a Latter Day Saint, in time an elder, and in his ministry he converted and baptized probably at least one hundred and fifty people. The sister was Carrie A. Church, author of the hymn, "In the light"; the man was Elder Charles Brown. Both have gone to their reward, laden with sheaves, all because she was not ashamed of the gospel of Jesus Christ, the power of God unto salvation. Many such cases could be cited where by a resolute testimony and a fearless defense of truth one has been converted, and in the way thus opened (or through his ministry) hundreds have come in.

Can we afford to miss the golden opportunities that are around us? Our boys and girls, our young men and women, should be talking to their friends about the gospel, giving tracts, praying with and for those who are in darkness, living in and loving the gospel light. "'Tis a glorious thing to be in the light."

Our young men who hold the priesthood should be busy magnifying their calling, seeking opportunity to preach in schoolhouses, churches, or on the street corner. You are inexperienced? That is the way to get experience. Do not fear. We have a plan of salvation that is defensible. If you study hard and pray earnestly God will not leave you to be overthrown. He will help you to declare his word in such a way that others will be touched thereby. There are many honest people everywhere, and it will be the happy lot of some one to take the message to them. Will you go?

The world has a thousand devices to test the loyalty of the young Latter Day Saint. If a frown will not intimidate, a smile and a little flattery may prevail. Here is the test of character! Some stand proudly fast when among the home folks and with the people of God. When out in the world they adopt the customs of the world and are no better than worldly people. Such men and women are weak

in character. The test of strength is to stand by the right when the right is unpopular.

We must be loyal to our profession and to our church. We can not join hands with the world. We never can meet the world on common ground until the world changes ideals, or the church abandons her ideals. We do not need to change our ideals. If we stand by them resolutely, in time the whole world must come to our standard. In fact, the world has to an extent changed its base. Things that we defended in 1830, and for which we were assailed, are now quite generally accepted. Things that we defend to-day will be accepted fifty years from now—possibly at a much earlier date.

We must be loyal in deed as well as in word. One man was reviling the Saints and declaring that they were an ignorant, fanatical, and dishonest lot. Another replied, "I know better than that. They are an honest, intelligent, and good class of people."

"How do you know that?"

"I have lived among them and had them for my neighbors."

That is the best possible argument in defense of our position. The ignorant, tobacco-stained, lazy "old settler" who lived (according to his story) in Kirtland, or Missouri, or Nauvoo, and now delights to paint his own picture when describing the Saints who lived in the days of Joseph Smith gets no encore when his audience has had an opportunity to observe the consistent, Christian life of a true Latter Day Saint. Be loyal all the time.

The *Evangelical Free Church Catechism* (London) says, "The essential mark of a true branch of the Catholic Church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship."

We admire the sentiment, and change the wording to read, "The essential mark of a true member of the Church of Jesus Christ of Latter Day Saints is the presence of Christ, through his indwelling Spirit, actively manifested in holy life and fellowship."

E. A. S.

## GOOD ADVICE REPRINTED

### IV.—HINTS TO ELDERS AND MEMBERS

Everyone who attends the prayer meetings where prayers are offered, with testimonies given, is anxious that the meetings shall be enjoyable and profitable to the Saints and others who may be present. It may be that a few thoughts and suggestions in respect to these meetings will be helpful in the way of aiding the presiding officer (who, of course, is to be a model of good behavior and spiritual presence) in securing a "good meeting."

1. Before starting to meeting, or on the way there, put from the heart every feeling of soreness and bit-

terness against a fellow creature, whether in or out of the church. He who prays, "Father, forgive me of my trespasses," must forgive those who have trespassed against him.

2. Be sure that you start from home in time to be in your place and hear the opening hymn and prayer. By so doing you will keep your appointment with the Lord, be free from the fretfulness usual on being late, and will not disturb the devotional spirit of others who may have been more prompt than yourself.

3. Enter the house of worship and prayer with the feeling upon you that it has been promised by the Lord that where "two or three are met together" in his name, "there he will be," and "that to bless"; hence, that in going to engage in prayer you expect the Lord to be there according to his promise; meet him in the proper spirit to receive his blessings.

4. Do nothing and say nothing that will irritate or annoy anyone in the meeting. Let all old grievances ("sores," as some call them) alone. Make no reference to what another has said or done to call out a retort; if you can say nothing good, better to be silent.

5. Open the door carefully and shut it without noise—don't slam it. If you are late do not go in during the opening prayer, wait until it is closed; or if the weather be cold go in quietly, but do not go to a seat, or the stove, but stand until the prayer is over.

6. Sit still in your place; avoid shuffling your feet on the floor, and keep them off the seat, or chair in front of you. Do not talk to your seat mates while services are being conducted. Do not cough, hawk, and spit, or blow the nose noisily. Do not laugh—no matter what takes place, keep sober.

7. When you desire to speak be sure that no one is on his feet, or kneeling in prayer, or speaking; rise, and be sure the presiding officer sees or hears you before you begin. Speak sufficiently loud for all to hear you; for while it is perhaps particularly essential that God hears your prayer, how can those with you say "Amen" to your prayer unless they hear it; or how can they agree with your testimony unless they hear and know what it is. Do not undertake to tell the whole story of your life, but cut your story short, remembering that if one occupies much time, others are prevented from speaking at all. Avoid vain repetitions, either of the names of the Father, Son and Holy Spirit, or of any other name or word. Do not speak so loud or so fast that those listening to you can not understand what you say. You can be fully in earnest and still be quiet and gentle in both manner and speech.

8. An elder should by no sort of means take advantage of an opportunity to speak in a testimony

meeting to preach a sermon, ventilate his views on any given topic, or to rebuke or "lampoon" some one who does not agree with him on doctrine, or in theory; let that sort of discussion be for other places. It would be just as pleasing to the Saints—possibly to the Master—if the elders would permit the Saints to use the opportunities of the prayer meeting while they use the pulpit; or if constrained to pray, or exhort, or testify they would do so as briefly as possible.

9. A man may say one hundred and fifty words in a minute, this is about the average; if then one person would use one minute only, sixty might speak in an hour; but if each occupied two minutes, only thirty could be heard; if five minutes, twelve; and if a man was thoughtless enough to use ten minutes, only six; if fifteen minutes, four; if twenty minutes, only three. It sometimes happens that two or three or four occupy all the time of the service, which invariably hurts the spirit of the meeting and causes dissatisfaction; and if one of these prayer meeting "bores" allows the habit to fasten upon him permanently, he will spoil nearly every meeting he may attend, unless, indeed, the presiding officer has the wisdom and moral courage to prevent or stop the waste of the time properly belonging to the Saints. It is a bad job for a prayer meeting when some uneasy elder mounts a hobby to ride it during the prayer service.

10. When you rise to speak in a testimony meeting don't waste the time in excusing yourself by saying, "I don't like to see the time go to waste," "I feel like saying, dear Saints," "I would feel condemned if I went away without bearing my testimony," etc. All such expressions take up time and spoil the effect of what one starts to say, or intends to say, and it would be better to say what one wishes to say than to tell the Saints, "I want to say, right now, and right here," so and so; etc. Of course, we remember that the Master said: "Take no thought what you shall say," etc.; but this was in reference to being brought before kings and rulers for the gospel's sake, and should not be made to apply to prayer and testimony meetings.

If the Spirit constrains you to speak, you should have something to say. If wisdom directs you to speak or pray, wisdom will suggest that you waste neither your own time, nor that of the meeting. If you have spoken once in a session, don't occupy the second opportunity until others are all done, or you have some special good reason for so doing. Don't tell the Saints that you have "just a word," and then ramble in talk for a quarter of an hour, or twenty to twenty-five minutes. Watch your presiding officer closely, and if he shows signs of uneasiness, you may safely conclude that the folks are not interested in

what you are saying, and you had better stop and sit down.

11. Lastly: If anybody says something that may possibly be meant for you, or you think it is, do not rise and resent it; the presiding officer is there to protect your good name as well as all the rest, and he will notice any improper attack made on you; but if he does not, it is better, far better, to let it pass unnoticed. Think what would be a fact to you, that you are in the house of prayer, in the presence of the Lord, and that is no place for resenting an insult, or stirring up strife. Take no notice of anything of the kind—let it pass.—President Joseph Smith, in *SAINTS' HERALD*, vol. 37, p. 290.

(Concluded.)

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### CURRENT EVENTS SECULAR AND RELIGIOUS

**HAITIAN REBELLION.**—The Haitian revolutionists have occupied Cape Haitien. The ministry of President Zamor retired on the dispatch boat *Pacificque*. United States marines were landed to control the situation. The revolutionists are said to be forming a new government.

**WAR TAX PASSED.**—The war tax bill as amended in conference passed both Houses and was signed by the President, on the 22d. A motion for adjournment of Congress was defeated in the Senate, for want of a quorum, and by senators from the cotton belt demanding action to relieve conditions there. Adjournment was reached on the 24th, the Southern senators failing in their efforts for legislation.

**RAILROAD RATE INQUIRY.**—In the inquiry into the affairs of the Rock Island Railway, in progress before the Interstate Commerce Commission, F. E. Sharwood, the commission's expert, stated that, with some of the entries unexplainable, the net results of his investigation had been that security holders had lost about thirty-five million dollars through the purchase of the Frisco system and its subsequent sale to B. F. Yoakum. Mr. Yoakum, testifying on the following day, placed this loss at seven million, five hundred thousand dollars. That security holders of the two Rock Island holding companies will probably lose their entire investment, in the forced sale of stock, was intimated by J. M. Wallace, president of the Central Trust Company of New York.

**PORTO RICO LABOR TROUBLES.**—The Free Federation of Working Men of Porto Rico, affiliated with the American Federation of Labor, has presented to Governor Yogar statement and complaint with reference to unwarranted increase in the price of food-stuffs, and unemployment. The Insular Government is asked to prosecute conspirators in price raising, to institute municipal markets, and to consider the establishment of dependent families on Government

land and privately owned, uncultivated land to be taken over by the Government, these settlers to be supplied with seed and public work until self-supporting. The Free Federation represents about one hundred twenty-three local bodies and ten thousand workmen.

**RELIEF TO BELGIANS.**—Through the cooperation of the United States, English and German Governments, distressed Belgians are to be furnished relief by America, via London. This action, involving the importation of supplies from a belligerent country, the American Relief Committee, headed by Brand Whitlock, minister to Belgium, having gathered food supplies in London for shipment to Belgium, is said to be without precedent in the history of warfare. Germany hesitated because of possible far-reaching effect; and Great Britain insists that the supplies be consigned to Mr. Whitlock, making certain that they will not be used by the German army.

**RATE REHEARING.**—A rehearing of the request for rate increase of the thirty-eight eastern railroads involved was on the 19th begun at Washington before the four Interstate Commerce Commissioners who last July joined in an adverse ruling. Daniel Willard, president of the Baltimore and Ohio, in urging the necessity of the increase so that prices of American securities held abroad might be upheld on the reopening of stock exchanges, when asked if this were not in effect a request that the railroads' share of war burdens be put upon the shippers, made no reply other than an unsupported denial.

**MEXICAN AFFAIRS.**—The convention at Aguas Calientes has voted itself the supreme sovereign authority of Mexico, and has appointed a committee of five "to assume the duties" of a cabinet in Mexico City, taking charge of the portfolios of foreign relations, war, public instruction, justice and finance. The delegates have taken oath to abide by a majority vote on all questions, including the form of government and presidential succession. This convention has assured the United States of immunity for Mexicans who have served the United States during the occupancy of Vera Cruz, and that customs duties collected at this port during said occupancy will not be reimposed. Pending the action of the convention, a truce has been declared at Naco, and the Mayorena troops have withdrawn to the south of this besieged town. The action of the convention thus far is taken as favorable to the stand of General Villa, who, on visiting the convention, was embraced by General Obregon and received with storms of applause. Report from Eagle Pass, Texas, states that the family of General Carranza has retired to Pieduras Negras, across the border from Eagle Pass, as a protection in case of developments unfavorable to him.

**PROTEST SHIP SEIZURE.**—The seizure by British vessels of the *John D. Rockefeller*, an American

Standard Oil tank steamer, flying the United States flag and en route bearing illuminating oil from Philadelphia to Copenhagen, following seizure by the same power of the *Brindilla* and the *Palatura*, on a like mission for the same company, to neutral ports, and under the United States flag, drew from the United States Government a protest and request for release. The seizure of the *Brindilla* and *Palatura*, changed from foreign to United States registry under the recent congressional action, involved questions that might arise in connection with said registry, and was not protested. In the case of the *John D. Rockefeller*, under the United States flag before the European war was begun, these questions are not possible. The understanding of the British embassy at Washington is that illuminating oil, which may be converted into fuel for motor trucks and airships, has by Great Britain been declared contraband, notice of such action having not yet reached the powers, and that it was to prevent possible help to Germany through this means that the seizure was made. This case is similar to that of the seizure a short time since by England of copper-laden ships, en route from the United States to Holland, in advance of notice that copper had been declared contraband, and which dispute was adjusted not by the United States abandoning its contention that neutral goods, in neutral bottoms, passing between neutral ports, were exempt from seizure, but by an understanding reached between the Dutch and British Governments extending the Dutch embargo to copper, used in the manufacture of munitions of war, and which England feared would pass into Germany.

**EUROPEAN WAR.**—Following their success at Antwerp and Ostend, the German forces in Belgium attempted to push on to the Belgian frontier and into France. The retreating Belgian army, save for that portion comprising Belgian soldiers and British marines and interned in Holland, joined the allies and by heroic action, supplemented by the British fleet, aided in checking the German advance along the coast and to the south of Ostend, the allies holding in the east as far as Armentieres on the border, and Lille, occupied by the Germans, in France. Eleven British vessels are reported to have been engaged in protecting the allied lines and bombarding the German trenches, fire from which is said to have killed the German general, von Trip, and staff. The English fleet was protected from German submarines by destroyers. Heavy fighting is reported from the North Sea to the Meuse. Austrian claims earlier in the week of gains in Galicia were followed by reports from Petrograd stating that Russia had advanced all along the line in Austria, when again Austria claimed gains in south Galicia. Early Ger-

(Continued on page 1037.)

## Original Articles

### EFFICIENCY

[Read at Plano, Illinois, reunion, August, 1914, by Vernon A. Reese.—EDITORS.]

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matthew 4: 4.)

Running like a golden thread throughout all the revelations of God to man is found the central thought and message, Come up higher. The unchangeable voice of God is repeating over and over again the same message to his church to-day. Perhaps it has been due to the whisperings of the "still, small voice" that many of us have made the necessary effort to attend this reunion, where our associations and surroundings are such as to be conducive to a higher order of thought.

God has said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." At one time man walked and talked with God in the Garden of Eden; but man sinned, and the fall, which banished him from the presence of God, was the inevitable result. Mercy, as well as justice, being an attribute of God, he has made it possible for man to restore himself to his former glory. The gospel ladder has been lowered to earth, and our loving Father is pleading with humanity to come higher, even into his very presence, that we may walk and talk with him.

A long and hard climb confronts all who endeavor to rise above the beggarly elements of this earthly life. The ladder is steady and unwavering, being founded upon the solid rock of truth, but the arm of flesh is weak. In the upward journey many must pass through dark clouds of doubt and unbelief, but it is possible to rise above them, as clouds are found only near the earth. The forces of the Evil One will send their soul-destroying darts against all who take hold of the ladder, but if they arm themselves with the whole armor of God the weapons of Satan will prove harmless to them.

### EFFICIENCY

Efficiency signifies state of being *competent, capable, qualified for duty*. We have met to-day in the interests of auxiliary work. The object of the Sunday school and the Religio is to assist the church to bring souls to Christ and to build up souls in Christ. This is surely an important work, because we are building not only for this life, but also for eternity. Let each ask himself, "Am I competent, capable, qualified for duty? Am I an efficient worker for the Master? Have I armed myself with the whole armor of God?"

In Doctrine and Covenants 119: 8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

In section 42: 12 we read, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." The Church Recorder reported to the last General Conference that there were seventy-one thousand, seven hundred and two enrolled upon the books as members of the church. That means seventy-one thousand, seven hundred and two called according to their talents to be laborers together with God for the accomplishment of the "marvelous work and a wonder." Are you one of the seventy-one thousand, seven hundred and two upon whom this high calling has been placed? If so, now is a good time to examine yourself and determine whether or not you are "competent, capable, qualified for duty."

The Lord tells us in Doctrine and Covenants 11: 4, "No one can assist in this work, except he shall be humble and full of love, having faith, hope and charity." Again, we ask, are you one of the seventy-one thousand, seven hundred and two? If so, your presence at this religious gathering is taken as evidence of your desire to assist in the Lord's work. It is a good desire and one that should be carefully and prayerfully cultivated, as the Lord does not force anyone to assist in his work. He has endowed man with intelligence and given him his free agency. The statement uttered by Joshua is applicable to all, "Choose ye this day whom ye will serve;" and the Lord is pleased when we decide as did Joshua, "As for me and my house, we will serve the Lord."

### QUALIFICATIONS

After the manifestation of a desire on our part to assist in the Lord's work, the first requirement above mentioned is "except he shall be humble." However bright one's talents may be, pride will disqualify him for efficient service with God. Perhaps this is why the Lord calls and chooses the weak and humble ones of the world to accomplish his peculiar work. God is all-wise and all-powerful, and is fully capable of directing his work. The limited wisdom and power of man can never accomplish it, worlds without end. The learned and rich ones of earth are usually too well satisfied with their own abilities and attainments to lay them to one side and say, "Thy will, not mine, be done." On the contrary, the poor and the unlearned will more often recognize their own insufficiency and be more dependent upon direction from on high.

It should not, however, be necessary for the Lord to withhold blessings in order to keep his people humble. With thankful hearts we should recognize

and acknowledge God as the giver of "every good and perfect gift" that we may enjoy, and further prove our appreciation by laying our God-given talents upon his altar of service. By so doing it is possible to become polished shafts in the Lord's work. God does not desire inefficient servants. He usually calls those from the lowly walks of life because more often they are willing to follow the leadings of his Spirit and under its power and guidance be developed into efficient workmen that need not be ashamed.

"Full of love" is the second-named requirement in order to assist in God's work, but surely it is second to none in importance. The Master has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Again we are told, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The gospel is founded upon love. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." It is evident, then, that gospel work is rightly termed "a labor of love." "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Faith, hope and charity are also mentioned as necessary possessions in order to be of service in God's work.

For the definition of faith, read the eleventh chapter of Hebrews. Also study the many inspiring examples of faith enumerated therein, and surely you will be convinced that without faith it is impossible to please God.

Paul says, "We are saved by hope;" and again he admonished all to put on "for an helmet the hope of salvation." The hope of eternal life held out in the gospel promises is to the true believer and follower of Christ an anchor to the soul both sure and steadfast.

"Now abideth faith, hope and charity, these three; but the greatest of these is charity," we read in the 13th chapter of 1 Corinthians. Also:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Comment might be carried along indefinitely, but

we fear it would not be wise to do so, inasmuch as there is more in the word of God with reference to the subject assigned to us than it is possible to bring out at this time. The longer we consider the subject of efficiency, the stronger it appears to be emphasized and demanded in the teachings and principles of the gospel. In fact, it is the central theme and object of the gospel. In Ephesians 4:11 we read,

And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Let us repeat, "till we all come unto a perfect man, unto the measure of the stature of the fullness of Christ."

Referring to the gospel, the Apostle Peter says:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off.

Do we lack faith, or virtue, or knowledge, or temperance, or patience, or godliness, or brotherly kindness, or charity? Inasmuch as we do, we are spiritually blind, which signifies incompetence, incapability and unqualifiedness for duty in the Lord's work.

Paul's admonition to the Ephesian Saints is also worthy of notice at this point:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

#### A WAY TO PERFECTION

In Matthew 5:48 we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This divine standard should be the ideal of all who desire to assist in the Lord's work. The

nearer we attain to perfection in thought, word and deed, the more efficient instruments we shall be in God's hands for the accomplishment of good. We can not afford to dismiss from our minds the Master's command to become perfect and excuse our failings and shortcomings by saying that perfection is impossible of attainment. In the first chapter in the Book of Mormon, Nephi tells us, "I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

The Lord has commanded perfection on our part. There must, then, be a way provided whereby we may accomplish the thing which he has commanded. There is. It is the gospel way, sometimes called the straight and narrow way. It is so narrow that it takes a broad-minded person to walk therein.

Have you ever watched a tight-rope walker perform his dangerous feat? Apparently he performs his task very easily. But suppose one without any training should undertake to follow in his footsteps. Would he not quickly learn that it requires a very high degree of efficiency to pursue the straight and narrow pathway of the rope? In like manner, it requires efficiency for one to follow the Savior in the straight and narrow path revealed in the word of God.

We have but one perfect example of efficiency, and that is in Jesus Christ. He came down to this earth and took upon himself flesh and blood, was tempted in all things like as we are, but he always did only those things that pleased his heavenly Father. As workers together with God, this should be our ideal of efficiency, to be able to do only those things that please our heavenly Father. Not until we acquire divine strength and wisdom sufficient to do this shall we be perfectly efficient.

"Fierce and long may be the direful conflict, against the hosts of unbelief and sin," as we so often sing, but we are told that Christ was made perfect by the things he suffered. The story of his life is evidence that he was a man of sorrow and acquainted with grief. Satan offered him all the wealth and power of this earth if he would but bow down and worship his Satanic majesty, but Christ, commanding Satan to get behind him, moved along in the pathway of duty towards the accomplishment of the work intrusted to him and in due time was able to say, "It is finished." The great and important question now confronting us is, "How can you and I partake of the divine nature and develop unto the measure of the stature of the fullness of Christ?"

#### THE GOSPEL SCHOOL

As a people we believe, and the Scriptures abundantly support us in the belief, that the everlasting

gospel has been restored to earth for the last time to prepare mankind to meet their Savior. What is the gospel? Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation . . . for therein is the righteousness of God revealed." Here Paul has explained what the wonderful saving power of the gospel is. It is righteousness, or, in other words, right doing. Sin is a violation of law, and the penalty is sure to follow. Righteousness, or right doing, fulfills law, and the blessing and protection of the law are equally sure to follow. In the gospel (the perfect law of liberty) the righteousness of God is revealed. God is all righteous, that is, in harmony with law; hence he is all-powerful. It follows, then, that inasmuch as you and I fulfill "the perfect law of liberty" we shall be living above and rendered free from "the law of sin and death." Of course, Paul was not ashamed of the gospel of Christ. There is nothing in it to be ashamed of.

The gospel is educational in the broadest and completest sense of the word. The true meaning of the word *educate*, as it comes to us from the Latin, is "leading out," not "pouring in," as many may suppose. Christ came that we might have life, and that we might have it more abundantly. Obedience to the life-giving principles and teachings of the gospel will develop men and women physically, mentally, and spiritually; and as they thus grow they will be led out into broader fields of activity and greater usefulness. The possibilities of advancement are unlimited, insomuch that the gospel may be truly called the highest school in the universe.

In this school the Holy Spirit is our teacher; truth is our textbook. "Truth is knowledge of things as they are, and as they were, and as they are to come." The promise coming down through the ages is: "Ye shall know the truth, and the truth shall make you free." When we know the past, present, and future of all things, our wants and desires will necessarily decrease, because then we shall desire only those things that will be for our best good.

To seek first to build up the kingdom of heaven and to establish its righteousness, should ever be the guiding principle of our lives. We must "establish its righteousness" within ourselves, and in the degree that we do so will truth in its fullness make its abode with us, because righteousness and truth are inseparable companions. The knowledge of truth and the power of righteousness are the invincible forces which produce efficient men and women in the Lord's work. Lives that are thus guided and sustained will be crowned with peace, honor, and success, which this world can neither give nor take away.

VERNON A. REESE.

## BAPTISM FOR THE DEAD

### ITS USE AND ABUSE

Go where you will among the Utah people, one of the very first accusations made against us of the Reorganized Church is, "Well, you people don't believe in temple building and work therein, in the way of salvation for the dead, marriage for eternity, endowments, etc." To the marriage charge we gladly plead guilty, as well as to some of the *etc's*. We will not discuss them at this time, however, but to the point: "Baptism for the dead by proxy," or in other words "salvation for the dead."

I quote from their own publications as follows:

Question, Why should so many temples be built?

Answer, Because that in them, they that are holy could be baptized for them that died without a knowledge of the gospel, and would in the same go through all ordinances to salvation and exaltation for themselves and their dead friends.—Danish Catechism, p. 103, par. 33 (published in 1860).

Their Elder M. F. Crowley, in speaking of baptism for the dead, said, "The millions who died without the gospel in this life must hear and obey in the life to come . . . thus salvation for the dead is a scriptural doctrine." (See Crowley's Talks on Doctrine, p. 172.)

Franklin D. Richards says on this subject, "Ordinances for the salvation for the dead require temples."—A Compendium of the Gospel, p. 45.

D. M. McAlister writes, "The restoration of the gospel which is God's plan for the redemption of all his children, would not be complete without this ordinance of baptism for the dead, which extends its saving power to all who have died without obeying that law in life."—The Great Temple, Salt Lake City, p. 24.

Joseph F. Smith, jr., says, "The spirit of Elijah's work which had rested so mightily upon the Prophet Joseph, continued with Brigham Young and the 'Mormon' people during their travels in the wilderness, and when they arrived in the valleys of the Rocky Mountains, the first commandment to them from the Lord was to build a temple to his name where the ordinance of salvation for the living and for the dead could be performed."—The Reorganized Church, vs. Salvation for the Dead, p. 7. (Also see Origin of Reorganized Church, p. 57.)

Every man and woman of the Brighamite Church with whom I have conversed upon this subject was in full accord with the above writers, and informed me that some had traced their genealogy away back into past centuries, yes, hundreds of years, and had afterwards gone into one of their four temples where they were baptized for their ancestry without knowing whether they had ever heard the gospel, believed and repented, or not, simply bulking them off to salvation in a haphazard way, contrary to law and

good sound reason; a zeal without knowledge—false enthusiasm brought about by an unauthorized priesthood, hence the blind leading the blind until all so concerned tumbled into the trench together. Eight years ago I had the privilege of seeing two of their large temple work records which contained only about one half of the work of one lone man in one of their temples; the records containing his work in another temple I did not see. I took notice that he had not been able to attend to all of that work himself, but had employed male and female assistants to do much of the work for him.

Mr. — and his male assistant were baptized for the males, while his female assistants were baptized for the females; the rate of baptisms was generally fifty-six by each person per day. Said records were paged with twenty-eight lines to a page, and two generally filled four pages per day, making one hundred and twelve persons baptized for each day, or fifty-six per day each. They did their work usually on some certain day of each week, and week after week for months, until the number thus baptized for ran up into the thousands by the one person and his assistants.

Sometimes in baptizing for the males, Mr. — and his assistants filled six pages per day, making a total of one hundred and sixty-eight, or eighty-four per each person baptized. Once Mr. —'s assistant, filled six pages in one day, himself, having been baptized for one hundred and sixty-eight persons in one single day,—that is "going it some"; and it may not have been a very good day for the salvation of the dead, either. Persons thus baptized for received their endowments, husband and wife through proxies, their endowments included ordinations, but to what office is not stated. I did not count the names of all that had been baptized for in the two records I saw, but wrote for them and received the following reply: "First record, 1,372 males and 1,432 females. Second record, 1,820 males and 2,943 females, making a total of 7,567." The reader will note that they had an over supply of females.

The cost to Mr. — for doing and having the said work done, I know not, but last year I saw the records of two other individuals, and in looking them over I found that one had been baptized for something over thirty persons at a cost I was told of twenty-one dollars, for book clerk fee, endowment, and garments; and the other for something over fifty persons at a cost of a considerable amount more. But be that as it may, we shall not try to deny, or prove that baptism for the dead is improper, but are ready to confess with the foregoing writers and others that baptism for the dead is a saving ordinance, and pertains to the plan of salvation, if properly administered, and by proper and lawful au-



thority, at the right time and place; but what of the following:

On the fourteenth day of October, 1913, I, together with a number of others, possibly fifty, more or less, took in the sights on the Temple Lot in Salt Lake City, on or about 11 a. m.

As usual, the authorities sent out one of their representative guides with us, who after entering the tabernacle gave us a very good and complete description and history of the same, as well as of the Temple without, and the ordinances within. Among other things he stated that in that and other temples they practiced the rite of baptism for the dead, and, to my great astonishment and surprise, he gave us to understand that it was not a saving ordinance, or salvation to them that were dead, but simply the fulfilling of the law.

After he got through with the lecture, he kindly gave anyone liberty to ask questions, and for fear that I had misunderstood him, I put the following question to him: "Did you say that baptism for the dead was not a saving ordinance, but simply the fulfilling of the law?"

His reply was, "Yes, sir," and he stated the same thing over again as given above.

Being somewhat acquainted with their history as a people, their temple work, etc., I know that he gave a very good outline of their faith and church work, with but that one exception; and thinking that there might possibly be a denial of same at some future time, I secured the address of some of the party present, to whom I wrote for statements, and received the following reply:

On October 14, 1913, while visiting the temple grounds in Salt Lake City, we were taken into the tabernacle and listened to a short talk by one of the Utah elders, and in speaking of the temple and its uses, said, among other things, that they baptized for the dead in there. That it was not a saving ordinance but just to fulfill the law.

I agree, however, with the writers, that baptism for the dead is a saving ordinance; but in favor of whom, when, and where can it be administered? Joseph the Seer gave his views on the subject as follows: "We may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God lest we should run too far."

In the History of Joseph Smith, jr., for May 12, 1844, *Millennial Star*, volume 23, page 487, we read, "Where may baptism for the dead be administered?" Note the answer:

For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.—Doctrine and Covenants 107:11. Utah edition, 124:36.

Note the statement, the "places I have appointed [up to 1841] shall be the places," not Utah, Mexico, or Canada.

Question, Whom may they be baptized for? Those who have died without hearing the gospel, or those who have heard, and gone to the prison house, rejected?

Answer. The latter, after they have heard, repented, and accepted the plan of salvation when the same have been revealed to the proper authorities, and to none else. For proof, I wish to cite you to the Book of Mormon:

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, hath spoken it; wherefore he has given a law; and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation. And where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the Devil, and the lake of fire and brimstone, which is endless torment; and they are restored to God who gave them their breath, which is the Holy One of Israel.—2 Nephi 6:49-55. Utah edition, 2 Nephi 9:25, 26.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgressions of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But woe, woe, unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ.—Mosiah 1:107, 108. Utah edition, pp. 168, 169.

And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life.—Mosiah 8:58-60, Utah edition, pp. 196, 197.

For behold that all little children are alive in Christ and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent, and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works. Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law.—Moroni 9:25-28, Utah edition, p. 617, pars. 22-24.

And now, in conclusion, we ask the question, To whom did Christ go and preach in the prison house? Was it not to those who had heard the gospel in Noah's day, having rejected the council of God against themselves? Was it not to those who found themselves locked up in the prison house? Was it not to those who were compelled to remain there until Christ who held the keys of death and hell—came to unlock the prison doors, and to whom he preached the gospel of repentance and baptism for the remission of sins? Whom do we as men send to jails or prison houses? Is it not the lawbreaker, and

not the one who has broken no law? Would God be more unjust than men? And might it not be possible that children and people who died without law or the hearing of the gospel and who are permitted, through the atonement of Christ, to come forth in the first resurrection by reason of their innocence—might they not during the thousand years reign have the privilege of accepting and complying with its requirements?

The dominant church in Utah charge us of the Reorganized Church with having done nothing for the dead, but I am reminded of the fact that the same God that gave the command to discontinue that ordinance, baptism for the dead, for reasons then given away back in the forties, still lives, and we are quite safe in waiting for his appointed time to officiate in that most holy ordinance. And when that time shall come he will surely command his chosen and elect people. That he has not done as yet, so far as we know. If he has, will some one that does know be kind enough to tell us when, where, and to whom?

J. C. CHRESTENSEN.

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### THE ADVICE OF MOTHER

We are familiar with the old saying: "A boy's best friend is his mother," and while this may be said of boys, it is equally a fact of girls,—this is, of course, with reference to earthly friends, for we all admit that Jesus is our best and that through him we receive all the mercies, love, and blessings of the Father.

If mother is our best friend, why is she so? We love her; she loves us. And what is it that prompts these loves? Our only answer seems to be, "It is naturally so." There is an instinct created within us to love mother, and within mother to love us, growing out of the great rule governing creation,—love.

Let us turn now to mother's advice. We all agree that we get good advice from mother. What prompts her to give such discreet advice? Back of it all is the love that she bears for us. Because she loves us she would not have us lie, steal, swear, injure others, or harm ourselves in any way. So she advises, "Tell the truth about it; take nothing that does not belong to you; keep your tongue and lips pure; treat others as you would be treated; do not eat too much of this or that which would injure; be in the home early."

Would you think for a moment that she means to deny us pleasures, or what we term a good time? Ah, sometimes we have entertained just such a thought, and this is one reason mother's advice is not heeded.

Her own experience has taught her—yes, and

with her wisdom she has been able to see the folly and mistakes of others in not heeding the advice of mother. With these as her reasons, knowing the outcome of wrongdoing, she seeks to advise us that we go not astray.

Let us think of the numbers of times we have gone to her when in trouble (how many times it was too late!) pleading for her help, her sympathy, and her favor. Though she may say, "I told you it would be so," and reminds us of advice she had given, yet she loves us and is not slow to show that she does. Her heart aches—we have suffered the pain for the lesson—all too late to mend. Is mother's advice worth heeding?

Then let us heed her advice each time, knowing it is born of true love for us, and thus will we fulfill the command given to former-day Israel, applicable to us in latter days, "Honor thy father and thy mother," with the promise, "that thy days may be long upon the land which the Lord thy God giveth thee." Again, Paul admonished thus, "Children obey your parents in the Lord, for this is right."

Most of us are familiar with Whittier's painting of his dear old mother. The next time you see it, note the word picture of a mother which accompanies it: "It is a wonderful thing, a mother. Other folks can love you but only your mother understands. She works for you, looks after you, loves you. Forgives you anything you may do. Understands you. When she leaves you, her memory like a guardian angel is ever with you."

LORA HUNTER.

## Of General Interest

### SECRETS OF A SPEAKER'S POWER

From boyhood I have been interested in eloquence and oratory. They have had the place in my mind that music has in the minds of many. Public speech, in political gatherings, on lecture platforms, in deliberative bodies, in courts of justice, or in the pulpit, has always had a fascination for me, because of my interest in the manner and methods of the speaker, apart from the theme of his discourse.

When I have noted points evidently deemed worthy of attention by public speakers generally, I have often ventured to question a prominent orator as to his personal preparation, and as to his ways with an audience, and this has brought out points worthy of consideration by others. Orators, like audiences, have much in common, even though each one has its distinctive peculiarities.

The Honorable Henry C. Deming, a former mayor of Hartford, again an officer of the Union Army, and later a prominent member of Congress from the first Connecticut district, was an eloquent orator, with

remarkable fluency and finish of impressive rhetoric in his ordinary addresses. On an occasion, when he had spoken with exceptional power and polish, as unexpectedly called on, without any time for special preparation, I asked him how it was possible for him to secure such apparent results of preparation without preparation. He said, in reply: "Whatever of finish my address on this occasion may have had was given it a long time before, with no thought of being used now."

Then he added, what I have never forgotten, as an important truth concerning the way of orators: "The difference between speakers, in what is called the power of impromptu speech, is the difference in the relative ease with which they recall previous exercises of mind."

That gave me the key with which I afterward opened many a problem of extemporaneous address.

#### TRIUMPH IN EXTEMPORE SPEAKING

At a convention some time later I heard the Honorable Henry C. Robinson, an able lawyer and a well-known orator, use a finished rhetorical figure of the sea and the surf and its influence and lessons that was profoundly impressive, as a fresh and striking as it was ornate and forceful. I went to him afterward and asked if he would tell me its history, for I knew it must have one. He frankly said in reply:

Two years ago the germ of that thought first came to me, as I was walking all by myself on the shore of the southern side of Long Island. I saw possibilities in it. I walked the beach thinking it over and working it up. When I went back to my room I sat down by my table and wrote it out fully with care. I folded up the sheet, and pigeon-holed the paper in my desk, and the thought in my brain. It was a figure that needed a special occasion, however, to make it seem just in place. I've watched for that occasion ever since. It came this morning for the first time. I thought, as you did, that it now seemed timely. That's the whole story.

Here was a deliberate recalling of a previous exercise of mind that was fitting to the occasion. Again I have found the unpremeditated recalling of such exercises of mind by orators as felicitous as the deliberate. When Senator Hawley, of Connecticut, was in the House of Representatives, he made a brief speech on the "Force Bill," in reconstruction days, which contained characteristic and eloquent utterances that thrilled and swayed his hearers. I read the report of them in the next morning's *New York Tribune*, as I was on my way to visit him in Washington.

When I saw him I expressed my admiration of his fervid eloquence. To my surprise, he said: "Chaplain, I had not intended to speak on that bill until ten minutes before I spoke. Mr. Blaine [the Speaker] sent down a page to say that if I wanted to speak next he would recognize me. So I spoke as I did."

"Do you mean to say, General, that such expres-

sions as these," and I quoted two or three of the most brilliant ones in his speech, "were struck out at white heat, with no previous preparation?"

"Oh, no, of course I don't mean that. You will remember that this question has been in discussion before Congress and the country for now six weeks or more. I have written scores of letters on the subject to constituents who have been prodding me, and I have been talking it over day after day with keen-minded members. I have given my best thoughts on the subject their best expression, in one way or another. When I was on my feet for my speech I had to use these at a moment's notice."

There it was again. An orator must be prepared to give his best thoughts the best expression when he addresses the public, and to have the benefit of ample preparation—recently or long before.

#### STARTING RIGHT WITH THE AUDIENCE

If there be one thing more important than another in a speaker's effort to win his hearers, it is that he shall take his start at a point where he and they are in agreement, and not at a point of their difference. The rustic prophet of Israel asked a question long ages ago that is as pertinent and unanswerable to-day as it was when first spoken, "Can two walk together, except they be agreed?" Two can not *walk* together unless they *are* together; and in order to be together they must first get together; and they can not be agreed unless they have something in which they agree. This is important for every speaker to have in mind before he begins to address an audience.

When I was a young superintendent of a mission Sunday school in Hartford, there were in it scores of Roman Catholic children, and dozens of Jews. Of course it was necessary to be careful in dealing with such a gathering, lest we arouse their prejudices by unguarded remarks. One Sunday there came into the school a Protestant preacher who had been trained as a Catholic priest. He wanted to address the scholars. I told him the state of things there, and said that he must be careful not to say anything that would offend the religious prejudices of the young Roman Catholics. Looking at me with surprise, because I felt it necessary to suggest that caution to him, he said with true Irish wit: "D' ye think I'd be after h'avin' a stone into a flock o' birrds I wanted to catch?"

I felt that that man was safe as a speaker to a popular audience. I have often thought since then that it would be well if more speakers had his views of prudence, and his idea of winsomeness, when they began to talk to antagonistic hearers.

In the stirring times which preceded our Civil War the two great political parties were closely matched in Connecticut. William A. Buckingham,

of Norwich, was the governor, and was a candidate for reelection. In the effort to defeat him the Democrats had taken up, because of his special popularity, Thomas H. Seymour, who had, in former years, been more than once in the gubernatorial chair, and had represented the United States at the court of Saint Petersburg. Colonel Seymour was a hero of the Mexican War. He was the popular idol of the young men of Hartford, where he belonged. There seemed to be more than a possibility that he would now draw away from the supporters of Buckingham, in Hartford alone, enough to turn the scale in the State as a whole.

When the canvass was nearing its close, Daniel P. Tyler, of Windham County, a grandnephew of General Israel Putnam and an eloquent popular speaker, came to Hartford to address the citizens on the issues of the day. The hall was crowded to hear him. Many of the admirers of Seymour were there, for many such had voted for Buckingham while Seymour was not an opposing candidate. To the surprise of all, after a few general remarks on the political contest as a whole, Mr. Tyler began his speech by speaking warmly of Colonel Thomas A. Seymour as a favorite hero-son of Connecticut.

No sooner did he mention that name than it was greeted with rounds of applause. This seemed to arouse and inspire him. He launched out in praises of the gallant soldier,—repeated the story of his triumph on the battle-fought heights of Chapultepec, and in the political field,—and gladdened the hearts of the Colonel's admirers with such evident appreciation of their hero that he seemed to leave nothing unsaid that they could desire. They were wild with enthusiasm.

"Connecticut honors her gallant hero-son, Seymour," he concluded. "She *has* honored him. She will honor him *again*. Connecticut never forgets her worthy sons who deserve honor for their deeds and their worth. But, God be thanked, Connecticut is not so poor that she must rob one worthy son in order to reward another. She will see to it, in the future as in the past, that Thomas H. Seymour is honored as he deserves; but she will not, in order to do this, tear from the brows of her honored son, Buckingham, the civic wreath which he wears so worthily, to bestow it on another, as if she could not render justice to both."

It seemed as if all present were swept along by this convincing argument. The friends of Seymour felt that the speaker could not say more for their favorite, or less for the governor whose record called for public approval. I felt that year, as I feel to-day, that very many voters in Hartford were secured in that crisis to the support of Governor Buckingham, by the orator who realized that they were to be led

only by his starting right,—showing sympathy with his hearers at the beginning, and then appealing to a like spirit of fairness on their part toward one who had deserved their confidence and now sought their approval of his course.—H. Clay Trumbull, in *The Sunday School Times*.

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#### NORTH PHILADELPHIA INSTITUTE

*The Progress* of September 25, published at Philadelphia, contains an interesting report of the work of the North Philadelphia Institute. Elder Walter Wayne Smith, pastor of the Reorganized Church in Philadelphia, is principal of this institute. We are also in receipt of their announcement for the season of 1914-15, the report of which is as follows:

The North Philadelphia Institute is an institution that North Philadelphia has reason to be proud of. Founded and maintained upon the principle that anyone who has been able to succeed, even in a comparative degree, owes it to the less fortunate to assist them in their endeavors. The motto of the school is, "For those who must work but are willing to study." And this expresses the broad view of those interested in this worthy work. It is primarily a matter of supplying the need of the young man and woman who have discovered their unpreparedness for life's battles, without regard to their station in life or religious affiliation.

This institution "is the fruit of the tireless effort of a small band of devoted workers, who, without compensation (except as the success of their pupils might recompense them) have striven for years to gather together and teach those who were compelled to leave the day schools and go to work, but who nevertheless were willing to study in order that they might advance beyond the mediocre in life.

The instructors in the institute have without exception given their time entirely free to the pupils who might seek their instruction. Service first has been the program, and the institute opens its fifth year upon this same basis. If there are those within the reach of the school who have been denied the privilege of day school, and who now feel that they need further training for more effective service, the North Philadelphia Institute stands ready to lend a helping hand. A fine body of self-sacrificing men and women with college and technical training, and experience in teaching, offer to the public their services for the good of the community and the betterment of mankind.

The school offers a general course of study covering the ordinary high school work, and various classes in commercial and industrial subjects. It has been the policy of those conducting the work to supply any subject for which there was sufficient demand. If enough pupils register in a given subject a teacher will be supplied. The field of the school is thus well-nigh unlimited. More than two hundred students enrolled in the classes of the institute last year. The fall term of the institute begins October 2, when any young man or woman may register, at eight p. m. It is hoped that the neighborhood will not miss the opportunity afforded by the presence of such an institution.

It is also due those who have given so freely of their time and energies to support this work that such assistance as may be needed by the institute may be freely granted. It is not money that the school needs now; it is the assistance of those who have been able to secure college or technical training, who are willing to lend a hand to help the other

fellow. *The Progress* extends its congratulations and best wishes for the success of such a worthy work, and offers its meed of praise to those who have labored so unceasingly to establish and maintain the institution upon such broad and liberal lines.

## LABOR LAWS AND CHILDREN

The science of eugenics organized by the late Sir Francis Galton, developed by Professor Karl Pearson, of the Calton Laboratory of National Eugenics, London, shows that upon the acts of Parliament, 1864 to 1867, applying, among other things, to the iron, steel and copper industries, forbidding employment of children under eight and from eight to thirteen years except "half timers" *down went the birth rate in mining districts.*

Upon the passage of the compulsory education act of 1877 and the act of 1878 raising the age of child employment and throwing discouraging responsibility on the employer of child labor, *down went the birth rate in the factory towns.*

In 1887 the mines act passed, applying to child labor on minerals, fire clay, pottery clay, etc., as well as iron and coal above and below ground, and again *down went the birth rate in mining districts, trading towns and county centers like York.*

The factory act of 1891, raising age of child employment and restricting employment of women after childbirth, and the education act of 1899, excluding the employment of children under twelve in any way to interfere with full attendance at school were passed, *and the whole birth rate of England responded with a brisk decline.*

Dreadful, is it not, that in England at the present time a childbearing woman is economically nonproductive, and so is a child under twelve years of age; while the productivity of a child under sixteen is stringently restricted. True of the United States, true the world over.

*Every child labor law, that puts an economic penalty on parentage reduces the birth rate.*

In 1852 the wives of Bradford, England, bore a child once in four years; now they bear a child once in ten years.

There was a time under more natural conditions when the first-born and second children were the most virile and forceful, but abnormal labor conditions for the children who later become parents, and of those parents, husband and wife, have so lowered their early virility that now, the first and second children are under heavy social handicap through abnormality, so that decrease of birth rate under present condition cuts out the fittest.

## THE HIGHER IDEAL

The higher ideal of the child should begin at home. From the time the little eyelids open, and the childish gaze begins gradually to visualize its surroundings, its ears cognize the varying sounds, and each sense assimilates the expression of love, envy or hatred, courage or fear, peace or unrest, enjoyment or dissatisfaction, confidence or distrust, truth or error, order or discord, disorder, all depends upon the thoughts, the words, the actions, of those upon whose care the child must depend, and upon its environment otherwise.

The true purpose of education should be to fit the child for life. He should become capable of adapting himself to the condition of his environment, of enjoying the higher pleasures, and of taking his rightful place in society.

## THE CHILD

The child possesses all the impulses and activities of life. In waking moments constantly in motion, its quietest time while taking nourishment from its natural fount, or later from the mother's hand, but ever on the alert.

Alive with intuitive perception, though trusting, it is not easily and continuously deceived, for a false note sounded is apt to awaken within a sense of discordance, calling for some satisfactory explanation.

The first eight years of a child's life has much to do in determining the bent of mind, for good or evil, not because

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Higher Ideals for Children

It has been said that the foundation for character building (the higher ideal) of a child should have begun one hundred and fifty years before his birth, and without doubt there is much of truth in that statement.

But we can not go back, and must, therefore, commence now to create the impulse which shall press on to future generations.

## THE PRESENT QUESTION

We know the strong effects of prenatal influences reaching back to the primal impulse from the infinite, but modified through each succeeding generation, the environment of each strongly affecting those subject to its influences, environment and heredity constantly acting and reacting upon each other.

The question is of the present—heredity is past, environment potentially here—hence to obtain higher ideals we must modify and shape the environment so that every force shall be brought to bear for the higher development of the child, while recognizing the fact that every element of power, light, sound, sensation, and intelligence comes to the children—little men and women—from without, and that *all* development is from within.

A young couple approaching the threshold of the mating period of existence feel their hearts swelling with that almost inarticulate ecstasy which draws them close together—the mating longing—how pure, how noble should be their ideal of the expected fruitage of their union.

## RESPONSIBILITY

Were this the thought, the grand emotion, that, in cooperation with the Infinite, they should bring into this world one whose life would be a benison unto others, how considerate each would be of the other's welfare, their every relation loving, tender, wise and good.

The great Teacher once said, Suffer the little children to come unto me, forbid them not, for to such belongeth the kingdom of God.

Such they *were*, such they *are*, or should be, if the men and women of to-day fail not in their supreme responsibility.

Not only parents, but brothers, sisters, those of other relationships, Sunday and day schools, church, synagogue, society, the community, city, county, state and national governments, with all their varying functions and functionaries, employers of every grade, may not escape responsibility.

For long there has been an invasion of such responsibilities; and women, mothers, boys, girls, little children, have been withdrawn from the legitimate avenue of development to engage in competition with husband, father, son, brother, in almost every class of human industry, and, as animate machines, to supplement the action of inanimate machines—product of human genius perverted from their labor-saving purpose by human greed—until the attempt at amelioration of the abnormal system thus established, for a time, at least, has proven disastrous to those it sought to benefit.

the child is evil, but because it does not understand what is right. Given a reasonable chance to know the right, the child will be good and normal, capable of almost infinite development.

In our industrial era, book learning is plainly inadequate; it does not train the hand, although the vast majority of all persons become manual laborers. Brain and hand should be educated together.

Many practically minded children lose interest in their work and drop out of school. In actual practice a tremendous decline in school attendance occurs after children leave the fifth grade. In New York City, the sixth grade classes show a decline of nearly fifteen per cent from preceding year. Eighth grade students are less than half as numerous as are those of the fifth year. Forty per cent of the children in this fifth year are above normal age. Other cities show similar experience.

#### A REMARKABLE CASE

Doctor Boris Sidis began to train his boy. William James Sidis, in the use of his observational and reasoning faculties before he was two years old, playing with him by aid of alphabetic blocks, shifting them around to spell different words, pointing to objects spelled, and naming them, teaching him thus to spell and read and giving him a thorough grounding in the principle of sound reasoning. His attention thus arrested, little William James was not content until he learned the exact nature of whatever excited his curiosity.

At three and a half years he saw a typewriter in his father's office. On his father's lap he pressed his little fingers on the keys and exultantly read the words his father showed him how to form. This first lesson was followed by others until within six months, when he was four years old, he was typewriting with considerable dexterity. He had already learned to write with a pencil. At six he was sent to a public school and passed through seven grades in half a year. An interval followed of two years' study at home; then three months at Brooklyn High School; then two years more study at home.

Then at eleven years of age he became a special student for Harvard, and read a paper before the mathematical club, taking as a subject the theme, "Four dimensional bodies," a profound study.

The principle of suggestion was constantly used by his parents in his education, stimulating his interest through play—arousing curiosity.

When but a mere infant, a little room was set aside for him, bright, cheery, well lighted. A little writing table was placed in one corner, with pad and pencil. A small bookcase was supplied, furnished with ordinary books of childhood, nursery rhymes, fairy tales, picture books, but also books of serious interest, tales of travel, history, science and the like. As he grew older, studies in literature and biography, mathematical and scientific textbooks were added, as was a large revolving globe, showing the countries of the world in bright colors. Toys, also, had a scientific basis, making of his room an educational museum.

The boy played with his toys, played with his books, got so interested in his study that it became his play. So will it be with others. Get the child so interested in study that study will be play. It has been done, therefore it can be done.

#### ANOTHER CASE

A boy of fifteen, a foreigner, without schooling in his native land, knowing scarcely a word of English, ignorant of even the elementary knowledge possessed by the youngest primary child, applied for admission to a high school.

Rejected because he did not know enough, he was in de-

spair, when Doctor Sidis said to him, "You wish to get into the high school, I hear. Very well, you shall. Go and find out exactly what they require you to know before admission and then come back."

For hours daily in spelling, reading and arithmetic, by methods which trained him to use his mental faculties correctly and use them fully, he worked with this boy. The result achieved was the same as in his own son's case, and at the end of eight months the young foreigner passed the examination with flying colors for admission to the high school.

#### THE BERLE FAMILY

Reverend A. A. Berle, pastor of the Shawmut Congregational church, Boston, and his wife commenced teaching Lina, their oldest child, first of all to express herself in various languages, teaching her the Lord's prayer in English, Latin, Greek, and Hebrew, then some Greek prayers and Hebrew psalms, which they translated into English for her, gradually enlarging the language lessons, and when she was between three and four years old began to give her some mathematical training, teaching her definitions of circles, angles, etc., in scientific terms. After this they taught her to spell, to read and write, all of which she could do well before she was six years old, and all without forcing, Lina losing none of the joys of childhood, but having her dolls and other toys. Four children came to the family, Lina a sophomore at Radcliffe College at sixteen, Adolph, a sophomore at Harvard at fifteen, Miriam, in one of the Cambridge high schools at twelve, Rudolph attending high school at nine.

#### OTHER INSTANCES

"A little London lady, lacking two months of completing her second year is a familiar sight pedaling along the Thames embankment and in the London parks on a Sunday morning. Her father accompanies her on the bicycle trips, keeping a few feet ahead of her to see that the way is clear."—*Popular Mechanics, February, 1912, p. 206.*

The writer while walking the streets with his father learned the multiplication tables before yet he had reached it in his studies at school.

Horace Greeley had learned to read at two years of age.

#### IN CULTIVATING THE CHILD

Many more might be added. The thought is this, that the faculties of children at their most plastic and receptive time should be diverted and developed, not only through such normal ways as have thus been illustrated but also along the lines of highest ideality, to be kind, loving, considerate, graceful, not rude and boisterous, polite little ladies and gentlemen, and above all things unselfish, all the powers of body, mind and spirit brought actively into play.

Taught by precept and example to be clean and pure in thought, that while in process of their playful work the higher ideal may be created, and when through with the play, the child having a place for everything, should put each plaything or work thing just where it belongs and not leave the litter for some one else to care for.

It is said that order is heaven's first law, and if the child feels not this great law, it will minimize his usefulness and be a handicap to him throughout his life.

Parents, brothers and sisters should cultivate in themselves the thing desirable in the younger children, not making of them a plaything for their own gratification and not granting them undue privileges to their own detriment. So the home, in all its parts, should be orderly and harmonious; its surroundings neat, well kept in lot, sidewalk and gutter, trees, grass, plants, flowers, and vines, each matter of interest and pleasure; kindness and courtesy should be manifest

to every living thing; for everything is affected by kindness; dog, cat and bird, originally wild or tame, all conquered by the law of love.

Economic troubles outside the household, in shop, factory, store, transport or government should be obviated by stable provision for employment. Paternalism, fraternalism, should reign supreme, and, as governments may properly exist only for the best good of all the people, so should they be operated with that end in view, i. e., the betterment of the whole.

Schools should be thrown open for the meetings of the children, with small parks and playgrounds throughout the city alternating so that the children may feel that they are considered little men and women and such they are; and as little men and women they should be taught how to play fair, should form little model communities of their own and learn the method of self and community government by actual practice, as in the Junior Republic.

In conclusion, let me suggest that the move for economic change and provision is world-wide.

#### SUGGESTIONS

Throw open the schoolhouses for the entertainment and education of the children at times when not in use for regular sessions, and not for children only, but for adults likewise, in lecture courses, social meetings of all kinds, concerts, well controlled, and regulated gymnastics, all under control of the board of education, and as part of educational development, the school should be a social center.

Have for the children of all ages means for such amusement in the inclement weather when outdoor play can not be had.

Throw open the churches, under like regulation of their respective governments. Athletics of various kinds should be encouraged, and the church be a center of physical as well as mental, social and spiritual development.

Let convention or other halls be turned over to the city governments. Let these governments install grand organs, and throw the halls open to the public on every warrantable occasion, where men or women of state-wide, national or international reputation may have opportunity to speak on any great subject of interest to the people.

Let charges, if any, be nominal.

With a seating capacity of five thousand, any reasonable expenditure could be covered by an admission charge of ten cents. Fifty years ago in Glasgow, Scotland, in its great city hall, organ recitals with solos of some of the finest singers of the west of Scotland were regularly given at charge of two pence admission fee. I assume that now no charge is made.

Arrange for parks and playgrounds not further than ten blocks apart, each way, where appliances for play of children of all ages may be provided under proper instruction; where parents may find relaxation and comfort, too, while children play—swimming pools, ball grounds, etc.

Recreation centers embracing a number of blocks should be planned for at well selected intervals, as now well demonstrated in New York, Boston and Chicago.

Let cemeteries be thrown open to the public, where the workers in various industries may, under the shade, rest and eat their lunches during the noon or other intervals of work, as in the Old Trinity Church Yard and Broadway, New York, and many others, cemeteries may not be so conveniently located. There are many ways and means if we have but the will.

Yards there are, too, attached to some of the factory buildings, which might be used in similar fashion.

The moving picture should have a place in public education. It is here to stay. The object lesson is of greatest

educational value. Cut out suggestive songs and scenes in connection with such places of entertainment, and they will prove of untold good. Some classes of pictures are of much higher grade than those of some years ago, and highly instructive to any open mind. While under a high censorship, it would be well to have them also under censorship of a local board, not the police. If convention halls be used, a full equipment for the highest class of educational moving picture should be provided—a true, high-grade of community work without a trace of commercialism in it.

The matter herein considered has been but touched upon. Would that the time might soon come when the true spirit of altruism might sweep into the hearts of all our people, so that poverty with its oft accompaniment of suffering and degradation might once for all be abolished to return no more for ever.

ROBERT WINNING.

Authorities quoted by excerpt: A New Science and Its Findings; (some disconcerting discoveries of Karl Pearson), by Albert Jay Nock, *American Magazine*, March, 1912.

New Ideals in Child Training, (remarkable results obtained in the education of children through new methods of some American parents) by H. Addington Bruce, *American Magazine*, July, 1911.

#### Prayer Union

SUBJECT FOR THE FIRST THURSDAY IN NOVEMBER

The church, its priesthood and lay members, that all may earnestly engage in the building up of Zion to the ideal condition of oneness and equality revealed in the word of God to the church.

Pray that each member of the church may be clothed with that charity which will lead him to speak evil of no one, but to regard the reputation of a brother or sister as his own.

Lesson, 2 Corinthians 4.

Memory verse, Philippians 2: 3.

#### REQUESTS FOR PRAYERS

Prayers are requested by Sister Ira W. Humes, of Elk Mills, Maryland, for her aged mother, who is afflicted with cataract which threatens blindness. This afflicted sister is isolated, and in especial need of spiritual strength, as well as the favor of God, that she may retain her sight. She should be remembered.

## Letter Department

### Church Opening at Santa Ana

[The following letter was sent to a brother in Lamoni and was by him mislaid, which accounts for its failure to appear at an earlier date.—EDITORS.]

The Santa Ana Branch of Southern California District having completed their modest little church at the corner of Fifth and Flower streets, occupied it for the first time Sunday, August 16. The building was filled to overflowing with visiting Saints and friends from Southern California District, Bisbee, Arizona, Fresno, California, Independence, Missouri, and local members.

The entire day was devoted to various exercises. Sunday school convened at 9.45 a. m., followed by services at 11 a. m. The 11 o'clock services consisted of two short discourses; one by Brother W. A. McDowell, setting forth the differences between the Reorganization and the Salt Lake faction; the other by Brother F. M. Sheehy, who told the people what we believe. These two discourses were for the purpose of setting right the ideas of the people who may not understand our position.

At noon a basket lunch was served in the splendidly equipped basement of the church. Everyone partook of the sumptuous feast that had been prepared by the sisters.

Again at 2.30 all were assembled in the upper auditorium to listen to Brother McDowell upon "The magnitude of the gospel and what it comprises." He also advised the Saints in regard to the decorum that should be observed, the sacredness of the building and the opportunity the Saints have in getting the gospel before the people.

This service was followed by a good social time during the remainder of the afternoon, until 6.45 p. m., when young people's meeting convened, with Brother J. W. Inman in charge.

The closing address of the day was very ably delivered by Brother Sheehy, who spoke on "The impartiality of God and the necessity of revelation to-day."

Special music was rendered by the choir, composed of members from the several branches in the district.

The Santa Ana Saints extend welcome to all who may at any time have the opportunity to visit them.

A VISITOR.

### Bombardment of Papeete

(The following letter to Brother and Sister Samuel Shakespeare, of Lamoni, Iowa, father and mother of Sister J. Charles May, will be read with interest by the Saints.)

I am pleased to inform you that we are all well, even though we have gone through a little war in the South Sea Islands.

Three days ago in the morning two steamers were seen at sea, heading for Papeete Harbor. We could see them from the steeple of our new church in Taronā. At first they were thought to be one of the Union Steamship's boats with a British cruiser along with her for protection; but when they drew up closer it was seen that they were both cruisers. They would not answer the sounding signals from shore, and would raise no flag. Both came up alongside the reef, about one mile out, and apparently were counseling with each other. It was then decided by the French that they were German cruisers preparing for an attack, at which time all residents of Papeete were ordered out of town. The Germans raised a flag of truce, desiring to communicate with the French officials ashore. We all took to the streets trying to get out of town, we had to leave immediately and had nothing but the clothes we had on our backs.

While we were passing through the streets, the French opened fire, and after about seven volleys, and after raising flag of truce and communicating with the German cruisers, the Germans opened fire, and within two hours Papeete was on fire, and the *Zelee*, a French gunboat, was sunk in the harbor. The *Zelee* is a small boat, and had been stripped of most of her guns, which had been taken up on the hill to the fort. I was standing on a hill about three hundred feet above the sea level, and saw the most of the fighting. It is said that the fort was damaged some. It is also said that the French raised a flag of truce after the city took fire, but that the Germans paid no attention to it, and kept on firing.

We were at Haapape, about five miles around the island, in a different direction from where the Saints lived, as we had no time to go through the other side of the city. We were taken in by some Protestant friends, who gave us beds for the night, and cared for us as well as they could. After the Germans did all the damage they could, they left Tahiti. They did not come ashore, but sailed away from Tahiti with Papeete in flames, since when we have seen no more of them.

Papeete is badly burned up, that is, the business portion. The custom house near the beach was burned to the ground,

but the wharf house still stands, with holes shot in the roof. The large British store of Donald and Edinburgh was almost totally destroyed, and the market place (market) was burned up, also three other blocks in the business portion of the city, to the west, north and south of the market. Two saloons, the ice plant, and scores of Chinese business houses were totally destroyed. Papeete doesn't look like itself.

A large lumber boat, standing almost in front of a lot of these buildings was not touched; an American flag was flying over it. The American consulate was not touched. All the church property was not touched, or damaged in the least, and all of the Saints are uninjured, but were certainly excited during the fray. Our church building, which is now well under construction, is quite a way from the part of the city which was destroyed by shell and fire. There were only one or two people killed during the battle, which only lasted about two or three hours.

We were surprised to see a British boat pulling into shore after all the excitement. They had seen nothing of the warships, and were surprised to see and hear of the damage done to Papeete. They will leave this morning at eleven o'clock for America. I am at the missionary house writing this letter, but we are all located at Heberona for the present, where we are pleasantly situated. The Saints of that branch are doing all they can for us to make it comfortable.

We are having hard times here in Papeete. Food has gone up, and dried coconut has gone down to where the natives have stopped making it. We are pleased, however, to say that we are all well and enjoying good health.

May the Lord bless all of you is the prayer of,

Yours sincerely,

J. CHARLES MAY.

PAPEETE, TAHITI, September 25, 1914.

SAN ANTONIO, TEXAS, September 22, 1914.

*Editors Herald:* This finds me at my post of duty, doing what I can to assist in building up the cause of Christ. While we find many obstacles in the way, yet by the help of God and persistent effort on our part we can remove each sufficiently to get by and go on to the next one. So many of the Saints get tired of the fight and go off and lay down under the shade tree of life, and leave the hard task to the few, which adds to their burden. If all would help and do their part the load would not be so hard to carry. But we are thankful for the few noble ones that are doing all they can to help roll on the gospel work, and who bear their part of the burden in the heat of the day. They will get their crown.

These are perilous times, surely. And as we near the end the battle becomes more severe. The Devil knows his time is short, and is doing all he can to destroy peace and hinder righteousness on earth. We are still praying for that time to soon come when the will of the Lord will be done on earth as it is in heaven, and when nations will learn war no more.

I arrived in this city the night of the 18th. Was met at depot by Brethren D. S. Palmer and John Harp. Was glad to see them, and was immediately informed they had a message for me, which conveyed the sad news that my father had passed from this earth life the day before. Thus was my joy interrupted and turned to sadness. It was then thirty at night, and it had been nearly two days since his death, and I nearly a thousand miles from the scene, as he lived in the eastern part of Missouri, Bellflower, Montgomery County. I stood still and thought, and thought, for thirty minutes, then wired them I regretted I could not come now, as it would be too late for me to attend the funeral. To do



so I would have to let go undone some important work intrusted to my care. Such are some of the trials of the missionary. Their loved ones oftentimes have to be laid away without their presence.

This is my first experience with death in our immediate family. My father was eighty-six years old. He came from Old Virginia, about 1860, and settled in Missouri, where he resided until his death. He did not belong to the church, but was one of the honest, honorable men of the world. What little opportunity he had had to hear the restored gospel brought him in sympathy with it, and he would tell other people that he believed the Latter Day Saints were right. He did not have an opportunity to hear this gospel until he was old and feeble, and did not obey; but God is just and will take care of such men; and where they lacked in opportunity in this life it will be supplied in the other; otherwise would not be just.

I had a dream about two months ago. In the dream, or night vision, I saw my father come to us in a great hurry. He stopped only a moment and went on down a road. I followed him a short distance, and saw him cross a river. I told the folks he would soon leave us. In the conflict,

W. M. AYLOR.

HAMBURG, IOWA, September 24, 1914.

*Editors Herald:* I have spent three weeks in preaching, when the weather permitted, in a schoolhouse about five miles from Hamburg, and as my congregation has dwindled down to four, including my host and hostess, Brother and Sister Mattes, I have concluded that my services might be appreciated better somewhere else, and so will go.

Three things stood in the way: It rained several times; the Methodists have a church near by with regular services and a Sunday school that is fifty-seven years old, with only short intermissions during that long period of time; and, last, but not least, the people have no special interest in religion, and especially in our message. I did not abuse anyone, neither did I seek to conceal the truth with ambiguous statements.

I recall reading in an old volume of the *Millennial Star* reference to the Crimean War, which set forth this war as a sign of the near approach of Christ and the end of the world. More than sixty years have passed away, and the event then thought to be very near has not yet come to pass. There is no doubt but that before that time and since, events have occurred that caused many people to think Christ's coming was very near at hand. Of all people in this world who should not deceive themselves or others it should be the Latter Day Saints. With the light of present revelation before us it would seem to be a travesty on our intelligence to be deceived, "And whoso treasureth up my words, shall not be deceived." (Matthew 24: 39, I. T.) If we are deceived it will be because we have not paid heed to the instruction of Jesus.

One of the sure ways to prevent deception is to know what is to happen, and to know if it has happened. There are four very important things yet to happen before the coming of our Lord, three of which are stated in Doctrine and Covenants 49: 5.

1. Jacob, which term represents Israel, "shall flourish in the wilderness." What will make Israel flourish? It will certainly be the light of the gospel; and Jesus says they will receive it (3 Nephi 9: 69-71). In the preface to the Book of Mormon we are told that one of the purposes of that book is to convince "Jew and Gentile that Jesus is the Christ." Has the Jew been so convinced? The deliverer of Israel is to come out of Zion (Romans 11: 26), and we have not yet received command to take it to the Jew. Read Doctrine and

Covenants 87: 3, 4 and see what marvelous things are to happen.

2. The Lamanites shall "blossom as the rose." The work among the Lamanites so far has only been of a preparatory nature. Read 1 Nephi 4: 16-24, and observe that the Lamanite is to come to a knowledge of the gospel and be numbered among God's people, and one day they shall become a blessed people. (Jacob 2: 56.)

3. "Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." Zion is the pure in heart (Doctrine and Covenants 94: 5). Is that the kind of people that inhabit the land of Zion now? Have we gathered to the place appointed? We are only making a small effort, and much of that is contrary to the law. We are following our own wisdom instead of closely observing the law.

4. Christ said the end would come when this gospel was again preached in all the world for a witness. (Matthew 24: 32, I. T.) Has this mission been performed? Read Doctrine and Covenants 87: 4 and note how the world is to be reached with the gospel message.

Sometimes persons who are anxious to have the coming of Jesus very close take a grain of comfort from the statement, "But for the elect's sake, according to the covenant, those days shall be shortened." (Matthew 24: 20, I. T.) To apply that statement to our day is a perversion of the Scripture. By reading Matthew 24: 13-21, I. T., we will learn that it applied right at that time, and in connection with the destruction of Jerusalem.

Yours in gospel bonds,

EDWARD RANNIE.

SAULT STE. MARIE, MICHIGAN, September 25, 1914.

*Editors Herald:* We were pleased to see Brother G. C. Tomlinson. It has been a long while since there was an elder here. Last Sunday we had a good spiritual meeting across the river, and then a good preaching service in the evening. He came over on this side and gave us some good talks Monday and Tuesday, which we appreciated, as those on this side of the river do not get to church much.

We pray the heavenly Father to send some one to open up the work again in this part of the vineyard. We need some one here with great courage and strength, for we are persecuted from all sides, even in the modern churches from the pulpit, as well as on the outside.

Pray for us, dear Saints, that the way may be opened. Our prayer is for all.

Box 569.

Your brother in Christ,

JOHN F. WEINER.

WEST JONESPORT, MAINE, September 25, 1914.

*Editors Herald:* I can truthfully say the HERALD is edifying my soul, as I read it from time to time.

I regard the situation here below as three systems, termed Christianity. My heart yearns with sympathy and charity for all, for I realize there is burning beneath the breast of humanity an unspeakable desire and longing to regain the glory they had even before the world was made.

First, we have the system known as Catholicism, which teaches a continuation of the priesthood, and that those affiliating therein have the right to administer the different ceremonies in the house of the Lord. Consequently, they deny the apostasy. Jesus declared that the gospel should be preached in all the world as a witness, and then the end should come. Pray, how could it be preached as a witness except there be a falling away, or a silence between the time he made the statement and the time of his second coming, and of the end of the world?

Second, is Protestantism established upon earth by the good, and, I dare say, inspired reformers, which prepared the way for a better work, which was to come. The word *reform* needs no interpretation. It shows clearly that they realized a falling away, for these men would not undertake to reform perfect law. Consequently, they realized that the conditions were as the Prophet Amos of old said should be, down the stream of time. Not a famine of bread, nor a thirst for water, but of hearing the word of the Lord, which they did not hear in the mother church.

Third, we have what is known to the children of God as the restoration, which is the only system recognized of God, in the sense of accomplishing the work whereunto it was sent, and which shall not return unto him void. Its design is to transform a fallen and a wicked race to a perfect condition, and only those who attain to that condition can receive or regain the glory they had even before the world was made. And only a perfect law can accomplish the work.

So my heart goes out with longing to poor humanity, that they may see the necessity of accepting the gospel that has been restored in these latter days.

With these facts before me, I accepted this great latter-day work, whose architect is God. I am trying day by day to present my body a living sacrifice, holy and acceptable unto God, which is my reasonable service. It is far greater to live for Christ than to die for him, although both are required, if needful. Christ told the Jews that they paid tithes of mint and anise and cummin, and had omitted the weightier matters of law; those they ought to have done, and not left the others undone.

This great work is truly a revealed science, in harmony with God himself. I hope we all will be clothed with sufficient power and wisdom so as to enable us to comprehend fully the grandeur and beauty of the gospel of Christ, that we may be lights unto the world, that they may see our good works and be led to glorify our Father which is in heaven.

Yours in the one faith,

MERTON L. CROWLEY.

### Extracts from Letters

Brother W. M. Young writes from Grahamdale, Manitoba: "This is my last year on a Canadian homestead, and I am near the starving point for a good gospel talk. During the last twelve months, I have conversed with acquaintances relative to the latter-day work, and two of my neighbors, Roman Catholics, hied themselves to Winnipeg last month, to trouble the waters in baptism. A worthy brother who cared to sojourn with me during the coming winter would be welcomed, free of charge. I am fifty-three years old, and live alone."

Brother C. E. Willey writes from Kewanee, Illinois, under date of October 12, as follows: "We have been holding meetings at Matthewville the last two weeks; one young man baptized. Had a union meeting at Joy yesterday. Three other branches met with Joy Branch, viz, Millersburg, Matthewville, and Buffalo Prairie. It was a success. Large audiences and spiritual feast for all present. In two weeks the above-named branches meet with the Buffalo Prairie Branch in like meeting."

Edward Rannie, Independence, Missouri: "In the HERALD of October 14, page 985, in my account of the Thurman reunion, among the names of the ministry, that of Elder E. F. Robertson does not appear. This brother was 'on the job' from start to finish, and took part in the preaching and singing, was on the program of the 'rest hour,' and took part in the work and play hours. He was an all-round use-

ful man. I write this explanation so that the brother, the reunion committee, and those who attended the reunion will know that the lack of his name was an omission and not an intentional slight."

J. W. A. Bailey writes from Scranton, Kansas: "In writing of the work at Netawaka, Kansas, it was not my intention to do anyone any injustice. When I went to this place I found the church standing idle, the paper and plaster being badly damaged, and the chairs in the Modern Woodmen hall. We used the hall in holding services, and the interest being so good the Saints and friends came together and decided to repair the church. I remained there about three weeks, then went to Topeka and Scranton. On my return I found the church repaired and repapered. We began a meeting in the church and the following Sunday reorganized the Sunday school. A number told me they were very glad to get back into the church, as there had been no services there for about three years. Brethren Walters, Arber, and others had labored in Netawaka and done faithful work. I am now informed that Brother Arber did some preaching in the church, aside from which the church stood idle for about three years."

## News from Missions

### British Isles Mission

[EDITOR'S NOTE.—We are privileged to make the following extract from a report to the First Presidency.]

You are already aware of the events transpiring about the time of our annual mission conference, and also of the nature of that gathering. I instructed the secretary of the mission to supply the SAINTS' HERALD with an account of the conference, which was accounted to be one of the most important held in this mission. I was especially comforted in many ways.

I have read the letter of President Joseph Smith, to the secretary of the mission, and I personally thank Brother Joseph, for the reason that I have sought to have our scribe write to the HERALD from time to time, and thus record the efforts made here, if not the progress.

I am pleased to say that with one exception our staff is intact, the exception being Elder W. H. Chandler, of Warrington, who has enlisted for service during the present war. We have also lost James Bunt, of Plymouth, a priest. He is with you in Independence, I understand.

Commenting upon the work accomplished during the quarter, I must commend the brethren for the work they have done, under most trying circumstances.

The services rendered during the past quarter in the open air by the brethren have been very good indeed, and up to the last month the interest was all that could be desired. I have not been able to get all around, but I have tried to get to the places where they needed help the most.

Our season for open-air work is about over for this year. I have, therefore, arranged a plan for the purpose of assisting the branches during the winter months, and also during the present crisis, owing to some of the branches having suffered through the calling of the young men into the service of the king and their country. We have lost about twelve as far as I have learned up to date, and this is a great loss to some of the branches.

The condition of the country is very unsettled indeed, as you would no doubt judge. There is scarcely a single article of food, or anything else, but what has been raised in price. There is much unemployment in every direction. Within six miles of my home there are twelve mills and factories

closed, each of which employed from one to four thousand hands. So you may judge what that means to the poor. I visited a brother only last night, when he told me of a case that he had visited that night where the people were starving. Our bishop [Bishop May] is having a hard time, too, and he has experienced misfortune lately; he may have already reported to you. I will let him tell his own story. I hope that Bishop Kelley will be enabled to assist us. I feel sure that the Saints in the States will do all they can to make our burden as light as possible.

You will be interested to learn of the spiritual condition of the mission. The reports that come to me are full of promise for the future. Our conferences have been a great success. The Saints are making an effort to live their religion, to be good, and do good. The young men in particular are much in evidence in this regard.

Statistically, we stand very fair; our baptisms number for the entire mission up to thirty-five, and we expect to trouble the water long before you read these pages. I expect to baptize a lady next Wednesday evening, and there are several more who are ready.

Our quarterly conference of the Manchester District was held in the new chapel last Sunday, October 4, and was a grand success. At the evening service there were present about three hundred. The services were of a very high order all day.

So we have our blessings as well as our burdens. We are hopeful, and I believe that, notwithstanding our present struggle, we shall be able to present a better report to next conference than we did for 1913.

I hope, too, to be present myself in conference next year. The Saints are most anxious that I should be there, but there is time to talk about that matter later.

I am making a special effort everywhere I go to comfort the Saints, and build up the branches. I am a firm believer that it is possible to feed others while our own are starving. It is necessary to look after those whom the Lord has given us; we can then sing intelligently, "How firm a foundation, ye Saints of the Lord."

I will conclude my report with a word of thanks on behalf of the mission, to Brother President Joseph Smith for the letter that he sent to Brother W. R. Armstrong. It brought pleasure to our hearts to learn that Brother Joseph was well enough to take an interest in our doings.

And on behalf of the mission I assure him that we ever and always remember him before the throne of grace, and we feel that God is taking especial care of his servant. His visit to England will never be forgotten. I can assure him that it lives in the memory of many here to-day, and is a great blessing to us all.

Please convey my kindest regards to all the presidency.

Your brother,

W. H. GREENWOOD.

### Lamoni Stake

The opportunities for tent work this year were all that could be desired. Although the results might not be fully satisfactory to some, I feel that much good has been done. The seed has been sown, and hundreds of people have heard; several have been interested and a few have been baptized. Surely the Lord has been with his servants in the ministration of the word and the ordinances of the house of God.

At Chariton and Lucas, I was associated with R. S. Sal-yards, and assisted by the Saints located in those places. The cheerfulness and liberality with which we have been assisted both by those within and those without the church has been quite satisfactory. Many favorable comments rela-

tive to our faith have been heard, and honorable mention has been made of the integrity of the majority of the membership of the church.

The Saints at Chariton have a Sunday school and choir, and preaching and prayer services are held each week. The late stake conference has authorized the organization of a branch, and the ordination to the office of priest of Brother James Robinson, who will be of great assistance to the branch when organized at that place. At this place four were baptized.

At Lucas the services continued six weeks, and the Saints appear much encouraged. A choir and Religio were organized following the tent services, and six were baptized. One of those baptized has been a wanderer from the fold as a result of the blighting and soul cursing effects of drink, and since his return is rejoicing in the reception accorded him in his Father's house. Even the business men of the town have expressed great satisfaction at the reformation in the life of this brother, and they rejoice with the Saints in what the gospel has done.

To mention all who have been so liberal and hospitable to the servants of God would not be profitable to the general reader, and to mention a few and omit the many would be unwise. At Lucas the branch organization has been strengthened by the addition of Brother James Wilkinson and his son Fred, who have lately returned to that place, and by the ordination of C. C. Hawkins to the office of deacon. The aged president of the branch, John R. Evans, is showing his old-time zeal, but because of an afflicted body and an afflicted companion is much crippled in his work. At Lucas several who had been somewhat cool and indifferent, and a few who had been sadly in the dark, have renewed their covenants.

After returning from the Evergreen Branch and Lamoni, where I was from Thursday to Monday last, I am engaged in a series of meetings at a schoolhouse west of Lucas, where reside a few Saints and several who are much interested in the gospel, but have not yet been fully persuaded of the importance of obedience.

Concerning the late stake conference, will say that the Lord was present in the gifts of faith, tongues, interpretation, prophecy, ministering and knowledge. A discourse delivered by the stake bishop was associated with much of spiritual power, and the Saints were encouraged along temporal lines. The prayers for the peace of nations were touching and fervent. Through the prophetic spirit instructions of a very vital character to present conditions were given, and reproof ministered in a very positive way on account of worldliness that now exists, the Lord seeking to set the Saints in the way of his steps.

The Order of Enoch in the Lamoni Stake is suggesting to the more thoughtful the progress being made for the place of safety, properly prepared, to which our brethren and sisters in foreign lands and in isolated places may flee. Great care is being exercised to proceed along lines that are sane and safe, both from a spiritual and a business point of view. To prepare a place of safety and a place where Saints may be profitably employed, there is need that the stakes of Zion shall purify themselves from all that is worldly, for certainly that is a safer place where it is the easiest to practice pure religion, a part of which is to keep unspotted from the vices of the world, as well as to be correctly directed in visitations to the widows and orphans.

The Saints of Lamoni are considering their favorable opportunities to provide a place of safety, a stake of Zion, to which the people of God may gather, more seriously and righteously, and some things which have been participated in are being looked upon by many as a menace to the spirituality of the people of God, and a healthier condition in social lines

is more fully prevailing, upon which God is setting his seal of approval; however, much needs to be done ere Zion is redeemed, but the prospects for a safe gathering place are brighter. May God speed the right.

Hopefully in Christ,

LUCAS, IOWA, October 7, 1914.

J. F. MINTUN.

### Northern Wisconsin

As the yellow leaves fall, the cool winds blow, and the farmers are making ready for winter, we are reminded that another year of sowing and reaping will soon pass. And as we look over the world's great field of nations and view the scenes of war and sorrow, of sin and perplexity, we are again reminded that the Lord's great harvest is soon drawing nigh. The question comes to each of us, Are you ready? As each year passes we wonder what the next will bring. It is easy to discern that the powers of evil are massing their forces for the last great conflict of the ages.

This year finds me again laboring in missionary work in the Northern Wisconsin District. I find many good people here, and plenty to do. Have been very busy most of the year so far. The annual reunion convened on the beautiful camp grounds at Chetek, the last of June and the first of July. The first five days of the reunion we had rain which hindered the attendance somewhat. The last part of the reunion, however, the weather was nice and the attendance was quite good. The meetings were good also. Brethren F. A. Smith, J. F. Curtis, J. W. Wight, F. M. Cooper, and J. A. Gunsolley, besides the district missionaries and the local ministry were present.

Some improvements had been made on the grounds and buildings by the committee. The auditorium had received the second coat of paint, as had the dining hall and new confectionery stand. The white buildings sitting among green pines and other native timber, close to the beautiful waters of the lake, present a pleasant scene. The dwellings and grounds I think are worth from fifteen to eighteen hundred dollars. We still owe about seven hundred dollars on the buildings. Many of the Saints have donated liberally in helping thus far to complete the buildings and pay for same. We hope all will continue until the last is paid, which ought not to be long if all help. The property is well worth all that has been put into it, and we trust will be a benefit to the district for years to come. Let the Saints remember the financial part of the Lord's work; while he is giving us a harvest from year to year, let us remember that he has said that one tenth is his and nine tenths ours. Not a hard bargain, is it Saints?

Brother Lyman W. Fike and the writer have labored together a little during the summer, and should have labored together more had it not been for the urgent need of missionary work in various parts of the district. Brother Fike is doing well for a young man, and we hope he will continue. Five months or more at a time, a thousand miles from home, wife and little children, in missionary work, is a sacrifice not all young men of the church at the present time are willing to make. In different parts of the district there are those who are investigating the gospel, and in due time, if all goes well, they will be conducted into the Master's fold. Several have been baptized during the summer, I think twenty.

The Northern Wisconsin District covers a large field, about forty-two thousand, seven hundred and thirteen square miles, with a goodly number of scattered families of Saints and a few small branches. Brother Fike is developing a good interest, and has baptized four in the little town of Union Center, and has also had interest in a little branch at Ne-

cedah, and interest has been shown at Ashland, Goodnow, Burn Valley, Black River Falls, Valley Junction, and Porcupine. We are trying to keep the camp fires burning in the old places and to build new when possible.

This leaves the writer at Appleton, in the eastern part of the State, where we have a small branch. Brother Edward Nelson is president here, but is soon to move to Idaho. We are sorry to lose him from the work here, because we greatly need men and workers to help carry on the local interests in this field.

I kindly remember the Saints in my former fields of labor.

LEONARD HOUGHTON.

APPLETON, WISCONSIN, October 14, 1914.

## News from Branches

### Perry, Iowa

The Saints at Perry have another occasion for rejoicing. Sunday the 4th, three of our most talented and noble women and two little boys joined our ranks, following an investigation covering two years. Since hearing the first sermon they have stood by us financially and in every other way as helpers. They are scholars and workers of ability. The two little boys have been bright lights in the Sunday school and Religio. When they went out in the water with Brother Hand, to be baptized, we felt the need of a hymn dedicated to the youth of the church. The father of these boys has talked to the men of the Milwaukee Railroad concerning the gospel ever since he heard it, but is yet not one with us. He expects soon to join his wife and children in the church. The prayer service on the 4th was an occasion never to be forgotten. The Lord recognized our great struggle here when there were but a few of us, and added that he was pleased with what had been accomplished.

Sister Sheets, who lately joined us, came in in a different way. By careful study of the scriptures she felt that neither of the churches to which she had belonged filled the bill, and she so expressed herself to Sister Bolander, who said, "Go to the Latter Day Saint church and hear Elder Long, and you will find exactly what you are looking for." She came, and the first sermon was so convincing she was baptized at once. Thus it is that God's sheep know his voice. Fourteen others are investigating, and we feel certain some will unite with us.

One pleasing part of the service of the 4th was the manner in which our president directed in the singing of the hymns. He suggested that we notice the hymns selected, which were prayers. He requested that we sing them softly and pleadingly, minding the embellishments and thinking of the sentiment, at the same time speaking the words plainly. I am sure that in observing his wishes, from the way the voices were carried upward, this part of the service aided in the preparation of the meeting. Brother Hand's instruction to us in all this is, Prepare your music before you come to the house of the Lord; study it individually; get the sentiment of the hymns in your hearts. He reminds us that God will help us if we study that we may be given knowledge.

Yours in the work,

NELLIE M. MARTIN.

Not by appointment do we meet delight  
And joy; they heed not our expectancy;  
But 'round some corner in the streets of life,  
They, on a sudden, clasp us with a smile.

—Gerald Massey.

## CURRENT EVENTS

(Continued from page 1020.)

man report of advances in Russian Poland was also followed later by announcements from Petrograd that the Germans are in retreat from before Warsaw and Ivangorod. Conditions in Eastern Prussia seem unchanged. Servian official report says that Servian and Montenegrin forces have defeated the Austrians on the plateau of Galsinatz, dominating the fortifications of Serajevo. Belgrade is said to be no longer in danger, certain governmental functions being now conducted in that city instead of at Nish. The Japanese have occupied islands in the Mariame, Marshall, and Coraline groups, German possessions. Fire at Trieste, principal seaport of Austria-Hungary, is said to have destroyed an Austrian dreadnaught under construction. Four German torpedo-boat destroyers have been sunk by British vessels off the Dutch coast. The Japanese cruiser *Takachio* was sunk on the 17th by a mine in Kiao-Chau Bay. Japanese vessels sunk a German cruiser and in the same struggle another German vessel sunk herself. An Austrian submarine was sunk in the Adriatic on the 19th by a French cruiser. The German cruiser *Emden* recently sunk four British steamers and a dredger off the coast of British India. The *Emden* to date has sunk fourteen and captured three British merchantmen. The German cruiser *Kralsruhe* is reported to have sunk thirteen British merchantmen in the Adriatic.

## Miscellaneous Department

### Conference Minutes

LAMONI STAKE.—Met October 3, with Evergreen Branch, stake presidency presiding. Conference approved organization of a branch at Chariton, Iowa, and ordination of James Robinson, of Chariton, to office of priest. The following resolution was adopted: "That this conference appoint as a nominating committee the stake presidency, they to furnish names to be voted upon at our next stake conference to act as delegates to the next General Conference, their own names to be included in the list." Preaching by Columbus Scott, Joseph Roberts and J. F. Mintun. Time and place of next conference left with Stake presidency. C. I. Carpenter, secretary.

LONDON.—Met at Saint Thomas, Ontario, October 10 and 11. Saints' building on Balachle Street being too small, resource was had to the Princess Theater, the proprietor of which generously granted same, Sunday afternoon, gratis. Statistics showed encouraging conditions. Preaching by J. F. Curtis, R. C. Evans, S. W. L. Scott and Elder Ellis. Three baptisms and one ordination. J. L. Berger was elected president, with T. R. Seaton vice president, R. C. Longhurst second vice president. Ontario elders and priests met in quorum. Branches reported: Ellice 24, Corinth 42, London 317, Listowel 17, Mitchell 21, Saint Marys 49, Selkirk 13, Saint Thomas 153, Stratford 44, Vanessa 53, Water Ford 65. Financial reports of treasurer and bishop's agent showed more than \$2,000 received, the largest contribution ever made in the district in one year, with balance of over \$600 on hand. Finances are in good condition. Two collections amounting to \$25 were voted to the missionaries present. P. H. Phillipin, secretary.

DES MOINES.—Convened at Nevada, Iowa, October 10 and 11, O. Salisbury, E. O. Clark, C. Malcor, presidency, presid-

ing. Reports: Des Moines 419, Boone 95, Perry 51, Rhodes 78. Bishop's agent, E. O. Clark, reported: Receipts, \$1,111.-91; expenditures, \$637. Action of reunion committee in extending invitation to Gallands Grove to meet with Des Moines in reunion at Nevada in 1915 unanimously approved. Bessie Laughlin was elected secretary to succeed E. O. Clark, resigned. Preaching by C. J. Hunt, E. E. Long, J. M. Baker, Des Moines Woman's Auxiliary was organized, with Hattie Clark president, locals being at Perry, Des Moines, Nevada. Des Moines orchestra furnished excellent music. This was the first fall conference in this district for some years, and the first meeting of the kind to be held at Nevada. Adjourned to meet in Des Moines at call of presidency. Bessie Laughlin, secretary.

### Convention Minutes

LONDON.—Religio convened at Saint Thomas, October 9, James Winegarden, president, T. B. Richardson, vice president, J. F. Curtis, John Shields presiding. Report showed net gain of 18 per cent, nearly all locals sharing same. It was decided to hold a rally day in the district some time during the coming year. Officers elected: President, James Winegarden; vice president, T. B. Richardson; secretary, George Tomlinson; treasurer, Mrs. A. Else; member library board, Herbert Talbot; home class superintendent, Miss H. O. Small. Adjourned to meet in London, October, 1915. George Tomlinson, secretary, Saint Marys, Ontario, box 357.

### Conference Notices

Those coming to Rock Island, or Moline for Kewanee conference, should take Fourth Avenue car to Moline, and change cars at Fifteenth Street, Moline, to either the Silvas or Watertown car, get off at Fifth Street, East Moline, go one block north and one half block west of stucco church. Mrs. Minnie Hartsock, Seventh Avenue and Sixteenth Street, Moline, Illinois. Miss Anna Amos, 2130 Fifth Avenue, Moline, Illinois, Mrs. Mabel Hall, East Moline, Illinois, committee.

### Convention Notices

Kewanee Sunday school and Religio will meet conjointly at Moline, Illinois, October 30, 2 p. m. Myra Cady, secretary Sunday school, Mayone Holmes, secretary Religio.

Northeastern Missouri Sunday school will meet at Bevier, Missouri, November 6. Program at 7.30 p. m. F. O. Delong, superintendent, Vivian Compton, secretary.

### Quorum Notices

#### NINTH QUORUM PRIESTS

Will meet October 24, McGregor, Michigan. Visiting members invited. Ray D. Bennett, secretary-treasurer, 78 East Milwaukee Avenue, Detroit, Michigan.

### Address

J. C. Chrestensen, 423 Eubank Avenue, Independence, Missouri.

### Saints Warning

The Saints of the British Isles Mission are hereby warned against an individual who is going about this mission, imposing upon the Saints by professing to be an actor, out of work, and also stating that he and his people have been interested in the work.

This man is an impostor, and I take this course of warning the Saints of the mission, because they have been so repeatedly deceived by one and another.

This man is apparently an American, and is very gentlemanly in address, and appearance. He also presents a letter purporting to be a letter of recommendation from a certain brother, whereas it is a refusal to loan money. So please beware, Saints.

Respectfully,

W. H. GREENWOOD, *Minister in Charge.*

### Notice

Will anyone, knowing the whereabouts of Mr. C. P. Wright, formerly of St. James, Missouri, and Clinton, Iowa, kindly communicate with Mrs. E. P. Krugman, 7337 Perry Avenue, Chicago, Illinois. 41-5t

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

Subscription received for *Zion's Ensign*, also orders for all *Ensign* publications.

## Died

**BOSWELL.**—Joseph Boswell was born March 15, 1832, at Dudley, Worcestershire, England; died October 10, 1914, at Saints' Home, Lamoni, Iowa. He was baptized January 25, 1864, at Kewanee, Illinois, by John D. Jones. Ordained an elder at General Conference in 1864. Was a missionary to England 1865-67. Funeral from Saints' Home, October 11, sermon by Elbert A. Smith, interment in Rose Hill Cemetery.

**ALLEN.**—Richard Montgomery Allen was born April 17, 1854; died October 12, 1914, of cancer. He leaves wife, 3 children, 5 brothers, 3 sisters, aged father. Was baptized by Albert Vancleave about 1911. Buried at Milton, Florida, October 13, sermon by F. M. Slover, to a large and attentive congregation.

**DIXON.**—John A. Dixon was born November 11, 1855, at Brewton, Alabama; died September 5, 1914, at Dixonville, Alabama. Baptized May, 1897, in Santa Rosa County, Florida, by D. E. Tucker. Sermon in presence of a large audience by F. M. Slover, September 6, buried at Dixonville, Alabama.

**CHISNALL.**—John Chisnall was born in Hindley, Lancashire, England, June 27, 1833; died at his home, Kewanee, Illinois, October 17, 1914. He came to the United States in June, 1854 and settled in Utah, where he married Miss Ellen Sanford, April, 1857. Disappointed with conditions, they left Utah for Omaha, Nebraska, where they resided from 1858 to 1860, thence to Philadelphia, finally to Kewanee in 1867. He was baptized into the Reorganized Church, October 28, 1869, ordained an elder one week later, a high priest, April, 1891. He faithfully presided over Kewanee Branch thirty years. He died firmly grounded in the faith. He leaves 1 son, 1 daughter, a host of other relatives and friends. Services at the home in charge of C. E. Willey, sermon by J. R. Grice, interment in Pleasant View Cemetery.

## The November Century

The war articles in *The Century* for November deal with the European conflict from many angles. W. Morgan Shuster in the "Breakdown of civilization" reviews impartially the case of each nation at war, and leaves the reader to judge of the justice of their cause. Professor Samuel P. Orth, of Cornell, has written of "Germany's destiny." He marshals the real facts of Germany's progress, aside from her militarism, and shows that even the defeat of her armies can not stop her from her destined goal. The third article, "The coming of the storm," by H. Fielding-Hall, is a picture

of how England suddenly awoke to find herself at war. The rigid despotism of the Russian autocracy stands revealed in the account of a young Russian woman's experiences in the last revolution. Marie Sukloff's "The making of a Russian terrorist" is more than a description of the workings of the Nihilist movement, it is a personal record of intense bitterness and suffering, undertaken for the cause of human liberty. Having completed his studies of the immigration problem, Professor Edward Alsworth Ross begins his new series on the people of South America in the November *Century*. The first of the "South of Panama" articles treats of Ecuador and Colombia, and is prefaced by John Barrett, director of the Pan-American Union. The series will be a study of the lives of our South American neighbors, from the standpoint of a trained observer and a sociologist.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, NOVEMBER 4, 1914

NUMBER 44

## Editorial

### WHAT IS AN ORTHODOX CHURCH?

The world has chosen to exclude us from the magic circle of orthodoxy. If the word *orthodox* really means what it is made to stand for we do not care very much. If it means to be widely and favorably known, then the church of Christ in the days of Christ could not claim to be orthodox because it was neither widely nor favorably known. But if the true definition be given, we can and will contest the decision and prove our right to be called orthodox as did Paul of old even though his was called the "way of heresy."

*Orthodox*, Sound in opinion or doctrine; particularly, sound in religious opinions or doctrines. . . . In accordance with sound doctrine, or with the opinions or doctrines generally held to be correct.

That is Webster's definition. The last clause is generally accepted as covering the whole ground, yet really it has no great meaning. Noah was sound in doctrine and opinion, but was not in harmony with the "doctrines and opinions generally held to be correct." According to this definition, idolatry was orthodox in Noah's day, while he was extremely heterodox—only eight persons accepting his teaching. And so in the days of Christ, paganism was orthodox in Rome, idolatry was orthodox in Egypt, and Judaism was orthodox in Palestine; but Christianity was not orthodox anywhere.

The former definition is obviously correct,—to be "sound in religious opinions and doctrines." And is it not a little strange that the very churches that claim to be most orthodox are the ones that decry the teaching of doctrine? If they have none, how can they be orthodox? And if they have doctrines, they evade an examination of the very thing on which their claim to orthodoxy rests. But did it ever occur to you that the man who says that one must not preach doctrine now because it will create contention and division is himself enunciating a doctrine? He is preaching the doctrine that all doctrine should be abandoned. His doctrine is intended to take the place of all others, and if there are any left who love Bible doctrines he is pretty sure to stir up opposition, because he is teaching a doctrine that has nowhere

in the Bible any sanction, the while he rebukes many who are teaching Bible truths.

An orthodox church from a Bible standpoint would be one that believed first in God and in his Son and in the Holy Spirit. And one moreover which believes in the unchangeability and the divine form of God. Yet many of the would-be orthodox churches believe neither of these doctrines. "It is true," they say, "that the Bible speaks of Moses meeting God face to face; it speaks of his hands and of his feet and of his eyes, but in reality he has none of these bodily parts." It is strange that the only thing in the world that these people are content to have without tangible existence is their God. He must be without form or parts or passion—immaterial, intangible. You could not pass them that kind of a dollar, or sell them that kind of a cow.

Again, we learn from the Bible that God used to reveal himself to those who were righteous, but when an indifferent or wicked age came on he withdrew himself from them. Now it is reversed, and we are told he reveals himself no more because the world has improved so much and become so generally Christian that it is not necessary. The only way to hear from him again is to burn our Bibles and go back to idols. As students we are too far advanced now to expect further instruction. Does not that argue an entire change in the plans and very nature of God?

The orthodox church will not only believe in God and Christ, but in their gospel or doctrine. That is their "power of God unto salvation." If while on board a foundering schooner, where the waves dashing over us threaten our immediate destruction, we should see a member of the life-saving service appear on the beach and fire a rocket over our heads bearing to us a line, would it save us to have confidence in the man as a government servant who knows his business the while we refuse to trust his rope? Yet many profess to believe in Christ who absolutely refuse to obey his doctrines. And strangely enough great organizations claiming to be strictly orthodox have entirely eliminated his doctrine from their teaching. Many are foundering in the sea, and while Christ stands upon the shore pre-

pared to save, they propose to eliminate his life-saving apparatus, i. e., his doctrine, for we are told, "Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Who is orthodox, the man who clings to the rope, or the man who refuses its aid?

If one really wishes to know if his church is orthodox or sound in religious opinion and doctrine, he may find the principles of the doctrine of Christ named in the opening verses of the sixth chapter of Hebrews. They may be counted on the fingers, unless one is physically as well as theologically mutilated. In how many pulpits have they ever been preached without variation or reservation? Who is orthodox?

Contrast the statement of faith of the Reorganized Church of Jesus Christ of Latter Day Saints with the Bible statement of faith found in that chapter, and tell us if you do not think that the decision excluding us from orthodoxy needs revision about as badly as some of the "orthodox" creeds. E. A. S.

### THE LAW OF PSYCHOLOGY EXTENDED

It was our privilege some time ago to listen to a lecture on the laws of psychology, or "soul phenomena." In dealing with telepathy or mind reading, the lecturer stated that it is a law recognized by psychologists, that certain people are attuned by birth so that psychic messages pass easily from one to the other; just as in wireless telegraphy two instruments must be attuned to each other, and if so attuned the message will pass from one to the other, while all other instruments not so attuned will be unmoved. So certain individuals, such as a mother, and daughter, father and son, or brother and sister, are often attuned by nature or birth, being alike in soul characteristics as well as in outward appearances, and mental messages may pass from one to the other, even over great distances, and especially in times of stress or danger when the mind is very active, so that the one will be aware of the situation in which the other is found.

If this is indeed a law, it must be a spiritual law, and it will operate anywhere in the spiritual realm. It occurs to us that we might carry it further, and see in it the reason why Christ said, "Ye must be born again." To get into communion with God we must be attuned by birth. We must become the sons of God. We must be like him.

Most Christians will agree with us on that point; but now comes this proposition for the consideration of those Christians who do not believe in present revelation: If men are born of God to-day, and come into the relationship of "sons" to him, there should be the same communion that there was of old, run-

ning the scale of revelation, from a simple prompting of the Spirit to the giving of a great message, such as moved Isaiah and Jeremiah and John. There will be a continuous giving of revelation, some of which can not fail to arise to the dignity of scripture. There will be men in such close communion with the Father that they will be worthy to be called prophets.

If these things do not occur, where is the trouble? Are not people really born again, or has your law of psychology gone out of business? Is it still operating between man and man, but not between man and God?

E. A. S.

### CURRENT EVENTS SECULAR AND RELIGIOUS

**ILLINOIS MINE DISASTER.**—An explosion in a mine near Royalton, Illinois, on the 27th, caused by a miner's lamp coming in contact with a pocket of gas, reported before noted and marked dangerous, resulted in the death of fifty men.

**DISTRESS IN BELGIUM.**—Seven million Belgians are said to be facing famine, with rations in some places for only a few days. All industries are paralyzed, and many of those who have not fled to friendly territory wander aimlessly from city to city seeking food and shelter. The first shipment of foodstuffs has been received from England by the American Relief Commission, and has ere now, no doubt, been distributed where most needed. Report from Amsterdam says that Holland declines aid from England for Belgian refugees, and will bear the burden of their care alone.

**GOVERNMENT MAY MINE.**—President Wilson is said to have been advised concerning and to be considering the operation of the Colorado coal mines under governmental supervision, pending agreement between operators and miners. It is urged that the continuation of the strike interferes with interstate commerce and transmission of mails, and that the president has supreme authority to close the mines or operate them under Federal control.

**HAITIAN TROUBLE.**—Davilamr Theodore has proclaimed himself president of Haiti, and is marching against the capital. The United States transport *Hancock*, carrying a full regiment of marines, and the cruiser *Kansas* have been ordered to Haitian waters. These movements are to protect Americans and others in Haiti.

**FOREIGN SHIPPING.**—The *Brindilla*, bearing illuminating oil and previously reported detained by British authorities, has been released. England has announced that conditional contraband shipments, such as petroleum, between neutral countries will not be liable to seizure. All articles not contraband or con-

ditional, and carried by neutral vessels, will not be molested, even in shipment to belligerent nations. Cotton, though not listed as absolute or conditional contraband, has previously been detained. While most of the mills of England and France are closed, there is said to be a fair market for cotton in Germany. German buyers are already securing American cotton for shipment.

**ALBANIAN TERRITORY OCCUPIED.**—Greece has occupied considerable territory in southern Albania, explaining that same is not for conquest, but in interest humanitarian. While police precautions are being taken to assure the security of Grecian frontiers, the premier states that Greece recognizes the decision of the London conference creating an autonomous Albania, and that her action has the approval of the powers. Italy has landed a naval force and is occupying the Albanian seaport Avolona for the purpose, as explained, of seeing that the London decision is carried out. Various separate governments have been established in Albania, some of which are nothing more than independent municipalities. Essad Pasha, in the north and representing Turkey, seems to be in preparation to occupy the throne vacated by William of Wied.

**MEXICAN AFFAIRS.**—Reports from Mexico are conflicting and uncertain. Zapata delegates have arrived at Aguas Calientes, and are participating in the peace convention. A coalition of Villa and Carranza delegates was reported on the 27th to have been in control of the convention. Carranza is said to have expressed his willingness to retire as Constitutionalist chief on condition that the tenure of the provisional government be brief, and that he be permitted to be a candidate for the presidency. From Mexico City, it was later reported that he had submitted his resignation to the peace convention, conditional upon the retirement of Villa to private life. An attempt by a Carranza supporter, by the hand of an agent, to assassinate Villa is reported, the would-be assassin having been executed following confession. General Herrea, a Carranza follower, is said, by attacking Parra Chihuahua, defended by a Villa garrison, to have broken the armistice agreed upon by the peace convention. A battle between Carranza and Villa forces to the east of Aguas Calientes is reported. Villa has a large army at his command ready for an emergency, and which has been placed near Aguas Calientes. Carranza has stationed ten thousand men at Leon, twenty-five miles south of Aguas Calientes, ready to block any advance of Villa in case of failure of a peaceful solution in the convention. The outcome of the convention seems uncertain.

**EUROPEAN WAR.**—The week covered by this report has seen continued activity in the fighting centers,

and the entrance of new forces into the already terrible European war. Following their advances reported last week, the Germans crossed the Yser River in northwestern Belgium between Nieuport and Dixmunde. Most if not all of the German forces have since been driven back across this river, with allied successes at other Belgian points. Heavy losses were sustained by both lines in the severe fighting of this region. Germany seems to have partially abandoned her attempt to sweep along the coast, and to have massed her forces elsewhere, especially in the vicinity of Lille, where she claims gains, as well as in the Argonne forests, to the east. Germany is putting Antwerp in a state of defense. France reports gains in upper Alsace. Official German report says that the German and Austrian forces in Poland have been forced to withdraw from before fresh Russian troops advancing from Warsaw, Ivangorod and Novogeorgievsk. Austrian successes are reported along the lower San River in Galicia. The setting in of the severe Russian winter is expected to make for advantage to the Russians. Austria reports the Servians being driven from Bosnian territory. The rebel forces of Lieutenant Colonel Maritz, wounded and fled to German territory, are reported completely routed by Union of South African troops. Another rebellion has broken out, in the Orange Free State, led by General D. DeWet, and in western Transvaal by General Beyers, war leaders in the South African War, the latter commander of the Union forces until his resignation on the taking up of arms by Premier Botha against Germany. Beyers' forces are said to have been routed by Botha. Encounters between British and Indian troops at Alexandria are reported. A British freight steamer has been sunk by a German mine to the north of Ireland. A German steamer converted into a cruiser has been sunk by British torpedo boats in the Adriatic. The German *Emden* has sunk a Japanese liner. Disguised, the *Emden* approached and sunk, at Penang, a British possession at the southern extremity of Asia, a Russian cruiser and a French destroyer. Without a declaration of war, a Turkish cruiser on the 29th bombarded Theodocia, a Russian port on the north coast of the Black Sea, and on the same date a Turkish cruiser demanded the surrender of Novorossysk, one hundred twenty miles from Theodocia, and withdrew. Turkish destroyers on the 29th sunk a Russian gunboat and damaged a French and three Russian liners off the coast of Odessa. Odessa is said to have been bombarded. Turkish and Russian fleets are thought to be engaged near Odessa. The Turkish army is being recruited to its fullest capacity, with men forced into service, and supplies seized wherever obtainable. The entering of Turkey into the war is expected to involve Greece, Bulgaria, Roumania, and probably Italy. The Russian am-

bassador and consuls have been recalled from Turkey. Holland has three hundred thousand trained troops stationed at strategical points along her Belgian and German frontiers. The River Scheldt and all the canals are mined. Cruisers and torpedo boats are at anchor, prepared to cooperate with the land forces. These preparations are for the defense of the neutrality of Holland, should same be violated.

### NOTES AND COMMENTS

**NEWS FROM ENGLAND.**—Under date of October 9, Bishop Roderick May wrote from London, England, reporting that the prospects for work in the British Isles Mission are excellent, despite the present war situation. He reports a much more favorable attitude on the part of the public toward our American missionaries. Numbers are calling and making inquiries, these callers including not only members of the Utah Church but outsiders as well. He states that he has learned on good authority that the Utah Church is calling in its missionaries from England and the European nations. Many of these elders were to sail for Canada on October 16.

**PROHIBITION IN RUSSIA.**—At the beginning of the present war in Europe, the Russian Government prohibited the sale of alcoholics throughout the country. This action followed continuous and drastic criticism of methodical stimulation of the desire for alcohol and Russia's whole system of taxation, and was enforced upon the eve of a great war, in consideration of the wholesome effect of abstinence on the soldiery. That this decree enforcing prohibition has had an incalculable effect upon the entire country, as well as in the ranks of the army, is shown by the following dispatch from Petrograd, and appearing in *The New York Sun*:

The temperance leader Tchelysheff, reviewing the effect which the prohibition of vodka has had in the extinction of liquor licenses, remarks that there has been a great reduction in crime, disorder and sickness and a great increase in savings bank accounts on the bourse.

That the nation in peace or in war is inestimably better off without alcoholics is evident to very, very many; that the world will be better off without the consumption of liquors as a beverage is certain to opposers of this traffic, and such condition will continue to be their goal.

**OLD ENEMY IN NEW ROLE.**—R. B. Neal, notorious for misrepresentation during his checkered career as an antagonist of the latter-day faith, in criticism of certain writers, warns, in the *Word of Truth*, against misstatement in discussing this faith, for the reason that "one misstatement in an article, with 'Mormon' readers, is like a fly in a 'bowl of syrup'—spoils the whole thing." The writers mentioned state that the three witnesses *swore* they saw the

Book of Mormon plates, when, according to Mr. Neal, "It is evident that Joseph Smith, jr., wrote the statement and they signed it." Thus correcting one misstatement, he, himself, is caught red-handed in another. Mr. Neal comments incidentally, "Wonder he did not have them make oath before a notary! Would have given weight to their testimony." Having no regard for their testimony as given, and reiterated, this objector would have none for it if sworn to as suggested. This comment is beside the point, anyway, as much so as if the suggestion were made in connection with the visions of John on Patmos, or concerning any other like testimony. For Mr. Neal to be insincere is for him to be himself; for him to be beside the point is for him to be consistent with his former methods as an enemy of the faith.

**LIBERAL OFFER.**—We call attention to the very liberal offer of the Herald Publishing House found in the advertising department of this issue of the HERALD, and made to those who wish work done in printing or advertising. The first work of this institution is not a work for profits, but a work of service. It is in keeping with these basic principles of the latter-day gospel that the management places at the disposal of our people their equipment in the lines mentioned. Whether your work is done by the Herald Publishing House or not, they are at your service.

**SENTIMENT IN UTAH.**—Referring to a recent meeting of principals of public schools and juvenile court officials in Salt Lake City, the *Deseret Evening News* for October 23 says:

At the meeting the surprising statement was made that the real cause for indifference upon the part of the authorities in the matter of enforcing the law relating to the sale of tobacco to minors lies in the fact that the law lacks the healthy support of an active and interested public sentiment.

The *Deseret Evening News* to the contrary notwithstanding, this statement comes without surprise to those who are mindful of the disregard for the constitutional law of the church on other points, and manifest in Utah from the very beginning, in which law is written by the hand of God, "Tobacco . . . is not good for man." It is little wonder that children, taught that the books are not to be considered in the presence of the "living oracles," and before whom is placed the example of church officials using tobacco, purchased at mercantile establishments managed by the church or church dignitaries—it is little wonder that minors under these conditions are found to be afflicted with "the evils of the tobacco habit," with no public sentiment to enforce a law intended to prevent these evil effects. With *The News*, we agree that "there is immediate need of an awakening" all along the line.

# Hymns and Poems

## Selected and Original

### Life's Beauties

Do you look for life's beauties as onward you go?  
Do you see all about you its verdures which grow  
Resplendent in glory, in perfume, and form—  
The beauties which greet you at dawning of morn'?

Do you look at the sunrise expecting to see  
A flood of real beauty which never can be  
By artist, or poet, e'en faintly portrayed?  
Such glories as sunrise alone has displayed?

Are you open, receptive, in heart and in mind,  
To beauties, real beauties, what'er be their kind?  
And oft they are hidden, as nuggets of gold,  
O'erlooked through the ages as onward they've rolled.

Is your vision of beauty o'ercast by a cloud?  
Have you not smiled at roses as gently they've bowed  
When kissed by the dew on a bright summer's morn,  
And softly their perfume the breezes have borne?

Would you like to see clearer the Great Artist's work?  
Then put forth an effort, and think not to shirk;  
He made naught but beauty in earth or in sky,  
And gave us the power to see, if we'll try.

Though radiant the morn, unto you 'twill be night,  
If closed are your eyes excluding the light;  
The song of the birds though 'tis sweet, and 'tis clear,  
Your soul can not touch unless you will hear.

You may soar if you will to paradise now—  
The angels of glory were once e'en as thou;  
They toiled and looked upward for beauty and light,  
Till now they abide where 'tis never called night.

Why look to the future for glory and song,  
The present is with us, and here we belong.  
E'en now does the sun shine—e'en now is the flower  
An emblem of God—the Almighty's great power.

Let us look for real beauties what'er be their kind,  
And beauties, true beauties, new beauties, we'll find;  
All men will seem better in face and in form,  
And love from our souls unto theirs will be borne.

LAMONI, IOWA.

AUSTIN M. DOBSON.

### Blemishes

I saw her in the cloistered dimness where  
We stranger twain a moment bowed in prayer  
Upon her cheek a grossly-blemished place  
Made hideous an otherwise lovely face.  
I pitied her, deep in my inmost soul,  
That Fate on her had levied such a toll.  
Then in new radiance the lights upsprang  
And with relief my spirit leaped and sang.  
The scar that lashed my sympathy like whips  
A red rose was, its stem between her lips!

Oft in the darkness of our clouded ken  
We note shortcomings in our fellow men:  
Soul-blemishes and mind-disfigurements,  
Faults past denial, traits that give offense.  
We pity or we blame, inquiring: "Why  
Must others so less perfect be than I?"

Then comes the clearer light of graver years—  
Virtues enlarged, sins shrunken, through our tears—  
Till that which seemed a fault in blinder days  
Shines out a glory and compels our praise!

—Strickland W. Gillilan.

### He Careth for Thee

What can it mean? Is it aught to him  
That the nights are long and the days are dim?  
Can he be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around his throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife,  
How can he care for my poor life?

And yet I want him to care for me,  
While I live in this world where the sorrows be;  
When the lights die down on the path I take,  
When strength is feeble and friends forsake,  
When love and music that once did bless,  
Have left me to silence and loneliness,  
And lifelong changes to sobbing prayers—  
Then my heart cries out for a God who cares.

Oh, wonderful story of deathless love!  
Each child is dear to that heart above:  
He fights for me when I can not fight,  
He comforts me in the gloom of night,  
He lifts the burdens, for he is strong,  
He stills the sigh and awakens the song,  
The sorrows that bowed me down he bears,  
And loves and pardons, because he cares.

Let all who are sad take heart again,  
We are not alone in hours of pain:  
Our Father stoops from his throne above  
To soothe and quiet us with his love,  
He leaves us not when the storm is high,  
And we have safety, for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord doth care.—Selected.

### The Second Mile

Stern Duty said: "Go walk a mile,  
And help thy brother bear his load."  
I walked reluctant; but, meanwhile,  
My heart grew soft with help bestowed.

Then Love said: "Go another mile."  
I went, and Duty spake no more.  
But Love arose, and, with a smile,  
Took all the burden that I bore.

'Tis ever thus when Duty calls;  
If we spring quickly to obey,  
Love comes, and whatso'er befalls,  
We're glad to help another day.

The second mile we walk with joy;  
Heaven's peace goes with us on the road;  
So let us all our powers employ  
To help our brother bear life's load.

—Stephen Moore.

## Original Articles

### "GOD IS LOVE"

(Synopsis of a sermon by Elder Ralph W. Farrell.)

I am to speak to you to-day of the tenderness and goodness of God. To open to your vision, if it please the Author of our hope, a broader view of this mighty text. I realize that many persons may not agree with my conception of the broadness of love; I am not the framer of your thoughts. Nowhere in the Scripture do we read that God is hate, evil, death; but rather that his attributes are kindness, forgiveness, and charity.

Time changes many things, especially the theories of man. Your speaker has not escaped, and realizes with deep regret that his position relative to the depth and breadth of divine affection has been very narrow, and that many a stake was driven into treacherous sand; but now old views have been reviewed and retouched with the pencil of safer judgment; clouds of pessimism have been dissipated before the sun of truth; narrow grooves made somewhat broader, and the sharp sting of bigoted sarcasm dulled by a nobler view and action. Knowing this, he has endeavored to tune his lyre to a more hopeful strain; to freight the air with happy melody; minister kindness, good cheer, hope, and sunshine to all men; recognizing the rights and sincerity of all men, believing that in doing this he is not offending the great Creator, but rather looking upon the sick and bruised Samaritan as being a child of God as well as the man who leaned upon the Savior's breast. If this be heresy, then he must go down as a heretic, for nothing short of good evidence to the contrary will ever change his mind.

I am sure you will pardon me for this bit of prelude. I realize that my thoughts are directed to both Saints and sinners, and I want to be fully understood. I want to defend this position, namely, that many a Christian (in name at least) has been too radical in thinking himself the special creature of God's care and love, while the man in the gutter is fit only to be stamped deeper into the mud of forgetfulness as a subject of heaven's wrath. Some Latter Day Saints have talked and acted as if they were the pets of the universe, while their neighbors were objects of God's neglect, fit only as targets for the arrows of ridicule and denunciation.

I do not believe this doctrine of narrow-mindedness. If, through the providence of Deity, I have been made a custodian of the gospel laws, and my life lines have run in pleasant places, it is not because God loves me more than he does the poor sin-crushed being who is waiting behind prison bars until the agony of suspense is ended by that last walk across the "bridge of sighs." No! It is because the

omnipotent Father is working for the good of all his creatures, and using me only as a means to this end. Heaven forbid that I shall ever become so narrow-minded that I shall look upon my fellow men and think that God does not love their souls as much as he loves mine!

God is love, the embodiment of all that is good. Why attempt to reason on the opposite by dragging into the arena of thought some obtuse illustration that has no bearing on the question? Then, the way of the transgressor is hard, yet the punishment inflicted is for his good. Hell, that place of misery, that great crucible we shrink to enter—and may it never be our fate so to do—is an institution of God's mercy as much as heaven. Do not get away with a misunderstanding that may clog the avenue of your impartial judgment. I do not claim that man will not be punished for his sins, but that this punishment is the result of the Father's love, that good may be the outgrowth.

Why not let the future, which must be wholly in God's control, take care of itself, and teach the gospel of the eternal now? Heaven is not a vast corral into which souls, like cattle, are stampeded by force or fear. No child was ever fully developed by constant threats of punishment and an everlasting nagging at its faults and weaknesses. That preacher who appeals to fear, to sheer cowardice in his audience, picturing the horrors of hell as the means of influencing men to accept religion, belittles his calling and insults intelligence. We might as well try to frighten a flower into lifting its face toward the sun as to frighten a soul into lifting itself toward God. The very words, gospel of fear, are a paradox—there can be no good news of fear.

Alas! how cruelly we have misrepresented God when we have taught that the Christ was sending forth a curse when he said, "He that believeth not shall be damned." It was a note of warning, uttered in pity, not in spite. He that believed not the gospel should be condemned from celestial glory, but even then not forgotten. Christ will not let us go beyond the reach of his mercy, for through the plan of ages, mercy and justice go together. Sin goes not unpunished, neither does the hand of repentance reach to the throne of mercy in vain.

Earth holds no truth so practical as this: God cares for his creatures. Man is not a victim of chance, a child of the night, wandering alone in the forest of despair. It is not true that matter and force use the soul for a lifelong game of battledore and shuttlecock. No sect, or creed, or people has a monopoly on God's goodness and blessings.

Shall it be said that good is not behind the act that separates men from their friends that they may devote lives of privation in caring for the lepers? That heaven is not pleased with the life-saving inventions?

Tell me, in the pages of what book is recorded the statement, "Whatsoever constraineth to do good is from God"? Has the eternal One made you a judge of the motives and doings of his creatures, to say that everything which does not harmonize with your conception is of necessity wrong?

Let us believe that the Father is blessing all his children, and that there are yet many of his Saints who have not been called out of Babylon. They are God's people, living up to the light which they have, and so are visited by the spirit of peace. The Book of Doctrine and Covenants teaches me that many souls have been so deceived that the reception of the restored message is not altogether possible. They will come forth in the first resurrection, and then receive of the advanced laws, and it will be our duty to work for them then as it is our duty to strive to save fallen men to-day—not by contending against their belief, which often is sacred to them; not by the illogical cry of "Mother of harlots," "Babylon," to any moral teaching or particular person, but rather to men of corrupt minds anywhere and every time, this being shown by the "three books." Babylon is spiritual iniquity, and is responsible for the death of all the prophets and saints that have been slain upon the earth. It is the church of the Devil, and the only church against which we are to contend.

Here, then, let us pause, while I gather up the threads of a former thought, which were broken by the introduction of the remark on Babylon.

The quality of mercy is not strained. God cares for me and you, it matters not who we are. Shall we deny the mercy of heaven to the man whose father only a few years back was the creature of God's special creation, when the body formed from the dust of the earth was pronounced good? Ah, no.

Man seems to be a creature of emotion; hide it as he will, every trace is not covered. He is the only animal that smiles. In every human heart there is some affection, manifested towards something. The most hardened criminal loves wife, child, dog, or horse, and this tender attachment is intense. This universal characteristic, call it love, affection, devotion, or what you will, proclaims, loud as a peal of trumpets, that there is some of God in all men, excepting, perhaps, the sons of perdition. And who knows but that the enlargement of this good is the very means by which fallen man is to be freed from evil? Granting this, can we effectually preach any other than the gospel of love, hope, peace, and good will, endeavoring to awaken men to a consciousness of the love of God toward him?

Perhaps I can illustrate this by relating an incident which occurred in one of our large zoos. Rajah was the name of a large ape, and, through the extreme kindness of its keeper, a love was developed in the heart of the animal. A slow but fatal sickness

came to Rajah. In the semidarkness, one night, the keeper came to see how his patient was resting. He was startled to see a dark, bent figure waiting for him. It tottered painfully toward him and stretched up its arms as much as to say, "Pick me up." The keeper bent over and took the ape. The arms of Rajah closed around his neck with a sigh of relief. The keeper stroked him sorrowfully, and there in the dead of night, the man-beast died, like a poor, fevered child in its father's arms. And this is the lesson taught by Christ—that love begets love, that righteousness cleaves to righteousness, and as a man sows so shall he reap.

Then spoke the Christ (so wondrous was his vision)

(Deep, deep his voice, with a sorrow's cadence fraught):

This world to-day would be a realm elysian,

Had my disciples lived the love I taught.

Augustine entered England. The Druids were tearing the warm hearts from living victims. In the darkened minds of those men, the seed of God's love was planted, and the harvest was mercy and pity and love. God is love, and love is the keynote of the world's happiness. It was mingled with the tears of the Savior when he gazed over the sun-kissed homes of Jerusalem and cried, "Oh, Jerusalem, Jerusalem, how oft would I have gathered you!" Yet he still loves Jerusalem. So the theme that whispers and thrills with infinite tenderness in the music of the prodigal son story is that God is ever watching and waiting and longing for the return of his other son, and when he comes back, will give him the best robe and the ring of authority.

I want to tell you boys something. There isn't a day passes that does not see hundreds of letters sent to the large cities. Letters written with the trembling hand of poor, lonely mothers, asking the whereabouts of absent sons—careless, wayward children—but still loved. Boys and girls, I want you to be kinder to your mother and father. You will never fully realize what I mean until you have children of your own.

Permit me to indulge in the use of another story: Not long ago in one of our New England States, a man built a magnificent house, and, when he married, the house became a beautiful home. The woman ran away with another man. The house was closed. No person ever enters its doors. The piano is open, the shades are up, a garment half finished resting on the machine; everything is as she left it, but the one mighty force, love, is gone, and where there is no love there is no home, no hope, no nothing but the gloom of despair and death.

Some of the old reformers said things about God which were the blackest lies that ever originated in hell. Think of Edwards picturing the kind Father as a lion tearing men to pieces and spattering his

face with their blood in order that the vindictiveness of heaven might be illustrated! My friend, I do not know that I can express my feelings better than by reading this sublime poem by Sam Walter Foss, entitled, "The house by the side of the road":

There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament:  
There are pioneer souls that blaze their paths  
Where the highways never ran—  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good, and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban;  
Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan;  
Let me live in my house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
That the road passes on through the long afternoon,  
And stretches away to the night.  
But still I rejoice when the travelers rejoice,  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in my house by the side of the road,  
Where the race of men go by—  
They are good, they are bad, they are weak, they are  
strong,  
Wise, foolish—so am I.  
Why then should I sit in the scorner's seat,  
Or hurl the cynic's ban,  
Let me live in my house by the side of the road  
And be a friend to man.

Bernard, a saint of long ago, shivering in his rugs, yet with his heart warm with the love of righteousness, cried, "God cares for me," and the garret became a king's palace. Xavier, falling helpless in the jungles of India, rested his head on a moss-covered log and breathed a prayer of faith to God, and every bush burned with the holy presence. John, the apostle, bowed under the weight of fourscore years, said, "God cares for me, I can not live too long." Huss, marching to the martyr's stake, whispered in his prayer, "He cares for me, I can not die too soon."

Shall we deny these men and thousands of others,

dead and living, faith in God, good works, and the love and favor of that Father?

Ah! if you can only catch the sun-flash of my message to you this morning, so freighted with the glorious truth that God cares for you, loves you, walks with you, and talks with you! And I can not believe that the rank and file are less objects of heaven's love.

Who has not been comforted and broadened by reading the ninety-first psalm, and twenty-third psalm? And surely David did not mean himself alone, when he said, "When my father and my mother forsake me then the Lord will take me up." Do you grasp the meaning of this statement? When your mother forsakes you! God kinder than mother! She who gave you birth, whose dry lips of misery smiled a blessing on your upturned face, will not forsake you. David was not speaking of mothers, he referred to monsters. But God is more tender than a mother; he hates the sin but loves the sinner infinitely, and when we reach out our arms to him, he will take us up.

And, too, it is a narrow, distorted theology that says God's love ends at the grave; that those blessed hands of mercy and entreaty held toward man a few years of his mortal existence are withdrawn forever, when the first handful of earth is cast upon the silent face. If a mother can kiss the dead eyelids of a wayward son, think ye that the heavenly Father's love will go out as the light of a candle extinguished by a breath of wind at the casement?

That awful punishment inflicted upon the children of disobedience is not to harden, to torture, but to reform and reclaim. And when the uttermost farthing has been paid, the soul of man will rise to inherit some degree of glory that has been prepared by the wisdom of God. Yet, "Every man in his own order; they that are Christ's at his coming."

Thus looking upon men of all ranks and conditions as my brethren, children of the same King; thus pitying their mistakes and trying to encourage them to do right, recognizing that if they do not believe as I do there must be some reason, and that I have no right to ridicule their faith and think that God has forgotten them; this desire to recognize the good everywhere, is what I call charity, and without charity I realize that I am a being of all beings who most needs God's pity and mercy.

In closing, may I remind you that Christ came not into the world to condemn the world, but to save it; and his messengers are sent forth to bind up the wounds of suffering humanity, to invite and encourage all to come to the Father's house. And all true Saints are messengers of peace, and their mission is to say to the children of men, "Behold the mercy of Christ, the love of God, how infinite! Come home and rest."



### ALL THINGS COMMON

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2: 42-45.

Neither was there among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The Son of Consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.—Acts 4: 34-37.

It is an interesting fact that though we have a great many self-called preachers, trying to turn their hearers back to the old path, very seldom if ever, do we hear of any of them trying to restore the condition known among God's people as "all things common." While they are very strenuous in calling the attention of the people to the rites and ceremonies and faith of the early Christians, when they come to the question of having all things common their silence becomes almost painful. In our ministerial work we have asked some of these men who claim to be trying to restore Christianity why it is they are so very painfully silent with reference to this condition.

The text quoted at the beginning of this article is too plain to be refuted. The condition of the saints at this time was one of high spirituality, and this condition known as all things common, was without doubt the result of living on a high spiritual plane. And as the same cause will always produce the same effect, if primitive Christianity is ever restored in its completeness, there must again be a condition known among God's people as all things common. Among those who believe that this condition should obtain we have a variety of opinions as to just what constitutes all things common. Even in our own church we have various shades of belief.

We find that not only the historian Luke understood that all things common was a necessity for the brotherhood of man, but the Apostle Paul understood it also. In Romans 12: 13, we find Paul giving advice to his brethren as follows: "Distributing to the necessity of saints; given to hospitality." This comes as a command to the saints, that they shall distribute according to the *necessity* of saints. Here notice that the saints' needs are made the basis of distribution, nothing else.

Young, in his Analytical Concordance, tells us that the word *distributing* comes from the Greek word *koinoneo*, which literally means, to make common. According to this literal interpretation, the Apostle

Paul tells the Roman brethren to make their property common, so as to divide according to the needs of the saints.

In 1 Timothy 6: 17, 18, the Apostle Paul advises Timothy as follows:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.

Here the apostle instructs Timothy to teach the saints that they do good with their means, ready to distribute, willing to communicate.

Turning to Young's Analytical Concordance, we find that the word *communicate* comes from the Greek word *koin*, meaning, inclined to use things in common. That is, Timothy is to charge the saints that they do good, and that they be rich in good works, and then tells them just how it is done, namely, by being ready to distribute, willing to communicate, or inclined to use things in common. Doing these, he says, they will lay up in store for themselves a good foundation against the time to come that they may lay hold on eternal life, or as Christ puts it:

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Luke 16: 9.

Again, teaching the Hebrew saints, in Hebrew 13: 16, Paul makes the following statement: "But to do good and communicate forget not; for with such sacrifices God is well pleased." Translated literally, you might read it: "Forget not the act to use all things in common."

In Jude, third verse, we have the word *common* as follows: "Beloved, when I gave all diligence to write unto you of the common salvation," etc. Here we are told by Young in his concordance, that the word *common* is from the Greek word *koinos*, which is the same word used in Acts 2: 44; 4: 32. Now this common salvation, spoken of by Jude, we believe the Saints will agree with us, is a salvation of degrees, a salvation in which every man will receive according to his deeds. If the word *common* in this paragraph means according to a man's deeds, by parity of argument, the word *common* in the expression of "all things common" will mean that every man receives according to his needs, just as the Apostle Paul puts it. We find the same expression in Titus 1: 4, where he speaks of the common salvation. Here the word *common* comes from the same Greek word *koinos*.

Evidently Jude has contrasted two kinds of salvation; he speaks of having written to the saints of the common salvation, and then says it was needful for him to write unto the saints that they should

contend earnestly for the faith which was once delivered to them, indicating the common salvation as contrasted with the special salvation. Paul agrees with this in 1 Timothy 4: 10, where he says that God "is the Savior of all men, especially of those that believe." Here again is the common salvation contrasted with the special salvation. In 1 Corinthians 15, he has contrasted these different degrees of salvation, likening them unto the different glories, when speaking of the common one, the telestial, he likens it unto the stars, and states that one star differs from another star in glory, showing here that the telestial or more common salvation is the one in which there are degrees of salvation, and as the same Greek word as used in Jude is used in Acts 2: 44, it indicates that the holding of all things common means to hold according to a person's needs, and not everyone having the same amount. Notice the connection between Acts 4: 34 and 2 Corinthians 8: 10-15.

The condition of having all things common resulted in a brotherhood in which none of them lacked anything (Acts 4: 34). Paul makes the argument, in 2 Corinthians 8, that the condition of equality (verse 14) brought about the same state of affairs as is found in Acts, namely, that they lacked nothing (see verses 14 and 15). Now as the same cause always produces the same effect, all things common and equality are by inference here proven to be the same.

Modern revelation agrees with this position. In Doctrine and Covenants 81: 4, we have the following:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs, inasmuch as his wants are just, and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

A close reading of this quotation will reveal the following facts: A clear cut, inspired definition of equality, namely, every man shall have his stewardship; every man shall have claim on the common property of the organization as he needs it, but he shall use this stewardship primarily for the benefit of the church and the living God. The reason given that every man shall have his stewardship is that he may have a chance to improve upon his talent, that he may be able to get other talents, these talents so given, whether of an hundred fold or less, to be cast into the treasury, called the Lord's storehouse, this treasury to be known as the common property of the whole church.

This is identical with all things common, as referred to in Acts 2: 44. When this is done, then every man will be "seeking the interests of his neighbor," in other words, "loving his neighbor as himself," and every man will be doing things "with an eye single to the glory of God," or, in other words, will be doing all things in perfect harmony with the intelligence of God, or God's law. Here is the true definition of equality, or all things common, leaving every man to retain his true individuality, yet working collectively in perfect harmony with God.

The Apostle Paul puts it this way in writing to the Corinthian saints (2 Corinthians 8). In verse 11, he urges the saints to perform the doing of it. He wants them to go to work at doing something. In verses 10 and 11 he tells them that those who had been willing to do it over a year ago, should continue to have a will to do what is right, and tells them in verse 12 that they must first be of a willing mind, and that it does not make any difference how much or how little a man has, he should do what he can. In verse 13 he tries to show them that he does not expect that by doing their duty it will make other men idle, and the ones who perform it to be overburdened. He explains it in verse 14 thus: That by living in a state of equality our abundance will go to those who want. (The word *abundance* here corresponds with the word *surplus* in modern revelation, and this want, according to Doctrine and Covenants 81, must be a just want.) Then Paul continues to urge that those who have received from us, when they have a surplus or an abundance will supply our wants, and doing thus will produce equality and will place us (verse 15) in a condition in which there would be no lack. "He that had gathered much had nothing over," because he had given his surplus to the common treasurer; and he that had gathered little had not lacked, because he had a right to go to the common treasury and get according to his needs and wants.

That the Apostle Paul, in 2 Corinthians was writing to the Corinthian saints about just such an organization as we have now under the name of "Order of Enoch," we fully believe. Lying before us is a translation of the New Testament by Professor James Moffat, Professor of Greek in Oxford, giving a free translation to this chapter, he translates it as follows, (*italics mine*):

Now, brothers, *I have to tell you about the grace God has given to the churches of Macedonia.* Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; *I can testify that up to their means, aye and beyond their means, they have given—* begging me of their own accord, most urgently, for the favor of contributing to the *support of the saints.* They have done more than I expected; *they gave themselves to the Lord, to begin with, and then* (for so God

willed it) *they put themselves at my disposal.* This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. *Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well.* I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich.) *But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything.* Now, carry it through, so that your readiness to take it up may be equaled by the way you carry it through—so far as your means allow. *If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got.* THIS DOES NOT MEAN THAT OTHER PEOPLE ARE TO BE RELIEVED AND YOU TO SUFFER: IT IS A MATTER OF GIVE AND TAKE; AT THE PRESENT MOMENT YOUR SURPLUS GOES TO MAKE UP WHAT THEY LACK, IN ORDER THAT THEIR SURPLUS MAY GO TO MAKE UP WHAT YOU LACK. Thus it is to be give and take—as it is written, *He who got much had nothing over, and he who got little had not too little.* Thanks be to God who has inspired Titus with an interest in you equal to my own; he has indeed responded to my request, but he is off to you by his own choice, so keen is his interest in you. Along with him I am sending that brother whose services to the gospel are praised by all the churches; besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord. His appointment has my full consent, for I want to take precautions against any risk of suspicion in connection with the administration of this charity; I aim at being above reproach not only from God but also from men. Along with them I am also sending our brother: I have had ample proof of his keen interest on many occasions, and it is especially keen on this occasion, as he has absolute confidence in you. Titus is my colleague, he shares my work for you, and these brothers of mine are apostles of the church, a credit to Christ. So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.—2 Corinthians 8.

Indeed it is quite superfluous for me to be writing to you about this charitable service to the saints; I know how willing you are, I am proud of it, I have boasted of you to the Macedonians: "Achia," I tell them, "was all ready last year." And your zeal has been a stimulus to the majority of them. At the same time I am sending these brothers just in case my pride in you should prove an empty boast in this particular instance; I want you to be "all ready," as I have been telling them that you would be, in case any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed of having been so sure. *That is why I have thought it necessary to ask these brothers to go on in advance and get your promised contribution ready in good time. I want it to be forthcoming as a generous gift, not as money wrung out of you. Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully.* God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others; as it is written, *He scatters his gifts to the poor broadcast, his charity lasts for ever.* He who furnishes the sower with seed and with

bread to eat will supply seed for you and multiply it; he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you. Thanks be to God for his unspeakable gift!—2 Corinthians 9.

A. CARMICHAEL.

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### BEARING FRUIT

God said: "Let us make man in our image, after our likeness." (Genesis 1: 26.) God said, "I will do all my pleasure." He has unlimited power; as the Savior expressed it, "All power is given unto me."

It is distinctly affirmed that God proposed to make man in his likeness and image. I do not see how we could be told plainer that God made man like himself in form. It has always been a mystery to me that people do not understand, in the light of this text, that God is a personage. If man is in the image and likeness of God, then God must be in the image and likeness of man. But I am fully persuaded that God intended to have man even more like himself, even to "the measure of the stature of the fullness of Christ." Christ prayed that he and his disciples might be one "as we are." Christ said: "I am the way, the truth and the life, no man cometh to the Father but by me." As Christ understood all things pertaining to life and godliness, he evidently wants his children to be educated in the way of life, too.

If there is any one thing clearly affirmed in Holy Writ, it is that God has a purpose to be accomplished in his children. In all the material expressions of God in nature, we find undeviating order and system. God said to mankind: "Replenish the earth." One specific divine law was given by which it could be done. There can be no deviation. In this is expressed his will and purpose, perpetuity. This shows the nature of God to be, as the Scriptures have said, *Whatsoever he doeth, he doeth it for ever.* If it expresses his will at one time, it always does. For in him is no "variableness neither shadow of turning."

God has an end to be reached—the perfection of mankind. It can only be reached through the narrow way, "the perfect law," the "perfect law of liberty." We must be doers of the law. The law points out how we may be perfected—nothing else can perfect us. The law points to the performance of two kinds of works, those which are defined distinctly spiritual and those more specifically material. In

the spiritual there comes to one the deep conception of God as our Father; his bountiful love is seen clearer and our eyes are opened to our defects and we are anxious to please him; and to know his will is to do it. And so his law is the "beacon light" to guide us. When we are born into this spiritual life of incorruptible seed "by the word of God, which liveth and abideth for ever," we want to be like God—be real sons, or children, and so we see that the only way we can reach this condition is by an observance of the whole law, not only to say, but to do; and when we are confronted with an opportunity to help we will not be anxious to see how little we can do and escape, but will gladly do all we can. We will not only use diligence in the expression of our faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love, but if these abound we shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. We will be fruitful in all that relates to the expression of our love for our Father.

When we come across such words of God as these, "Will a man rob God?" we will say "No," and when we learn that our Father requires and asks of us one tenth of our increase in temporal things, we will be not only willing, but glad to do his will. It will be a pleasure. God wants a tried people. He will not have any others in the great glory. So just ask yourself, "What do I want, and how can I get it?" The word answers only one way in the perfect law.

Please read Bishop Kelley's sermon in the HERALD of September 2, page 830, "Bearing fruit," and see if you are bearing any. If not, what kind of a tree are you? We can only judge by your fruit.

C. A. PARKIN.

## Of General Interest

### JEWS RECLAIM PALESTINE

Sioux City Jews will give their financial support to the "back to Jerusalem," or Zionist movement. As a result of an address last night in Bennett's hall by Rabbi Saul Silber, of Chicago, more than fifty local Jews subscribed money to aid in the reclamation of Palestine by the children of the people who left that country centuries ago.

Palestine is to-day, as of old, the land flowing with "milk and honey," said Rabbi Silber. The purpose of the Zionist movement is not merely to reclaim the land of the early Jews for sentiment's sake and to disprove the statement that the Jews were for ever doomed to be without a country, but it also seeks to establish a home for the oppressed Jews of Russia and Roumania. It is not thought likely that many American Jews will return to Jerusalem.

### PER CAPITA WEALTH LARGE

There have already been fifty-four colonies established in the vicinity of Jerusalem. One of these colonies, made up of more than nine hundred families, is declared to be the richest colony per capita in the world.

The audience was enthused by Rabbi Silber's speech, and although it was nearly twelve o'clock before he ceased speaking, none left the hall.

The colony will be under the control of the Turkish Government, but a local self government will be allowed. Rabbi Silber asserted that the Turkish Government is anxious for the Jews to settle in Palestine, as the Jews who are now there pay to the Government ten times the taxes that were formerly paid by the Arabs. Olives and oranges at present are the principal products of the colony, although the wine industry promises soon to lead all others. The climate is the same as that of California.

### SUCCEED IN AGRICULTURE

Jews from any country in the world are permitted to take up land in Palestine. If the family is without funds the Zionist society will provide passage to the old country and land and implements will be given to him on the cooperative plan. There are now eight Jewish banks in Jerusalem, which have been established by the Zionists. These banks extend credit to the newcomer and see to it that he is established financially.

The speaker declared that the Jews in Palestine are surprising the people of that country by their success as agriculturists. The old saying that a "Jew can make a coat, but can't farm," was branded as false by the rabbi. He pointed to the fact that the Jews were the original farmers of the world, and that while the modern Jews use latest agricultural methods, the patriarchs of old had practices which the farmer of to-day could profit by.—*The Sioux City (Iowa) Journal, July 30, 1914.*

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### RUSSIA OUSTS LIQUOR

A press dispatch from Russia brings the interesting news that the czar has issued an order driving intoxicating liquors out of the Russian army. The following is the text of the dispatch:

Emperor Nicholas has just promulgated a general order dealing with the drink evil in his army. Its provisions are of the most drastic character and as such will doubtless commend themselves to Secretary Joseph Daniels of the United States Navy. Vodka is forbidden to the men at all times, and the czar directs that the most stringent measures shall be taken to prevent them from buying it. No soldier if he is known to be inclined to drink is allowed to receive money from home without special permission from his commanding officer.

Officers of every rank are forbidden to drink spirits in

camp, on maneuvers or while on any kind of duty, and those in high command are ordered by the emperor to discourage as much as possible the drinking of alcohol and to set an example in the matter of total abstinence to the subordinates. All cases of drunkenness either among officers or men are to be dealt with in the most severe manner possible. Medical officers of the army are to deliver periodical lectures to officers on the harmful effects of alcohol.

Commanders of regiments are instructed to do their best to improve the mess life of the officers under their orders and to foster the introduction of games, the addition of libraries to the mess quarters and to arrange for facilities for the study of foreign languages. In the same way the company officers are required to improve the lot of the rank and file by devising and organizing games and sports which will keep them out of doors, wholesomely occupied during their free time. Soldiers known to be addicted to drink are to be the subject of special solicitude by the regimental officers, chaplains and surgeons.

This is the first occasion on which any such general order has ever been issued to the Russian troops. But the emperor has been led to issue it by the necessity of adding efficiency to his own army. Field Marshal Kitchener demonstrated in his various Soudan campaigns culminating in the crushing of the Dervish Mahdi Omdurman in 1898, the military advantages of total abstinence of alcohol when on active service, and since then has been a disposition on the part of military authorities in all countries to discourage the use of alcohol among officers and men, modern methods of warfare and arms of precision, decision demanding an extremely level head and steady hand rather than reckless gallantry prompted by what is popularly known as "Dutch courage."

What have the defenders of booze to say in answer to this very conclusive evidence of the evil of alcoholic drinks?

If the soldier must give up alcohol because it interferes with his efficiency why should not the civilian promote his efficiency by giving it up? And if it is demonstrated that alcohol is an evil and only an evil; if it is proven that it lessens the productive value of the citizen, who will say that the nation should look upon this great evil with indifference merely because a few people want to grow rich out of a drink that is destructive? Why should we condemn opium, morphine and cocaine if we are to worship at the shrine of whisky and beer?

Secretary Daniels need not fear that his policy of excluding intoxicants from the navy will be condemned by the American people. In putting a ban upon alcoholic drink in the navy he is showing the same wisdom that characterizes Emperor William and the czar in their efforts they are making in behalf of total abstinence.—W. J. Bryan in *the Commoner*.

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## HOW THE WAR AFFECTS OUR INDUSTRIES

America leads all other nations as a self-supporting country. This is true either in times of peace or war, and yet, it is now being demonstrated how vastly dependent is the most independent nation in our modern complicated system of civilization.

Chemistry is the least national of all our industries. It is international. Our International Chemical Congresses recognize five official languages—English, French, German, Italian, Russian, and a first-rate chemist is supposed to read any of the five scientific languages fluently; in fact, it is almost a necessity for a chemist to be a pentalinguist.

The present European crisis is emphasizing how complicated is our civilization, even here in independent America.

For example, the glass industry. Our potash comes from the Strasburg deposits in Germany. Our potash supply is cut off, and our glass industry is in imminent danger, for potash is absolutely necessary in the making of all our ordinary glass.

Many of our photographic supplies are imported. The present war has sent the prices soaring. Metol is a substance which has risen in price in three weeks from three dollars to twelve dollars per pound, and other photographic chemicals have risen in like proportion.

A common article is carbolic acid crystals. This chemical has risen in price from eight dollars per hundredweight to fifty dollars and is still rising. Presumably this material is needed as a base for explosives in mellinite and lyddite shells and a disinfectant, and an embargo has been placed on its present export by Great Britain and Germany.

The steel industry is also affected. The iron ores, the coke and coal are all mined in this country, but in the making of manganese steel pyrolusite is necessary, and this chemical has risen in price from thirty-eight dollars to one hundred and twenty-five dollars, and the supply is limited.

Magnesium oxychloride, from which artificial marble is made, is imported from the Mediterranean. The source of supply has been cut off from the United States, at least temporarily.

Celluloid and gallolith are chemical products in common use everywhere. All the cheaper grades were imported from Europe. The source of supply is completely cut off, and America must look elsewhere for her supplies or have her chemists double and treble their present output.

Almost every dye product has risen in price, although this is unreasonable in many respects, as America makes large quantities of dyes, and while the present conditions may require a rise in prices to pay for the uncertain venture in increasing factories to meet what must be considered as temporary conditions, yet the price is in many respects unreasonable. For example, two dye firms in Chicago were asked to bid on the same day at the same hour, over the telephone, on one of the commoner dyes, tartrazin. The regular price does not exceed seventy-

five cents per pound. One company offered the dye at the regular price, the second company asked three dollars and fifty cents for one fourth of a pound, and we were told we would have to talk fast to get it at that price, as the demand was very heavy. This reminds one of the talk recently about the necessity of raising prices on beef to protect the customer, consumer, etc.—a rather doubtful form of protection at the best!

Research chemistry is paying its portion also on the increased prices. Jena glass has advanced thirty per cent, as it is imported from Germany, and a continuation of the war means a complete exhaustion of the small supply carried here in America.

Fortunately, we have some chemicals which are distinctly American products, and these jog along at the regular pace and price—alcohol, wood alcohol, turpentine, rosin, acetone, formaldehyde, acetic acid, and wood products generally are holding their own against the menace across the sea.

If the European war continues for eighteen months or longer, it gives the American chemist a rare opportunity to double and even treble his factory's output in order that he may supply the American market with American-made chemicals and stop the heavy toll of sixty million dollars per year, which we are paying to the European chemical market. Not only will we save the sixty million dollars, but America will be yet more unaffected in times of peace or war.

The manufacturer may ask what are the chemicals which are so needed at the present time in America and which have been restricted or cut off entirely by the present war.

We buy annually from Europe three fourths of a million dollars' worth of quinine, four million dollars in glycerine, one million for indigo, two fifths of a million for licorice, crude tartarates, two and one fourth million, for carbolic acids four millions of dollars are paid annually to Scotland, Great Britain, and Germany, one million for fusel oil, three fifths of a million in gums, two and one half million dollars for aluminum, potash salts ten million of dollars, four and one quarter millions for platinum.—L. V. Redman in *Scientific American*, October 24, 1914.

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If everyone were wise and sweet,  
 And everyone were jolly;  
 If every heart with gladness beat,  
 And none were melancholy;  
 If none should grumble or complain,  
 And nobody should labor  
 In evil work, but each were fain  
 To love and help his neighbor—  
 Oh! what a happy world 'twould be  
 For you and me—for you and me.—Selected.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Seasonable Suggestions

The following suggestions concerning autumn dressing are taken from *Good Health*, published by Doctor J. H. Kellogg, at Battle Creek, Michigan:

"Don't wear more clothing than is really necessary for comfort. Many people render themselves sensitive to cold by wearing too much clothing.

"Don't forget on going out of doors to slip on an outer garment of some kind if the temperature is considerably lower than the indoor temperature; especially protect the head and the feet.

Don't dress the neck too warm when going out in cold weather. A little extra protection is required for the ears, but it is not necessary to muffle up the neck with thick furs to protect the ears. A light scarf or ear muffs are all that is needed. Warm wrappings about the neck cause the skin to become moistened with perspiration. When the wrappings are removed indoors, the slow cooling which takes place in consequence of the evaporation chills the parts and may produce sore throat or nasal catarrh.

"Don't forget, on going to bed at night, to hang up the underclothing in some place where it will air overnight. It is a good plan to lay the clothing over a warm steam coil when it is convenient to do so. Persons who perspire freely should employ two suits of underclothing, wearing each every other day, allowing one day for airing and drying.

"Don't wear thin-soled shoes. One may take cold from chilling of the feet as the result of wearing thin-soled shoes in walking over a cold pavement, even when the pavement is perfectly dry."

### The Dress of Schoolgirls

The writer recalls hearing the mother of two high-school girls speak in a troubled manner of the burden upon fathers and mothers caused by the extravagant dress of teachers and pupils in the department named.

And young girls who find it difficult to meet the expense of high school years are sometimes heard to speak of other girls who dress with unnecessary display and expense in their school costumes.

The latest number of the *Mother's Magazine* contains an article on the subject by a physician who says truly that simplicity and suitability should mark the clothing of school-girls throughout the entire school course. He points out that it is the duty of mothers to see that their daughters are suitably and sensibly clothed. He says:

"The mother should point out to her daughter the far-reaching influence of her inordinate love of finery and her practice of dressing beyond her means. The girls who associate with her are more or less influenced. Jealousy and envy are aroused. Other mothers are teased for fine clothing, too, and girls who might otherwise pay attention to their studies are diverted to frivolous things. Oftentimes a rivalry creeps in as to who can make the greatest display, and habits of extravagance are formed which make it harder every year for the father, who is the wage earner, to provide for his daughters at school and at home after they are through school. Such girls are often tempted in later life to marry men who can afford to give them the desired fine clothes, even though those men are not of a character to make true husbands.

"Some of the best private schools in the country have a school uniform, a dark blue serge suit and hat for week-day

wear and a white serge suit and hat for church and special occasions. This plan has proved so successful that one is inclined to wonder if such a rule might not be good for public schools as well. Such a neat, modest costume could not but have a refining influence upon the characters of schoolgirls.

"With the rivalry in dress eliminated, there would be greater opportunity for rivalry in learning, and there would be no occasion for the criticism of high-school girls: Oh, yes, the schools are good, only some of the girls think more of rouge than they do of rhetoric, and more of pompadours than they do of philosophy; more of fashion than they do of first-class work.' The criticism is undoubtedly severe and applies to but a small number of girls. The pity of it is that parents so far forget their responsibilities as to permit it to be true of any."

This article might be extended to mention the heavy burden often felt by fathers in the closing months of the high school course, but we barely mention it here as an unnecessary source of perplexity, which communities might study to avoid by taking proper action in the matter. There are schools of high standing which limit the expense of the graduate's dress, and, we believe, with good effect in several directions.

### Prayer Union

SUBJECTS FOR THE SECOND THURSDAY IN NOVEMBER

Parents' Day.—Prayer for our families and for the families of each other; for the conversion of kindred; that we may all have a greater growth in spirituality; that the homes of Saints may be model Christian homes. Pray for all sick and afflicted.

Lesson, John 3: 16-22, Inspired Version.  
Memory verse, John 3: 3.

REQUEST FOR PRAYERS

Sister Lily Ashbrenner, of Glasgow, Montana, asks for the prayers of the Saints in behalf of her little girl who is suffering with a very severe case of whooping cough.

Sister Emma Mock of McKenzie, Alabama, requests the prayers of the Saints. This sister has been afflicted for many years. Under administration, she has received relief. She is now informed that she has appendicitis and must undergo an operation. She should receive the prayers of all.

## Letter Department

### Kirtland "Welfare" Conference

Saints from all over Northern Ohio and many from other points gathered at historic old Kirtland Temple for a "welfare" program, covering three days, from October 9 to 11.

These welfare meetings are purely educational in nature, no district business being considered. The various papers and talks were of a high order, bespeaking the intellectual outlook of the Saints as a body. Some of the papers were recommended for publication. The good feeling that prevailed was enhanced by the perfect fall weather, and the autumnal coloring became a fit setting to the occasion. The one sad feature was the absence of a veteran worker, our Sister Griffiths, who came on to Kirtland, but was unable to attend any of the meetings, despite the kindly offices of physician and the elders.

The work of the choir deserves mention. Time was when little appreciation, apparently, went out to this branch of service. We feel these workers won attention and did the assembly honor. Among the many good things, we were glad to hear so able a definition drawn between the objects of the

auxiliary societies, the Sunday school and Religio in particular, the exponent in this matter being Elder Pycock.

Patriarch F. G. Pitt's anecdotes of world travel were much enjoyed, as was a fifteen-minute, free-for-all parliamentary sharpshooting drill. Sister Lake's talk on her work in the islands, with descriptive objects was followed by a saxophone solo during which our illustration was taken by a detective camera, showing a portion of the lower auditorium at night; a few Saints moved and were "lost." The exposure took seven minutes, illumination being by the electric system, installed in the Temple recently.

We regret that in these programs no provision is made for the various quorums to meet without losing part of the sessions, or other inconvenience, for these gatherings offer the best opportunity for developing quorum work for the good of the districts. The social purity movement was given a hearing both in separate and mixed audiences. We are inclined to the opinion that those who undertake to present this subject should acquaint themselves with "words of wisdom out of the best books" rather than be influenced by exaggerated and lurid examples of ultra-abnormal conditions. A good point we heard was: "Hold up a high ideal, and its opposite becomes repulsive in contrast,"—appeal to our best rather than play upon morbid chords.

Resident Saints vied with each other in their kindly hospitality to the visitors, and an efficient automobile service was maintained by several of the brethren who possess cars, and everything was done to make the trip a pleasant one for the sojourners.

HISTORIAN.

U. S. S. *San Francisco*, Navy Yard,  
PORTSMOUTH, NEW HAMPSHIRE, October 1, 1914.

*Editors Herald:* I desire the Saints to know that I am now one of them. I am the sailor boy who wrote from New Orleans in June, and from Tuxpan, Texas. When I wrote from New Orleans, we expected to go back South for another six months, after repairing a leak around the rudder post of the ship. After this repairing was finished, and called a good job, we started back to Mexico. I prayed that the ship might go North so that I could come into the kingdom of Christ. We had hardly put out to sea when the rudder post began leaking again, about eight hundred gallons per hour. In a few days we were ordered north for repairs, this time to the Portsmouth navy yard, and to stay about four months.

Upon my arrival here I received so much mail from the brethren and sisters in answer to my letter in the *HERALD*, that the postmaster must have thought I was running a mail order business. I was directed to the Onset, Massachusetts, reunion. Upon arrival at this reunion, though I knew no one present, all seemed to know me and received me with open arms. I was made to feel as one of them, even this large family. Though a stranger, I was received kindly.

I was introduced to Brother F. M. Smith. One look into his face told me what a great man God is raising to lead his people. He is not a distant man who tries to exalt himself in high honor. Like the prophets of old, he is humble, meek and kind, but determined. I told him of my desire to be of service to this church of which I was soon to be a member, and of the kind of work I had in mind to do. President Smith informed me that he had been looking for such a man to engage in this same service. But when I come to realize what a great thing it is to enter upon service for the Master, I feel as a child. I have placed myself at the disposal of the church.

I was baptized the next day, August 9, by Brother H. J. Davison, of Somerville, Massachusetts, and confirmed by

Joseph Luff and P. M. Hanson, which confirmation was taken in shorthand. While here, I met Brother H. C. Smith, and other church officials. The parting was the saddest of all.

September 5 to 25 I enjoyed a furlough with the Saints at Brockton and Boston, Massachusetts. While in Brockton, I witnessed the gifts of the true church, and received great promises upon two occasions when spoken to by the Spirit. I remember that all things depend upon my daily actions and faithfulness, and that these promises are only so to be fulfilled. I recognize that I must study to show myself approved, a worker that need not be ashamed. I hope to spend a few years at our Graceland College after my time in the navy expires, a year from now.

I am the one referred to in the poem by Sister Vida E. Smith, second verse, published in a recent issue of the HERALD.

I will not be able to answer all letters received, only as this letter may be in answer to some.

Your devoted servant,

B. L. MAYNARD.

GRIFFIN CREEK, ALBERTA.

*Editors Herald:* The climate here, taken as a whole, is far ahead of Ontario, my old home. The winters are pleasant, with no changeable weather. Winter begins early, about the middle of October, and continues getting colder until the middle of January, when the mercury reaches its lowest ebb, until about the middle of February. Then it gradually gets warmer until the snow is all gone, with no thaws or blizzards from fall to spring.

Spring begins about the middle of April, and the weather is ideal for seed time. The summer is lovely for breaking for the next year's crop. The fall is ideal for cutting and saving the crops, as it seldom if ever rains after the first of September.

There is a plenty of timber for all purposes, with a few springs of water rising out of the ground, and here and there a small lake. But, generally speaking, water is hard to get.

ROBERT GRAY.

PORTLAND, OREGON, September 26, 1914.

*Editors Herald:* We wish the missionaries in this territory to know that we would like to have them call on us. I am a stranger here in this city, and would be glad to see any of the elders or Saints. I have been isolated from the church for a long time, and have not heard a gospel sermon preached for nearly two years, only when Brother Johnson, of Seattle, Washington, preached the funeral of my little girl, the 8th of January. I would like to again associate with the Saints and to hear the gospel. I long to be among the true people of God and to be one with them.

Pray for me dear Saints, that I may ever be faithful, and that my daughter and two boys may be brought back into the straight and narrow way. I am out of work and hardly know what to do, as I am required to support myself since the death of my husband, Lewis F. Crandon. But I know that God will take care of me and bring me something to do, for he has never forsaken his children.

May God bless all.

Your sister in the faith,

ANNIE I. CRANDON.

COLO, IOWA, September 27, 1914.

*Editors Herald:* With the advice of the district officers and some of the elders laboring in the Des Moines District, the few Saints here have purchased the Baptist church at Nevada, seven miles west of this place, and the county seat of Story County. We were organized into a branch in Octo-

ber, 1913. While there are only a few of us, the Lord has blessed us with his Holy Spirit, and many times we have been made to rejoice at his wonderful power.

Brethren Parker and Williams, two young missionaries, did a splendid work at Colo and Nevada the past summer, greatly encouraging the Saints of our branch.

Your sister in Christ,

SUSIE L'HOMMEDIEU.

BEMIDJI, MINNESOTA, September 28, 1914.

*Editors Herald:* The Bemidji Saints are not ashamed of the gospel of Christ, for it is the power of God unto salvation. Elder Delbert Whiting has been speaking to a full house for six or seven successive nights at what is known as the East Schoolhouse.

The first marked interest manifest was shown when he preached on church organization and the Book of Mormon. He spent two evenings on the Book of Mormon. The power of God was made manifest to a goodly degree, and he spoke with the Spirit. Several expressed a desire to listen longer, and to hear more. People are saying that they did not know anything about our belief before. One man said: "It is truly a wonderful thing." It is only a short time ago, two or three years since, when in this same community the schoolhouse was closed against our elders, after a few efforts to present the gospel. We are truly thankful for the change.

In these perilous times every Saint should be up and doing and on guard. We ask the prayers of the Saints that we may receive the help so much needed.

I long to see the Oregon Saints. Having just read of the success of Brother Crumley's debate, I am reminded of the many good sermons I have heard him preach, and of the many evenings spent at our fireside. Am also glad to note the success of Brother Chase's family, and hope we may be remembered by him.

Ever praying for the work, I ask an interest in your prayers, especially for my boys, that they may retain their love for the Master.

Your sister in Christ,

MRS. LUCY WILLIAMS.

GLENN EMMA, BRITISH COLUMBIA, September 29, 1914.

*Editors Herald:* Since subscribing for the same, I have read the HERALD with great interest. I heard the gospel message about forty years since, my father being a missionary when I was born. My family was broken up and scattered, but I have lived thus far in faith and prayer. I have enjoyed the ministrations of the Spirit of God, although I have not been baptized into the church. I hope to be baptized at the first opportunity. My wife and two boys, eight and ten years old, believe the gospel. These are good boys, and my prayer is that they may both be preachers of righteousness. We are anxiously awaiting the visit of an elder of the church, when the four of us will be baptized.

When I subscribed for the HERALD, some six weeks ago, the nearest Latter Day Saint I could find was Elder Darey, of Winnipeg. He had advertised a sermon in the *Telegram*, and I wrote him. His wife answered and sent me his address. I see by reading the HERALD that there is a branch of the church at Calgary. I desire the name of the presiding elders at Vancouver, New Westminster, and Calgary. Calgary and Vancouver are about six hundred miles apart; we live about half way between.

We have some lovely nieces and four sisters, quite clever girls. One is a splendid musician. Some regard us highly, and we hope to bring them into the church.

In bonds of gospel love,

JOHN WINSLOW.



WORTH, MISSOURI, October 1, 1914.

*Editors Herald:* The Roberts-Holloway debate is a thing of the past, and we are rejoicing over the victory to our cause. Brother Holloway's meekness made friends, while Elder Roberts killed his influence by his methods. Even the members of the Church of Christ do not manifest any disposition to talk of the debate. Very many tell us that Brother Holloway was a gentleman, and had Elder Roberts bested from the start. There are some who seem interested, and who wish to have the debate repeated seven or eight miles southwest of Worth. I understand that the Church of Christ people say they may furnish a man, but that he will not be Elder Roberts.

I think the debate did good here in Worth in getting our views before the people. Very many wished that the brethren might remain, as they wanted to hear them preach.

May God bless the work everywhere, is my prayer.

Your brother,

E. P. HAWLEY.

GALES FERRY, CONNECTICUT, September 20, 1914.

*Editors Herald:* We understand from the scriptures that the time has passed when the kingdom was to be set up in the last days in fulfillment of the dream of Nebuchadnezzar, and that this kingdom has been set up. This was not that effected in the days of Christ, when the Roman or Iron kingdom was in full power. The church as then organized, went into the wilderness, not to return until 1830, when, in fulfillment of Revelation 14:6, 7, God sent an angel to bring the gospel and cause his kingdom to be set up in the "days of these kings," or in the days of the European kingdoms, partly strong, partly broken.

Since 1830, several of these kingdoms have been transferred into republics, and are kingdoms no longer. The kingdoms mentioned by Daniel are actually passing away.

Since the establishment of the church, or kingdom of God, there has been a falling away, which departure has taken up its habitation in the parched places, in the wilderness of a barren and salt land. In the endowment house their leader has sat on a throne, therein representing himself as God. Representatives of this departure have endeavored to show me that men could or would become gods.

Many false spirits are abroad in the land, some of whom profess to have the gifts of the gospel, and claim to be able to cast out devils, heal the sick, speak in tongues, etc. We should not allow ourselves to be moved by these things. The teachings of such are not in harmony with the word of God. A leading minister of these movements told me that a man could be saved and sanctified and preach the gospel, and not be baptized at all. Instead of teaching the sinner that he must repent and be baptized for the remission of sins, after telling a few deathbed stories and relating some so-called wonderful experiences, they say, "Now if anyone wants to be saved, just let him raise his hand and we will pray for him." They talk very nice to persuade the people to go forward, then dictate the prayer, "Now, Lord, I am sorry for all my sins; I am confessing with my lips, and believe in my heart on you, and you have said if I do this I am saved. I take you at your word, and, bless your holy name, I am saved."

The representatives of these people are not open to the suggestion, Come, let us reason together, or bring forward your strong reasons, as the Lord has said. They seem to fear that the word of God would uproot their false plants. They inform those who contend for the faith once delivered to the Saints that they must not speak in their testimony meetings. If one wishes to know the spirit of which these are, all he needs do is ask if it is necessary to be called of

God as was Aaron, and why their organization does not have apostles, prophets, etc., in harmony with 1 Corinthians 12, and Ephesians 4.

Brethren, we have the only thing that really fills the divine pattern and will stand the test. These false instructions will be weighed in the balance and found wanting, and among those who will say, Lord, have we not spoken in thy name, and cast out devils, and healed the sick, etc. Their institutions are builded upon the sands, and they are afraid to have the light of the word turned on, because they used portions of the scriptures that suit their case, but can not stand the truth.

Hoping that this letter may keep some one from being led astray, I am,

Yours in faith,

F. G. WHIPPLE.

BERLIN, NORTH DAKOTA.

*Editors Herald:* As we are nearing the happy Yuletide, my mind reverts to the past, and I reflect with a degree of soberness on the amount of money I have spent in the giving of useless and unnecessary, and sometimes foolish gifts. And concerning the thousands of dollars spent annually by the Saints at this season of the year, the thought naturally presents itself, What a vast amount of good these same thousands would accomplish in the hands of the United Order of Enoch.

We would not take from the little ones their Christmas joys, or rob from the happy Yuletide, with its beautiful spirit of giving. But, after all, would not the little ones be just as happy with one or two little gifts and some nuts and candy, as with a dozen? And if mother and father are able to supply these, of what useless waste it is for aunts, and uncles, and cousins and grandmas and grandpas to also flood these same little ones with all manner of toys—tops and blocks and whatnots. Would not a Christmas card, or sweet little letter with a Christmas stamp make them just as happy?

And what about the grown-ups. "We have never made a practice of sending anything more than a small remembrance to the nearest relatives on both sides, and yet we have never gotten out of it under ten dollars." I love to give, but will I rob God and give to man? Will I think it of more worth to give gifts to my friends than the money that these gifts represent to the advancement of God's work?

Will we, then, make this year no different than those that are past and gone? This year with wars and famines and earthquakes, tidal waves, pestilences, storms with fierce and vivid lightnings and destructions of all descriptions coming upon us? At this critical time, with the church groaning under a burden of debt, the hands of the Bishop tied for lack of funds, will we not this year sacrifice our Christmas presents and offer them with a willing spirit and a contrite heart to the work of the church?

I hereby faithfully pledge that whatever amount of money I would otherwise spend for Christmas this year, will be instead thereof sent to the United Order of Enoch. I shall write to each one of my relatives asking them not to send me any Christmas gifts, explaining to them that I am using my money this year for the Lord's work. Who will be next?

Verily this is a day of sacrifices.

MRS. A. H. FREIE.

LAS ANIMAS, CALIFORNIA, October 2, 1914.

*Editors Herald:* The *HERALD*, *Ensign*, *Autumn Leaves* and Sunday school *Quarterly* contain all the gospel we hear. I am one of the isolated ones. Brethren Petre and Barrett

were here in August and did some preaching, but I did not get to attend the meetings.

I ask the prayers of the Saints that I may continue faithful until the call home.

Ever praying for the spread of the gospel, I am,  
In gospel bonds,

MRS. P. V. BROWN.

WAYNE, NEBRASKA, October 4, 1914.

*Editors Herald:* This leaves me in not the best of health, though not in the worst condition. I have realized a gradual improvement. I have hoped to have faith to be healed.

Trusting in the kind providence of God in his wisdom, I am,  
Your brother,

GEORGE ELSON.

VANSCOY, SASKATCHEWAN, October 4, 1914.

*Editors Herald:* We are still trying at this little outpost of the army of the Lord to keep the camp fire burning. Many of us of the Minnesota Branch were permitted to attend the district conference in July, held with the Iowa Branch. We enjoyed the meetings and appreciated the kindness of friends, who did much for our comfort. We feel that our entertainment must have been burdensome to them, yet Latter Day Saints enjoy meeting with kindred spirits to tell of Jesus and his love.

The Saints here were blessed by a visit of a few days from our beloved patriarch, F. A. Smith. Quite a number received their blessings under his hands. It is now about sixteen years since his father, Alexander H. Smith, was at our house in Minnesota, when my husband, myself and our oldest daughter, Alice, received our patriarchal blessings. I receive much strength from reading these blessings. I have a little photograph taken a few years later at Clitherall, Minnesota, near the reunion tent, of Alexander H. Smith and son, F. A., Elder Eli A. Steadman, and my husband, of which group only F. A. Smith remains. The others have been gathered with the faithful. We are looking forward to the happy reunion time when we hope to be worthy to meet with the Saints of bygone days.

Our hearts often turn Zionward, especially since the recent wars and rumors of wars. Our hearts are sorrowful to think such things can be. Our sympathies go out to the troubled, sorrowing, wounded and dying of the nations involved. The prophecies are being fulfilled, and the Saints should stand in holy places that they be not removed. Some feel like fleeing to Zion when conditions permit. We are all looking to the Lord for guidance, and like Brother Greene and the Saints in Jerusalem, our trust is in the Lord. May he watch over and protect all his Saints.

Your sister in the one faith,

EMMA L. ANDERSON.

THAYER, MISSOURI, October 5, 1914.

*Editors Herald:* This part of the field is at last coming to the front. There is an awakening on the part of some who are willing to sacrifice of their means in the paying of tithing and free-will offerings. There is a greater interest in preaching than I have ever known in this part. We have had some of the best meetings and largest crowds we have ever had in our ministry, and more have been moved to investigate the work than ever before. There are better opportunities for preaching, and more people hungering for the truth. I have baptized sixteen since July 25, and have left that many more almost persuaded. I can see a better day for the Saints in this part of the country if they will live their religion.

Our district conference was held at Thayer, October 3 and

4, and was a spiritual feast to all those who were present. The visiting Saints brought a good spirit with them, and found the selfsame spirit among the Saints of Thayer. Would to God that all Saints of the district might have been present, with others who have lived here in former days.

Our heart's desire is for this work, and that all the Saints might live their religion. With these conditions we would not have such hard trials.

Yours in bonds,

J. F. CUNNINGHAM.

SENECA, MISSOURI, October 7, 1914.

*Editors Herald:* Near Fairland, Oklahoma, I recently led three down into the waters of baptism. One was a full-blood Wyandotte Indian. The Spirit told him if he would live humble he would bear the gospel to his people. I will go there again after the conference, when I expect to baptize more.

In gospel bonds,

W. E. YOUNG.

RIPLEY, OKLAHOMA, October 8, 1914.

*Editors Herald:* Twenty years ago to-day, the writer with his bride started for the South Seas on his first mission, a life mission, in fact, for that work has never ceased. We stepped aboard the *Evanelia* at San Francisco, and for thirty-five days were tossed by the breeze and waves until we moored our little craft in Papeete Harbor. Nearly four years of active service there was terminated in a release, not from our mission work, but simply by a transfer to our home State, Iowa. From there we came to Oklahoma and have been here ever since.

We have seen mission work grow from a mere beginning to a great state, with many branches and hundreds of scattered members, and calls for preaching so numerous that we can only fill a small portion of them. We now have the Lamanites coming to life after the many years of inactivity since their fathers buried their records. Now is beginning the fulfillment of the prediction pointing to their awakening to the true gospel, and the divinity of the record of their ancestors. Many are the signs denoting the times in which we live, concerning which Mr. Wesley said, God will gloriously display his power and set up his kingdom on earth.

Our work this year has been rewarded with good results. We have held a number of excellent meetings. Many have heard the word and some have obeyed. The Saints seem to be awakening to the needs of the hour.

Your coworker,

HUBERT CASE.

WESTON, IOWA, October 11, 1914.

*Editors Herald:* Hearing of the progress of God's work is an encouragement to the writer, and having good news to communicate, felt that I should contribute as well as receive. The last year has been one of progress in the Pottawattamie District. Wherever our brethren of the missionary force have made an effort, they have proceeded in the spirit of humility and love and God has recognized their labors, causing their ministrations to not be "in word only." The evidences of especial direction are not confined to one place, but he whose work it is has sustained his representatives wherever they have occupied, bringing glory to his cause.

It is, however, of the recent effort of our brother W. E. Hayden that I wish to write. One month ago he began services at the Boomer Branch, and for three weeks made the "message plain and clear." At the close of two weeks, six concluded to walk in the Master's way, and were inducted into the kingdom. We rejoiced, thinking a great work had been done. The services still continued, and three more

were gathered in: Our brother was then on the verge of leaving for other parts, but before going concluded to spend a few days calling on some of the good friends. This resulted in his departure being delayed, as twelve more desired an entrance into the kingdom, which was attended to this afternoon. The Spirit of the Master attended the baptisms and the confirmations, and we felt there was great rejoicing in heaven, and the Saints partook of the same Spirit.

All who united with us we have learned to regard as good men and women. It was a beautiful sight to see those young in years, strong in body, with earnestness of purpose enter into the new life, and I thought of the good they may do, if they will continue faithful.

Each added experience brings confirmation to the work, and I find that nothing else can furnish the happiness and joy of an association in the Master's work among his people.

Hoping the gospel may accomplish in the lives of all the Israel of God that for which it is designed, I am,

J. A. HANSEN.

NEBO, ILLINOIS, October 8, 1914.

*Editors Herald:* We are still interested in the brightness and wonder of the theme of the message of Jesus, the brightest thing on earth. After twenty-two years of somewhat complex experience in this work, I have no reason to regret the, to me, solemn step of serving my connection and relation with a church where easily rested and rest all my ancestry and relatives, save my own progeny, and leave all they had, which according to their point of view was a sacrifice no reasonable man could well afford to make. However, as my love for the knowledge of this work grows, my love for these of God's creation grows.

Together with diversified secular affairs, in two new places I preached the first Latter Day Saint sermon, one in township building east of Louisiana, Missouri, on the main Louisiana and Pleasant Hill road. This meeting was presided over by a Christian minister, and they gave us a hearty invitation to return, which I did for a basket meeting, with the Christian minister presiding, who enthusiastically complimented me, although I tried to define our faith as plainly as I knew how. I was invited to preach a memorial sermon where once the doors were locked against Brother Paxton and I. At this place the old soldiers both complimented and donated freely.

Many new openings are presenting themselves. I hope to soon be able to lay down some of my secular burdens and take up more fully a business which will not be canceled at the inevitable tragedy known to us as death and the grave.

In company with son Oral and his wife and baby, and my daughter Vera, we had a pleasant as well as spiritual feast at the late district conference at Alton, Illinois. Prayer services were uplifting and spiritual, the Lord speaking through his servants.

In company with Brother Granville Trowbridge, of Saint Louis, secretary of the Saint Louis Elders Quorum, I visited Beardstown, Illinois, where they were holding the conference of the Central Illinois District. Here we held another quorum meeting. This is the place where a few years ago we held two discussions a few months apart, with one Reverend H. S. Deer, a Baptist. This conference was a spiritual feast from beginning to end. The memory of our conflict seemed to be fresh in the minds of all who attended. We were pleased to meet of the missionary force, J. W. Rushton, J. W. Paxton, A. M. Baker, and R. Fulk. Seven were baptized and three ordained to the office of elder. Each service was enjoyed, and many regretful good-by's were heard.

Hoping latter-day Israel's weapons may never become carnal, I am for truth's success,

W. A. GUTHRIE.

### Extracts From Letters

Benjamin Pierson, Tigris, Missouri: "We are trying in our weak way to get the gospel before the people, and appreciate the space allowed us in the church papers."

Ervin J. Lenox, Soldiers Grove, Wisconsin: "A two-day meeting held in this (Wheatville) branch October 10 and 11 was a success, the church being crowded at times despite stormy weather, and a good spirit was manifested. Brethren J. W. McKnight and Arthur Davenport were in charge. Preaching by L. O. Wildermuth, J. W. McKnight, and Arthur Davenport. Everyone was left enjoying the good Spirit. This is not a large branch, but the Lord is still adding to our number one by one. We have Sunday school every Sunday possible, and preaching twice, prayer meeting Wednesday evening, and Religio Friday evening. Our crowds are growing, and we consider that we are well paid for our labors."

A brother writes from Provo, Utah, as follows: "I thought I would drop you a line concerning my work and the conditions in this field. I find that the people here as a rule are very nice and well-behaved, and seem to be fixed in their church affairs, but yet they do not attend their own services very often. I have attended a few, and out of a membership of two hundred and fifty, and all of them living in close proximity to their church house, an average of about thirty are in attendance. There seems to be no religious fervor at all among them. One may say anything about Jesus Christ or Joseph Smith and it will be passed by lightly, but one word about B. Young, and the fat is in the fire. I attended their General Conference on the 6th. There was a great crowd in the city (Salt Lake City). One would be led to believe that they were really in earnest. One man remarked to me, "It is a much greater crowd than you have at your General Conference, is it not?" I answer, "Yes, for we don't have a state fair and carnival, and a big prize fight to attract the people all at the same time as you are having just now." He just laughed. The people went to the fair in the afternoon, and at night attended the theaters, and attended conference in the forenoon. The people seem to be held by various ties to the Mormon Church, principally local business affairs, endowment obligations (or oaths), under which they are sealed up unto eternal life in the temple. They do not cut anyone off from the church for unchristian acts, so they in this manner hold all they get. This gives great latitude to the members, especially the young. What would be the use of cutting anyone off from the church when they have been sealed up to eternal life? They are just now in the throes of a great campaign in politics. Five big meetings are held this week. Those not interested in politics are to be found at the picture shows or in the tango halls (churches)—it is too bad, indeed. Yet, I like the people very much. How can one stop all this nonsense and foolishness? It is enough to discourage any one. As I told a gentleman the other day, this ought to be positive evidence to him that the church did not come here, for there was none here. It reminded me of a very large department store, or a large commercial institution. I visited a prominent gentleman the other evening. There were present two other gentlemen. I was invited in (after knocking). I excused myself and stated that I represented the Reorganized Church, and the claims of the seed of the Prophet Joseph Smith. After a little while he stated that he felt sorry for our case. I asked why, and he said that the Reorganization was brought about by men who had been cut off of the original church by men of authority. I asked who he referred to. He said, Marks, Briggs, Gurley. I stated that he was mistaken as to that. Well, he said, they were rejected by the Twelve, and they all laughed. I referred to the revelation of Jason W.

Briggs that to me was one of the cleanest and most pointed revelations I ever read. He said that the testimony of a man or men, cut off from the church, was of no effect with him, that he could not build upon the testimony of apostates, or give credence to their statements. They all agreed to this. Then I asked them if they believed in the Book of Mormon. They said, Why certainly, why do you ask. I told them that Oliver Cowdery and David Whitmer were both cut off from the church and were apostates, in their opinion, yet they were witnesses to the divinity of the Book of Mormon, and, of course, their testimony was of no effect, according to the statement of my friends. You would have smiled to have seen them try to change the subject by asking how Brother Joseph was, and how the church was getting along? Well, I had a very pleasant visit afterwards. I visit around among the Mormons, and had some nice chats. I believe that the day is not far away when there will be an awakening among these people, and that these visits and talks privately, and the distribution of tracts will have the hoped for effect.

## News from Branches

### Toronto, Ontario

The second annual banquet of the Toronto Branch was held Thursday, September 17, and was a grand success. The affair was in charge of the priesthood, as per resolution of the body, and was twofold in character: First, in honor of Bishop and Sister R. C. Evans, as a tribute and appreciation of their past labors; second, to bring about a general good feeling of sociability and brotherly love among our people. The banquet was absolutely free. Everybody come, was the common statement, the banquet being financed by Saints and friends by voluntary contribution. The people were asked to meet the committee and contribute provisions or cash, which would be appreciated. The scheme proved successful, and scores of people besieged the committee with real heart contributions, given for the sole purpose of making the banquet a success and promoting a more social feeling among our people.

When the eventful evening arrived, the people were ushered to the main auditorium, where they were entertained by the church orchestra, while a small army of young folks, in the basement, made ready the bountiful feast. Covers were laid for four hundred, who filed in and sang while the honored couple took their places beside their children at a specially arranged table. Elder A. F. McLean, president of the branch, announced that Elder James Wilson would ask the blessing, after which all would partake freely of the bounties of life as provided.

During the evening, impromptu speeches were given. A presentation was made to the bishop and his wife, address being read by the presiding priest, J. F. Whitehead, with presentation made by Elder Frank Gray. A real good time was had, and we realized, to a large degree, what communion with Saints really means.

The decorations were a grand illumination, artistic in design. Hundreds of electric lights blended together with drapery of red, white and blue, flags and flowers, producing a perfect harmony of color and shades, which added to the beauty of the hundreds of smiling faces of the people of God.

Toronto branch will long remember Sunday, September 23. This was the regular morning prayer and sacrament service. The Spirit of the Lord was upon the people in great power. Bishop Evans was blessed with the gift of the gospel, and several were called to the priesthood and others

addressed. Among this number were A. F. McLean and A. E. Gray, who were called to be counselors to the bishop, and J. T. Whitehead, who was called to the office of elder. Toronto Branch is prospering spiritually, numerically, and financially, and great interest is already manifested in the coming winter campaign.

FRANK GRAY.

October 13, 1914.

### Boston, Massachusetts

I find plenty to occupy my mind and body, and having the interests of the Boston Branch first in mind, the tendency has grown until finally it has become first, and, perhaps unfortunately so for me, last as well. Of course, in a general way, the whole church has its share of interest.

We were pleased to hear Brother Paul M. Hanson state in our prayer meeting last evening, which, by the way, was a good meeting and well attended, that about all the branches in the eastern mission seemed to be especially advancing along right lines, Boston with the rest. We can not report many precious souls baptized of late, but there are many who ought to be, and quite a number who have been in days gone by. These were precious souls long before they were baptized, and have stayed precious ever since. Several of our aged ones have passed away, and also one of our younger ones. We had one addition to our membership a few days ago, when Brother J. C. Foss baptized a niece of his who has been investigating the work for some time. We were glad to greet her.

The Sunday school and Religio are doing good work. District representatives, Lucy Sears and Frank Dobbin visited us officially about two weeks ago. Elder Paul M. Hanson sailed this evening for Jonesport, Maine, to attend the district conference. Bishop M. C. Fisher accompanied him. Brother Hanson expected to go to Washburn from Jonesport in about two weeks to prosecute missionary work.

The choir, under the leadership of Sister Whiting, has been making marked progress since our reunion. Brother A. N. Hoxie made us a visit a few weeks ago, and directed the choir rehearsal. We are pleased to remember that Brother Hoxie is a Boston product.

Our church building on Sewall Street has been undergoing some renovating both on the upper and lower floors, and another hundred dollars is to be applied on the church debt. Before Sunday we expect to have a nice iron post and a black and gold sign erected on the corner of Broadway and Grand Streets, which will help visitors to readily find the church.

Visiting Saints are always welcome, especially those who can preach. We have had such in recent weeks, Elders F. J. Ebeling, P. M. Hanson, Joseph Luff, M. H. Bond, F. M. Smith, H. C. Smith and J. C. Foss.

The writer attended a very interesting lecture a few evenings ago in one of the large popular churches, and found in the pew a program of the Sunday service, discovering that the sermon came on as number 16 on the program. We wonder how some of our everlasting gospel preachers would like that as an inspiration! Let none be alarmed, as we will not adopt this system right away.

Just now we are praying for some wise Daniel to rise to tell us just where to draw the line on the social feature of church work. This is a difficult question. To overdo means spiritual death; to eliminate means disaster. In the meantime we are trying to take a temperate course and are making provision to that end.

I wish to congratulate the editors of our periodicals upon their strict neutrality regarding the great European war. It is quite difficult to read the secular papers without par-

taking of the war spirit, especially when the spirit of neutrality has been violated. How much more difficult would it be should a partisan spirit be manifested in our own papers, is quite hard to tell. But we depend largely upon how well we are shod with the preparation of the gospel of peace. With a strong desire to see a world in which there is no room for a war department, I remain,

In gospel bonds,

H. J. DAVISON.

SOMERVILLE, MASSACHUSETTS, 40 Central Road.

## Miscellaneous Department

### Conference Minutes

SOUTHERN MISSOURI.—Convened at Thayer, October 3, 10 a. m., district officers presiding. Report from 11 branches showed gain of 7. Former action regarding standing auditing committee was repealed, and committee released. Bishop's agent, J. A. Davis, of Thayer, reported: Receipts, \$414.47; expenditures, \$194.85, with all allowances paid up to October 1. Report audited and found correct. Secretary was ordered to have new by-laws printed and supplied to branches. Priesthood meeting was well attended. Preaching by Brethren McFadden, G. W. Bootman, J. F. Cunningham. Adjourned to meet in Springfield in February. Benjamin Pierson, secretary, Tigris, Missouri.

### Pastoral

*Saints of the Chatham District; Greeting:* Having been requested and urged by J. F. Curtis, minister in charge, to visit the branches in Chatham District not already visited, I take this means of informing you that I will gladly do so if the Saints wish me to come. Brother Curtis states that I might be able to stay no longer than ten days of two weeks in each place, but desires me to visit the branches and assist in building up same. If you will write, giving me name and location of your branch, I will try to visit you as soon as possible. In the meantime, let us do our duty, fast and pray, and live in a way pleasing to God so we may have his Spirit to be with us in our work.

Address me at Brown City, Michigan, R. F. D.

R. D. WEAVER, *Associate Minister in Charge.*

### VIRGINIA AND WEST VIRGINIA SAINTS

I take this means of informing you that if there are any who know of places where we can hold meetings, and will let me know by addressing me at my field address, we will try to meet the demands. Let us all work together that much good may be accomplished. I should like to hear from any who want an elder. H. E. Winegar, assistant minister in charge, 404 Stealey Avenue, Clarksburg, West Virginia.

### Conference Notices

Southeastern Illinois will convene with Bellaire Branch, December 5 and 6. Disorganization of Bungay Branch will be considered. Send branch and priesthood reports to W. E. Presnell, secretary, Xenia, Illinois.

Eastern Montana will meet with Culbertson Branch at Andes, 20 miles south of Culbertson, November 21, 10 a. m. Full report and representation of branches is desired, that we may have a repetition of the good time of last conference. Brother Samuel Andes, Andes Post Office, is president of the Culbertson Branch. Peter Anderson.

Spokane will meet at Sagle, Idaho, 10 a. m., December 5. Send reports to secretary one week before this date. Priesthood should report labors on official blanks, covering past 6 months. Sunday school meets at 7 p. m. the 4th. W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

### Notice

Will anyone, knowing the whereabouts of Mr. C. P. Wright, formerly of St. James, Missouri, and Clinton, Iowa, kindly communicate with Mrs. E. P. Krugman, 7337 Perry Avenue, Chicago, Illinois. 41-5t

A sister Hogle or Hogue has addressed an inquiry to President Smith, but her address has been lost. If the sister will

write to President Smith or to the Herald editors she will receive a reply to her letter.

### Dedication at Bevier

The church at Bevier, Missouri, is to be dedicated November 8, at 2 p. m. The sermon will be by Elbert A. Smith, prayer by John W. Rushton, with special music. We hope to have with us also Bishop E. L. Kelley. W. B. Richards.

### Address

David E. Dowker, 1640 West Sixty-Seventh Street, Chicago, Illinois.

### Correction

In the conference minutes of Massachusetts District, HERALD of October 14, ordination of Arthur R. Richardson should have been reported to office of priest instead of teacher, and Edwin F. Yerrington and Hildred Grange should have been reported ordained to the office of teacher, all of Providence Branch.

### Quarterlies Wanted

Religio Senior *Quarterlies*, part of volume 9 beginning with the Church History and Doctrine and Covenants, up to January, 1912. H. C. Smith, 41 Wisconsin Avenue, Somerville, Massachusetts. 1T

### Died

REED.—Elmer Reed was born in Oswego County, New York, February 18, 1842, died at Montrose, Iowa, October 15, 1914. Deceased served four years in the First Iowa Cavalry, Company A. Married Miss Catherine Hillburn December 6, 1866. Baptized by Joseph Snively, August 29, 1896. He is survived by companion and 4 children. Joseph, Clarence, and Ethel reside with the mother at Montrose, Mrs. Samuel Wharton at Keokuk, Iowa. Funeral at the Methodist church, by James McKiernan, with G. A. R. memorial services at the grave. Interment at Montrose Cemetery.

THOMSON.—James Thomson was born in Jylland, Denmark, October 16, 1831. Joined the church in 1861, and went about preaching the gospel for five years following. He came to America in 1866, stopping at Nebraska City where he lived until his departure. He was baptized into the Reorganization in October, 1866, by R. C. Elvin. The same year he married Nicoline Swendsen, who with 4 sons, 2 daughters, 6 grandchildren, 3 great-grandchildren survives him. He was a good and faithful husband and father, an earnest dutiful Saint. He loved the gospel of Christ before all. Sermon by W. M. Self.

BERG.—Agusta D. Berg was born in Sweden, May 30, 1852, died at her home, Armstrong, Kansas, October 14, 1914. She came to America in 1869. Married Andrew Berg in 1872, in Kansas City. She was baptized May 18, 1882, by James Calfal. Three sons and 6 daughters were born to them. Brother Berg, 2 sons, 1 daughter have preceded her. There remain 6 children, 11 grandchildren, 1 sister, and many friends to mourn her departure. A faithful Saint, loved by all as evidenced by the large congregation at the funeral, has gone to her rest. Sermon by A. H. Parsons in Armstrong Church, assisted by William Clough.

DENNIS.—Angeline L. Booth Dennis was born March 26, 1831, died at the home of her son-in-law, B. J. Scott, where she had made her home, October 24, 1914. She married Adam Dennis, June 27, 1847. Twelve children were born to them. Companion and 5 daughters preceded her. There remain 4 sons, 3 daughters, 64 grandchildren, 49 great-grandchildren, 1 brother, a host of friends. She was baptized in 1845, and loved the work with her whole soul. She goes to a well-earned rest. Services at the home, sermon by A. H. Parsons, assisted by W. H. Garrett.

DAVIS.—Rose B. Davis, daughter of A. E. Axtell, was born in Lorain County, Ohio, August 27, 1852, died at Glasgow, Montana, October 9, 1914. She married Reese H. Davis, at Edgewood, Iowa, March 12, 1874. She lived in Iowa 5 years, in North Dakota 35 years, in Montana 4 years. She was baptized July 3, 1896, by William Sparling. She leaves 7 children, Gertrude M., Edwin, Myrtle, Roy, Clara, Lutie, Benjamin. She had 1 brother, 2 sisters, 3 half-brothers. Services by R. Nemby.

**St. Nicholas Notes**

*St. Nicholas* is to have other serial features in 1915 beside Mrs. Frances Hodgson Burnett's "The lost prince." The story of "Peg o' the ring," by Emilie Benson Knipe and Alden Arthur Knipe, is the third in the series begun with "A lucky sixpence" and carried on with "Beatrice of Denewood." The new volume will have also a mystery story especially for girls in "The boarded-up house" by Augusta Huiell Seaman, author of "Jacqueline of the carrier pigeons," etc., and a serial for younger readers in "Silverheels," a story of a wandering boy and his trained horse by Gabrielle E. Jackson. The publication in the November *St. Nicholas* of the first chapters of Frances Hodgson Burnett's new story, "The lost prince," recalls the fact that almost all of Mrs. Burnett's stories for young folk were written for and published in *St. Nicholas*—"Little Lord Fauntleroy," "Editha's burglar," "Sara Crewe," "Racketty-Packetty House," etc. *St. Nicholas* promises during 1915 to make a special feature of practical mechanics for boys.

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, NOVEMBER 11, 1914

NUMBER 45

## Editorial

### CAUTION ENJOINED

#### A SECOND WARNING

It will be remembered by the readers of the HERALD that not long ago the editor in chief in an editorial presented the subject of the struggle going on in Europe as a possible subject of prophecy among the Saints, warning them against indulging in such prophecies. He stated that it was not his intention to proscribe any investigation, or to smother anyone's opinion, but that the position occupied by the Saints as a religious body was strikingly dissimilar to all others, as by virtue of its profession of faith it had placed itself in the limelight of public opinion as advocating certain belief in the spirit of prophecy, and that he had fear that it would be unnecessarily indulged in respecting the issue of the war.

An echo to his fear has appeared. We are informed by letter from a leading missionary that an elder, quite noted in his position before the church, in a prayer service in one of the large branches, stated in prophecy that the war would end in the wiping out of Germany and the occupation of Turkey by the Jews as a nation.

The object of this writing is to again warn the Saints against indulging in prophecies touching the war, or as regards its final issue, knowing that the nationality of anyone through whom such a prophecy would come would furnish to an onlooker an excusable basis for suspecting that the wish for the success of his nation in the conflict was the root of the prophecy. And this warning is issued by us with the direct understanding that "the spirits of the prophets are subject to the prophets" and that therefore unless the prophets shall exercise due wisdom, trouble must inevitably ensue.

We acknowledge the teaching of the Apostle Paul, "Covet to prophecy," for the reason that the "spirit of prophecy is the testimony of Jesus"; but this sort of prophecy is far different from the expressing of the prophetic opinion, or making a prophetic statement touching the event of things that are going on in everyday life.

The presidency does not propose to stand respon-

sible either by silence or by actual indorsement of untimely prophecies, and we issue this warning to the Saints and especially to the eldership, that they remember the statement that the spirit of the prophets are subject to the prophets, and likewise men keep themselves within legitimate bounds. If the Lord has any manifestation or statement to make to the church as a body it must be considered as a fact that he would address the body through an accepted channel, appointed and acknowledged by the church.

We greatly fear that the peculiar strangeness of the conflict and its results are not sufficiently understood; and the importance of the issue being so great as it is, must not be put into the hazard of the class of prophecies coming in the province of the testimony meetings such as the Saints are used to. Again we issue the warning. "Be ye therefore wise as serpents, and harmless as doves,"—or "be ye therefore wise servants, and as harmless as doves." (Inspired Version.)

JOSEPH SMITH,  
FREDERICK M. SMITH,  
ELBERT A. SMITH,  
*First Presidency.*

LAMONI, IOWA, November 6, 1914.

### THAT QUESTION OF LOVE

He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win;  
We drew a circle that took him in.—Markham.

A statement is found in the Book of Doctrine and Covenants to the effect that no one can assist in this work except he be humble and full of love, having faith, hope, and charity. Especial emphasis is laid on the quality of love, in that it is said that one must be *filled* with love.

This question of love is important. No man can preach or pray or practice or pay acceptably toward the advancement of this work unless prompted by love for God and for other men.

It may be a question with some who fully realize the need of Christian love how it may be obtained,—they by nature being exceedingly reserved. We may

be pardoned if we give a short account of our own experience.

The love that Christ feels for all men is in a measure a *gift* that must come to us as one of the fruits of the Spirit; and as such it must be *prayed* for. Yet it must also be *worked* for, and will never come to abide with the man who confines his efforts to prayer alone.

We remember how some years ago we often sat in the congregation and listened to sermons on love and wondered how one could get that great love which Christ had for the many. We looked over the audience and tried to embrace it in our love, and wondered how one could so enlarge his affections as to reach beyond his little circle of intimates and include the whole church of God,—and more. Many of those whom we saw we did not personally know. Being diffident and reserved, we seldom talked with anyone who did not make an effort to talk with us.

It was not until we took up the work of the ministry, and the duty of talking to people and sympathizing with them was more plainly placed upon us, that an attempt was made to do so, and then we learned what we did not know before; that it was not only a duty but a pleasure—one of the greatest in life. We learned that one can not sit down and love a crowd of people by force of will. We must go among them and take individuals by the hand and come to know them as individuals. We can not love people and always keep them a mile away.

More than that, we must learn to overlook faults and see virtues, and if we do that we will find something in each one to draw our affections out. Love can not be sent by force of will to that which our hearts esteem as unlovely; but when we look into the lives of people and find something fine there, our love goes out without effort because we know that it is justified. There are few indeed who have no traits that justify love.

I come into the church as a learner and perhaps am surprised to learn the first thing that my newly-found brethren are not perfect. I ought not to expect them to be so; but perhaps I did, for many do. My brethren came into the church, as did I, bearing the impress of the world. They are what the world made them; now the church is making them over. They are in process of making, and I must bear with their faults until they are made. I ought to be willing to do that if they will agree to bear with my faults until I am made over; and God only knows how long a time that will take.

If I do not take the correct view of the matter I will find some failing in each individual that will rise up as a barrier and shut him away from my love. I meet Brother A. He is a blunt, free-spoken

man, and soon offends me. Shall I steer clear of Brother A. in the future and have nothing to do with him?

I remember starting out to scatter tracts with a certain brother some years ago. It was new business to me. I was no talker, and it was beyond me to call a total stranger to his front door and immediately engage in an animated and interesting conversation on religious topics. Soon this brother turned on me and said, "Why don't you talk? I wouldn't give you twenty cents a day to canvass for me!"

I did not know him well then, and it made me angry. My first impulse was to throw the job down right there and tell him, "You need not set a price on me, for I would not travel with you for any price"; but I did not. I reasoned thus: Who am I working for? Not for this brother, or I might quit my job at will. I am working for God and the church, and must do my work, no matter what others do. Remember that thought when tempted to drop your work, whatever it is. You can not afford to drop the work that God gave you because some man offends you.

I went on with this brother, and soon learned to think nothing of his abrupt speech. I learned to love him as much as I ever did any fellow laborer, because of the integrity of his soul.

So it will be as we go on down the alphabet. Brother B, Brother C, Brother D, each has his fault,—it may be pride, it may be a hasty temper, anything, everything that an unholy world has saddled upon him. Bear with it! Bear with it! As you expect Christ to bear with you, bear with that man's fault; and soon you will see the warm heart, the honest spirit, the real worth of the man, and you will love him without any effort of the will.

In youth we learn to mispronounce certain words. Later in life we discover the mistake; yet when off guard and while talking earnestly we pronounce them in the old way. Habit gets the start of knowledge. We note the mistake just when it is too late. So with all our early training; it fosters certain faults in us. Later, after hearing the gospel, we learn the correct way; but at times habit gets the start of knowledge and we note the old fault only after the mistake is made. It is so with all; and we must bear with all who are making an effort to correct bad habits until they have time to destroy the awful hold of early training.

If we want to love, we will still find plenty to love in the people of God, providing we will get near to them and learn to know them.

ELBERT A. SMITH.

## CURRENT EVENTS SECULAR AND RELIGIOUS

**CANADIAN CENSORSHIP.**—The Canadian Government has ordered the suspension of newspapers publishing articles prejudicial to the allies.

**AUSTRALIAN EMBARGO.**—The Australian Government has placed an embargo on meat, wool, wheat, flour, and coal, except as shipped to England. This embargo affects United States trade to a considerable extent.

**SHIPS RELEASED.**—On the assurance that oil would not be reshipped to Germany, England has released the *John D. Rockefeller* and the *Platuria*, American oil-bearing vessels bound for European neutral ports.

**NEW HAVEN INVESTIGATION.**—Indictments were handed down on the 2d by a federal grand jury against twenty-one present and former directors of the New Haven, New York and Hartford Railroad, for alleged criminal violation of the Sherman anti-trust law.

**ANOTHER CANAL SLIDE.**—The Panama Canal has again for a short time been closed to traffic by another landslide in the Culebra Cut, said to be an aftermath of the slide of October 14, and which had been sufficiently cleared to admit of navigation.

**ASSASSINS GUILTY.**—The court at Sarajevo is reported to have found guilty of treason, Gavrie Prinzip and twenty-one accomplices in the assassination of Archduke Francis Ferdinand and wife.

**THE ELECTION.**—Advices at this writing estimate the election of fourteen Republican, eleven Democratic and one Progressive governor in the twenty-eight States selecting governors this year, with two States yet uncertain. In the Senate the Democrats gained four, their majority in the House being very materially decreased. Returns indicate that woman suffrage carried in Nevada and Montana, losing in Ohio, Missouri, Nebraska, North and South Dakota.

**STOCK INFECTION.**—To prevent among cattle, sheep and hogs, the spread of what is known as the mouth and hoof disease, found for the first time since 1908 among cattle exhibited at the National Dairy Show at Chicago, all markets in Illinois have been closed, and the States of Illinois, Indiana, Michigan, Wisconsin, Iowa, Ohio, Pennsylvania and New York have been placed under quarantine, not being allowed to make interstate shipments. Infected herds are killed, the Federal and State Governments sharing in reimbursing the owners to the extent of the meat value of the animals killed.

**ROCKEFELLER RELIEF.**—The Rockefeller foundation has entered the relief work for noncombatants in the countries affected by the European war. A com-

mission is to be sent to Europe to report first-hand when and where aid can be most effectively administered. Four thousand tons of provisions are already en route to Belgium. Ambassador Page, at London, is authority for the statement that "it will require a million dollars a month for seven or eight months to prevent starvation" in Belgium. Other institutions are continuously active throughout the United States in relief work.

**ARKANSAS LABOR TROUBLES.**—Under orders from Secretary of War Garrison, four companies of cavalry have been transferred from Fort Sheridan, Illinois, to Fort Smith, Arkansas, to enforce the orders of Federal Judge Youmans in maintaining order in the Hartford Valley coal strike district. Major Nathaniel F. McClure, who has been with the troops in Colorado, is in command of these forces. It is said that the Bache-Denman interests will attempt to operate under the protection of the troops.

**IN MEXICO.**—The statement in these columns last week that a coalition of Villa and Carranza delegates were in control of the Aguas Calientes convention should have read Villa and Zapata. On the 2d Eulalio Guterrez, said to be of the lower middle classes and a grocer before he became a revolutionist, was by this convention selected provisional president for twenty days, the resignation of Carranza having previously been accepted. The convention adjourns to meet at Mexico City, when the Zapata delegates are expected to be authorized by him to vote in the selection of a permanent provisional president. Carranza now states that he did not send his resignation to the convention, that the report was a telegraphic error; he refuses to recognize the action selecting Guterrez, and seeks to maintain his position. On the 3d Villa forces occupied Aguas Calientes. Guterrez maintains his cabinet at Aguas Calientes, while Carranza, who has been for several days at Puebla, between Mexico City and Vera Cruz, is said to have ordered his ministers to remove to Puebla. Carranza forces have retreated from before Villa forces to the south of Aguas Calientes. Fighting is reported near the international border in the vicinity of Del Rio, Texas, and between the troops of Maytorena and Hill, formerly engaged at Naco, near Magdalena, Sonora. Carranza is reported as having said that he would fight to the death, if sustained by any part of the constitutionalist leaders. Villa has formally notified the convention at Aguas Calientes that he will retire to private life, if necessary, to bring about the elimination of Carranza.

**THE EUROPEAN WAR.**—The stubborn resistance of the allied lines and the inundations along the Yser River, affected by the allies, have forced the Germans to retreat from the Yser district. Besides activities

near Lille, reported last week, the Germans are bringing up heavy reinforcements at Ypres, to the north of Lille, where it is thought they may mass a new attack in another attempt to break through the allied lines. The allies report gains in the Vosges, Germany claiming slight advances near Sissons and Verdun. The entire German and Austrian armies are reported in retreat before the Russians. In the east Prussian district the Germans have been driven back to their own soil. In Poland, with the Austrians, they continue to withdraw. In Galicia the Russians have crossed the San River, and have retaken Jaroslau. The Austrians are advancing into Servia. The rebellion in South Africa, poorly organized and without adequate equipment, is reported practically crushed. On the failure of Turkey to satisfactorily explain the actions of the Turkish fleet in the Black Sea, to withdraw her navy from said sea, dismiss from the Turkish navy German officers, and dismantle the cruisers *Goeben* and *Breslau*, said to have been purchased from Germany, diplomatic relations were broken by Great Britain, Russia, France, and Servia and hostilities begun. Russian and Turkish troops are massed along the Russo-Turkish border and have been engaged in preliminary fighting, with success reported by each line. French and British gunboats have been bombarding the Dardanelles, with slight damage to the forts there. A British vessel has fired on Jaffa. The British cruiser *Minerva* has destroyed the Turkish fort and base of operations against Egypt at the head of the Gulf of Akaba, on the east coast of the Red Sea. Great Britain has declared martial law in Egypt. England on the 5th formally annexed the island of Cypress, which since 1878 had been occupied and administered by Great Britain, though remaining under the suzerainty of the Sultan. The defensive alliance between Great Britain and Turkey having been violated at the outbreak of the war, the British Government considers it necessary to appropriate this island in the interests of good government and protection. A dispatch from Salonika, via London, says Greece has annexed Epirus. Desperate fighting at Tsing-Tau is followed by announcement from Tokio, said to be official, and stating that this German stronghold has surrendered to Japan. England has closed the North Sea to traffic, and merchant vessels entering it do so at their peril, from mines and warships searching for suspicious crafts. The British light cruiser *Hermes*, was on October 31 sunk in the Straits of Dover, by a German submarine. The German Pacific fleet of five vessels, on the 3d, off the coast of Chile, sunk the British *Good Hope* and probably the *Monmouth*, damaging the *Glasgow*. A British submarine trailing retreating German vessels in the North Sea was

sunk by a mine thrown out by a rear German vessel. The British hospital ship *Rohilla* was wrecked on the rocks of the Yorkshire coast, en route to the continent. The German cruiser *Karlsruhe*, on the 3d, captured three British steamers in the Atlantic. Reports of naval activities between Turkey and the allies resulting in the destruction of vessels on both sides are not authenticated.

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## NOTES AND COMMENTS

**SALOON A NUISANCE.**—The saloon is a nuisance. The evil can no more be confined to the building in which it exists than the odor of a slaughter house to the block in which it is located. I know, and you know, that they are in league with every other form of evil. As a rule, if you let the liquor dealer have his way, he will have a disorderly house upstairs, he will have a gambling den in his back room, and his place will be the center of every sort of evil. The saloon is the bureau of information for every sort of crime. It is the first place that a policeman looks for crime and the last place he would go to look for virtue.—W. J. BRYAN.

**CHRISTMAS OFFERING.**—Bishop E. L. Kelley is in receipt of the following letter from Edgar A. Wetmore, in behalf of the Boston, Massachusetts, Sunday school, which contains suggestions that might furnish a worthy example for other schools. The letter reads as follows:

In our last Sunday school business meeting we voted to the effect that when our Christmas offering amounted to the sum of fifty dollars to send it to you on account. We thought that by so doing you could use the money to advantage, while it draws no interest in the banks here while subject to check. Although the interest on such a small sum would amount to very little, if all the schools were to adopt this plan it seems to us that quite a little interest would be saved in the course of the year. Please find my check for fifty dollars inclosed.

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## EDITORIAL SELECTION

### THE POET'S SOLITUDE

To sit on rocks to muse o'er flood and fell,  
 To slowly trace the forest's shady scene,  
 Where things that own not man's dominion dwell,  
 And mortal foot hath ne'er or rarely been;  
 To climb the trackless mountain all unseen,  
 With the wild flock that never needs a fold;  
 Alone o'er steeps and foaming falls to lean—  
 This is not solitude; 'tis but to hold  
 Converse with Nature's charms and view her stores unrolled.  
 But midst the crowd, the hum, the shock of men,  
 To hear, to see, to feel, and to possess,  
 And roam along, the world's tired denizen,  
 With none who bless us, none whom we can bless;  
 Minions of splendor, shrinking from distress!  
 None that, with kindred consciousness endued,  
 If we were not, would seem to smile the less  
 Of all that flattered, followed, sought and sued;  
 This is to be alone; this, this is solitude!—Lord Byron.

## Original Articles

### ARE WE TRANSGRESSORS?

I recall having once preached a sermon from the text, "The law of the Lord is perfect, converting the soul," at the close of which a person approached me in this manner: "You preached a very nice discourse to-night, my friend, and I think it a great pity that you people do not *believe* what you have been preaching." When I asked upon what grounds the assumption that we did not believe it was based, I was answered, "Because you do not keep the law; you do not keep the Sabbath of the Lord." On other occasions I have been asked, "Why don't you people observe the Sabbath of the *Bible*?"

It is with a desire to free ourselves from these and similar charges that we begin this paper, rather than with a desire for controversy, and in order to proceed logically we wish to state in the beginning that this question is not of our own raising. It is an issue brought forward by others, and it is but fair to state the proposition as affirmed by its defenders, and then proceed to examine it negatively.

#### ADVENTIST CLAIMS

I believe I am correct in saying that the leading claims of Seventh-day Adventists in regard to the Sabbath are about as follows:

The Sabbath of the Lord is the seventh day of the week. We should consider all days as beginning at the going down of the sun, hence we should begin to keep the Sabbath when the sun sets on the sixth day, and continue until sunset on the seventh. The time between sunset on the sixth and seventh days is holy. This law has been in force since the beginning of creation, and will be until the end of time. Seventh day observance is the seal of God. And Sunday keeping is the mark of the beast.

#### THE UNIVERSAL SABBATH

As a people we have given this subject earnest and prayerful consideration, and we are unable to admit the truthfulness of any phase of the question as stated by Sabbatarians. We can not accept their idea of a universal Sabbath of holy time beginning at the going down of the sun, from the simple fact, so patent to all, that there *is no* universal sunset. There are places in this world where the sun does not set at all in summer, and where it does not appear in winter, where a Sabbath observed in this way would continue for a full year, after which we would have no Sabbath until six years had passed; and in the zone in which we are living there is no moment in which the sun is not setting at some point and rising at another.

Thus it can be readily seen how impossible it is for us to have a universal Sabbath in which the time

is holy, and regulate the time by the setting of the sun; for if I begin to keep Sabbath when holy time begins, or when the sun sets in Iowa, and my brother in China continues to work for twelve hours longer until the sun sets there (then, evidently, if it is holy time that I am keeping, he must be working on holy time, for he is working while I am keeping the Sabbath. If God has blessed a certain portion of time, and if he continues to observe that time by resting every seventh day, then all men should observe the identical moments that God does, regardless of the position of the sun; whether it be setting, rising, or in midheaven.

I have been told that Seventh-day Adventists have experienced some difficulty in getting their theory to work in the north of Norway, where the sun shines all summer, and never appears in winter. They have there adopted the plan of dividing the time into days of twenty-four hours each (which God has not done), and setting apart every seventh one of these *man-made* days as a Sabbath.

This seems to be the only practical thing to be done there, but it does not answer the query, "Would God make a law for *universal* application after having made a *place* where it is *impossible* to apply it?"

We think the fact that there exists a place where Christian men dwell where it is a physical impossibility to apply the Sabbath commandment proves that God, who created that place, and determined who should dwell there, did not give the Sabbath commandment for a universal law.

#### DROPPING A DAY

It was once my privilege to take a long ocean voyage in company with several missionaries of the Seventh-day Adventist persuasion, on which we crossed the one hundred and eightieth meridian west (or east, either,) from Greenwich, which is the day line established for the convenience of mariners, but for which no one makes any claim for divine sanction.

The establishment of this day line is unquestionably the work of man, uninspired, and *unauthorized* from heaven; but, surprising as it may seem, it is the day line for Seventh-day Adventists; and those on this side of it keep one day for the Sabbath while those on the other side of it keep *another*.

We approached this man-made day line on the evening of a Saturday, and our Adventist brethren had been faithfully keeping Sabbath that day. They bowed, however, to the *authority* of *man* to set the day line, for had they allowed the sun to set six times before keeping another Sabbath their Sabbath would have fallen on the day that other people call Sunday.

Now we are not able to understand why a people should make so great a complaint about the wonderful presumption of man in changing the Sabbath, and

then admit without any complaint whatever the right of man to drop a day out of the week entirely because it suits his convenience to do so.

I must say, it looks to me like a determination on the part of some folks to preserve their own eccentricities regardless of reason, logic, or the law; for if God gave the Sabbath law, and there should be six sunsets (or six days) between Sabbaths, and we allow uninspired and unauthorized men to remove one of those days entirely without protest, we are certainly as guilty as though we substituted another day in place of the day that he commanded. Does not reason declare it so? Is it not logical to so conclude? If the law says the Sabbath should be observed every *seventh* day, does not reason, logic, and law declare that six days should intervene?

Nevertheless, our friends did not follow the demands of the law on this occasion, but instead of observing their own rule and allowing the sun to set six times between Sabbaths, and thus being in harmony with logic and law, they kept Sabbath on the sixth day, and thus avoided observing the day that uninspired men called Sunday, although they knew that these same uninspired men called it Sunday simply and solely because, without any authority from heaven, they had chosen to remove a day entirely from the week in crossing the Pacific Ocean.

We can see no logic in being branded by our Adventist brethren as heretics unless they can show that God had something to do with the establishing of that day line, when they themselves keep one day on one side of it and another day on the opposite side.

As a matter of fact, our people in Australia keep the same time as do the Adventists in America. We are unable to see why God should commend Seventh-day Adventists in America for keeping a certain day as holy, and condemn our people in Australia for keeping the same identical moments.

#### WHO WILL ANSWER?

You of the logical mind—will you answer?

If God has sanctified the time that Seventh-day Adventists in America observe as the Sabbath, will he denounce Australian Christians because they *observe* it?

If God has sanctified the time that is observed by Seventh-day Adventists in America, will he justify Seventh-day Adventists in Australia for *not* observing it?

Is the fact that a certain set of uninspired and unauthorized men took the liberty of establishing a day line for their own convenience a reasonable, logical, or lawful excuse to Seventh-day Adventists over there for not observing the same holy (?) time they do in America?

Is it consistent to insist so strongly on the ob-

servance of a certain day, and then consent for uninspired men to tell us when that day shall be?

If God has sanctified a certain time, is it not holy? If men for their own convenience have established a day line without divine authority, is not the time as holy on the one side of that line as the other?

#### A SUPPOSED CASE

Let us suppose we are approaching that man-made line: It is Saturday morning. All the faithful children of God are keeping Sabbath, thereby manifesting the seal of God; at noon we cross the line, and are overtaken by Sunday. (That is, uninspired men agree that we shall call the remainder of the day Sunday.) Do our Adventist friends now observe the law of God and keep Sabbath (for, understand, they have but kept a part of a day after six days of work)? Or do they allow this man-made day line to come between them and the law of God? Why, every Adventist sister will bring out her knitting, and every Adventist brother will produce his writing material or other work, and they will proceed to show us their contempt of this old "pagan Sabbath."

Again, let us suppose we are approaching that line from the west. It is Sunday morning, and while all other Christians are devoutly keeping the "Lord's Day" our Adventist friends are busily engaged at any kind of work they may happen to have at hand. At noon we cross the line and are overtaken by Saturday. (That is, uninspired men agree that we shall call the remainder of the day Saturday.) Now, our Adventist friends have kept Sabbath but yesterday, and the law of God specifies that there shall be six sunsets (or days) between Sabbaths. But what do they do? Do they keep the law of God? No, we see them all bowing to the authority of those uninspired men, and allowing that it is now the seventh day of the week, when it is really only the *first*, and keeping it as a Sabbath. And yet they say that observing the first day is the "mark of the beast." Consistency is said to be a jewel. Do you discover that there is any jewel here?

We are unable to see wherein it is reasonable to presume that those who observe the Sabbath on the one side of this day line thereby manifest the seal of God, while those who observe the Sabbath on the other side of it the *same day* thereby manifest the mark of the beast. We can't find any jewel here, either.

#### WHAT SAY THE SCRIPTURES?

But, we may be asked, Do not the Scriptures teach that Sabbath keeping is the seal of God? We reply, There is no text that affirms any such thing. The best that Adventists can do is to affirm that texts which do not exactly say so do really imply

that it is so. It is claimed that *sign* and *seal* mean the same thing, and that the term *sign* is applied to the Sabbath in such a way as to clearly show that it is the *seal* of God.

#### SIGN OF MOSAIC COVENANT

We make the claim without fear of successful contradiction that the Sabbath, (or Sabbath keeping) was made the sign of the covenant of which Moses was mediator, and that when the Mosaic covenant was superseded by the new, (or gospel) covenant of which Christ was mediator, people were no longer to be recognized by that sign.

Here is one of the texts used by Adventists to prove that Sabbath keeping is the seal of God:

Speak thou also unto the *children of Israel*, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you; ye shall keep the sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the *children of Israel* shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the *children of Israel* for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.—Exodus 31: 13-17.

I have emphasized certain parts of this quotation that you may particularly notice that this sign and this covenant was between *God* and the *children of Israel*.

Here is another:

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.—Ezekiel 20: 10-12.

Both these texts are used to show that the Lord made the Sabbath a sign by which he was to recognize his people. I wish to call the reader's attention to the fact that in both of them the Lord speaks of the Sabbaths in the plural, and that he repeatedly states that the *Sabbaths* were to be a sign between him and the children of Israel throughout their generations.

Now, the question is, How long were their generations to continue? Matthew informs us that all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Can any of our Adventist friends trace the generations farther? Paul also tells us in the Galatian letter that the law given through the mediatorship of Moses was added be-

cause of transgression until the promised seed should come, and that the seed promised was Christ. Thus we see that by allowing scripture to interpret scripture we learn that the Sabbath was a sign between God and the children of Israel from Moses to Christ.

If we wish to learn how that sign was regarded under the new covenant we may do so by searching the New Testament scriptures. Read Colossians 2: 16: "Let no man judge therefore you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days."

Now we found it plainly stated under the Mosaic dispensation that the Sabbaths were a sign, and men could be judged by that sign, and put to death if they failed to observe it. It was the test by which they were to be proven, "whether they will walk in my law, or no." (Exodus 16: 4.) But here the apostle just as plainly tells us that it is the sign no more, and that the disciples of the Master were to let no man judge them by it. A man might be a faithful Sabbath keeper and not a follower of Jesus, or he might be a follower of Jesus and no Sabbath keeper.

The Lord spake unto *Moses*, saying, Speak thou also unto the *children of Israel*, and say, Verily my sabbaths ye shall keep. But did the Lord ever speak unto Christ, or to any of the apostles, saying, Speak thou also unto all the world, saying remember the seventh day to keep it holy? Did he? Echo answers, Did he?

#### OTHER SIGNS

Whenever the Lord made a covenant with man he gave a sign or token of the covenant, as may be seen by the following:

And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Genesis 9: 12, 13.

Here is a token of a covenant between God and all the earth, moreover, it is an everlasting covenant (see verse 16). Why not make it the seal of God? It at least has the merit of having been made without limitation as to extent or duration, (which the sabbath sign has not).

In Genesis 17: 11, circumcision is given as the token or sign of the covenant between God and Abraham, and death was made the penalty to all who refused to conform to it. It is given in almost identical words as the Sabbath sign. Why not say that it is the seal of God? It has a decided advantage over the Sabbath in this regard, for it is actually called a seal in the common version of the Bible, while the Sabbath is not (see Romans 4: 11). Abraham received the sign of circumcision, a *seal* of the righteousness of the faith which he had.

Yes, it is called a seal, and a God-given seal.

There is no text in the Bible that comes so near calling Sabbath keeping the seal of God.

#### THE SEAL OF GOD

Although it is not essential to the purposes of this article that we define the seal of God as it pertains to the gospel covenant, yet we will digress briefly and present a little scripture bearing on the subject.

We have shown that a man could be identified with the children of Abraham by the sign of circumcision, and that without that sign a man should be "cut off from among his people." We have also shown that Sabbath keeping was the sign of the Mosaic covenant, and that any man in that covenant who had not the sign was to be put to death.

Now, what sign must one have to be in the covenant of Christ?

In Romans 8:9, we read: "Now if any man have not the Spirit of Christ, he is none of his." And again in verse 14, "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit that we are the children of God."

We see, then, that in the same manner as the sign of circumcision identified a man with the children of Abraham, or the keeping of the Sabbath identified him with the Mosaic covenant, possession of the Spirit of the Master identified him with the gospel covenant.

In first revealing the Sabbath law to Moses (Exodus 16:4), the Lord said it was "that I may prove them whether they will keep my law or no." We see, then, that it was the test. Now the great apostle declares that the test is being in possession of the Holy Spirit, for if any man be not in possession of it he is none of Christ's.

As many as observed the sign of circumcision entered the covenant of Abraham, and as many as were led by the Spirit of God (under the gospel dispensation), they were the sons of God.

But some one may ask, If the Holy Spirit be the seal of God, why do you not present a text that really says so, instead of, Seventh-day Adventist-like, deduct that it is from texts that do not exactly say so? We appreciate the pertinency of this question, and will proceed to give a few plain texts that mention the seal of God in specific terms.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ephesians 4:30.

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.—Ephesians 1:12, 13.

Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.—2 Corinthians 1:21, 22.

Comment on these texts is unnecessary, as anyone can see that they declare the Holy Spirit to be that by which we are sealed unto the day of redemption.

#### ANTIQUITY OF THE SABBATH

We are met with the objection, however, that the Sabbath was before the law, and hence not a part of the law of Moses. To this we reply, as can be said of almost every one of the Sabbatarian positions, there is no text in the Bible that affirms what they believe in this connection. They deduce, though from certain texts that do not exactly so state, that the Sabbath commandment was given to Adam in Eden, and that it was to be binding on the race to the end of time.

One of these texts is found in Mark 2:27, and reads thus, "And he said unto them, the sabbath was made for man, and not man for the sabbath." By assuming that the word *man* as here used necessarily implies the whole human family, and showing that Adam and present-day Christians are men, Adventists make this a stronghold for their theory. They will put the question to you in this way. Was not *Adam* a man? Are not *you* a man? Then they will follow up with the text, placing great stress upon the word *man*, "That Sabbath was made for *man*."

A small amount of thought, however, breaks the force of this argument, for everyone knows that the term *man* may signify the whole race, or it may mean any part of the race, even to a single individual. Were I to take a walk through the forest where I supposed no human creature had ever been before me, and should find in my ramblings a tree that had been blazed with an ax, I would probably say, This spot has been visited by *man*; but I would not mean that the whole human race had visited that place: I would simply mean that what I had noticed was the work of a human being.

We have already shown that the Sabbath was given to the children of Israel, and it requires no argument to prove that any commandment that was made for the children of Israel was made for *man*. And we contend that that is all that this text necessarily implies.

If Sabbatarians are justified in making this apply to the entire human family because of the use of the word *man*, then we would be equally justified in contending that the whole race should keep the pass-over, be circumcised, and keep the whole of, what Adventists term the "ceremonial law," for according to the Old Testament scriptures all of these things proceeded out of the mouth of the Lord, and Jesus tells us in Matthew 4:4, "Man shall live . . . by every word that proceedeth out of the mouth of the Lord." Every Sabbatarian will admit that the



word *man* as here used does not apply to the race in the sense that every man must obey every word that the Lord has ever spoken, regardless of to whom it was spoken, or why.

The Lord commanded Noah to build an ark, and told him why he was required to build it. We are not required to obey that command to Noah, for the Lord has not warned us of a coming flood of water. He does not require it of us. The Lord, by the prophet, commanded Naaman to dip seven times in Jordan, because he was a leper and wished to be cleansed, but we are not in a condition to need to live by every word of that commandment. No one will believe that we should. The reason for the Lord making that requirement of Naaman is clearly evident, and does not apply to us in the least. We claim that the reason for the giving of the Sabbath commandment is just as evident, and more clearly expressed, and that that reason does not apply to us any more than does the reason for Naaman to dip in Jordan apply to us.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God *brought thee out thence*, through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath Day.—Deuteronomy 5:15.

#### ANOTHER DEFENSE

We pass now to the next great citadel of defense, Genesis 2:2, 3:

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Here, we are told, is undeniable evidence that the very first seventh day was made a Sabbath and blessed and sanctified to the use of man. And at the risk of being considered very dense for not being able to do so, I must state right here that I see no evidence of any such thing in the text.

Let us consider, first, by whom it was written, and when. Moses is conceded to be the author; then why should his making mention here of a fact known to him prove that all who lived before him possessed the same knowledge. It is strange, indeed, that if all the fathers, including Adam, Enoch, Noah, Abraham and his descendants knew all about the Sabbath commandment that we have no mention of it until the days of Moses, except in this incidental way. What a pity it is that no one of the patriarchs of the race prior to the time of Moses is mentioned as having kept it.

Suppose, my friend, that the only mention of a seventh-day Sabbath in the Bible were this one under consideration, could you find anything in it to justify you in the thought that man was required to observe it? If we for the sake of the argument

admit that all the fathers knew as much as is stated in this text about the seventh day, do we of necessity allow that they were under obligation to observe it as a Sabbath?

The first time in the Scriptures that it is intimated that *man* has any obligation regarding a Sabbath is in Exodus 4, and then the Lord tells Moses it is "that I may prove them whether they will walk in my law or no."

It is strange, also, that if the Sabbath was known and observed by all the fathers, that Moses tells them in Deuteronomy 5:2-5 "that *the Lord made not this covenant with the fathers*, but with us, even us, who are all of us here alive this day." He continues to remind them that he was the mediator who stood between them and the Lord when it was given, and then proceeds to read the words of the covenant, the ten commandments, and when he comes to the fourth he tells them it was given as a memorial of their deliverance from Egypt. As we have before shown, the Sabbath was given because they had been delivered from Egypt, and inasmuch as we have not been delivered from Egypt we are not required to keep the Sabbath as a memorial of our deliverance.

We will here submit another text which plainly declares that the people did not know about the Sabbath until the Lord made it known to them through the mediatorship of Moses.

Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant.—Nehemiah 9:13, 14.

It would be hard to frame a plainer declaration than is here made that *all that was given from Sinai*, including the holy Sabbath, was "by the hand of Moses thy servant."

#### TO SUM UP

We have found, first, that "the Lord made not this covenant with the fathers;" second, that the fathers can not be shown to have ever observed a Sabbath; third, that when it was made known to man it was revealed by the hand of Moses; fourth, that it was given because of the *deliverance from Egypt*.

But, say our Adventist friends, if God did not bless the very first seventh day and sanctify it to the use of man; and if he did not require the observance of every seventh day after the first, then the text in Genesis 2:3 is misleading. Let us examine it and see. Suppose we had no other text on record but this one, would it lead us to believe that a commandment was issued in the beginning for man to observe the seventh day for ever as a memorial of creation? Does it even lead us to believe at all that God blessed the *very first seventh day*?

It certainly does not read that God blessed the seventh day because in it *he was going to rest*. It does not lead us to believe that it was *blessed first*, and then rested on. It does not say that God blessed that day because *he was resting*. We are not led to believe that he blessed it *while he was resting*. But the text says that the Lord blessed the seventh day and sanctified it because in it *he had rested*. We are given to understand that he rested on the seventh day, and that afterward he blessed it. But we are not given any information as to how long it was after he rested before he blessed it. If we wish to know at what subsequent time he blessed it, and made his blessing known to man, and why he commanded man to observe it, other texts will have to tell us, and, as we have already shown, they do tell us in no uncertain tone that when he came down upon Mount Sinai and spake from the heavens and revealed statutes, judgments and laws by the hand of Moses, he made known his holy Sabbath; they tell us further, that he did not make the covenant with their fathers, but with them, and Moses was the mediator; they also tell us that the reason for which he required them to observe it was that he had delivered them from the land of Egypt.

Thus we have shown to whom the command was given, through whom it was given, and how long it was to be observed. The people were the children of Israel, the mediator was Moses, and the time was between Moses and Christ.

#### THE LAW OF GOD

Adventists tell us, however, that the ten commandment code is the immutable law of God, and that we are wrong altogether in calling it the law of Moses. To this we submit the following questions: Who was in the mountain with the Lord when he wrote the ten commandments? Who received the tables of stone from the hands of the Lord? Who stood before the children of Israel and delivered the words of that law to them? Adventists must answer each of these questions with the word *Moses*. Then who will dare to say that Moses was not the mediator of the ten commandment code?

We refer now to Hebrews 8:6, where the apostle referring to Jesus, and comparing him with Moses says: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

We will not here enter into a lengthy discussion of the two covenants, for to do so would make our article much too long; but we will notice one or two of the first questions that are likely to be asked by the advocate of the continuity of the ten commandment code, who will say, Is it right to kill now? Is

it right to steal now? Is it right to bear false witness now? Is it right to dishonor parents now? Is it right to be covetous now? Is it right to worship idols now? etc.; and if you say none of these things are right at the present time, he will urge that they are wrong because the law as engraved on the tables of stone is still in force.

We reply that though we are not now under the Mosaic covenant with its peculiar signs and ceremonies, that we are under that other, and better covenant, of which Christ is mediator, and which is based upon better promises than the Mosaic covenant, and that under this covenant it is wrong to do any of these things by which our neighbor is made to suffer or God is dishonored, for this new covenant is based upon two great commandments, neither of which is found in express terms on the tables of stone, the first of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, might, mind, and strength," and the second of which is, "Thou shalt love thy neighbor as thyself."

Paul tells us that love is the fulfilling of the law; and that when we love our neighbor we will not need a system of laws engraved in stone to keep us from injuring him. Those statutes with penalties are needed where love is not, but where love for God and man reigns, God is honored and the rights of man regarded, without penalties and without commandments.

There were, however, in the early church some who clung to the old law with its statutes, and its ceremonies, and its signs. To such Paul wrote in Galatians 4:10, 11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

By referring to Leviticus 23, you will find that first and foremost among the days the people were required by Moses to keep was the seventh-day Sabbath; then follow a number of other Sabbaths, all of which, including the seventh day, were to be observed by certain ceremonies.

Seventh-day Adventists try to evade the force of the language in Colossians 2:16, that followers of Christ were not to be judged in meat or in drink, or in new moons, or Sabbath Days, by making a distinction between the seventh day and other Sabbaths of the law, and saying that the Sabbath *Days* in this text refer to the other *Sabbaths*, and not to the seventh-day sabbath. We call their attention to the fact that where the Sabbath is called a sign in the Old Testament, it is used in the plural. If the sign of the Sabbaths is the seal of God, and we do away with the plural Sabbaths of the law, do we not dispose of the seal of God?

## TO CONCLUDE

In conclusion, we refer the reader to Romans 14: 5, where it is said that, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." The apostle here refuses to take dogmatic ground, but allows every man to be his own judge as to whether he will esteem one day above another. Would it be consistent for him who is God's chosen witness to all men to allow this, if regarding one day as the chief of all days were really the seal of God as our Adventist friends believe? Or if failing to esteem a certain day above all other days were really the mark of the beast as they would have us believe?

When the inspired apostle, especially indorsed as God's witness to all men (Acts 22: 15) says, "Let no man judge therefore you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath Days," are we to be considered as transgressors because we refuse to be judged and branded as followers of the beast because we do not keep the exact time as a Sabbath that certain people think we should? When this same inspired witness allowed that a man might be approved of God who esteemed every day alike, are we to be considered transgressors simply because we fail to esteem one day as of supreme importance.

We claim to have completely freed ourselves from the charge, on the ground that there was never a time given for Sabbath observance that was to be observed universally, and on the ground that when the seventh-day Sabbath was commanded, it was given to a certain people, to be observed for a certain time. Have we not shown our grounds to have been well taken? Are we transgressors?

E. F. ROBERTSON.

## Of General Interest

### ACTION OF BEER ON THE SYSTEM

Professor Reinitzer, of Graz, has affirmed that beer has an injurious effect on the body beyond that which comes from alcohol, and is evidently due to some chemical changes dependent on the hops. This was discovered in the efforts to find some preservative to keep beer from souring. The bacterial life forms of beer are hindered from multiplying by the resins of the hops. These resins do not destroy the yeast plant as high percentages of alcohol do.

Nevertheless, both hops and alcohol are bactericide, and in all probability both of them have deleterious effects on the sensitive human cells. It is a well-known fact that the effects of both hops and alcohol accumulate in the system. There is a chemical makeup to be recognized. The so-called glands of

the hops, which contain the elements of possible poison, hold an ethereal oil, comprising various terpenes in which other elements are held in solution. Among these are the hop acids which pass by oxidation into resins, and these resins are numerous and cumulative. They act on the nervous system, as terpenes and on the kidneys.

There are alkaloids too, which have a strong affinity for the nerves and cells of the kidneys. The hop is very closely related to the hemp. On the female blossoms of the Indian hemp plant, the same as on the blossom of the hops, there are glands holding a narcotic, bitter-tasting substance, which forms the active element of the hashish from Indian hemp. This is a very powerful narcotic.

It is a striking fact that in the hashish, exactly the same elements are found as in the lupulin glands of the hops, namely, an ethereal oil and various bitter resins, and one or more alkaloids. It is not improbable, then, that hops exert an effect on the human body, similar to that of hashish, only weaker, while hashish is used in a very concentrated form, and beer is very diluted.

Curiously enough, effects follow from drinking of beer which are not referable to the alcohol alone. Other influences are at work. Thus the beer drinker presents a series of stupefactions, which have been termed the Beer Philistine and depressions of the nervous system with derangement of the food supply that must come from some particular cause. This action seems to fall on the nervous system, and leads to that clumsy, provisional heaviness of mind, so observable in heavy beer drinkers. Another fact suggests some other cause, except that of spirits, namely, the special thirst of the beer drinker and the injurious effects noted on the kidneys.

The preservative effects of this resin of the hops must act on the human cells in some way to diminish their activity and vitality and also to check their growth or turn it into another direction. From these and other considerations, the author concludes that hops in beer is not harmless, but may be one of the most dangerous of the bacterial contents. This conclusion has been sustained by other researchers.

Doctor Rudin pointed out the fact that beer checked elimination and hence was among the most subtle of the alcoholic drinks, and both directly and indirectly diminished vitality and lowered the chemical relations of the cells to the organisms. The same author considered alcohol to diminish the eliminative processes and derange the harmony of the working of the nervous system, and hence was like sand thrown into a delicate machine, hindering, breaking up and disturbing its activity.—*The Journal of Inebriety*.

### PROHIBITION IN WEST VIRGINIA

West Virginia is now in the second month of real state-wide prohibition, and the more we see of prohibition and its wonderful results, the better we like it.

I have had numbers of men who were really opposed to prohibition and who voted against its adoption, state to me that they were convinced that the people were right in adopting a prohibition clause in the State constitution, eliminating the manufacture and sale of whisky and all other kinds of intoxicants, and should the opportunity afford itself that they would unhesitatingly register their influence and support in behalf of the dry cause.

The results have been marvelous to everybody and we find even among the element that opposed the State being voted dry a disposition manifested to give their support to seeing the law carried out in force and effect. We have experienced no serious obstacles to the strict enforcement of the law.

West Virginia's prohibition law is the strictest found on any of the statute books in the Union, and for this reason I believe it to be the best.

Our organization for the enforcement of the prohibition law is small, inexpensive, yet complete and effectual. We are accomplishing satisfactory results, and it can not be said that West Virginia's prohibition law is not indeed a complete success.

In the enforcement of the law we have had the hearty cooperation of the municipal and county officers. The Anti-Saloon League organization is doing good, effectual work, and is assisting the prohibition commissioner in a way that means a great deal in the accomplishments thus far obtained in the administration of this new law.

While West Virginia loses about \$700,000 a year in revenue from the saloons, within the next few years we expect to reduce our State expenses for the handling of criminal charges, and the maintenance of State asylums that will offset the loss from revenues paid for legalizing the saloon traffic.

We also feel that our standard of citizenship will be higher, and that generations to come in West Virginia will be better from a standard of strength, intelligence, education and other environments which mean so much to the success of a great and growing State, unlimited in natural wealth such as ours, and upon which depends our standard of citizenship as to what the future of our State and its achievements may be.

Our anticipations have been more than realized, and West Virginians expect to make their State the ideal prohibition State of the Union. Legitimate business enterprises has not suffered, but thousands of families have been made happier, and grocery bills, rentals and other necessary items of expendi-

ture are being paid promptly by hundreds of men who formerly drank and gambled away their earnings, while wives and children were left by these husbands and fathers without subsistence.—Governor Hatfield.

\* \* \* \* \*

### THE MENACE OF DRINK

It is quite true that I have taken much more interest in the temperance question in the last ten years of my life than I did earlier, and this increase of interest has come from certain studies and opportunities for observation. These studies related to the terrible effects of alcoholism in increasing the number of the feeble-minded, insane and criminal in our American communities.

Later I had the opportunity of studying the German investigations on the mental effects of very limited doses of alcohol, doses which most people have always supposed to be completely innocuous. The German investigations seemed to me to prove that even twenty-four hours after taking a small dose of alcohol the time reaction in the human being is unfavorably affected.

Now the quickness of the time reaction is important to every mechanic; to every artisan, and particularly to every person who is engaged in a dangerous occupation, like driving a motor car, for instance, or managing a circular saw, or, indeed, in the tending of any powerful machine or hot furnace.

Lastly, somewhat more than a year ago I had a long opportunity of observing the difference between the white race and the Japanese, the Chinese, the Indian, the Malay and some of the Mohometan people in regard to susceptibility to the alcoholic temptation. The white race is inferior to all the other people I have named in regard to this susceptibility to the temptation of alcoholism. No observant person can travel through the East for a year without being shocked by the manifest tendency of the white race temporarily resident there to destroy itself through alcoholism.

Alcohol is destructive in the highest degree to the white race in the tropics, and all through the tropics the white race exhibits a terrible lack of self-control with regard to the use of alcoholic drinks. It is mortifying to the last degree for an American to see intoxicated American soldiers and sailors staggering about the streets of the Chinese cities where we now have troops, and never to see a Japanese soldier in such condition, although the Japanese have five times as many troops there as we have. I mention but a single fact; but the lesson of the East in that alcoholism of the white race must be overcome, or that vice, with the licentiousness it promotes, will overcome the race.—Charles W. Eliot.

# Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

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All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

## Home and Child Welfare Department

READING FOR DECEMBER—CONDITIONS THAT AFFECT BODILY GROWTH

### Fresh Air

TO CLEANSE THE BLOOD

Fresh air and the ability to take large portions of it into the system through well developed lungs are among the first essentials to healthy growth.

Doctor Mary Wood-Allen, in *The Man Wonderful*, writing for children about the marvels of our bodily dwelling, refers to the lungs as the laundry in which the blood is cleansed. This wonderful process is here very clearly described.

"We are constantly using up material, and one office of the blood is to gather up the little dead particles that result from all the activities of life. The blood also brings back to the tissues that which will replace what they have lost. The blood comes into the lungs dark and impure; it gives up its carbonic acid gas, and by taking up oxygen is changed from its dark color to a bright scarlet. . . . This giving out of one gas and taking up of the other is the washing process. . . . The blood runs through minute channels in the membrane of the air cells and the air fills the cells on the other side of the membrane. The carbonic acid gas slips through the membrane from the blood into the air, and the oxygen slips through the membrane from the air into the blood and the washing is done.

"Eighteen or twenty times a minute the air comes in bringing supplies of oxygen and goes out with the carbonic acid gas, and the more deeply we breathe, the more perfect will be the cleansing of the blood. Doctor J. H. Kellogg says that every time we breathe we spoil at least a half barrel of air, or six hundred barrels every hour. This gives us a very good idea of how needful it is to have some way of letting pure air into the rooms we inhabit. If every door and window is tightly closed and the fire and lights are burning, using up our oxygen as they must in order to burn, we can not wonder if we have a headache and feel stupid,

for we are poisoned by breathing in the waste matter from our own lungs and we are not taking in oxygen to give us new material. Tracey says that a five-foot gas burner creates as much carbonic acid gas as five men."

### A NEW THEORY

Experiments in recent years have modified the view so long held in regard to poisoning from carbonic acid gas, though it is still recognized that this gas must be thrown out of the system, and that confinement in stagnant air results in injury. These experiments seem to establish the importance of air currents to change the atmosphere which surrounds the body. The reason for this is briefly explained as follows:

The skin is an important factor in the elimination of waste matter from the body. It is also "the regulator of temperature; if we get too warm, all the little doors of the skin are opened and water is poured out on the surface to cool us off."

In a room that is warm and close, the air next the body soon becomes saturated and can not receive additional moisture. "It acts as a steam jacket, enveloping the body and causes languor and depression. The perspiration is not evaporated, . . . the pulse is accelerated, more blood is sent to the skin and less to the viscera and brain. The blood vessels of the skin dilate, the blood pressure is lowered, and extra work is thrown upon the heart. When the dead air is set in motion, the steam jacket is dissipated, the sweat evaporates, the circulation becomes more normal and we are refreshed.

"The free play of the air over the surface of the body is termed 'perflation.' Air currents and perceptible variations of temperature are the essence of good ventilation. . . . It is largely our prejudice against air currents and variable temperature which makes our indoor life so unhealthful."—Terman.

### THE NEED OF VENTILATION

This is emphasized by instances in which death has resulted from the confinement of a large number of persons in a small space without ventilation. One such instance is here quoted.

"In 1848 about one hundred steerage passengers of an English ship were locked up in a room 18x11 feet, without ventilation. When, a few hours later, an exit was forced amid scenes of frenzy and violence, seventy-two were dead."

Professor Lewis M. Terman, in *The Hygiene of The School Child*, from which this is taken, says: "The immediate effects produced by ill ventilation are headache, drowsiness, lassitude, faintness, dizziness, nervousness, and in extreme cases even death. . . .

"The indirect and remote effects of chronic exposure to unsuitable air are not so well known because they are not so spectacular, but they are none the less real. Bad ventilation is a factor in the production of nearly all kinds of diseases which have their seat in the respiratory passages. . . . Imperfect aeration of the blood causes general debility. This means lowered resistance to fatigue, to disease, and probably also to temptation. Neither physical nor moral victories go to the anæmic.

"Red blood is at a premium everywhere. . . . It protects us from tuberculosis, pneumonia, influenza, and many other diseases, or enables us to win in the fight against them when they have secured a hold. Hardly a disease is known which may not be more or less favorably influenced by the open air treatment. . . .

"If we close all the windows to prevent drafts and install a system of heating which keeps the temperature of the air at exactly the same point, the walls of our surface blood vessels grow lax from disuse and forget how to act. Then

when the draft is encountered, or when the room is cooled a little below the ordinary temperature, or when we go out of doors lightly clad, the body is too rapidly cooled. This is the way we train our children to catch cold. . . . As long as we are healthy, it is only the little draft, which cools but a small part of the body, that is injurious. . . . Even the sickly pupils of the open air school do not catch cold. . . . However, persons who have been weakened by hot-house culture have to take special precautions with clothing in making the transition to outdoor life.

"Indoor schools which have to depend on windows for their ventilation may be more healthful, in case the windows are frequently thrown open to admit a fresh supply of cool air, then those with the most improved system of artificial ventilation. . . . Frequent flushing through opened windows is a necessary adjunct to any system of ventilation."

#### THE NEED OF MOISTURE

The degree of moisture in ordinary outdoor air is usually far greater than that in the average home or school in weather when artificial heat must be employed.

"So great is the drying capacity of warm air at the degree of humidity found in the average school on a winter day that it voraciously licks up every available particle of moisture from the furniture . . . and from the skin and throats of the children. All the mucous membranes exposed to such air become parched and unhealthy. . . . Diseased conditions of the nose and throat result: catarrh becomes the rule; other diseases are more easily contracted.

"When the mucous membranes of the nose and throat are healthy, they produce a germicidal secretion which rids the incoming air of nearly all its bacteria. When changed in texture by air of deficient humidity, the membrane is no longer a 'bulwark against disease,' but a 'host for the culture of germs.' It turns traitor to the body by giving aid and comfort to its enemies."

"This drying process causes children to become irritable and nervous. Self-control and concentration are made more difficult.

"The experimental evidence seems to justify the conclusion that living in stuffy rooms is unhealthful mainly because of the excessively high temperature, unsuitable humidity, and motionless uniformity of inclosed air, combined with the habits of physical inactivity which usually go with this mode of life."—Terman.

Where stoves are used for heating, moisture may be added to the air by keeping water on the stove where it will rapidly evaporate.

#### THE GOOD OFFICES OF OXYGEN

"A large supply of oxygen stimulates metabolism (the interchange of matter in the cells), not only because the organism as a whole is enriched in the substance essential to this process (oxygen) but because the heart responds to the increased activity of the lungs by more energetic pulsations calculated to set the blood circulating in far greater quantities.

"The digestive system does nothing more than to prepare a blood that is unfitted to irrigate the tissues for the purpose of supplying them with nutriment; it is only after this blood has passed through the lungs that it is transformed into oxygenated blood and is adapted to assimilation. The intestines prepare the raw material; the lungs perfect it; while the heart drives it through its circuit into contact with all the tissues of the organism.

"Whoever has inadequate lungs is for that reason alone a person who necessarily receives insufficient nutriment and frequently is also a melancholiac. Melancholia accompanies

every form of physiological decadence. On the contrary, persons with ample lungs are generally serene of spirit and joyous. In fact, the emotion of joy is at the same time both the cause and the consequence of an active circulation of oxygenated blood. . . .

"Certain experiments conducted with birds have proved that if free oxygen is introduced under an air-bell in which the birds have been inclosed, they gradually become more and more excited, singing and fluttering as if possessed by a frenzy of joyousness. It is a fact that we often rid ourselves of a fit of melancholy by taking a walk in the open air. Persons possessed of good lungs feel within themselves a vital potentiality that aids them to make what we call an 'effort of will;' when sorrow befalls them, or over-exertion has exhausted their strength, persons of this type feel some force spring up within them that seems to give them fresh hope and courage. It is their oxygenated blood which neither weariness nor depression of spirit can stay in its luxuriant course. The man of weak lungs, on the contrary, is mentally depressed because his physiological life has slowed down; and instead of aiding him, it is his physiological life which demands of him a genuine effort of will to reestablish its equilibrium.

"Accordingly, those persons who have a well-developed chest are certainly the healthiest and happiest."—Maria Montessori, M. D., in *Pedagogical Anthropology*.

#### DANGER IN UNUSED LUNG TISSUE

One authority tells us there is seldom a person whose lungs are not large enough if he will use what he has. The danger lies in unused lung tissue. Breathing the free outdoor air gives the best results, but we need to breathe deeply wherever we are. To keep the lungs in health the air cells must be dilated; the muscles used in healthful, natural breathing need exercise; all the tissues are starved for lack of oxygen if we do not take in enough air. The restrictions of women's clothing often prevent natural breathing, and even the clothing of growing children is sometimes allowed to bind in a way to interfere with this process. Especial care should be given to guard against this.

#### THE NEED OF BATHING

Closely related to the need of fresh air is the need of frequent bathing. The skin needs to work in harmony with the lungs to free the body from impurities, and the skin can not be kept in healthy condition without bathing. And further, in a room where many persons are assembled, as with children in school, unbathed persons make the air unclean for the breathing of themselves and others.

Professor Terman says, "Air is food as truly as meat or bread"; and he tells us that while we are very careful that the food we partake of at the table shall be clean, we are very careless as to the cleanliness of the food we receive through our lungs.

Fresh air is essential to health; to maintain the purity of the air we breathe, attention must be given to cleanliness of person and of surroundings and to proper ventilation; to receive the benefits of fresh air "we must breathe with the whole body, not with the upper one seventh of our lungs."

CALLIE B. STEBBINS.

### Prayer Union

#### SUBJECTS FOR THE THIRD THURSDAY IN NOVEMBER

Prayers for our missions and our missionaries in all places, especially remembering the dangerous and trying mission at Jerusalem and those who have been sent there, that God may protect and prosper their work and that they may be

successful in winning many souls to Christ and his truth.

Remember the Lamanites and the islands of the sea. Also pray for the Saints and missionaries in the war-torn countries of Europe.

Lesson, Ezekiel 34: 11-16.

Memory verse, Revelation 22: 14.

#### REQUEST FOR PRAYERS

Mrs. H. C. Pitsenberger, of Council Grove, Kansas, sends in a request for the prayers of the Saints in behalf of her husband who is suffering from an affliction which prevents his doing his work and gives him so much distress as to prevent his getting rest from pain. This family is isolated from the society of Saints; the wife is a consistent member of the church, and her husband, though not yet numbered with us, gives to his companion his fullest support and the free enjoyment of her faith.

Sister Lue Sinclair, of Coldwater, Michigan, sends in her request for our prayers, that she may be relieved of an affliction that greatly annoys her and disturbs her peace. She is a sister of Elder Columbus Scott. May she be sustained in the prayers of God's people.

## Letter Department

HONOLULU, HAWAII TERRITORY, September 16, 1914.

*Editors Herald:* As we have been requested many times during the last few months, especially by the friends we knew last year in New England, to give account of ourselves through the HERALD, I will record a few of our wanderings and adventures since we decided, or rather had it decided for us, not to return to Providence, Rhode Island. There were many things to hold our hearts in that city, not the least of which were the Saints we had learned to love there, and the place we called home. When we were leaving for this Eastern mission a friend of Brother Davis's wrote, saying, "May Providence be kind to you"; knowing where we were going, he said it with double meaning. If ever a wish was more than fulfilled, it was that one. If we had cherished longings for a "home" when we went to that city, and we had done so, we had not even dreamed of having things as nice as we had them there. So often as we thought of it we said: "It just seems too good to last!" Well, it didn't last, and the night after Conference closed, as we were leaving the comfortable home of a young couple in Independence, past the houses of others we knew, who had been privileged to build up homes of their own, never did the home lights as they shone out in the darkness seem to be so beautiful and mean so much, and we suddenly felt like outcasts, indeed, and it seemed such a very big sacrifice. As we walked along talking of the many little things that had endeared our Providence home to us, we met Brother Butterworth, and stopped to speak to him. I am sure he did not know our thoughts when he began to tell us of the mission home in Honolulu; and as he gave us a graphic description of the home that was to be ours here, we felt better, although I am sure that first home of ours will always seem very fair to our memory. The Saints of Honolulu certainly have a royal way of making a missionary feel at home, by establishing this real "home" for him.

From Independence I went to my father's home in Lamoni, while Brother Davis went back to Providence to break up the home that we had left just ready to step back into. It seems to me that if I were to go back to Providence I could go to those rooms and find them just as they used to be; but to Brother Davis fell the hard task of tearing them up, and

just how hard a task that is no one knows until they form a perhaps foolish attachment for a house that they have lived in.

I joined him in Michigan in May, and he was busy for six weeks helping to remodel his mother's house on the old home place near Ubyly, Michigan. I enjoyed the visit with home folks, especially with my husband's mother, whom I honor as one of the truest Latter Day Saints I have ever met. Her love for this work has been such that she uncomplainingly gave all she had for it, first her husband, and then her son, while she labored on upon the lonely farm. There she worked harder than she should have done, raised nine of her ten children to manhood and womanhood, getting joy and comfort during the lonely hours of her life through the gospel promises. Although she and the many other women who make like sacrifices may never gain great prominence in the church, yet, to us who know them, their great faith and many sacrifices are a perpetual inspiration.

In June we started for my home in Lamoni, stopping at Detroit to visit and say good-by to my husband's sisters. Upon leaving this city, Brother Davis made a discovery of a sort not very encouraging to a missionary,—his pocketbook with all its contents was missing. He immediately telegraphed back, but it was never recovered. All the money we had, forty dollars, was in this pocketbook, and, as we had tickets only to Chicago, we had to borrow money to get to our destination. It happened that this was a time we could ill afford to lose so much money, but we tried to feel as optimistic as possible.

The special reason for my being home at this time was the marriage of my sister Earlita to Mr. Evan E. Inslee, of Seattle, Washington. The wedding took place the day after our arrival, on June, and we found ourselves alone with father and mother. We had intended leaving right away for the coast, and thence to this place, but as father and mother [Brother and Sister Heman C. Smith.—EDITORS.] were planning to leave in a short time for an eastern trip, we decided to wait and go when they did.

No one who has not experienced the same feeling can realize how strange and silent this childhood home of mine seemed. The night before I left, I went upstairs alone. There were the three rooms that had been "the children's," now deserted; the furniture was all there, but the gay school and college pennants and trophies, and all the little intimate possessions that told of happy schooldays were gone, and would never come again. A little over three years before we had all been there; but we would never all be there again. For us there will never come a glad reunion in this world, but in the hope that this brief span of days is not all of life, we

"Stretch our hands in darkness and call our loved ones  
o'er and o'er,

Some day their arms shall close about us, and the old voices  
speak once more."

By July 2, the last good-bys were spoken, and together with my father and mother we took the train for Chariton, Iowa. Father and mother took the train for Chicago, while we took the Omaha train, a few hours later.

Some few years ago I had taught a term of school in the beautiful hills of western Iowa, near Pisgah. I wanted to go back before I left for so long a time and visit my friends there, especially Brother and Sister John Lane, with whom I had found a home indeed when I came there,—a homesick and lonesome little schoolma'am, four years ago. It was but a short distance to Pisgah from Council Bluffs, so we went. We arrived at noon the day before the Fourth, to find all at this "other home" of mine well and happy. The little lad who

was born during my stay with them, and whom I had taught to expect and demand special notice just after four o'clock every afternoon, was a big boy of nearly four, and the little girlie, my own namesake whom I had never seen, was not far from two years old; so we had to get acquainted all over again.

The next day we attended a real old-time Fourth of July celebration, and enjoyed it all,—even (if I must confess it) the merry-go-round, on which the four of us, Brother and Sister Lane, Brother Davis and myself, chaperoned the three children.

Brother Davis preached four sermons during the time we were in Pisgah. We had not intended to stay longer than a day or two, but my father's cousin, Heman Crandall, who lived near Pisgah, died early on the morning of the day we intended to start, so we stayed to attend the funeral. We had been out to the farm where he lived the day before, and found him, as he thought, much improved, and talking confidently of the future. Although our personal acquaintance with him has been very brief, yet he was bound to us by the ties of nature, and we felt to mourn with his family. He left a wife and two small children.

From Pisgah, we went to Council Bluffs, testifying to the kindness and generosity of the Pisgah Saints. When we went there, we feared we could not afford the pleasure of that visit, but we found ourselves better off financially than when we went there, on account of the generous way the Saints there have of wishing the missionaries "Godspeed." Brother Robertson, my husband's missionary pal, met us in Council Bluffs, and took us to his staying place, which happened to be the home of Brother and Sister Paul Wight, with whom I claimed relationship. Here we attended the Sunday school picnic, and enjoyed ourselves greatly.

Upon July 10 we took the train from Omaha to Denver. Here we hunted up Brother Barrett, who had recently returned from Honolulu, and spent the day with him and his wife, talking over conditions in Hawaii. That evening we went on to Colorado Springs, where I expected to meet a friend of Graceland days, "Betty" Hoffman. She was there to meet us, also Brother Frank Russell. We spent four days there and found Brother and Sister Russell ideal hosts, and learned to love their interesting family. Even as I write this, I stopped to read in a letter from Brother Clark the sorrow that has come to that happy household in the last few weeks. That letter surely brought sorrow to us. It seems only such a short time ago that we left that home so bright and happy. We had only intended to stay in Colorado Springs over Sunday, but the mountain picnics planned by Brother and Sister Russell were so alluring that we did not go on our way until Thursday, July 16. While in Colorado Springs we heard the famous evangelist "Billy" Sunday, who was just closing his series of meetings there. This experience was a disappointment to me, as I expected to see a much more powerful and talented speaker than he seemed to be.

My visit to Salt Lake City was also a great disappointment to me. I had heard of its great beauty, but saw very little to admire. I hope it was not on account of prejudice against its founders. I had heard and pictured in my imagination the mountain streams that ran along the streets and kept the city pure and clean, and was surprised not to find them, as I had pictured. We went out to see Great Salt Lake, on a lumbering old steam train,—any other city would have had an electric line, long ago; this railroad is owned by the church, and the tourist has not only to contend with coal dust and cinders from the engine, but the sewage from the whole city is carried out there, and the odor upon approaching the lake is terrible. It seems peculiar that a place which is visited by so many tourists would be left in such a disgraceful con-

dition. Out over the lake is a shabby pleasure resort and dancing pavilion, also owned by the Utah Church. We saw the Temple (as much as we could see above the wall), the Tabernacle, and the big Utah Hotel, the Lion House and the Beehive, and were glad to get away. We saw there Brother Burton McKim, whom we found at the home of Sister Winkworth, a good, old-time Saint.

On Sunday, July 19, Brother and Sister David Strasbaugh took us to Ogden in their car. On this trip we saw the prettiest part of Utah that we were privileged to see while there. We passed through pretty little villages and by really fine farms. But when we had admired all we could, we felt there was no comparison between these places, reclaimed from the desert as they were, and our rich fertile farms of Iowa, Missouri, Nebraska, Kansas and other States of our Middle West.

We took the train at Ogden, and went straight to Portland, where we found friends of Brother Davis's, Brethren L. B. Shippy and P. G. Hager and families, and also Lamoni friends, Brother and Sister Mark N. Smith. We took a short trip south to Albany and Mill City, Oregon, to visit my husband's brother and other relatives. While at this latter place I had an experience new to me. I went through a large sawmill. I also went up on a log train to where they were cutting logs, and after walking from one camp to another, climbing over and walking along the largest logs I ever saw, went back to Mill City in the locomotive of a loaded logging train, about as tired and stiff as I ever was in my life. I will never forget, however, what I saw of the process of converting these giant pines into lumber.

We went back to Portland on the 25th, as we expected to see Brother Sheehy the next day at the reunion at Estacada. As he was in charge of the Hawaiian Mission, Brother Davis wanted to see him and talk over the work there with him. We met him as we expected, and many of the Oregon Saints.

From Portland we went on to Seattle, Washington, where I had the pleasure of a week's visit with my Brother Hale and his wife and boy, and my sister Earlita and her husband. We left Seattle August 4, in order to take the *Niagara* from Vancouver, British Columbia, at noon the 5th. The evening before our departure from Seattle and the "States," a gathering of the Seattle Saints met at Brother Johnson's and made us feel that it was good to be Latter Day Saints. That little band of loyal Saints did much to help us both temporally and spiritually, and it was an occasion we will not soon forget.

The next morning we left Seattle, waving good-by to the loved ones at the wharf, so long as we could see them through the Seattle fog. We changed boats at Victoria, and had time enough there to walk up the street and see a little of the capital city of British Columbia. The sun was shining brightly; such a contrast to the week of fog we had just experienced in Seattle. We went on to Vancouver in an hour or two, arriving in that city about 7 p. m., and as we boarded a street car to go out to Brother McMillan's newsboys were just out with their extras, announcing that Great Britain had declared war on Germany, at this same hour, 7 o'clock. It was also announced in this paper that the *Niagara* would not sail, as the port of Vancouver would be closed. Well, we spent the night at Brother Isaac McMillan's, where we met Brother R. D. Davis and Brother Budd, who are doing missionary work in that city, and in the morning, upon telephoning the steamboat office, we were told to be on board the boat at midnight of the 5th, and we were, although the various extras during the day insisted that the *Niagara* would not leave Vancouver.

We went aboard, found our cabins, and slept soundly without symptoms of seasickness, and arose in the morning to find



ourselves still at the dock in Vancouver. We were told to stay on board, that the boat might sail any moment; and we did so until late in the afternoon, when the boat was posted to leave the dock at six. We had a little more than an hour to run up to Brother McMillan's and back, and took the chance, and, accompanied by Brother and Sister R. D. Davis, arrived at the wharf just a few moments before the time the *Niagara* was posted to sail. The big boat left the wharf just at sunset, while the newspapers were still announcing that she would not sail. We waved to Brother and Sister Davis, until a rainstorm drove them from the wharf, then went below, to begin what was to me my first ocean voyage.

When booking our passage we had been unable to secure a two-berth cabin, and had to take berths in adjoining cabins; but for some cause or other I found myself to be the only occupant of a large, four-berth cabin! By agreement of the steward, our baggage was transferred to this cabin, and we found ourselves in much more comfortable quarters than if we had obtained the two-berth cabin we had desired. I was quite sick for the first two days out, and spent the time in my berth. I tried to eat everything that I had heard was good for seasick people to eat, and finally tried a plan of my own and ate nothing, and it was not long until I was better and up on deck. However, I am not too good a sailor, and would say to those who have never had the pleasure of an ocean voyage that seasickness is no joking matter. There are three distinct motions to the boat. If one can imagine a giant "teeter-totter" going three ways at once, perhaps he can realize something of the sensation, although I believe experience is the only way to actually learn the pleasures and otherwise of being seasick.

The *Niagara* is the biggest boat on this line, and would be something of a prize to a wandering German cruiser; we therefore sailed some two hundred miles out of the course, sailing at night without lights,—even a head light,—and sending no messages, although war news was picked up every day by the ship's wireless apparatus, and posted for the benefit of the passengers. We arrived in Honolulu on the morning of August 13. As, of course, nothing had been heard of the *Niagara* since she left Vancouver, some of the Saints in Honolulu were a little worried about as, especially as a German cruiser had been lurking about the Honolulu harbor. However, when the boat appeared off Honolulu harbor, her arrival was soon known to those who were appointed to meet us, and we found Brother Waller, Brother Jones, Sister Kanui, Sister Thompson, and Mrs. Mesik there to meet us as we stepped on the wharf.

We went out to the mission house and met Sister Jones, and partook of our first Hawaiian dinner, prepared by Sisters Kanui and Thompson. We had poi and fish, the fish, some of it being baked in tea leaves, a way of cooking fish of which I have grown quite fond. I have not yet got to be much of a poi eater, but hope I shall learn to like it, as most Americans do sooner or later.

My experiences in Honolulu would make another chapter to this already lengthy letter, so I will not speak of these now, but leave them until some future days. Since starting this letter we have moved from Honolulu to Hilo, and brother Davis is going to try to start the work here, as Brother Waller, with the local help he has, can ably manage the work in Honolulu, where practically all the Saints now reside. The work should be brought to these other islands, but the cost of living is very, very high here, and it is difficult to maintain oneself on a missionary's meager allowance.

While in Honolulu, we were constantly made to admire the work that has been done in that city by Brother Waller, under circumstances at times so discouraging that almost any

man would have given up; but he has stood by the church with his time, his money, and his influence, until he has built up, with the help of the loyal church workers, a really fine little branch of the church in Honolulu. It is not saying too much to say that Brother Waller has made the name of the church honorable in that city, and we hope that whoever has the difficult task of following him as pastor of that branch will be able to maintain the dignity of the church as he has done there. He has planned for some time to leave Honolulu for the coast, but has not done so, so the branch is still profiting from his labors, the value of which to this branch we believe can scarcely be overestimated. All of his time outside of business hours is spent in church work, calling upon the Saints, and taking part in all the activities of the branch work, until we wonder if Brother Waller never gets tired. Certainly we know he never gets too tired to answer any call to serve the branch or its members. There is one passage of Scripture which will always remind me of Brother Waller, and that is, "He who would be greatest among you, let him be the servant of all."

While Brethren McConley and Barret were here they visited this island (Hawaii), and among other things organized a Sunday school here in Hilo. The people who have attended this Sunday school have been anxious to have some one come over and continue the work here. We left Honolulu a few days ago, and arrived in Hilo the following day. Found the few members of the Sunday school very glad to see us, and to welcome our aid. We will remain here as long as we are financially able to do so, which from present prospects does not appear to be long. Unless we get some help from some source or other before long, we will be "up against it"; but we are still trusting in the Good Friend who has helped so often before. If the Lord has a people in this place we think the way will be opened for us to make our home here for awhile. We are praying to that end.

With best regards to all the Saints, I remain

Your sister in the faith,

INEZ SMITH DAVIS.

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## News from Missions

### Palestine

Things grew interesting here almost as soon as war was declared. The moratorium closed every bank in the country; you could not draw any money above ten per cent, neither would they cash checks, bank drafts, or money orders. Thousands were without funds and great distress prevailed everywhere. It was pitiful to see the crowds surrounding the banks and post offices begging for their money. They would wring their hands and cry, "What shall we do?"

It so happened that we had some of the funds sent us by the Sunday school and Religio conventions, and a little of the Bishop's funds in the bank, but it was not available. The little we could draw was expended for provisions, and we have managed to get along to the present time, but the future is not bright. A draft for one hundred dollars sent by the Bishop in July reached me in September, but thus far the money is not available, and there is no prospect of being able to cash it, till the war is over.

Our faith is being tried to the limit, and each week's experience adds to the burden; and this in spite of the promises that have been made that we shall be cared for. America seems far away, and at times it seems we are forgotten, for the difficulties must be known to the people who control the finances of the church. We hope they have not adopted the

policy of "watchful waiting," for our needs are urgent, and becoming more so each passing day.

At first we were told that American greenbacks could be used here; then came the news that they were discounted twenty-five per cent. We did not have any, so lost nothing. Then provisions began to go up, and up, and are still climbing. Then Turkey began to collect an immense army, that at present numbers over two million men, and they are forcing men to come daily. The American papers say only two hundred thousand have been raised, but that is a mistake. They forcibly take everything they need.

The latest firman is that they must raise fifty thousand Turkish leras; five million measures of grain, and many other things, in this district. As they have been robbing the people for months now, I do not see how so much can be collected. One of the officers who was collecting from the village of Beer Zate said: "You can take a carpet from the floor and beat it, and get a lot of dust; if you take it out again, you get a little more dust; and as often as you beat it you will always find a little more dust; so it is in these villages." Yet the men bowed their heads and wept and said, "We have not enough for our families to live on through the winter."

One of the significant things is that the army is being trained by German officers, and is becoming a formidable force to be thrown into the conflict now devastating Europe. We have expected a declaration of war daily for weeks, and all the signs point to its being very near.

There is much fear in the city among the Christians, of a Mohammedan uprising, who at the beginning of the war they were heard saying, "Now is our chance to drive the hated Christians out." This culminated last week in an effort to celebrate the taking of Jerusalem from the crusaders by Saladin. In one part of the city they were busy for days sharpening swords and knives, and expected to have their thirst for blood satisfied last Friday, October 2. Hundreds of Europeans left the city, in fact nearly everyone, who had the price, started for more congenial climes. The English consul sent all their subjects out, save one man and the consular attachées. When we knew the American missions were sending their women out, we felt it would be wisdom to do the same, but did not have the price to get them to Jaffa, much less to England, or America. The natives were informed that if they heard the ringing of the great bell of the Franciscan monastery they were to assemble there as quickly as possible. It is reported they have arms of all kinds and vast quantities of provisions and can stand a long siege.

The oldest men here never saw anything like it, and hope they will never have to repeat the experience. We keep closely in touch with the consul, and felt relieved when he informed us that four British and one American battleship had arrived at Jaffa, and would remain there, or in this vicinity, for a time. We also learned they could throw a large army into Palestine, from Egypt, in less than twenty-four hours. Turkey evidently can not read the handwriting on the wall, which means the loss of much territory, if not the destruction of the Government.

The first of October the Government closed all the post offices in the city and removed the protection of the consular courts. This will produce a bad mixup in mail matters, and cause no end of trouble. Then they had refused to recognize the French napoleon as the money standard, and insist that we must use Turkish money. A franc is worth only fifteen metalliks to-day, and may be worthless to-morrow.

One does not enjoy seeing what little money he has shrink in value, with commodities soaring like a balloon while he knows it is practically impossible for money to reach him, only as deposited with the United States treasury, to be

cabled to the American minister in Constantinople, who cables it to the consul here, who can draw it, less ten or twenty per cent. Thus far the payments have been in French gold, which is shrinking in value daily. It is not a pleasant picture to contemplate.

The other day a large contingent of troops started for the Egyptian frontier, by way of Hebron, but were ordered back when about fifteen miles out of the city. The day was intensely hot; they were in heavy marching order, and began to fall out by the way. As they straggled back to camp and passed our place they were pitifully begging for water. Four died, and twenty-six were placed in the hospital, and the little two-wheeled, red crescent wagon was busy nearly all night bringing in the men.

There is a large army stationed along the Turkish-Egyptian frontier, and two large camps near the city; one on the plain of Rephaim, the other near Lifta. Every day men are coming in to enter the army. It may mean neutrality, but the indications are that it means war, as soon as they are ready. They have stopped all the Arabic papers in the city, and will not allow any reference to the army, or the war, in any paper. We go hunting news daily and find telegrams from the French and German consuls that contradict each other; but thus far the French have given us those that have been confirmed when our papers arrive from America.

Many people are asking for assistance who never did such a thing before, and much suffering prevails. Some of us tried to organize a relief committee that would provide for all the needy, but the Jews preferred to make their appeal separately, and their different sects are asking for American cash; but it is being used strictly along sectarian lines, and no people on earth are more fanatical than the Jews of this city. The result is that many deserving people are suffering, and no relief is in sight. Catch a Jew giving alms to a suffering Mohammedan or Christian? They will see them die first. Jerusalem is a long way from exhibiting the spirit of the golden rule.

During the past two weeks we have had five cases of malarial fever among our people at the mission house. This gave us great concern for a time, but all are well but Sister Jenkins, who seems to be having a serious time of it.

We have closed the school for three weeks, or until after the Jewish feasts. Thanks to the assistance sent us last spring, we have fitted up three rooms for school purposes, and still have need to branch out. A serious handicap is our inability to speak Hebrew. We have tried for over a year to secure the assistance of a brother who could render the help we need, but funds are not available. It is too bad, for religious instruction can not be given till we can talk with them.

We are so poorly equipped to do what we want to do that it is discouraging, and the Saints do not realize conditions, but expect us to obtain results. If there was the spirit of sacrifice and cooperation on the part of those well able to help, the work of the missionary would be more successful than it has been, and the men would feel more like sticking. We criticise some of the boys who have returned home and call them quitters; but if some others could pass through their experiences they would quit, too, and be in a great hurry about it. It certainly is discouraging and takes all the grit a fellow has not to join the quitters.

I am sorry that it is not possible to follow the good opening in the Lebanon, but it requires a little cash to live there as well as elsewhere.

We are informed that all European nations will boycott Turkey and not carry mail on any of their ships. That may shut us out entirely from communication with America; and

if war is declared we are fixed for an indefinite stay, no matter what conditions develop. We feel a little envious when we learn of other missions receiving funds for any emergency, and getting their women away to places of safety, while we are wondering where bread will come from.

It is hard to sing,

"O for a faith that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe,

"A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt."

Lord, give us such a faith as this, we all pray, and are holding on.

We are in need of your prayers amidst the trials of the present, but we feel also to say, Lord send us *means* that we may *live*, and do the work asked at our hands or a ticket to return home.

FLOYD HOUSE, JERUSALEM.

U. W. GREENE.

[EDITOR'S NOTE.—We are assured from the Bishop's office that every effort has been made to reach Brother Greene with funds. The aid of the Department of State was solicited some time ago, and money was cabled. We hope it has reached Brother Greene ere this.]

### Western Maine

After enjoying a week with the Saints and loved ones at the Onset reunion, I returned to my field, going to Stonington, where I stayed a few days. Then on to Castine, where I had previously arranged to hold some meetings, it being a new opening. We have a family of Saints there, Brother and Sister Clark, who are anxious to have their townspeople hear the message of life. They opened their house, and we had some very good meetings. The attendance was not very large, yet some were interested, and we feel that the effort was not all lost.

Castine is a very pretty little place, and has its historical value, having been the scene of many a bloody conflict between the Indians and the settlers, as well as the scene of conflict between the English and the American soldiers in the struggle for national freedom. We visited old Fort George, where the American soldiers were successful in defeating the English. We thought of what it has cost to obtain and maintain freedom. I enjoyed my stay there, and hope to have the privilege of returning.

From Castine we went to Little Deer Isle to attend convention and conference. We had arranged to get the forces of the Sunday school together so as to have the district fully organized for work as an association. We met at one o'clock August 29. The attendance was small, owing to a heavy rain that fell that day. The interest was not as small as the attendance; all seemed to be anxious to see the Sunday school work built up. It has been at a very low ebb and needed a new start. We were successful in getting the forces organized for work, and we are hopeful for the future of the Sunday school work in Western Maine. Our conference might easily be termed a success. Quite a number of the Saints braved the elements and were in attendance at the evening meeting on Saturday, many more coming on Sunday and filling the little church.

Our next stop was at Sargentsville, where we were successful in organizing a Religio local, with about fifteen mem-

bers. We preached a few times and then said good-by, going to North Penobscott, where we had arranged to open up the work. We were successful in securing the Grange hall after an attempt to get the Methodist church which was closed, there being no minister there.

We arrived on Saturday and were not able until evening to see the one who had charge of the hall. Well, we had to advertise, with only a short time in which to do it, and were at a loss as to the best way to do it, when they informed us that there was to be a dance in the hall that night, so I asked the one in charge of the dance if he would announce it for me, and he said he would, so our advertising did not cost much. We used the best means at hand.

Our success there can not be measured as yet. We had good audiences and a fair interest, many wanting us to stay with them all winter; but we could not do that, as we had other work mapped out. Brother John Sheehy was with me for a week and we had the privilege of baptizing the three boys and one girl of Sister Hutchins of that place. John is a good congenial fellow to be with, and I was loath to part company with him, but the missionary in charge had directed him to go to the other district, so he had to leave.

Our next stop was West Surry, where we have a small branch located. We held some very successful meetings in the schoolhouse there, and we think some little good might have been done. The few Saints there are trying to keep the camp fire burning, and are to be commended for their effort. Our next stop was Morgans Bay, where we held a few meetings and had good interest, being forced to leave there to see about some matters in other parts of the district.

I see many opportunities in this part of the field. It is not a question of getting places to preach, it is a question of where we will get men to fill the places. The missionary force in these parts is not large enough.

My next stopping place was with the Mountainville Branch, where we did some preaching and tried to regulate some matters. The Saints there are not in as spiritual a condition as we would like to see them. Yet we are hopeful of seeing them roused up. Leaving there I went to Stonington, holding meetings over one Sunday, but owing to many having to work in the sardine factory in the evenings the meetings were not very well attended during the week.

On the 23d instant, we had the opportunity of taking a trip to Jonesport to attend the conference of the Eastern District. Brother Moody Eaton made the trip in his new gasoline boat. We had in the party Brother and Sister Eaton, Brother Sheehy, and the writer. We had a very nice trip, making it in about eight hours. We were pleased to be able to meet with the Saints there, not being acquainted in that part, we were glad to get acquainted. The conference was well attended, and was enjoyed by the writer, and I think by all present. We had the pleasure of meeting with Brother Hanson and others of the missionary force. The Saints of Jonesport have a very fine church building, not all finished. They have the basement finished and expect to finish the other part of the building this winter. Brother Ebeling has lots to do in that part of the field.

On Monday morning we set out on the return trip, but it was not so pleasant as it was going. The waters were troubled for some cause, and our little boat tossed about some. We had with us on the return trip Brother M. C. Fisher, who may have been the Jonah. However, we arrived at Stonington with nothing more than a wetting down by the spray. Brethren Fisher and Sheehy, not caring to risk seasickness by sitting in the small cabin, stayed out and took the water. I think Brother Fisher would have to invest in a

new pair of shoes. Not being afraid of sea-sickness, I stayed inside, so did not get wet as the others.

Having appointments at this place, Vinal Haven, I started next morning in a snowstorm, and came here and began work. We have a few Saints on this island, among them two priests who are doing what they can to get the gospel before the people, holding six meetings a week. The island is about thirteen miles long, and yet you can not get more than a mile from salt water.

The way looks bright, and I am enjoying my mission very much, and am hopeful of final success.

Yours in bonds,  
WILLIAM ANDERSON.

### New York

At Buffalo, October 24 and 25, I attended the best conference I have been privileged to participate in in this district, having attended two previous conferences here. This conference was educational in character. Between September 13 and October 24, I visited East Pharsalia, Sherrill, Fulton, Rochester, Oakfield, and Niagara Falls, New York.

At East Pharsalia I found a small band of Saints with a comfortable little church building, where Brother F. H. Rathburn is shepherding the flock. We were well received, and while the attendance from those not of the fold was not large, the Saints came out, and from three to five outsiders were present at each of the services. The Master gave us his Spirit to assist in our work. The Saints made it pleasant for us in many ways.

From East Pharsalia we went to Sherrill and Oneida, three miles apart, spending the fourth Sunday of September with the Saints of the two places, who met at Sherrill at the home of Brother and Sister F. C. Mesle. These removed from Niagara Falls, New York, last June, coming to Sherrill with the Oneida Community silver plating establishment, removed from that place to Sherrill. The families besides that of Brother F. C. Mesle, already mentioned, are those of Brethren Fred Mesle and J. O. Montgomery. F. C. Mesle was president, and Fred Mesle and Brother Montgomery were deacons in the Niagara Falls Branch, so they are quite fully equipped for the work in their new location. The service with them was spiritual, and all seemed to enjoy the occasion.

Elder Mesle has been making friends for the work. This does not say that the others have not been doing the same, but Brother Mesle has had and improved the opportunity of preaching in one of the churches of Sherrill a few times, and has been well received in his efforts. I look for these, who, like the Saints of olden times have been preaching the gospel, to open an effective door in their locality.

Our next move was to Fulton and South Granby, a part of the Fulton Branch. Brother A. E. Stone was laboring in South Granby, so we walked out, a distance of about seven miles, and met with him one evening. We returned to Fulton, where we held cottage meetings at the home of Brother and Sister Ed. Loveland. We preached three times here, closing our meetings October 5. The evening of the 3d we held no service in Fulton, walking out to South Granby, where we participated in a meeting with Brother Stone, and the next day were present at the Sunday school, prayer and sacrament, and business meetings, the latter for the reorganization of the branch, remaining to hear Brother Stone preach in the evening, after which we walked back to Fulton with Brother Loveland. Tuesday morning we expected to go to Rochester, but an unexpected demand for baptism held us over another day, and about 4.30 p. m. we baptized three in the waters of Lake Neahtawanta.

From the 7th to the 13th inclusive, we were in Rochester, holding four cottage meetings at the home of Brother and Sister A. H. Dammon. We enjoyed here a reasonable degree of spiritual blessing.

From Rochester we went to Oak Field on the 14th, where we found Brother F. W. Jacobs and family, and where I attended to the ordinance of blessing a fine baby boy for them.

The 15th found me once more at Niagara Falls, and from this time until the 24th I divided my time between this place and Buffalo, preaching in the Falls the night of the 15th. I found Brethren Stone and Angus at this place, where Brother Angus had been helping the work as only a patriarch can.

At present I am on my way to Maryland, as per instructions from Brother Paul M. Hanson. Elk Mills is my objective point, and I am going via Philadelphia. I held a cottage meeting here last night at the home of Brother E. Loveland, and have services billed for Sunday and Monday nights as well. I expect to go to East Pharsalia as I go south, and will reach Philadelphia November 15.

We can not report any great things accomplished in the district worth mentioning; but we have tried and been tried, and he who knows the former will experience the latter.

Until further notice our address will be Lamoni, Iowa.

Sincerely yours,  
A. M. CHASE.

## News from Branches

### Second Philadelphia, Pennsylvania

Until recently the work at the Beacon Light Chapel was conducted as a part of the First Philadelphia Branch. But on September 30 Brother Paul M. Hanson organized the Saints at the chapel into a branch, the membership at the beginning being fifty. The official name of the branch is the Second Philadelphia Branch.

The following services are conducted: Two preaching services, Wednesday evening prayer service, Sunday school, young people's meeting. Industrial classes are conducted on Tuesday evenings for boys and girls between the ages of ten and fifteen. Besides this, we try to carry on classes in elementary and high school subjects.

A singular feature about the work here is the large attendance of boys and girls, children of parents who are non-members; practically all of the attendants at the young people's meeting and the industrial classes are children of this class. The attendance at both these services is usually about one hundred and fifteen.

Seven members were added by baptism this year. This does not seem like a very healthy increase; but those who know the field here must appreciate the fact that until the working nucleus becomes large enough to be an attraction in itself, the increase will be slow as compared to some other places. Our hope is in shepherding the young people until they shall become material for membership and service in the church. And we have some very energetic workers who seem determined to make the branch work here a success.

October 30, 1914.

J. A. KOEHLER.

### Independence, Missouri

The attendance at Religio on October 16 was two hundred and forty-five. At 4.15, October 18, the Child Welfare Department held an instructive session in the church. On this latter date a vast concourse of people heard a lecture on "Citizen building," by Judge E. E. Porterfield, of the Juvenile Court, and one of the large-hearted promoters of the Boys'

Home, situated in the suburbs of this city. A rising vote of thanks was extended the speaker. The judge presented in detail the working features of the Jackson County Humanitarian Institute, carried on in behalf of its delinquent youth, and with high courage spoke a cheering word in praise of the work's prerogative to be helpful to the mother in caring for her wandering boy, and of the parent-teachers' work.

While some of the Saints have been interested in attending political meetings in the town, others, especially the sisters, have been busy attending to duty at the Study Club, the various home department classes, at the aid society meetings, etc.

Elder O. R. Miller has for several evenings been interesting the older Saints of the branch with a series of lectures of an ethical and religious nature. The choir and orchestra have given excellent service, and much good has been derived by those who attend. Our brother presents much food for thought, and in a very pleasing and instructive manner. A few of the subjects taken up have been, "Jesus, divine or human, which?" "The rejection of Jesus to-day," "The cause of infidelity," "The sowing and reaping," "The mission of Joseph Smith," "Things are not what they seem," and "The spiritual gifts."

Religio postponed its weekly meetings for two weeks, giving opportunity for the young to attend the night lectures. Some of them are interested, other features claiming a few. The Sunday school has lately held its own, the attendance having been normal, the historians of all departments being kept busy.

ABBIE A. HORTON.

### Saint Louis, Missouri

Three precious souls were confirmed at our last sacrament meeting, one a little girl, baptized by our pastor, Brother T. J. Elliott, the others a father and daughter, baptized by Brother Ward L. Christy. This meeting was soul-inspiring and uplifting. We had a goodly attendance, and all seemed strengthened and encouraged. Brother S. A. Burgess, who was welcomed home by his many friends, was the speaker in the evening.

We feel that there is renewed interest in the work, which will be encouraging to our untiring branch officers. Brother Christy has been with us several Sunday mornings, and has delivered some very inspiring discourses. He promises to continue occupying Sunday mornings until some time in December. He has been holding forth the last eight weeks in Lansdowne. Splendid interest is reported from there. Some have been baptized, while others are near the kingdom.

Our missionaries in this district have been very active, indeed, and surely the seed sown will bring forth much fruit.

2734 Greer Avenue.

ELIZABETH PATTERSON.

## Miscellaneous Department

### Conference Minutes

**EASTERN MICHIGAN.**—Convened at McGregor, October 24 and 25, in prayer service at 9 a. m. The district presidency with minister in charge and president of branch, presided over the conference. A motion was passed that district president, William M. Grice, be sent as delegate to General Conference, branch presidents to take up the matter and send collections direct to Brother Grice, Crosswell, Michigan, Route 5, on or before March 15. It was also provided that district pay chorister's fare to and from all two-day meetings and conferences in the district. Myron Carr and C. U. Grant were ordained elders, George Willard, deacon. There was one baptism. It was provided that the June conference of 1915 be held on the last Saturday of the reunion at Port

Huron. Preaching by J. F. Curtis, R. D. Weaver, William Grice, William Davis. This was one of the most successful conferences of the district. Over five hundred were in attendance.

**KENTUCKY AND TENNESSEE.**—Convened at Farmington Branch, Kentucky, October 24, district presidents, J. R. McLean and C. A. Nolan in charge. Reports: Foundry Hill, High Hill, Liberty Hill, and Farmington. Bishop's agent, J. R. McLean, reported: Receipts \$167.50; expenditures \$167.50. Preaching by J. R. McLean, William McLean, and C. A. Nolan. A spiritual time was enjoyed and a fair attendance was had, peace reigning throughout. Adjourned to meet at Foundry Hill at call of president. C. A. Nolan, secretary pro tem.

**KEWANEE.**—Met at East Moline, Illinois, October 31 and November 1, O. E. Sade and Charles L. Holmes presiding. Branches reported: Kewanee 133, loss 2; Millersburg 96, gain 6; Joy 86, gain 2; Twin City 83, gain 2; Dahinda 70, gain 7; Canton 58; Mathersville 51, gain 4; Peoria 57, gain 4; Rock Island 28, loss 2. Bishop's agent, Charles L. Holmes, reported: Receipts, \$977.94; disbursements, \$1,031.60, audited and found correct. District treasurer, Charles Holmes, reported: Receipts, \$67.35; disbursements, \$57.76. Bill for \$10.99 allowed secretary for loose leaf system of recording materials. Committee on disorganization of Canton and Media branches reported having visited Media October 3, and advised its disorganization; had given organ in payment of rent due, sold pulpit for \$6, and turned money into district treasury. President and secretary were authorized to give letters of removal to remaining members of this branch. Presidency reported an ordination of James Dawson, of Dahinda, that same had been deferred for want of sufficient evidence of call. Motion that Kewanee District withdraw from reunion organization after next reunion passed. It was decided to take steps to hold a reunion after that, as nearly in the center of district as practicable. O. E. Sade, George Pine, Kitty Pine, J. R. Grice, C. E. Willey, Carrie Holmes, Truman Ziegenhorn were elected delegates to General Conference, those present empowered to cast full vote, in case of division, majority and minority. On Sunday afternoon, the new church on Sixteenth Avenue, East Moline, was dedicated. Alfred Needham offered the prayer, O. E. Sade preaching the sermon. Charles L. Holmes gave notice that he had tendered his resignation to the Bishop as agent, and Henry C. Ziegenhorn was recommended to succeed him. Next conference will be at Buffalo Prairie, subject to call of presidency. Mary E. Gillin, 115 Clarke Avenue, Peoria, Illinois.

### The Bishopric

#### APPOINTMENT OF AGENT

This is to certify that upon the resignation of Brother Charles L. Holmes as bishop's agent in and for the district of Kewanee, Illinois, and upon the recommendation of said district for the appointment of Brother Henry C. Ziegenhorn, of Joy, Illinois, the said Henry C. Ziegenhorn is hereby appointed as agent of the said district. This authorizes him to act as agent for the Presiding Bishopric of the Reorganized Church in and for the district of Kewanee.

The Bishopric take pleasure in extending to Brother Charles L. Holmes special thanks for his faithful and industrious work as agent of said district, and trust that in the new labors in which he is engaged the Lord may specially remember and bless and prosper him.

To the Saints and friends of the Kewanee District, we bespeak for Brother Henry C. Ziegenhorn their special help and assistance, and as his work is for the benefit of the children of our heavenly Father, helping the needy, looking after the Lord's servants, and providing for the aged and helpless, we hope each one will feel as he helps in the work that he is helping in the Lord's work and is prospering Zion's cause.

The address of Brother Henry C. Ziegenhorn is Joy, Illinois, Route 2. Saints and friends please remember, and if he does not come to see you call upon him either in person or by letter. Let us all work together for the accomplishment of the work intrusted to all, and then there will be success, and each will be blessed of the Master.

In the interest of the truth, and in behalf of the Bishopric,  
Very respectfully,  
E. L. KELLEY, *Presiding Bishop.*  
INDEPENDENCE, MISSOURI, November 4, 1914.

### Conference Notices

Minnesota will convene with Minneapolis Branch, December 5 and 6, at which time the church there will be dedicated. For further information address reception committee, Richard Fawcett, 1921 Fifth Avenue North, Charles Johnson, 730 Upton Avenue North, Mrs. G. E. Wolf, 526 Penn Avenue North. B. S. Lambkin, president.

Western Maine will meet with Mountainville Branch, November 28, 3 p. m. Reports should be in hands of secretary not later than the 23d. We would like a good report from all the priesthood. Wallace Small, secretary, William Anderson, president.

Western Montana will meet at Deer Lodge, December 5 and 6, 10 a. m. Mrs. Allen D. Secor, secretary, 14 South Black Avenue, Bozeman, Montana.

### Convention Notices

Western Montana Sunday school will convene at Deer Lodge, December 4. Prayer meeting 10 a. m., business 2 p. m., program 8 p. m. William J. Murray, secretary.

Western Maine Sunday school will meet with Mountainville Branch, November 28, 1 p. m. Delegates to General Conference to be elected. Reports should be in hands of secretary not later than the 23d. Let us all rally to the Sunday school work. Louise Eaton, secretary, Deer Isle, Maine. William Anderson, superintendent, Stonington, Maine.

Minnesota Religio will meet at Saints' church, corner Queen and Fifth Avenues North, Minneapolis, December 4. Young people's prayer meeting 9 a. m., followed by convention. Correspond with Mrs. H. E. Wolfe, 526 Pennsylvania Avenue North, secretary of committee. E. M. Lambkin, president, Genevieve Whiting, secretary.

Eastern Montana Sunday school will convene at Andes, Montana, November 21. Local secretaries should report. Mark C. Hutchinson, secretary, Andes, Montana.

### Addresses

J. C. Chrestensen, 2225 Empire Street, Joplin, Missouri.  
S. M. Duijzers, 101 West One Hundred and Fifteenth Street, Chicago, Illinois, (Roseland).  
Bishop R. C. Evans, 51 Ozark Crescent, Toronto, Ontario.  
R. C. Russell, 44 Balakalava Street, Saint Thomas, Ontario.

### Died

BOYD.—Eva Eleanor, youngest child of Brother and Sister J. N. Boyd, was born March 6, 1903, at Crescent, Iowa; died at Norton, Kansas, September 14, 1914, of acute appendicitis. Her sudden death, after an illness of three days, was a shock to all. Funeral at the home, conducted by James Teeter, of Seldon, Kansas. Interment in Norton Cemetery. Deceased leaves father, mother, 3 sisters, 3 brothers, a host of friends.

CARTER.—Kate King was born December 21, 1892; died, with her daughter, Marjorie Etta, October 27, 1914, at Blair, Nebraska. Marjorie was born May 18, 1914. Deceased married Earl D. Carter, March 13, 1911, at Logan, Iowa. Two children were born to them, Sylvia Ann, who died March 17, 1913, aged 7 months, and Marjorie. Deceased leaves a son, Guy Khaler, by a former marriage. She had started a fire with coal oil; the stove blew up, enveloping her in flames. The baby was in the room and both she and the mother were so severely burned that death came shortly after aid reached them. The house was destroyed. Besides the heart-broken father and mother, many sad relatives and friends remain. The Saints' chapel at Blair, was filled to overflowing at the funeral, conducted by Paul N. Craig, of Omaha, Nebraska.

WILLETT.—Woodrow Waine, son of Thomas and Esther Willett, was born August 16, 1913; died October 28, 1914, of cholera infantum. Funeral at the home and at the Methodist church, Mapleton, Iowa. R. A. Ballantyne, of Moorhead,

Iowa, officiating. Interment in Heisler Cemetery. This beautiful little bud will blossom in God's own garden. His will be done.

TEETER.—Henry Harrison Teeter was born in Jefferson County, Iowa, February 21, 1853, where he grew to manhood and later married Miss Mahala Hawkins. They removed to Fairfield, Nebraska, where they resided until a month before his death, October 18, 1914, at the home of his son James, at Seldon, Kansas. He was baptized August 21, 1914. His greatest ambition was to tell others of the glorious gospel he had espoused. Interment at Fairfield, sermon by W. M. Self.

WILLIAMSON.—William E. Williamson died at his home in the town of Miller, La Salle County, Illinois, October 29, 1914, aged 62 years, 8 months, 25 days. He was born February 4, 1852, in the neighborhood where he spent his entire life, and where he died. December 12, 1879, deceased married Miss Sallie O. Sampson, Miller, Illinois. To them were born 7 children, 2 of whom died in early life. The wife, 5 children, 1 grandchild, 1 sister, 5 brothers, survive him. The children are, Mrs. O. T. Hayer, Silas E., Ethel H., Earnest C., Miller, Illinois, and Mrs. C. B. Hartshorn, Chicago, Illinois. Brother Williamson united with the church about eighteen years before he died. Funeral in Saints' chapel, town of Miller, November 1, 1914. Thomas Hougas in charge, sermon by F. M. Cooper, of Plano, Illinois, from 2 Timothy 4: 7, 8. It was estimated that from nine hundred to one thousand were on the grounds, in attestation of the high esteem in which Brother Williamson was held by the community at large. His faithful services as a public official, ideal life as a husband and father, unswerving devotion to the cause of his Redeemer, all placed him before the people as a beautiful and practical illustration of a holy life as seen in his daily walk. No higher proof can we give in support of the divine verities of the gospel of Jesus than in the concrete deeds of human life which are in manifest accord with the Christ ideal. True religion, therefore, can have no existence in the individual unless it finds expression in the affections and daily activities of personal life. In these shining virtues the life of our departed brother was a true example and, "though dead, yet he speaketh."

WALLING.—Mary Walling was born in Ohio, January 2, 1849; died at Glenwood, Iowa, October 26, 1914. She married Archibald Walling, November 8, 1875. She was baptized in early womanhood, at or near Glenwood. Funeral in Saints' church, Glenwood, in charge of Edward Rannie.

CLARK.—Charles Nuten, son of William and Alice Clark, was born January 3, 1887, in Pittsburg, Pennsylvania; died at Saint Joseph's Hospital, Joliet, Illinois, of tuberculosis, November 1, 1914. His father died 17 years ago, his mother 14 years ago. He married Cora King, daughter of William and Laura King, November 8, 1911, two children were born to them, Mercedes and Myrtella. About January 23 he was baptized into the Reorganized Church. Services in charge of F. F. Wipper, interment in Oakwood Cemetery, Joliet. He died in peace.

### The Christmas Thought

Ideas on Christmas giving are rapidly changing among the sensible. Those who think as they give are looking for a year-round service as the important thing.

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Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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Why not grab opportunity by the forelock, get in on the ground floor and reap your share of the benefit? There are plenty of places in the West where renters and farm hands can secure good lands on easy terms, where they can raise crops that will pay for the land in from one to three years. Hadn't you better arrange to go with me on the next home-seekers' excursion, and see for yourself the opportunities that await you at certain points along our line? A postal saying you are interested must reach me before I can tell you more about the matter.

**S. B. HOWARD, Assistant Immigration Agent**  
Room 395, 1004 Farnam St., Omaha, Neb.





# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, NOVEMBER 18, 1914

NUMBER 46

## Editorial

### THE PROOF OF THE PUDDING

(Synopsis of a temperance sermon delivered by Elbert A. Smith, at Lamoni, Iowa, Sunday, November 1, 1914, under the auspices of the Lincoln-Lee League. Reported by Winsome Smith.)

My text this morning is found in proverbs, not, however, the Proverbs of Solomon: "The proof of the pudding is in the eating." One of the liquor houses of Saint Louis kindly sent me this text since I was requested to deliver this address. I will explain that later.

#### WHY SHOULD WE OPPOSE DRINK TRAFFIC?

We might ask the question, first of all, "Why should we as a people take an active part in the campaign against the drink traffic?" I will answer this question in a general way by saying that it is written: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." We believe that we are commissioned to assist Jesus in all of his work.

We might almost reduce our answer to the terms of a syllogism: Jesus came to destroy the works of the Devil and commissioned us to assist him; the drink traffic is of the Devil; therefore it is our duty to oppose and attempt by all legitimate means to destroy the drink traffic.

#### TRAPPING FOR SKUNKS

It may not be a pleasant task to assail entrenched liquor interests. It may be more unpleasant in some places than it is here in Lamoni. The liquor interests never hesitate to reply with slander and abuse, stopping not at violence and even murder if it suits their purpose.

I was talking a few days ago with some boys who were setting traps for skunks. I said, "You will not get many skunks around here."

But one of them replied, in the boy's vernacular: "Every once in a while a guy *does* get a skunk."

You know, to a boy in these days everyone is a "guy." I was riding along the street with a dignified high priest, president of one of our western churches, when we passed a young man who was stalled with

a motorcycle. He hailed us, "Say, will you two *guys* get out and give me a lift?"

I do not think my companion enjoyed the title given us, but the young man was in trouble, so the two "guys" in the buggy got out and assisted the gentleman with the wheel,—emulating the example of the "guy" from Samaria who assisted the man who got in trouble on the Jericho road.

But to return to the boy with the traps. He said: "Every once in a while a guy does get a skunk." And I felt to warn him that the reverse was true also, "Every once in a while a skunk gets a guy."

It is that way in fighting the saloon. I was in Independence, Missouri, last summer when their election was held on the liquor question. I saw them carry Reverend Pendleton, pastor of the First Christian Church, up the stairs in the Clinton Block to rooms adjoining the offices of the First Presidency. He had been assaulted and knocked down on the streets of Independence in broad daylight by liquor men, and that within about a block of the courthouse.

They killed the saloon skunk in Independence, but before it died it "got" some of the citizens who were fighting it. They were more fortunate than in some cities where murder results from such an attack upon the liquor interests.

#### THE HARVEST OF BOYS

We say that the liquor traffic is of the Devil because we have judged it by its fruits, in harmony with the divine commandment, as well as the time-honored custom of humanity.

Each individual looking at a particular thing sees in it that which appeals to him. A farmer looking at a plot of ground sees in it the corn or oats or wheat that it will produce. A florist looking at the same plot of ground sees tulips, lilies, and carnations.

A farmer looking at a group of boys in our high-school yard, or over here at the West Side grade school, sees the prospective farmers,—agriculturists. An educator looking at the same group sees the prospective teachers, professors, lawyers, physicians.

But a liquor dealer looking at this group sees only prospective whisky soaks. Each one that can be

induced to patronize him for the next twenty years means a clear profit of four thousand dollars.

For that reason a prominent liquor dealer in addressing a great liquor dealers' association some years ago exhorted his associates to go after the boys, to educate their appetites for strong drink by treating them, and in similar ways.

Here in Lamoni they have no opportunity to exhibit their wares publicly to entice our boys; but do not think that they are not reaching after them.

Within the past three days, since I began to think upon this address, the mails brought to my desk a letter from a Saint Louis firm addressed to a twelve-year-old boy, advertising liquors and offering a bottle free. You may guess whose son that boy is.

I see in him the making of a noble man; but they see only the possible whisky bloat that they would like to produce.

I notice that the dealers who sent this letter did not put their names upon the envelope. It simply says, "Return to 102 L— Street, Saint Louis, Missouri."

The element of shame enters here somewhere. When some great milling concern sends me a letter asking the privilege to put a sack of flour into my home to feed my body they are proud to have their card displayed publicly on the envelope for all to read.

When a great publishing house writes to me asking permission to put books on my shelf to feed my mind they care not who may read their names on the envelope. They crave publicity.

But when a great liquor concern sneaks into prohibition Iowa and crawls through the mails into my home seeking to sell me that which will destroy my body and damn my soul they are ashamed to put their names upon the envelope, or else they think that I would be ashamed to have it known that I was receiving such literature,—as no doubt those are who patronize these people.

So they prefer to be known publicly only by a number, like a convict in the penitentiary, where by rights they should be.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved."

But I notice here on the second page of their advertisement my text. They say: "The proof of the pudding is in the eating. If you could while reading this place your lips to a glass of this delicious whisky you would not hesitate to send your order at once."

Yes, "The proof of the pudding is in the eating." But we do not want the testimony of those who have only just begun to nibble at the pudding. Let us observe those who have eaten their fill.

#### THE PROOF OF THE PUDDING IS IN THE EATER

I make this proposition: Let anyone secure a list of the men in Lamoni and vicinity, or elsewhere, who patronize such houses,—those who get liquor by express from these mail order booze joints and those as well who buy it after dark or in shady corners from bootleggers,—let them get a list of such habitual patrons and see if they can find among them one,—one,—clean, decent man who is a source of strength and credit to the community. "The proof of the pudding is in the eating."

I will tell you what you will find: When you get a list of such men you will find them to be a bunch of bums and loafers. They spend their time on the street corners, or in old shacks playing with greasy cards, drinking, smoking, chewing, spitting, swearing, and telling vile stories.

There may be exceptions, but if there are they are disgraced by the company they keep. The proof of the pudding is in the eating; or we might revise it to read, "The proof of the pudding is in the eaters."

Under date of December 3, 1913, a great distillers' distributing company of Kansas City wrote to the Keeley Institute, at Dwight, Illinois, offering to sell a list of their patrons with their addresses. Their letter began with this significant statement:

"OUR CUSTOMERS ARE YOUR PROSPECTIVE PATIENTS"

The Keeley Institute was unkind enough to publish the letter. "The proof of the pudding is in the eating." Those who have eaten their fill are ready for the Keeley Gold Cure for habitual drunkards.

To use a common expression, these people "catch them both going and coming." They sell the whisky to make the drunkards, and then sell the drunkards to the Keeley Institute.

Senator Brown, of California, made a statement in *Out West* for July, 1914, to the effect that in the state penitentiary at San Quentin in 1911 there were one thousand, eight hundred and eighty-one prisoners, and of this number one thousand, three hundred and twenty-six were addicted to liquor,—about seventy-five per cent.

Statistics show that in New York State thirty-one per cent of the inmates of insane asylums are insane because of drink.

Thus we have traced the users of this pudding to three great terminals, the penitentiary, the insane asylum, and the Keeley Cure. Truly "The proof of the pudding is in the eating."

#### DOES PROHIBITION PROHIBIT?

But how about those who abstain? Does the adage hold good there, too, that the proof of the pudding is in the eating? We have been told that prohibition does not prohibit.

Let me read you an extract from an address by the

governor of prohibition Kansas. This is from the *American Patriot*, December, 1913:

The death rate in Kansas is only ten to every one thousand inhabitants, and we feel assured the abstinence from liquor gives that low rate of mortality; while the same abstinence contributes to about thirty-five thousand healthy, newly-born Kansans every twelve months. Every year our State creates a new wealth; last year a wealth of two million dollars a day was the record. Only one dollar twenty-five cents was spent on an average by each person for intoxicating liquors during the year, while one of our sister States spends twenty-eight dollars for the same purpose. We have an enactment that requires the deliverers of liquor into Kansas to record the shipment and amount with our county clerk, and the statement I make as to the per capita consumption is authentic and based upon the compilations of these reports. This difference of twenty-six dollars and seventy-five cents went into new homes, schools and churches. . . . With a population of 1,690,000 we had an enrollment of 9,600 students in our state universities, and 7,500 in our denominational schools. Six thousand students attended our State University and agricultural college last year. This is a remarkable showing when compared with Missouri, which has 3,500,000 population, and only 3,317 students in her university and agricultural college. . . . We have only 724 inmates in our State penitentiary, while Colorado, with half our population, has 800. We have only 214 boys in our State reformatory, and a vast majority of the inmates of both penal institutions were transient in our State when they committed their crime. . . . We have only twelve women in our Kansas penitentiary. Eighteen counties have no poor farms, and one of our best counties, Barton, has no use for its poor farm, but turned it into an asset by renting it. Twenty-nine counties have no inmates in their poor farms. We had only 625 paupers in the State last year, and they are taken care of in the poorhouses of seventy-six counties. . . . Kansas has only one insane person to every 560 inhabitants, while New York has a proportion of one to every 276. There must be a reason for this, and there is; it is in the limited use of alcohol by our citizens. Our scientific gentlemen report six kinds of alcoholic insanity. The commitments in New York for 1909 showed thirty-one per cent, Massachusetts thirty per cent, due to excessive use of alcohol, while in prohibition Kansas for six years ending July 25, 1912, our admissions showed only five per cent due to alcoholic troubles.

Notice that whereas prohibition Kansas spends only one dollar and twenty-five cents per capita for liquor each year a neighboring State with licensed saloons spends twenty-eight dollars for that purpose. Does prohibition prohibit?

Kansas with scarcely half the population of a neighboring saloon State has nearly twice as many students in her university and agricultural colleges.

Five per cent of the insane in prohibition Kansas are insane because of drink; in whisky-soaked New York the percentage is thirty-one.

#### AN ENEMY TO MAN

For long ages alcohol professed to be a friend to man. It was supposed to brighten the intellect. It professed to promote good fellowship, to give health and strength.

But now the mask has been stripped away by sci-

(Continued on 1093.)

## CURRENT EVENTS SECULAR AND RELIGIOUS

**VESUVIUS THREATENS.**—Mount Vesuvius is showing an activity which threatens to become serious, and which it is feared may reach the proportions of the eruption of 1906, when property to the value of twenty million dollars was destroyed and five hundred lives lost.

**GOVERNORS MEET.**—Governors from the majority of the States of the Union went into session at Madison, Wisconsin, on the 10th, in their seventh annual conference, for the consideration of means for improvement within the States and the simplifying of relations between the States.

**NEUTRALITY DEMANDED.**—Protesting against the alleged coaling of German vessels and the furnishing by wireless of information concerning the whereabouts of the British fleet from territory in Ecuador and Colombia and in violation of neutrality, Great Britain and France have given these countries to understand that further offenses will not be tolerated.

**ENGLISH PARLIAMENT.**—King George on the 11th opened the English Parliament. The immediate business before this Parliament will be the providing of sinews of war. A credit of one billion one hundred twenty-five million dollars is asked to cover naval and military expenses until March 31. This enormous sum is in addition to five hundred million dollars previously allowed. It is not expected that controversial political questions will be raised at this session.

**ELECTION RETURNS.**—Latest election returns give the Democrats in the House a majority of twenty-three, as against one hundred and forty-five in the present House, and fourteen in the Senate, as compared with the present majority of twelve. The contest for prohibition resulted in a "dry" vote in Oregon, Colorado, Arizona, and Washington, while Ohio and California continue "wet." In Ohio the liquor question was complicated by political entanglements, and in California, referring to the coming exposition, the "wets" influenced the vote by the cry, it will "kill the big show."

**THE CHRISTMAS SHIP.**—As this column is closed, the 14th, the press announces that on this date the far-famed Christmas ship, bearing from nearly all parts of the continent Christmas gifts to war-stricken Europe, sails from New York harbor. The *Jason* carries one hundred cars of merchandise, clothing, foodstuffs and toys to the mother country to bear the semblance of the Yuletide spirit to her devastated and sorrowing homes. These supplies were delivered in New York harbor free of charge by the rail-

roads of the country. The ship's departure is accompanied by the ringing of bells, the blasts of whistles, the waving of flags and the shouts of school children. The like has never been known before.

**MEXICAN AFFAIRS.**—General Guiterrez on the 7th, took the oath of office as provisional president of Mexico. On the 9th, Carranza, from Cordoba, whither he has removed his cabinet and archives, issued an ultimatum declaring himself to be the chief head of the Mexican Republic. For refusing to recognize the provisional president, Carranza has by the Aguas Calientes convention been branded as a rebel. Villa, without resistance, has occupied San Luis Potosi, and is said to be making ready to attack Tampico, after Vera Cruz the most important port in the country. Strong Villa forces are reported converging at Lagos, south of Aguas Calientes, with General Gonzales, directing the Carranza forces, moving toward Silao, to the south of Lagos. Fighting is reported at Leon, between these points. Hostilities between Hill and Maytorena forces have been renewed at Naco. Both the Aguas Calientes convention and Carranza having given guarantees demanded by the United States Government pending the evacuation at Vera Cruz, Secretary Bryan is reported by the press to have announced the purpose of the administration to withdraw the troops from Vera Cruz on November 23.

**EUROPEAN WAR.**—Fighting in the vicinity of Ypres, Belgium, during the early part of the week covered by this report, announced by the official British press bureau as the heaviest yet experienced by the British troops, was followed by the capture by Germany of Dixmunde, previously occupied by the Germans and from which they had been forced to retreat. Unofficial report says this latter occupancy by the Germans was brief, and that the allies have again retaken the place. Dixmunde is to the north of Ypres, and within fifty miles of Calais, France, opposite Dover, England. Efforts on the part of the German army to retake possession of the left bank of the Yser have been defeated, as have violent attacks elsewhere. The allies claim gains near the coast, where the Germans have renewed their attack. The allies also report gains along the Yser and around Ypres. Near Ypres four German aeroplanes were destroyed and eight German officers killed. The struggle continues all along the line to the Swiss border, without material change other than that reported. The Russians have taken additional territory in eastern Prussia, capturing Johannsburg. Their advances in Poland continued the early part of the week, but were later checked, as reported from Berlin, with the Russians claiming German soil at some points. The Russians continue to advance in Galicia. The siege of Perzemysl is reported

renewed by the Russians. The Austrians are said to have abandoned the San River and to be retreating toward Cracow. Austrian advance across the Danube into Serbia is reported repulsed. In the capture by Japanese and British forces of Tsing-Tau, which marks the passing of the last German possession in East Asia and the Pacific, six to eight thousand prisoners were taken. It is announced that, during the war, Tsing-Tau will be administered by Japan. Reports of Turkish victories on the Russian and Egyptian borders are denied. The German cruiser *Geier*, undergoing repairs, and the schooner *Locksun*, a naval tender, were, on the 8th, placed under guard at Honolulu, to be held until the cessation of hostilities, as prescribed by international law. The *Emden*, after sinking twenty-two vessels, mostly British, and capturing one, has been destroyed in the Indian Ocean by the Australian cruiser *Sydney*. The German *Koenigsburg* is bottled up by the Australian *Chatham* in a German South African river. The British torpedo boat, *Niger*, has been destroyed by a submarine. A German submarine has been sunk off the coast of Belgium by a French torpedo boat. The Swedish steamer *Atle* has been blown up by a mine in the North Sea.

#### NOTES AND COMMENTS

**FIRE AT LAMONI.**—Anything affecting Lamoni and her people is of general interest to the Saints. All will be pained to learn, therefore, that the elegant new school building at Lamoni was on the morning of November 8 partially destroyed by fire, the source of which is uncertain. The grades, aside from those previously cared for at the west side school, have been taken to the old school building, and the high school is occupying the Graceland College building, the management of the college having ordered their work to admit of this arrangement. The inconvenience to all concerned will continue until repairs are made, which will require several months. The loss is fully covered by insurance.

#### EDITORIAL SELECTION

##### ABIDING LOVE

It singeth low in every heart,  
We hear it each and all—  
A song of those who answer not,  
However we may call.  
They throng the silence of the breast;  
We see them as of yore—  
The kind, the true, the brave, the sweet,  
Who walk with us no more.

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare.  
They can not be where God is not,  
On any sea or shore;  
Whate'er betides, thy love abides,  
Our God for evermore!

—John W. Chadwick.

## THE PROOF OF THE PUDDING

(Continued from 1901.)

ence. Alcohol is revealed as the enemy of man.

It is his enemy *physically*. A great alienist has said that alcohol is one of two great race poisons. It attacks the race germ of life.

It is now held to be a fact that acquired tendencies are not inherited. Only the tendencies that were mine when I was born are inherited by my son. So it is argued by some that alcoholism can not be inherited.

It is not inherited as are some evils. The injury is suffered *individually* by the germ cell in the alcohol-soaked tissues of the father or mother before it is conceived or born. It is either destroyed entirely or comes into the world poisoned and perverted from before generation.

Alcohol is an enemy to man *mentally*. A drunken man is temporarily insane. The tendency is to become permanently insane. So that in New York State thirty-one per cent of the insane are insane from drink, and the same is true in other States. Instead of brightening the intellect, alcohol quenches the divine spark of reason.

It is an enemy to man *morally*. All manner of crimes are committed under its influence.

Alcohol is an enemy to all our most cherished institutions. It is the enemy of the *home*. It attracts first of all the head of the family, the breadwinner, and drags him down in besotted poverty, disgrace, and disease.

Next it seduces the growing sons, and even the mother; and she whom God has crowned with the sacred gift of motherhood is dragged like a sow in the mire by this monster.

It is an enemy to the *school*, sending underfed, poorly-clothed, degenerate children to the pupils' desk.

It is an enemy to the *church*. Every convert made by John Barleycorn is lost to the church. Every convert made by the church is lost to John Barleycorn. There can be no peace or union between the two, but ever the greatest enmity.

Last of all, it is an enemy to the *Nation*. That this is now recognized we have been given the most striking proof during the past few months.

### THE NATIONS "ON THE WATER WAGON"

When the great European war broke out one of the first acts of the Czar of Russia was to prohibit the manufacture and sale of vodka. Vodka is the national drink of Russia, and the Government has had a monopoly of its sale, deriving millions of dollars of revenue therefrom.

The improvement in the nation has been so marked and instantaneous that the Czar declares that never again will the sale of vodka be tolerated.

When France went to war, steps were taken to restrict the sale of absinthe, the deadly national drink of France.

Every soldier that Great Britain sent to the war carried in his knapsack a leaflet signed by Lord Kitchener in which he was warned against strong drink.

And now the leading men of Great Britain are causing posters to be put up throughout England, a copy of which I find in *The Outlook* for October 21, 1914, which I will read:

#### EFFECTS OF ALCOHOL ON NAVAL AND MILITARY WORK

*To All Men Serving the Empire:* It has been proved by the most careful scientific experiments and completely confirmed by actual experience in athletics and war, as attested by Field Marshal Lord Roberts, V. C., K. G., K. P., Field Marshal Lord Wolseley, K. P., G. C. B., and many other army leaders, that alcohol, or drink slows the power to see signals, confuses the prompt judgment, spoils accurate shooting, hastens fatigue, lessens resistance to disease and exposure, increases shock from wounds.

We therefore most strongly urge you for your own health and efficiency that at least as long as the war lasts you should become total abstainers.

Signed by Thomas Barlow, M. D., F. R. S., K. C. V. O., Pres. Coll. Phys., Physician to His Majesty, the King. Frederick Treves, F. R. C. S., G. C. V. O., Hon. Col. R. A. M. C., T. F. Sergeant Surgeon to His Majesty, the King. G. J. Evatt, M. D., C. B., Surgeon General R. A. M. C. Victor Horsley, F. R. C. S., F. R. S., Captain R. A. M. C., T. F. G. Sims Woodhead, M. D., F. R. S., Lieutenant Colonel R. A. M. C., T. F.

As long ago as February, 1911, the German Crown Prince said: "That nation which takes the smallest amount of alcohol will win the battles of the future." While here is a report from the *Kansas City Times* for August 25, 1913: "The German Emperor, one of the world's leading advocates of efficiency, has become a total abstainer."

#### NO DRUNKEN NATION CAN FIGHT A GOOD FIGHT

Why is it that when the great war broke out all these nations took steps to prohibit the use of intoxicants?

It was because they knew that no drinking nation could carry on a strong aggressive warfare. They were forced to abstain at least temporarily in order to win, like all contestants in great struggles.

Alcohol destroys all the better qualities that make a nation great in war. What are these qualities? Courage, steadiness, intelligence, endurance.

'Since this address was delivered our attention has been attracted to the following from the pen of Bernhard Dernburg, a prominent banker of Berlin, member of the upper house of the Prussian Parliament, formerly minister of colonies: "There is a very determined war being conducted in Germany against alcoholic beverages, and no soldier has been permitted even a drink of beer since the first days of mobilization."—*Review of Reviews*, November, 1914, p. 580.

Alcohol destroys *courage*. The drunkard dare face no danger unless he is at least half tipsy. It is so in peace as in war. When the drinking man encounters loss or trouble he flies to drink to drown his sorrow, having no courage or fortitude in and of himself.

Alcohol destroys *steadiness*, giving the unsteady hand and nerve; it destroys *intelligence* and undermines *endurance*.

#### LET US LEARN LESSON IN AMERICA

Now here is the great lesson for us to learn, here in America. We are not at war. But the same good qualities that make a nation great in war make it great in peace. The great enterprises of peace call for courage, steadiness, intelligence, endurance, no less than those of war.

Surely if Russia could afford to forego her great revenue from the sale of vodka and the pleasure of drinking it, in order to become great in war, this Nation can afford to forego all revenue from the sale of intoxicants and all pleasure from tippling, if there is any, in order to become great in peace. It is the price. Only thus can we fulfill the mission imposed by divinity, as stated in the Book of Mormon.

For that reason we plead for Nation-wide prohibition and constitutional amendment to enforce it.

#### IN LEAGUE WITH OUR ENEMIES

Not only is alcohol an enemy to all good institutions, it is a friend to all evil influences and institutions. It is in league with that terrible trinity, disease, poverty, crime.

Wherever you find a gang of corrupt and grafting politicians you will find it allied with the saloon.

Wherever you find a gang of white slavers you will find it in league with the saloon. Vice commissions from our great cities report that the social evil could not exist in its present proportions without the aid of the saloon.

Wherever you find a gang of murderers and toughs you will find it allied with the saloon.

Wherever you find a gang of gamblers fleecing the people you will find it operating through the saloon.

#### OUR RECORD AS A CHURCH

Had I time this morning I would review our church legislation against this evil, for we have opposed it from our very inception. In Ohio, in Missouri, and in Illinois, in the early history of the church we legislated against it and did not permit the sale of liquors anywhere where we had a community and it was possible for us to prevent it.

This record runs from the early thirties until the present time, and is continued in Lamoni and Independence.

Thus having given first a general reason for our

opposition, I have proceeded to give more particular reasons.

We might ask in conclusion, How long should this opposition continue? In view of the fact that Jesus came to destroy the works of the Devil, we as his servants must continue the fight until this evil is destroyed.

Our opposition must continue until the blue sky is swept clear of the defiling smoke of the last great brewery; until the sweet airs of God's green footstool are no longer tainted by the pestilential breath of a single distillery; until the last sloppy licensed barroom is closed for ever, and the last sneaking bootlegger is in the penitentiary; yes, until the dragon is bound with a great chain and cast into the bottomless pit; and until men everywhere learn to add to their faith virtue, and to virtue knowledge, and to knowledge, temperance.

## Original Articles

### CHARITY, THE TRUE EVIDENCE OF RELIGION

In discussing this question, I take pleasure in presenting these texts:

This is the love of God, that we keep his commandments, and his commandments are not grievous.—1 John 5: 3.

We know we have passed from death unto life, because we love the brethren.—1 John 3: 14.

Have fervent charity among yourselves.—1 Peter 4: 8.

These texts I think will impress your minds with the greatness and the vast importance of the question of charity. We should bear in mind that a reasonable rendition of the term *charity* would imply the pure love of God. To justify this position I shall present two references that at least all Latter Day Saints will accept:

The Lord God hath given a commandment, that all men should have charity, which charity is love.—2 Nephi 11: 107.

Wherefore cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day it shall be well with them.—Moroni 7: 52.

Of course the term may be given a more extended meaning, implying benevolence, kindness, goodness, graciousness, tenderness, liberality and good will; but the word *love* covers all this, and suits the Lord admirably, it seems, hence we use it in that sense.

It is a gentle word, and comes freighted with its soothing essence of good cheer. It sounds an optimistic note, in contrast with its opposite, hate; and, too, it brings invigorating hope, and refreshing exhilaration.

This "love" to the human ear is indeed pleasing, and brings the glad message that God is good, and we are to strive for a divine reflection.

## CHRISTIAN ESSENTIALS

Christianity in its essentialities consists of at least three things: obedience in the life, knowledge in the mind, and love in the heart. The first implies the practical; the second, the theoretical; and the third, the realization of the highest ultimatum of Christian endeavor in earth life. The first leads to the second, and the second points unerringly to the third.

These terms of obedience, knowledge, and love, taken separately, are only deficient parts, but together they furnish the bulwark of the faith. The texts to be considered refer to these principles, which is one reason we present them.

The first text refers to obedience and love, and then affirms that this obedience is not grievous. The second affirms knowledge, for it starts by saying, "We know"; then the earnest affirmation of, "We have passed from death unto life, because we love the brethren," impresses two things as being very necessary to know: one is our natural and baneful condition in our lost state, which is termed *death*; and the other is the happy fact of a deliverance therefrom, and a knowledge of an avoidance of this ruin by the evidence; "because we love the brethren."

The third text is a simple declarative command to have this charity, which is qualified by the adjective *fervent*, which implies an ardent, earnest, or zealous condition of life. This kind of charity we are supposed to have among ourselves.

Christianity in its multiplied component factors is truly a great system of evidence, and is a work of hallowed and felicitous comfort and pleasure; and charity is the crowning work of our genius, and will ever redound to our triumph and salvation in the end.

In making a more full exposition, first, let us notice these two points in the first: Obedience to God's commandments is the best evidence of love to God; and, his commandments are not grievous. From the secondary text we notice that a change is described, and the evidence adduced shows that change.

## OBEDIENCE BEST EVIDENCE OF CHARITY

This is shown by the following: Love is truly said to be a well-spring of action. We know it is that which influences the tongue and the life, and if we love God it is sure to affect us in every way. This love or charity finds in itself the cause and end of labor and exertion. When it truly is in our hearts it knows no danger, and takes pleasure in sacrifices of toil and privation to the interest of the object of our love.

Man may obey others because of self-interest, and cower because of fear; but the service most potential is that obedience because of love. The Saint should obey "because the love of Christ constraineth him."

Love always produces the most constant obedience,

for it fetters us to the object of our happiness. Drenching waters can not quench it, or death itself destroy it. As the loving child freely obeys his parents; as the amiable servant uncomplainingly goes with delight to the task his master has given him; as the devoted vassal yields willingly to his sovereign, so does the Saint give to his God the homage of heart, the service of hand, and the dedication of life that he requires.

I think I can see a grand reason in the early revelation to this church, "Be patient; be sober; be temperate; have patience, faith, hope and charity." (Doctrine and Covenants.)

It was no trivial thing, and the Lord sought to impress this lesson at the start. The Master when interrogated by the lawyer as to which was the greatest commandment of the law, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . The second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22: 37-39.)

These two commandments are inseparable; the one is predicated on the other; to demonstrate one is to vindicate the other. If we claim our affections are on God, the way to show it truly is to love our fellow men. Thus the fatherhood of God makes possible the brotherhood of man.

This charity is the factor of utility that ennobles man. It is the very opposite of hate. In no sense are we allowed to hate, with the exception, of course, of hating evil. Charity ennobles; hate lowers us in standing before God. When our Master said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," it was necessary not only for the benefit of the enemy, but also for the beneficial effects on praying man. The exercise of ourself under this requirement is certain to beautify the character, leaving it richer than before.

Our actions must show the excellency of our religion, for judgment is determined on works. Thus our eternal destiny is determined by the way we love God and treat our fellow man. The extent of our practical concern towards the lowly, the needy, the distressed and the afflicted, is the God-like index that demonstrates our charity and shows the practicability of our Christianity. It is not only a condition of feeling that is insisted upon, but a fellowship of practical helpfulness to mankind, that takes us out of ourselves and our selfish feelings for self, and makes us see and feel the throb of others' sorrow and pain.

This is that true fellowship of those who have learned to efface self in the joys of others. Love is the life and helpfulness, the exemplification of it to man and God. In our estimation of all that goes

to make life and happiness, it is practically impossible to leave out this principle of love and show a rational Christian life. No, we can not leave it out of the question, it must be reckoned with; it is our darling ideal, and to reach it is our fondest ambition.

#### GOD'S COMMANDMENTS NOT GRIEVOUS

Evidently this does not mean that God's commandments are not grievous to some people. To the carnally minded they are but drudgery. The unrepentant and unregenerate professor of religion finds the law of God a constant chafe. Neither does it mean they are not strict, for they extend to heart and life. It means they are not grievous to those who love God. If the love of God is in our hearts, his commands will be our daily delight. We will then esteem his yoke easy and his burden light. To the good and willing they are not grievous, because they are commanded of God, who is the exemplification of goodness itself.

God is good and perfect, and his decrees are the regulations of that goodness, and not the exactions of a despotic mind. His commands do not issue as those from an arbitrary overseer, an enemy, nor from the cupidity of a selfish or unrelenting tyrant; but from the loving Redeemer, the great benefactor of man, who has loved us even unto death. All these dictates are reasonable, and give indorsement to all that is high and noble in life. They urge us to adore the highest and best standards, to serve the greatest good, to love the best, and trust in the most wise and merciful.

Such a law commends itself as deserving of our most "reasonable service." It indeed conduces to our present advantage, for the living of this law tends to health, reputation, and longevity. Is there anything that produces cheerfulness, serenity, and contentment as does this law? It weds to duty and helpfulness. It builds loving homes and metes our benefits to those in need. It trains the hand for its work. It brings the greatest good. Its true glory is not dependent on the wreck and ruin of others, but in those deeds of charity that lightens the burdens and sorrows of others. God's commands are not grievous because of the glorious promises they unfold, for, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22: 14.)

Paul assures us, "Let us not be weary in well doing: for in due season we shall reap, if we faint not. (Galatians 6: 9.) Then, again, we find comfort in the admonition, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10.)

With these assurances before us, we have the strongest kind of an incentive to continue on; yet

we must ever bear in mind that "no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity." (Doctrine and Covenants 11: 14.)

#### CHANGE FROM LIFE UNTO DEATH

John in this secondary text affirms, "We know we have passed from death unto life," which, of course, represents a change. Death is a fitting representation of an unregenerate condition. The disobedient are dead in a spiritual sense—or dead to law. "He that believeth not is condemned already." (John 3: 36.) Again, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5: 12.)

They were then spiritually dead, for every sign of death was upon their souls; as respecting God, religion, and a proper enjoyment of the faculties, their souls were really dead. There was that coldness and want of feeling for they had no desire after God, or abiding sense of God's existence, omniscience, omnipresence, justice, and mercy. In other words, they were "without God in the world." No power of their being was employed for God. In no way were they responsive. Their tongues did not praise him, and their feet walked in by and forbidden paths. Their hearts were cold and icy and their will rebellious. They held dark understanding, their judgment was perverted, and their conscience like an impure stream. The spirit in its carnal state was crooked and perverse and diseased with the foulest leprosy. In every way they were unfit for God's service, and incapable of heavenly felicity. They had truly realized that "The wages of sin is death," and they had been paid their portion. This death was the first death, the death in state, which was a legal separation of the soul from God, which truly is a spiritual death.

But Paul also expresses another fact: these to whom he was writing were no longer under this condemnation, for they had come to life. They had "passed from death unto life." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8: 12.)

Thus they were no longer in a state of death, for their souls had been quickened and made alive. Every sign of spiritual life was shown. Their pulse beat was one of prayer, and their heart was warm with love. Their powers were employed for God, they were "created anew," "born again," "quickened," had "put off the old man with his deeds." They were now "partakers of the divine nature." They were no longer exposed to death, for they had been made a "new man in Christ Jesus," and possessed the vitality of eternal life. They had come into their heavenly gift, "for . . . the gift of God is



eternal life through Jesus Christ our Lord" (Romans 6: 23), and now they delighted "in the law of God after the inward man."

Then, too, they had a knowledge of this change, for they said, "We know." Knowledge is more than a belief. Paul says, "I know whom I have believed" (2 Timothy 1: 12); John assures us, "If any man will do his will he shall know of the doctrine" (John 7: 17); and "Ye shall know the truth and the truth shall make you free" (John 8: 32); and, again, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John 17: 3.) Peter also testifies of this knowledge, (1 Peter 1: 3-9.) This knowledge is the Saints' privilege, and nothing is so capable of creating an abiding faith and great comfort of mind.

#### THE EVIDENCE ADDUCED

They knew they had "passed from death unto life, because we love the brethren." The brethren here I would take to mean all fellow men, for it would be more in accord with God and his Christ in their attitude to the world. "God so loved the world," "love your enemies," "for if ye love them which love you, what thank have ye? For sinners also love those that love them."

So we prefer a more extended meaning to include all men, love, or charity, signifies affection, and must be spiritual and not carnal. It was not commanded because of any human excellency, gift, endowment of mind, or disposition; but because they are spiritually begotten, and when born are truly the spiritual seed of Jesus Christ.

This love in the new life is one of constancy, evidencing life at all times and under all circumstances. To all men there must be that bounded charity manifested, by preference, by words of love, and by beneficence, sympathy and hearty good will. This kind of love will be evidence that we have passed from death unto life. It will show the fruit of the spirit which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Galatians 5: 22, 23.)

There will be conformity to Christ's holy likeness, "As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35.)

Again, "And this is his commandment, That we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment." (1 John 3: 23.) When we learn that this is the recognized badge of our religion we have learned an important lesson in gospel development. This will ever be our truest sign of our love to God, for "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not

seen?" (1 John 4: 20.) Again, "But he that hateth his brother, is in darkness;" but to love, is commended, for, "He that loveth his brother abideth in the light." (1 John 2: 9-11.)

There is no theme that can engage our attention that is any more necessary than this. It is that which guarantees our success here, and the eternal bliss of the future. It certainly brings happiness, dignity, and safety to us here. If we are a subject of the life spiritual here, we will be an heir to the life eternal of the future.

What is the holy amiableness of Christian piety if it is not the exemplification of love or charity? Are we to believe there are other attainments that can transcend this one? What would the home be without love? Would the world be better without it? What is it that impels men to work early and late, through sunshine and rain, and the sweat of their brows, at the anvil and lathe, at the plow and pruning hook, at the mine and quarry, to provide for wife and children, unless it is for this principle of love? Would these be happier without home, and without love? Can you tell why so many crooning mothers spend their powers and energies so many weary years, caring for their little ones, in nursing and feeding as well as clothing them, children helpless and in their charge, unless it is done because of their deep, instinctive mother love? Why is it so many tax their energies to the utmost in caring for the weakly and crippled children whom they know can give no reward or earthly advantage, unless these in this service are actuated by love? Why do men and women go to the battle fields under the Red Cross, there to face danger, disease, and the wreck and ruin of war, unless they are impelled by regard and feeling of their fellow man? Are we to believe that so many good men and possibly more good women who watch patiently and unwearied at the bedside of the sick and dying, and on the battle field by those who are shot and torn, in binding up their wounds and wiping the death dews from their feverish brows—are we to understand that these are laboring for any other than a high sense of duty and a deep regard for their fellow men? We do not say this is as high a degree of love as can be developed under gospel influence; but it is charity, nevertheless.

"Charity suffereth long and is kind." Let us be impressed with the necessity of having this evidence of our Saintship. Nothing else can take its place, for, "He that . . . hateth his brother is in darkness even until now." (1 John 2: 9.)

We might say there are two kinds of love—love to God and his Christ, and love to man. These two are essential to our religion and never can be divorced from it. Genuine love is an operative, influential principle. The materialist would describe it

as "an obscure magnetic attraction between heterogeneous substances; a chemical affinity," if you know what that would be.

I like the way Paul puts it, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (1 Corinthians 16: 22.) If we have this love in us, our tongues will express it, our profession will exhibit it, and our daily walk and very life itself in thought, practices, and sacrifices will evince it continually. We should remember this is not a principle inconsistent with philanthropy, love of species, love of country, or conjugal, paternal or fraternal affection. Nay, these it hallows and increases, for over all these it has the ascendancy. These are to be loved in a subordinate degree. Love's sacred evidences are sympathy in trouble, support in affliction, and peace in death; at the judgment a glorious vindication; and in glory a crown that fadeth not away.

God, the Father of all men, commands, begs, and warns us as individuals and nations to meditate on that which makes for peace, to do justice, to eschew evil, and to love one another. He has required us to bear one another's burdens, to forgive and bless, instead of giving railing and vile malediction. He has promised to bless us beyond all desire when we truly have these things within us. He will stay many dangers, and lessen the ravages of disease, and pestilence, if we attain this true condition of heart and soul. We should also consider that God, "doth not afflict willingly nor grieve the children of men." (Lamentations 3: 33.) These adversities are permitted to come upon us "for our profit," and worketh out for us a more exceeding and eternal weight of glory.

God's claims are just; and we should fear him and walk in his statutes and make his law our rule of life. Christ is our altar, as well as our sacrifice. On this we must place ourselves, trusting him for pardon, justification, and eternal life. He has asked us for the consecration of our love, our talents, our influence, our time, our property, in fact, our all; and all these should be used for the glory of God.

It is hardly possible to give this subject a clear treatise without using Paul's noble suggestions on charity, given to the Corinthians. If his other instructions are precious, this is golden, and comes freighted as a priceless legacy. I am sure the world has been made better by such inspiring words.

Charity is here represented as the crowning feature of all earthly life. All else is as nothing without charity.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in

the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—1 Corinthians 13: 4-7.

Charity is that which never fails. It is that which touches men's hearts and wins the lasting esteem of the very roughest. If a man is truly a Saint and has charity, even his horse, his cow, or his dog will know it, for they will feel his kindness and sympathy.

What is life without charity, kindness, tenderness and sympathy, but a barren waste, or a moral bankruptcy? Love in man is that which awakens in us a nature more than human, and links our humanity with the divine. Nothing will bring us closer to the divine touch, and the holy, mellowing influences of divine power than this highest of all attainments, true and acceptable charity. Paul understood this to be the greatest of all adornments when he said, "And above all these things put on charity, which is the bond of perfectness." (Colossians 3: 14.)

#### ITS NOBLE EVIDENCES

These are patent to all. They bespeak not a life of isolation from the world, as the solitary recluse of the mountain, or the retired and lonely penitent of the monastery; but one that mingles with the world and is kind, and is a friend to man, a benediction to every creature who is in distress and needs the administrations of a brother. This kind of religion is not sentiment, but practical, real life; and the man who travels this road is going the royal road to glory.

There are so many hearts that are hungry for association; there are so many in misery and wanton with sin and degradation; there are so many who need you, and need you to-day, and should have the balm of your friendship and sympathy, which, if given freely, will heal a multitude of ills. There is power in the tender sympathy and charity of a friend, power that dispels the gloom of despondency and causes the orb of hope to shed its rays in troubled lives for ever. He who possesses charity is the true gentleman, whose nature has been fashioned after the highest model. The Psalmist would sum him up as one "that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Other qualities may make our lives more resplendent; but if this essential requisite, love, is not possessed by us, our luster fades and our religion is vain. Let a man possess charity, and he is an asset to the community; but if he possess it not, his religious standing is in jeopardy and his influence crippled. Is it any wonder Peter said, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." (1 Peter 4: 8, 9.)

Let us not think this is too high an attainment for us—that this high altitude is a little too rarified for

our weak lung capacity. We are glad the standard is high, for it stimulates us to greater endeavor.

This disposition of always putting self first is not condoned in the law. Paul says, "By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." (Galatians 5: 13-15.)

The little acts are those that count in the battle of life. The little things we do are those that really make us great. They enhance our spiritual value like the cipher at the right of the figure. They are the legitimate test of our character to God and man. Acts of love are the straws on the river of time that show the course of its waters.

Charity, shown in benevolent acts, is the benefactor of life, and helps to make men immortal. It is not of so much concern where we are as what we are, in moral, spiritual and practical worth. The best guarantee one can have of his continual happiness and favor with God is to live in possession of this ennobling, elevating, and dignifying quality of charity. That it is the true evidence of religion, and the man that bears it will always find an echo in the hearts of his fellow men.

It behooves us to think while we are making a living, Are we making a life? That is, a true one? So many make a good living, but have no real capacity for enjoying it, or using it acceptably after it is made. The true living is the living that includes faith, hope, and charity. It is from such lives, dedicated to the highest aim, that our Master derives his greatest joy.

It is when the whole brotherhood in Christ becomes filled with his ennobling charity that the world will be made conscious of our better claims, and Zion, our Zion, shall be made "clear as the moon and fair as the sun, and terrible as an army with banners."

S. S. SMITH.

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## Of General Interest

### WAR'S EFFECT ON IMPORTATIONS

In considering the industrial situation created by the European war we must keep in mind these three things:

(1) All foreign merchandise imported into the United States is less than ten per cent of the merchandise consumed here, reaching an annual total, however, of the enormous sum of about two billions of dollars.

(2) Of such goods as cottons, woolens, linens, silks, laces, hosiery, gloves, which make up most of our imported dry goods, there was in bond on October 1,

in New York, scarcely a million dollars less than last year at that time, making less than a ten per cent shortage.

(3) The shortage of foreign merchandise, due to the war, will be felt very little this fall and winter, as shipments are generally completed. The great shortage, if war continues, will come next spring.—From "Made in America," by Joseph H. Appel, in the *American Review of Reviews for November*.

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### AID TO JEWS

A conference of national Jewish organizations was held under the auspices of the American Jewish Committee, at Temple Emanu-El, yesterday afternoon, to consider the best means of raising a large fund for the relief of Jews in the war zone. Louis Marshall, president of the American Jewish Committee, was elected chairman and Cyrus L. Sulzberger secretary.

Mr. Marshall pointed out that more than half of the Jews in the world live in those parts of Russia, Austria-Hungary and Prussia in which the fiercest fighting is now going on, and that the Jews of the United States must do everything possible to relieve their brethren.

A resolution was adopted authorizing the chairman to appoint a committee of five empowered to select a national committee of one hundred, on which every Jewish national organization invited to the conference was to be represented by at least one member, and that this committee of one hundred was to elect from its numbers an executive committee of twenty-five. The chairman appointed the following committee of five: Oscar S. Strauss, Judge Julian W. Mack, of Chicago; Louis D. Brandeis, of Boston; Harry Fishel and Meyer London, of New York.

Among the prominent Jews present were Doctor Cyrus Adler, of Philadelphia; Louis D. Brandeis, of Boston; Jacob H. Schiff, Oscar S. Strauss, J. L. Magnes, Judge Julian W. Mack, of Chicago; Judge Mayer Sulzberger, of Philadelphia; Rabbis Samuel Cchllman, Moses J. Gries, of Cleveland; Stephen S. Wise, Joseph Barondess and Louis Marshall.

Louis Marshall, the chairman of the meeting, issued the following statement on behalf of the conference:

To the Jews of America: One half of all Jewry dwells in the very heart of the conflict. Hundreds of thousands of Jews are fighting in the ranks of the contending armies. Fire and sword are devastating the homes of millions of them. Their slender possessions are vanishing. Universal destitution, famine and disease confront them.

It is the imperative duty of those whom God has spared from such affliction to extend the helping hand to those of the house of Israel who have been so sorely visited.

Representatives of the leaders of the important Jewish communities of America have formed a general committee for their relief. All Jews, of every shade of thought, irrespective of the land of their birth, are solemnly admonished to contribute with the utmost generosity.

Felix M. Warburg has been designated as treasurer of the fund. Contributions should be sent to him, care of Kuhn, Loeb and Company, New York.—*New York American*, October 25, 1914.

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### "THE NEW PARENTS' ASSISTANT"

But why should we be afraid of talking grown up to the children? It makes them feel, to their delight, that we are trusting them, honoring them, linking them into our thoughts, and widening the horizon of theirs. Always it is like wormwood in a child's mouth, the sense that we are playing down to him, putting him off with baby talk. Let us give him not that bitter stuff, but something more nourishing.

I have often wished that I could write a little book of philosophy for children. Only, this juvenile version of "The Foundations of Belief" would be, like its great namesake "Notes Introductory." It would be intended to prepare the children to think as they ought of Christianity. It would be an attempt to give them some sort of hold, according to their strength, on the assurance "that among the needs ministered to by Christianity are some which increase rather than diminish with the growth of knowledge and the progress of science; and that this religion is, therefore, no mere reform, appropriate only to a vanished epoch in the history of culture and civilization, but a development of theism now more necessary to us than ever."

For the children have so far to go, from their earliest love of pictures of baby Jesus to any sort or kind of grown-up Christian faith, that they had better be off as soon as possible. Go they will, let us hope, whether we send them or not; so we might as well begin to get them ready now. For none of us knows how long we shall have them with us.—Stephen Paget, F. R. C. S., in the September number of *The North American Review*.

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## The Staff

BY AUDENTIA ANDERSON

### Get in Line

November! 'Tis Nature's pay day! Now it is that she undertakes to render tribute to whom it is due. For kindnesses received throughout the year, she heaps her lavish measures,—pressed down and running over. Truly, a Christian payment and a Christian spirit, glad to acknowledge her debts, and right royal in the generosity of their liquidations!

For witness, lo her yellow coin in corn and pumpkin! Behold her "promise to pay" in grape and apple, always at par and redeemable at sight! See her "notes of hand," scattered far and wide, to form gay bedclothing for sleepy, shivering, roots and bulbs! Gaily she signs the quitclaim deeds, which transfer to bins and barrels her rich store of fruit and vegetables! Her "rewards of merit" she incloses in the hard shells of nuts, bestowed only upon those who show perseverance as well as industry!

However, the persimmons on our table remind us that it is unwise to rashly insist upon any premature tolls,—in that line at least. Mother Nature, lavish and generous, is also just and deliberate; and he who would seek to hasten her process, or to take bounty before it is due, may well beware; for she exacts penalties, as well as pays her debts! *Have a persimmon!*

Was it puckery? Too bad; well, try another! Life is full of just such hazards and just such disappointments, and lucky, indeed, is he who can, in spite of all, cling to his childhood faiths and try again!

We're going to try again—to arouse our singers to an early falling in step! Please do get busy—at once! Cheery messages are coming from headquarters—delightful whippers of new, and for us as yet unexplained fields of happiness and pleasure in the preparation of the conference music.

The conference music! How much it means—how much of work, of real, hard digging, and often joy of achievement and success are crowded into that phrase!

So just "Hurry up!" Mr. Choir leader, or Miss Organist, please just step over to your secretary, or librarian, or president as the case may be, and remind him that it is *time* to send in your order for the conference music! Don't allow another choir rehearsal to pass without definite steps being taken to get in line!

What if you are at a distance from Lamoni! What if you do not expect to attend conference! Is it not a happiness to know that even in your corner you are joining with all the other singers 'mong God's people, and with them sending upward the grand chorus of praise to him?

Remember that in the busy conference time, no one has either opportunity or desire to teach anyone the cantata or the anthems. All we can reasonably expect our General Chorister to do is to coordinate and blend into harmony the materials already prepared. So don't delay; don't put off acting upon the promptings until too late. And then, as opportunity opens the way for you, you may come to conference, and your fine musicianship, your talents and efficiency, may get a severe bruise by your being invited to listen instead of participate in the grand chorus of joyful praise, swelling and surging through the annual assemblies of the Saints!

AUDENTIA M. ANDERSON.

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### District Choir Work

Many anxious inquiries have been directed to the General Chorister relative to the organization of district choirs, and the appointments of choristers in charge. That we may have no further misunderstandings, let us remember that district choristers are appointed by the General Chorister of the church, and we endeavor in each instance to have these appointments ratified by the district conference. In cases where this ruling has not been observed and choristers have been appointed by conferences, we have, in a number of instances, indorsed these appointments, but we know of a number of cases where great confusion has resulted by not being informed of these appointments. We would, therefore, ask that in all instances where secretaries of districts have not been notified of district chorister appointments that we be advised in writing, in order that we may have indisputable record of "who's who!"

In the matter of organizing district choirs, we earnestly urge that the chorister of the district have full and complete charge of the musical activities of the district, with power to choose such assistants as he may deem necessary in order to carry out his work successfully. Many months of study and experimenting have demonstrated to us that a chorister and a corresponding secretary are all the officers required to

rally the singers of the district together in a unified effort. The choir movement work is not sufficiently advanced to warrant us forming a complex organization, and simplicity should be our keynote. The best results can only be obtained by having one who is gifted in the power of directing, and can devote sufficient time to the needs of the district to make the effort worth while.

ALBERT N. HOXIE,  
General Chorister.

## The Art of Expression

A "BRIDGE-PASSAGE"

There is a definite correlation of art to life—meaning the practical side of it—the experiences of the senses and all that implies. We are struggling to see that relation clearly, and to get it into definite, helpful form.

Sophocles insists that one can not "see life steadily and see it whole," unless one sees this relationship. That takes us back into the processes of evolution or progress (for the one means the other), for we must consider everything philosophically, step by step. We should hold before us more the analogy between mental and physical evolution, or development. The history of the church should be viewed in the light of being a process of evolution. Bringing it down to the concrete, each life, each individual life, should be so considered also.

George Eliot's works are marked by the unfolding of the characters she has written of. "They do not appear ready-made and finished at the beginning of a story, but, like real, human beings amid the struggles of life, her characters change for the better or the worse."

Some one has said that there is no doubt that the highest forms of physical evolution had the greatest enjoyment in life, and that the groups which developed the highest powers were the least precocious. The Carnivora was a precocious group, and had the *aspiring* ape appreciated the Carnivora's condition and the choice been open to him, he would have refused to change places! But he was saved this discouragement by the fact that he had to *climb* busily, and had no *time for meditation!*

Sometimes it seems that maybe a saving provision for our race, the fact that we are so busy we can't think! Yet, a certain degree of meditation is necessary to a proper appreciation of the arts. There is a danger, however, of becoming pessimistic, at times. Most of us have a streak of melancholy in our natures, which at times gets hold of us and threatens to destroy the beautiful structures our meditations have built.

George Eliot says: "To be a poet is to have a soul so quick to discern that no shade of quality escapes it, and so quick to feel, that discernment is but a hand playing with finely ordered variety on the chords of emotion,—and a soul in which knowledge passes instantaneously into feeling, and feeling flashes back a new organ of knowledge."

And so we feel in regard to music. To be quick to see, to feel what we see, and to be able to put that feeling into our song, that the heart of sorrow may be touched as with an angel's finger, and the woe lightened, the faltering instincts upward strengthened and a new endeavor, a new purpose implanted in the minds of the listener. LORENA LEEKA.

## Masters of Music

GEORG FRIEDRICH HANDEL

Genius is a hard matter to explain. It flowers in unexpected times and places; and where it is most looked for it seldom appears. Just when one thinks he has solved the problem, and marshals the facts of heredity to prove it, the

spark goes out and springs up in a line utterly devoid of the qualities he had sought. Never was genius more unexpected nor more humbly announced, than Handel.

The same year, 1685, gave birth to both Bach and Handel, and the same country and community claimed the honor of their nativity. But never were two men more different. Bach was born with a heart and soul steeped in music. All his ancestry and many of his line after him were musicians,—noted musicians. Handel stood alone, an unsponsored gift to the world. He was born with no musical heritage save his own genius, and he made his way with no antecedent name to conjure with.

The father of Handel was a barber and town surgeon, the two offices in those days being performed by the same man. His life and interest were centered in the little town and community of Halle, in Saxony, where he had always lived. And here Georg Friedrich came to him, late in life.

Though poor himself, the father planned to give his boy the honorable career of law, and bent all his energies to that end. But Georg Friedrich loved music even from his babyhood, and his wild enthusiasm over it gave his father no little concern. At last it became so serious that lest he should be entirely ruined for the profession of law, he was forbidden music absolutely. He was neither to play nor to listen to music under penalty of his father's wrath.

But genius is not to be thwarted in that way. Georg Friedrich had a little harpsichord hidden away in his room, and muffling the strings, he practiced secretly, and made great progress. At eight years of age, and with no training, he could not only play, but actually compose!

One day when he was nine or ten, Fate gave him a kindly smile. The father traveled to the court of his elector, and little Georg was with him. He made friends with the court musicians, and when given a chance to play the organ, so surprised them that the duke immediately decreed that the boy should have training as a musician. His gold and his command reconciled the old father, and Georg Friedrich was installed at home with a professor, and was rapidly taught the fundamentals of music.

It is needless to remark his aptness. When yet a lad he was called to the post of organist in the town church, and for a year filled the position, playing and writing his own music. And then the wider world called him. At eighteen he started out in search of fame and place.

He first went to Berlin, though he knew no one there, and was thrown entirely on his own resources. But he could play a violin, and that earned him bread, and he was not long without friends. He learned much of practical life in Berlin, but it was not the mecca he sought, and he is next found in Hamburg, then noted as the patron city of opera. The best he struck there was a partner poor as himself, but ambitious, and together they dreamed wonderful dreams. Their first try for fame was a failure: the opera which they labored so long to produce and which they thought so good was not even given a hearing.

About this time Handel received a call from Lubeck to play the organ made vacant by the great Buxethude, but as the hand of Buxethude's daughter was a condition of the place, he flatly refused and went off to Italy instead. The fame of Italian opera had reached his ear, and he was drawn to it irresistibly. When he came back from Italy he was a confirmed advocate of the opera, and the fame of his travel gave him quick recognition. His first opera, "Almira," was an immense success, and he followed it with others in rapid succession.

Handel was ever a popular man, and in these early years the handsome, brilliant young composer was almost lionized.

His genius was the charmed word to every circle, and he was courted by all the elite. When twenty-four he was at the court of Brunswick, the man who was later to be King George I of England. It was while at the court of Brunswick that the great change in the course of his life came. Some English nobles who were visitors at the court, became greatly interested in him, and persuaded him to return with them to England. The year of Handel's entrance to London, 1710, marks the period of his greatest glory.

England was ripe for such a genius as Handel, and was ready for the Italian opera. She had no musician of her own; she adopted this German with enthusiasm. Of course there was much petty jealousy, and some vindictive criticism, but his art was given wonderful support, and Handel took the musical future of England to mold and stamp with his own individuality. From that time on Handel was English rather than German, and he has been called by no less man than Gladstone, "the greatest English composer." Arthur Sullivan has said, "Musical England owes more to Handel than to any ten men who can be named: he led the way for us all, and cut out a score we can only imitate."

Handel crowded his life full of purpose and labor, and leaves, after these centuries, a splendid record of achievement. One work alone was enough to have for ever made the name of Handel a synonym for genius. Far and above all his other service to society stands the "Messiah,"—his greatest work,—the greatest story of the Christ yet told in song. It has been said that the "Messiah" has clothed more orphans and fed more hungry than any music that has been written, and it seems especially fitting that it should have been conceived and dedicated to that sacred purpose.

Handel wrote the "Messiah" in twenty-one days—wrote it out of his heart with his own hand. It was first produced in Dublin, and never was there such a "first night." It took the warm Irish heart by storm, and charity was overwhelmed by the tide of offering. It was given for the poor, and the voice of Christ was answered in the response.

In London the "first night" was repeated. The debtor in jail and the poor in the almshouse were doubly blessed by the story of Christ transmuted into gold for them by the genius of Handel. The noblest of England were at the opera, and when the great "Hallelujah chorus" was reached, the King stood and with the people sang it again. Since that time the English audience has always claimed its right to stand and join in this chorus. The "Messiah" was Handel's greatest pride, and through his long life he conducted it once each year.

Handel never married. He was wedded to his art, and gave it his fullest devotion. He never lacked for friends, and was always a much-sought guest. And he not only had success in his art, but money flowed his way in a golden stream. At thirty he was independently rich, but again at fifty he was a bankrupt. Italian opera ruined him this once, and his experience as impressario cost him fifty thousand dollars in one week. He met his creditors honorably, and before he died had paid every dollar and was rich again. It was during this stress period that he composed "Saul," the immortal "Dead march" which will never be forgotten. In his last years, like Bach, he was blind, but he never grieved or worried. He died April 14, 1759, and was buried in Westminster Abbey, the greatest honor in the gift of the English people.

He was a foster-son to England, but he gave her the best his soul could give. He was German,—his home England, but then, as again the time must come, the brotherhood of man was bigger than the petty differences of race, and the German Handel, lying in England's honored sanctuary, is a holy pledge of the kinship of all men. A. E. M.

## Our Familiar Hymns.—Part 2

"God moves in a mysterious way," was composed by Coper when the shadows of his troubled mind were darkening heavily. Believing that he was doomed to end his life in the River Ouse, he had ordered a carriage, and bidden the driver to proceed to a certain spot. For some reason this spot could not readily be found, and as the poet considered that this was the only place for such a suicide he reluctantly gave orders to turn homeward. Arriving there, he sat down and composed this hymn.

"Blest be the tie that binds," was written by Reverend John Fawcett, an English Baptist. He had received a call to London, and his farewell sermon had been preached, but his loving people clung around him and could not let him go. Finally, overwhelmed with the sorrow of those whom they were leaving, Doctor Fawcett and his wife determined to remain. He resolutely returned to his work on a salary of something less than two hundred dollars a year, and wrote this hymn to commemorate the event.

For wide usefulness and acceptance, scarcely any hymn can dispute the supremacy of Charles Wesley's, "Jesus, lover of my soul." Henry Ward Beecher once said of it: "I would rather have written that hymn of Wesley's than to have the fame of all the kings that ever sat on the earth." It is often called the sailor's hymn.

The hymn beginning, "I love to steal awhile away," was written by Phoebe Hinsdale Brown, and is another proof of the fact that a hymn must be lived before it can be written. It is never sung as it came originally from the pen of the author, but this is an instance where the pen of an amender was a necessity. Mrs. Brown was all her life poor. An orphan at two years, she was eighteen before she even learned to read. When this hymn was written she lived in a small, unfinished house, and with four little children and a sick sister, her only opportunity for meditation was to creep away, after the little ones were asleep, to the spacious grounds of a neighbor. Here, under the great elms, she believed herself alone, and the fragrance of the flowers, though their beauty was hidden in the darkness, was grateful to her starved senses. But even this was to be denied her through the stories of gossips who saw her, and one day the owner of the beautiful grove, a woman of wealth, meeting her at the home of a neighbor, said to her in a sneering tone, "Why do you come up at evening so near our house and then go back without coming in? If you want anything, why don't you come and ask for it?" The manner even more than the words grieved her. That evening she was alone; after the children were in bed, except the baby, she sat down in the kitchen with the little one in her arms, and out of her grief wrote what she called "My apology for my twilight rambles, addressed to a lady."

The first stanza of the hymnal version was the second of the original hymn (there were nine verses) and read: "I love to steal away from little ones and care." Read the hymn again with this story in mind, and you will appreciate its pathos. It will be of interest to know that one of her sons was the first missionary from the United States to Japan, and was sent out by the Reformed Dutch Church. It was he who composed the tune, "Monson," so named from Monson, Massachusetts, where she once lived. William B. Bradley also wrote a tune for it, naming it "Brown" for the author. Ninety years ago, this poor woman, beset by poverty and evil tongues, wrote these verses to ease her own aching heart, and how many another has found solace in singing them!

"Jesus, Savior, pilot me," was from the pen of Reverend Edward Hopper, for many years pastor of the Church of Sea and Land, New York City. His work among seafaring

men made this phraseology familiar to him, but, while this hymn appeals especially to those who follow the sea, its simple imagery creates an instant picture for any who sing it. The hymn is especially fortunate in being wedded to a harmony that fits it perfectly. With only three distinct strains for a six-lined stanza, the music is full of the sweep of the wind and the dash of the waves.

It is difficult to realize that the author of "Lalla Rookh" also wrote "Come, ye disconsolate, where'er ye languish;" but genial Tom Moore was a writer of beautiful hymns. There is an Irish lilt and fervor in his lines, and they almost sing themselves. "O, thou who driest the mourner's tear," and "Thou art, O God, the life and light," are his also.

Fanny J. Crosby, blind from infancy, who wrote "Safe in the arms of Jesus," was the author also of the once popular songs "Hazel dell," "Rosalie, the prairie flower," and "There's music in the air."

Miss Sarah Doudney, author of "Savior, now the day is ending," was also the author of "The mill can not grind with the water that is past."

Addison, the well-known essayist, was at one time a passenger on a vessel off the coast of Italy in a terrible storm. Here, while the captain in despair was confessing his sins to a Capuchin friar who chanced to be on board, and the others gave up all for lost, Addison solaced himself by composing that hymn of trust and praise beginning, "How are thy servants blest, O Lord." Especially significant, remembering this, are the lines "When by the dreadful tempest borne, high on the broken wave." This was first published in the *Spectator*, and is usually called the "Traveler's hymn."

"One sweetly solemn thought" was written by Phoebe Cary when she was only seventeen years old. The great writers have contributed largely to our hymnology. O. W. Holmes has given us several, among them: "O love divine! that stooped to share our sharpest pang, our bitterest tear"; Whittier, the very human "We may not climb the heavenly steeps, to bring the Lord Christ down." Longfellow, T. W. Higginson, N. P. Willis, Adelaide Proctor, and Emily Huntington Miller are names often found in our hymnbooks.

One of the most beautiful of all is E. H. Sears's Christian carol, "It came upon the midnight clear, that wondrous song of old." It seems almost to sing itself, especially when set to the tune of "Carol." Heber, Bonar, and Faber and holy George Herbert are dear to all hymn lovers. One of our happiest translators is Doctor Neale. "Art thou weary, art thou languid?" and "For thee, O dear country," are his, and there are many others.

Few are aware that Toplady's well-known "Rock of ages" was originally written to clinch a controversial article against Methodism. Letters that passed between the author and John Wesley at that time are rank with bitterness. Toplady was a stern Calvinist, and he attempted in the article and hymn to show that God's sovereignty was all, and man's efforts availed nothing. "Should my tears for ever flow, should my zeal no languor know, this for sin could not atone," was really written in derision of Wesley's belief. In the years that have intervened the dispute has died a natural death and is forgotten, but as is frequently the case, the hymn has taken to itself a life of its own, and heavenly wings.

I have only skirted the vast shores of this subject, but I must mention one more. For exquisite beauty of imagery and word, read the early translation of "Jerusalem, my happy home, When shall I come to thee?" It was written in the time of Elizabeth, by a priest of the Roman Catholic Church, and in quaintness of diction it is like a rare jewel. This should not be confused with the hymn of Bernard of Cluny, which in the original is three thousand lines long; from the latter are taken the paraphrases, "Brief life is here our

portion," "For thee, O dear, dear country," "Jerusalem, the golden," and "Jerusalem, the glorious." Neale translated the entire poem.

To the mass of people that sing them, our great hymns are creedless; but it may be of interest to them to know that in one of the most widely-used hymn books, *Laudes Domin*, the church affiliations of the authors are as follows: Episcopalians one hundred and twelve, Congregational forty, Baptist twenty-nine, Presbyterian twenty-eight, Methodist eleven, Roman Catholic seven, Independent six, Dutch Reformed three, Universalist two, Unitarian twenty-six, Plymouth Brethren five, Friends two.

Some music celestial lingers in every heart, kept alive by the fragrant memory crystalized in a hymn. Such hymns, whether old or new, will always be cherished.

GUSSIE PACKARD DUBOIS.

(Concluded.)

### Musical Notes

Lillian Nordica is said to have left nearly two millions by her will recently made public. By its terms her husband, George W. Young, receives nothing, the will claiming that he has already had \$400,000; but Mr. Young's lawyer disputes this.

The Redpath Musical Bureau recently presented a Schumann-Heink recital at Omaha, the auditorium being crowded with eight thousand or more people, it is said. Tickets for the recital were sold at a moderate price, thus enabling many to attend who otherwise might not have done so.

The New York schools are giving a number of free lectures on music, under the management of the Board of Education, that are being well received and are growing in interest to quite an extent. Some results worth while are looked for as the outgrowth of the movement.

That there are still many American musicians in Berlin is indicated by the fact that in response to the call of a meeting of the American Luncheon Club, numbering one hundred and twenty Americans, seventy-five of the number had responded prior to the date set for the meeting.

Doctor Muck opened Boston Symphony Orchestra concerts with a German program. There are fourteen nationalities represented in the membership of the orchestra, and several of these will be represented in the future programs, the next one being provided with French music. Some thought that Doctor Muck read more eloquently than he did in 1912, when he presented some of the same program, but this may have been in the fancy of the hearers.

At the Metropolitan, German opera will be given this season, according to official reports, the concerts being largely for the benefit of the war sufferers.

Horatio Parker has won the \$10,000 prize offered not long ago by the National Federation of Music Clubs, for an opera by an American composer. He was winner of a similar prize given by the Metropolitan Opera Company in 1912, and also of a prize given by Paderewski in 1901. Cambridge University conferred the Musical Doctor degree upon him some time ago.

A. B. P.

### Independence Music

We were privileged to hear the concert given by Independence choir preceding the talk by Judge Porterfield of the Juvenile Court of Kansas City, on "Citizen building," October 18, and we thought of the wonderful progress the church has made along musical lines.

We became reminiscent, and thought of the time when we had "congregational singing," and, according to our light,

we did fairly well. One good brother made up in volume what he lacked in harmony. I doubt if he knew there was a key to music; anyway, if he did, he had lost it; the laborer is worthy of his hire, and he certainly earned his money! And dear Sister L., who loved to slur-r the high notes, and she did it real well, too, she was quite an artist at it. It certainly was effective. "Music sweet can soothe a savage, rend a rock or burst a cabbage."

Later on we thought we would try Bible music, which took us back to the time of Jubal, when they had the harp and organ. We bought an organ, and then we had "music." Some lost the key to harmony and dubbed the organ "wooden brother," and they "did not propose to sing with the wooden brother, so there!" Well, time heals all things, and a choir was started, made up largely of the music pupils of "Uncle Mark," and gradually harmony prevailed.

To-day we have in reality the Bible music; the flute and the cornet, violin, organ and "all kinds of musick"; and, told by the Lord to cultivate the gifts of music and song, as a result, efficiency is the watchword.

When the chorus choir and the large congregation arose to sing that grand old hymn, "Coronation," we felt that it was as pleasing to the Lord as the anthems of the angels, and truly accepted as such.

We were asked to criticize the choir work, but have been a Christian Scientist in that regard, and have been so satisfied that we saw nothing to criticize. You know that a bona fide, nickel plated, eighteen carat Christian Scientist never criticizes, as they only see the good and do not allow themselves to see the bad, if there is any. So our enjoyment of our splendid choir left nothing to be desired.

ALTHA DEAM.

### Items of Interest

I have been called to account by "ye editor" for not having outlined an account of my visit to the eastern reunion in behalf of the choir movement, and my regrets for my neglect are hereby posted. I will endeavor to review the effort and add a word or two relative to a more recent visit.

It is a wonderful feeling to leave the troublous world and drift in upon a camp of Israel with its spiritual calm and industrious students knocking at the gates of knowledge and wisdom, and fortifying themselves against the unfortunate conditions with which they might become enveloped unless this constructive work were a part of their development.

I was not surprised, and even anticipated that Arthur B. Phillips would find a blackboard and gather about him a few enthusiasts who were anxious to understand the mysteries of music. It was good to behold this splendid and humble beginning, and it added much to my own enthusiasm. I was happy at the large meeting of interested followers of this gentle art, and to feel the presence of the Spirit intimating that the time was ripe for a more consecrated service.

Sister Whiting, whose services in the past as soloist and choir director have been so deeply appreciated, has decided to render a more valiant service, even though it may be at a sacrifice of her musical education for the time being. This talented sister has been appointed as chorister of the Massachusetts District, and her visits to some of the branches have created enthusiasm in local endeavor. This whole district has caught the spirit of combined work, and are rehearsing now with an end in view of having a district choir at the Fall River conference. It was my pleasure to conduct two rehearsals of the Boston and Providence choirs. In the coming year I hope to become better acquainted with the musical forces of the Massachusetts District.

The Brooklyn, New York, and Philadelphia, Pennsylvania,

choirs are in full swing for the winter's work. The combining of these two splendid organizations of over a hundred voices for concert and oratorical work as the season progresses is looked forward to by the music lovers of the district. The choirs are attracting singers from outside our church membership, and many are increasing their talents by studying under competent instructors. The vision of our work is enlarged with each successful venture, and the interest manifested stirs us to constant activity.

We were glad to welcome Sister Marie Riggs, our gifted pianist, who by reason of the troublous times in Germany was forced to discontinue her studies with Lavine. Sister Riggs is to study in New York for a few weeks, and the Saints of this district hope to hear her in concert before her return to the west.

Sister Ethel Kinnaman has returned from a successful tour of the country with Pryor's Band, and is continuing her studies with Percy Hemus, the famous baritone.

We are adding to the list of students Sister Nell Atkinson, of Lamoni, who has just arrived to take up the study of vocal endeavor. We are glad to see the serious intentions of those who are so wonderfully gifted.

We are looking forward to the time when every branch will have its own choir, no matter how small, so long as it is performing faithful and conscientious service. This effort has its own reward.

ALBERT N. HOXIE.

### Independence Quavers

Just any occasion would have served the purpose, but it happened to be a wedding anniversary, which furnished the pretext for a most enthusiastic choir party on November 5, at the home and in honor of our faithful organist, Brother Ralph G. Smith. It was a complete surprise, too; in fact a chapter of them, not the least being the one Mrs. Smith sprung upon the surprisers, by having prepared a most dainty and delicious lunch, which threw their homemade candy entirely in the shade. A short program preceded the presentation to Brother Ralph of ten well chosen Victor records, and the playing of those same records, as well as others in his interesting collection, rounded out the pleasing and profitable entertainment. Thus did the members of the big choir delight to pay affectionate tribute to the faithfulness and efficiency of an officer, who, in all the sixteen years of his consecrated work here in the capacity of organist, has never failed to respond with courtesy, promptness and willingness to all demands made upon him.

Brother O. R. Miller has just closed a series of eleven "live-wire" sermons here, which have caused many people to "sit up and take notice." Welcome anything which will serve to awaken the Saints from their lethargy, and there is nothing clearer than the sight of a visitor among us—especially if he has his eyes open. The choir, because of the shortening time of preparation for their annual concert, was unable to come out in full numbers every night, but responded well when they were scheduled, the services intervening being brightened by individual solos or duets, and always by song services. The Sunday School Orchestra took charge for two of the evenings, one being their regular semi-monthly, half-hour concert on Sunday evening.

Savior, lead me lest I stray,  
Gently lead me all the way;  
I am safe when by thy side,  
I would in thy love abide.

—Frank M. Davis.



## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

(We are exceedingly willing to give place this week to a letter, written by one of the noble mothers of the church. The spirit of the letter commends itself to those who read. This is gladly given space, as will be those of other interested women of the church who will send in their contributions to the Column. It is not designed that the editor of the Column shall fill its space at all times. Every communication that can be used to the general benefit of all is cordially welcome.—C. S.)

Dear Sister: While reading the April Autumn Leaves, I read a little verse which appealed to me so strongly that I am sending a line which may encourage some sister or friend, and in so doing fully repay me for my effort.

The quotation from Henry van Dyke is:

"Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring place or tranquil room:  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray—  
'This is my work, my blessing, not my doom,  
Of all who live, I am the one by whom  
This work can best be done in the right way.'"

Wouldn't it be wonderful if we could all say: "This is my work, my blessing,"—never think of our condition as a sacrifice, but really as a blessing, a work which can only be performed in the way God wills, by us, and then concentrate our efforts to make it a success.

As mothers, we may not find our work in "tranquil" rooms. My little ones (four of them) furnish many deep and interesting things to think about and to pray over, because I do not believe I could train my children in the way I wish them to grow if it were not that I have such a patient and loving heavenly Father.

I used to think of the rearing of children as a task, and a very, very difficult one at that, but now, when I think of it more as a privilege, and reflect that such an all-wise Father is ready to guide and assist me, it doesn't seem nearly such a formidable task. Not that I do not feel the responsibility resting upon me, but it makes me more patient and helps me to be better, in order to set them an example worthy of imitation.

I heard a mother, not long ago, when her little son ran to her calling: "Mamma! mamma!" impatiently exclaim, "Oh, I wish I had never heard that word, mamma;" and I wondered in my heart if that mother loved her boys. She asked never a question of what was wrong. Possibly a minute's time would have settled the matter, and how much better the child would have felt.

We forget, some of us at least, that we were once children. Instead of living *with* them, we seem to place ourselves in one class and them in another, as something vastly inferior, when, really, if we studied, watched and prayed, ever keeping as nearly as possible ready for the inexhaustible supply of questions with which they seem to be endowed, we might more fully appreciate our work and look on our babies, not as a hindrance or stumbling block to some ambition we may have had, but regarding the care of them as a nobler, grander career God has chosen for us, knowing us so much better than we know ourselves.

We must wage a constant battle for self-control, against an unruly temper or some other enemy. We can not all have good tempers, but we may have good control of bad ones; and I have found that to be an accomplishment requiring quite a lot of work.

None of us, we are taught, are perfect, but many of us are weaker than others, and as one of the weak ones I desire the prayers of God's people, that he in his infinite wisdom, will make me a better mother and Saint in rearing my little ones, so they may be upright, worthy women and men, and that I may diligently strive to perform *my work* acceptably before God.

We may never be known outside our own family or immediate community, but if we train our boys and girls to be godly men and women, we will have really achieved a work as great in results as has been done by our more talented sisters along some other line.

FLORENCE DUNCAN.

### Auxiliary Work Among Young Women

The editor was specially pleased recently to receive a letter from a young sister who at one time attended Graceland College. In the letter she refers pleasantly to her enjoyment of the work taken there; of experiences since out in "the world"; of enjoyable meeting since then with an old-time Graceland roommate, and other matters of interest.

But that which causes the editor to mention the receipt of this letter is the inquiry of the young lady for information concerning literature to be used in a circle of the Woman's Auxiliary just organized in the branch where she lives.

The letter says: "We have a goodly number of young people under twenty years of age, and also we have a good many mothers, young and inexperienced."

This is a field in which the Woman's Auxiliary is particularly anxious to work, among the young women who are entering upon the especial work of women, that work of which the writer in the letter published above wrote, naming it "a noble and grand career" appointed unto women by Him who knows better than we that which is best calculated to develop us in worthy directions.

As we have already said, we were very greatly pleased to receive the letter of our young friend, and to note the awakening interest in a movement that can not fail to yield good results, if the work be carried on.

The letter states that the circle is as yet a very small one. It is a sad fact that this is true of many circles that should be largely attended. The reason is that the merit in the work of the Woman's Auxiliary is not realized. We trust, however, that the good work may grow and prosper and yield its contribution to the general work of uplift going on in the world at the present time.

This letter of our young sister, inquiring for literature of the Woman's Auxiliary, is the second we have recently received, since mention of our work was made in these columns. Let others come, should there be any who desire information. We hand them over to Sister Callie B. Stebbins, to whom you may write direct should you choose.

### Prayer Union

SUBJECTS FOR THE FOURTH THURSDAY IN NOVEMBER

Thanksgiving Day: As this is our national Thanksgiving Day we will conform our program to it, and make it a day of thanksgiving for all the blessings that we as a church have received, as well as for our national peace and prosperity. With prayer that the same may be continued.

Lesson: Psalm 107; memory verse, Ephesians 5: 20.

REQUEST FOR PRAYERS

We are in receipt of a letter from Sister Ida Mae Bergeresen, of Radville, Saskatchewan, requesting an interest in our prayers. This sister was formerly a resident of Lamoni and is well and favorably known to many here. She is troubled

with nervous weakness, from which she has suffered for some time. She desires to be more able to do a mother's duty toward her two young children. One of the children has been afflicted from birth, has been operated upon and seemed to be greatly improved, but needs to undergo another operation. This tender little child is but three years of age. Her mother asks the Saints to pray also for her, seeking unto Him who is both powerful and kind to relieve our distress.

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## Letter Department

### Cooperative Missionary Work

[The following, from a nonmember of the church, should serve as a stimulus to those who are able to assist in the spread of the truth by means of the very liberal offer of the Ensign Publishing House, referred to in the communication as appearing herewith.—EDITORS.]

The time of year for the great reduction in price of the *Ensign* has come, being reduced to fifty cents a year to nonmembers. By economizing and staying away from the shows and parks, I was able last year to send the *Ensign* to nearly 500 nonmembers in different parts of the world. Now the time is at hand to send to nonmembers again; and if all will help we can send *Ensigns* to two or three thousand. So let everyone send as many as he can, whether it be one or one hundred.

If you can't pay for all you know will read it, send to all you can, then send me the names and addresses of those you can not send to, and I will send to them. Also you missionaries, when you get someone interested in this latter-day work send me his name and address; also you nonmembers send me your addresses. You are only asked to read and investigate; that is all it will cost you.

Let's all help together,

E. STAFFORD.

INDEPENDENCE, MISSOURI, Lock Box 54.

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### Emma Burton

Do you wonder why I use this heading? Well, I will tell you. It is to attract your attention. If that name will not do it, I know of none among the myriad hosts of womankind that will.

But I have another, and deeper reason for using it: Sister Burton has written her autobiography. Notice of it has been given in THE SAINTS' HERALD, with request that those who wish to buy the book will send their names to her to insure its publication.

When I saw the notice my heart rejoiced, and I said, "Is such a treat in store for us?" and at once wrote to the sister submitting my name for the book. But judge my surprise when she replied that the probabilities are that the book will never be published, as only a few names have been sent in compared with what are required, and its publication depends on one thousand names being sent in.

When the first surprise passed away I began to think: It is over twenty years since her autobiography under the name "Beatrice Witherspoon" appeared in the *Autumn Leaves*, and we who were then the young people of the church are not any longer designated as such. And those who are now rising to the cause of Zion, the boys and girls of the church, do not know what a rare treat is offered to them in this book. Besides this, thousands of the older members of the church have come in since that publication in the *Autumn Leaves*, and they, too, have no idea of the value of this autobiography.

I was young and inexperienced in the church when I read

Sister Burton's autobiography, and its effects have never left me. In many ways it has been an inspiration to me through life. Her rich spiritual experiences have been like a beacon light to beckon me on to nobler effort when the way has seemed dark and lonely.

Think of it, Saints; you are offered for the small sum of one dollar a book which contains the life history of the greatest woman missionary of former or latter ages of whom the church has knowledge.

Blessed in her childhood under the hands of an angel; marvelously rescued from the very jaws of death in her girlhood; passing through varied and wonderful experiences in her early womanhood; brought in touch with the gospel at a later date, and finally entering her great life work as a missionary, traveling with her husband from land to land, and from ocean to ocean, she is at once a unique character in the church, and one from whom we may all learn a great deal.

Nor is this all: for the Almighty, recognizing her faithfulness and usefulness in his service, conferred upon her a degree of authority through the laying on of hands of his priesthood, by which she was more fully endowed with the qualifications necessary for her extensive missionary labors; and by which she was given the right to anoint with oil for the healing of the sick.

I believe that five different times she and her husband prosecuted missions in the South Sea Islands, and as the Spirit of the Lord indicated when she was set apart for her work, she was of much benefit to her dark-skinned sisters on the islands of the sea. Canada, the United States, and far-off Australia have also been blessed by her missionary labors.

It was she, who, with her husband, crossed the Pacific in the little *Evanelia*, braving the perils of the mighty deep in a vessel the only fitness of which for such a trip was its dedication to the Lord.

Librarians the world over, you need this book in your libraries.

Parents, you need it in your homes. There is no book issued by the church (except the standard works) which will, in my estimation, prove a greater blessing in the hands of your children than this one.

When we Saints in Ontario read that part of it that was published years ago, we feasted upon it as it appeared in the *Leaves* from month to month, and then we went over it again in our conversations among ourselves when we met. The *Autumn Leaves* were passed from one to another, that all might have a chance to read the beautiful story; and I am satisfied I could renew the conversation with the same parties to-day, though twenty years have glided by since reading it, and in many instances memory would be true to the interesting charge we then committed to her care.

Sister Burton's husband has passed over the great divide, and she is no longer in the active missionary work, but the publication of her book will allow her labors to go on and on and be reproduced in the lives of others. For if you want your young people to be active workers in the cause, to become the great men and women of the church, great as the Savior interpreted greatness, you must feed them on that kind of food.

Books are companions, and we become like the company we keep. Ideals are formed from what we read, and we become what our ideals are; and you can find no higher standards in the books of the world than those erected in the life work of this wonderful woman.

We owe to ourselves and to our young people the purchase of this book. It will prove a character builder among us. And we owe to Sister Burton at least this recognition of her labors of the past. Let it not be said of us as was said of

Spain in the Middle Ages, that she cared little for her servants when their days of usefulness were over.

Young people of the church, in whose bosoms the zeal of youth is throbbing, you need this book. You will not consider it any trouble to write to Sister Burton and tell her you want it. Write to-day; for we need its publication just as soon as we can get it—we need it now. Her address is: Mrs. Emma Burton, 620 West 5th Street, Santa Ana, California.

Some may think this is written from a motive of personal friendship for the sister. That could scarcely be true, for I have never had the pleasure of meeting Sister Burton, and until I sent my name as one who would purchase her book I never heard from her. My only acquaintance with her has been through her writings, and I am thankful for that acquaintanceship, for eternity alone will tell how much it has helped me. And I am only one of thousands who have benefited by the same privilege, through the church publications.

No money is required at present for the book, but only the promise to take one when it is published.

May everyone who reads this appeal say within himself, "It is the lack of my name that is preventing the publication of this book," and write Sister Burton at once and give her his name, that the church be not deprived of this choice gem of literature. Let your name be one of the thousand that shall call for its publication.

MAGGIE MACGREGOR.

OYEN, ALBERTA, October 22, 1914.

BENZONIA, MICHIGAN, October 7, 1914.

*Editors Herald:* I never tire of telling how I love this gospel. I am grieved many times because I do not live more faithful. When I feel down-hearted and discouraged, it affords me much comfort to read the cheering and instructive letters in the HERALD. God has been very good to me, and I feel like sharing my blessings with the Saints.

A little over a week ago a serious illness came near being my undoing, and were it not for the fact that God's Spirit protected me through a trying operation, I fear I should have lost hope and given up in despair. God will never forsake us if we only put our trust in him.

The time is very near when the Shepherd will call his sheep. I humbly ask the Saints to pray for me that I may live well enough to be gathered into the fold with the rest of his precious ones.

Praying that we may all soon be united in the one band, I remain,  
EUNICE SCOFIELD.

GALES FERRY, CONNECTICUT, October 20, 1914.

*Editors Herald:* Myself and two sons attended the conference at Fall River, Massachusetts, and were very greatly edified by the sermons and testimonies. My soul was blessed in listening to President Fred M. Smith, Sunday afternoon. The sermon was "The war in Europe." He discussed the many occasions when nations had settled far more serious questions by arbitration, and stated that he hoped Palestine would fall into the hands of a Christian nation.

My daughter and her husband live near New Britain, Connecticut. She says a census taker came and asked her what church she attended, and when she told him the Reorganized Latter Day Saint Church he informed her that there were some Saints living in Middleton, and that they met in one of the sister's houses. I wish any of the Middleton Saints who may read this to inform me of their address, as my daughter and her husband expect to move near Middleton, and would be pleased to meet with them.

Ever praying for the redemption of Zion, I remain,  
THOMAS E. WHIPPLE.

## News from Missions

### Pittsburg, Ohio

At the last General Conference I was appointed to labor in the Pittsburg, Ohio, District. After reaching home and making the necessary preparations, I left for my field via Steubenville, where I joined the district president, James Bishop. I remained over night with him, being royally cared for by his noble companion, and in company with him, we departed for Wellsburg, West Virginia, where we held forth in a neat little hall which had been fixed up by the two or three brethren residing there. This meeting required considerable expense, which evidenced the interest on the part of these brethren, and their desire to get the gospel before their neighbors. At the close of our effort, we were privileged to baptize two precious souls in the Ohio River, husband and wife. We left others near the kingdom.

Brother Bishop and I separated, he going to Glen Easton. The writer was permitted to associate with the new missionary, John Carlisle, of New Philadelphia, Ohio. Together, we made our way to Glencoe, Ohio. We occupied at this place in a hall until we were excluded by the rent being raised to \$5 a night. Satan is very cunning in the invention of schemes and the securing of servants to carry them out, and he is no respecter of persons, for every nationality that will work for him is accepted of him. We left two young ladies with the desire to be baptized, but whose parents thought they should wait a while.

From here we went to Wheeling, West Virginia, to attend a two-day meeting, after which we were requested to put forth an effort on the streets, which we did with good interest, James Pycock and R. C. Russell occupying the two nights. A good work might have been done had proper encouragement and support been given. May the Lord hasten the day when all will see that the greatest investment that can be made outside of the necessities of life is in helping every department of God's work.

From Wheeling we wended our way homeward, and to the reunion at New Philadelphia. Here we enjoyed immensely the association of the Saints. We were requested to go to Southern Ohio where Brethren N. L. Booker and Cecil Neville had held tent services three weeks before the reunion. None were baptized, but prejudice was removed and many were interested. We left this place with a request to return. If the effort is properly followed up, a number will unite with the church.

From here we went to Hazel, Ohio, where arrangements had been made for a debate between N. L. Booker and an Elder Lay, a representative of the non-Progressive Christian Church. Each affirmed his church six nights, with half hour speeches each. Our opponent signed propositions affirming his church restored by Alexander Campbell, and tried to prove a continuous succession from Pentecost, but failed to produce a single link in the chain.

He claimed the man child of Revelation 12 was Constantine, and Brother Booker made it so warm on this point that the next night he had him the man of sin. He stated that they had twelve apostles, but that they were all in heaven, as also were their prophets. He contended that these were not needed now. Brother Booker showed the purpose of God in the placing of these officials in the church, and that they were to be continued until a unity of faith was reached, which time was not yet come, as evidenced by this discussion.

Elder Lay boldly called Brother Booker a liar two or three different times. Brother Booker just looked at him and laughed, and by doing so won the confidence of the people.

The squire who acted as chairman, gave our opponent a calling down for the third offense.

The only thing used against us outside the Bible were some of R. B. Neal's trash, which was misapplied, especially the extract that Brother Roth had used from another man's sermon in one of his subjects, in which it was said that McKinley would be the last president, and that one State would be carried over into the other. An effort was made to show that Brother Roth had made these predictions. Brother Booker requested that he be permitted to read the pamphlet, but was refused. As Brother Booker's moderator, I appealed to the chairman, who requested Elder Lay to allow Brother Booker to read the statement. He still refused. I then appealed to the audience, who sustained our contention, and still the man refused. He later acknowledged that he had misapplied this reference, claiming it was a mistake.

He read from the Book of Mormon, making it to say the world would be judged out of it and by it. Brother Booker showed that the statement in the Book of Mormon said that the world would be judged out of the books that should be written. Similar attempt was repeatedly made to misquote from the other books of the church. At different times Elder Lay asserted that the books said so and so, when they said no such thing. Brother Booker placed the books before him and ask him to read from them. He did not touch them only once, and then could not find what he wanted.

When Brother Booker spoke the people were orderly and attentive, but when Elder Lay occupied they were very disorderly and many left the room. The discussion was begun in a schoolhouse, but when one of the school board found that his man was getting the worst of it he called the board together and when we reached the building Saturday evening we found a notice: "Schoolhouse closed against Sunday schools, debates, and other services, except by permission of the board." Some of the crowd wished to enter, others did not. We took the boards we were using for seats and seated the people along the side of the road, and went on with the debate. Next day lumber was secured and seats arranged on Brother Clay Jones's land near the schoolhouse, where the debate was continued to its close.

After holding two sessions on Sunday that we might close the debate that night, and just as we reached our destination, three miles away, we discovered a fire in the vicinity of the schoolhouse. Next morning Brother Jones informed us that some one had burned his barn. How Satan will rave when the truth is being presented!

Every barrier seems to be torn down, most all prejudice removed and many are interested. At the close of the debate three were baptized, all heads of families. At the last session I gave opportunity to any who wished to unite with us, and these parties stepped forward and gave their names. Brother Booker returned home, while I remained and preached in private houses for two weeks. Some who were most against us at the beginning of the debate invited me to preach in their homes. The man who had acted as chairman, and his family, were especially urgent in their invitation. Lay had baptized the daughter, and this gentleman himself was thinking of joining their church, but he said he was going now to make a thorough investigation of our work.

There are about thirty members at this place with no one to lead them. An effort is being made to solicit funds and build a church. May they be successful. We pray God to add his blessing to this end.

Still in the conflict, and hoping to remain faithful until the victory is won, I am,

Your brother,  
JAMES MCCONNAUGHY.

AKRON, OHIO, October 22, 1914.

## New York

We are laboring in New York District, territory embracing that part of the world in which the church had its beginning in this dispensation, including Palmyra, Manchester, etc., and whence arose the bitter persecution that finally terminated, in a way, in the death of the Prophet.

In passing through this section as I have often done, my eyes resting upon the four spires of the four churches in the town of Palmyra, situated as they are on the four corners of the main street, their spires pointing heavenward, there has been brought to my mind the trials, the suffering, and persecution endured by those who were intrusted with the sacred and solemn truths of God, at the hands of those who in their way worshiped beneath these spires. I have often thought that from the appearance and actions of the people at large through that section they are left to themselves since their rejection of the servants of God, and hence rejected Christ and his work, are lacking in his favor, and apparently show it.

I have been informed that the Brighamites have purchased the farm on which the Hill Cumorah is situated. It has been asked, Why do our people stand by and permit these from Utah to have first choice and chance at all the sacred spots. One reason I assign is that the elements which compose this hill are little different from those of any other hill, hence are of no greater value, and need not be honored any more. The monument of God's mercy has been removed from Cumorah. The sacred thing which this hill once held within its grasp has been taken therefrom, and, by the wisdom of God and by his mighty power manifested in behalf of the much persecuted instrument of his choice, has been translated and given to the world, that men might profit by its glorious truths; while those who pretend to reverence the hill have very little use for that which the hill gave forth for the benefit of man. Better is it that we honor God and the sacred record which through his loving mercy was brought to light in this age, than pretend that we reverence the mound of dirt or earth that once held the sacred record entombed.

In the Holy Land to-day thus I presume are those who look upon the tomb that once held the holy and undefiled body of the Christ and reverence this sepulcher, but at the same time deny the one who once laid there.

The work in the district seems to be onward. Efforts are being made for further development spiritually. The waters have been troubled a number of times this year, and quite a number of young men have come forward and offered themselves a sacrifice. I trust God will grant unto them the grace necessary to keep them faithful.

There has been organized in one of the branches a young men's study class, the object being to learn what the standard books of the church contain, which is commendable. Every two weeks they earnestly study from the Doctrine and Covenants, in order to become better acquainted with the teachings and doctrines of the church.

Our two-day meeting held at La Salle, New York, October 8 and 9, was a very pleasant occasion, all present enjoying themselves. Our district conference held in Buffalo, New York, October 24 and 25, was certainly an educational one. It was well attended, and quite spiritual. The papers contributed by A. H. Parsons, M. C. Fisher, A. M. Chase, F. C. Mesle, and A. D. Angus were of excellent quality, and did excellent service. The music was of a high order and well rendered. The round table feature was the means of advancing many good thoughts upon the Order of Enoch and its relation to the church. All were benefited.

The prospects for the future in this district seem bright.

I find an excellent class of people throughout the district, who with proper education will certainly develop in a way that will help to push the work of God forward. Financially they are doing well, and spiritually they are improving. We are hopeful for their future, and the future for the district seems brighter as the days come and go.

A little band of Saints at South Granby, New York, have been organized into working condition. Those of the elders who have worked in and around Fulton, New York, will be interested to know that the Fulton Branch has been, in a way, transferred to South Granby, the greater part of the work being done there at present. Sunday school work is flourishing there, and their record is commendable. There are some twenty-four members, and their record for sixteen weeks shows an average attendance of a little over one hundred per cent. Three classes in the school, and two full classes every Sunday, three full classes every Sunday except three. All officers and teachers were in their places every Sunday except two. A good record; may it be followed up.

We are hopeful for the future, and pray God's blessings will be upon every effort for the advancement of the work.

Your brother in gospel bonds,

A. E. STONE.

### Kewanee District

The work in this district tends to move upward; although many may think it moving slowly, yet, to us, conditions look brighter and brighter each day. The spiritual condition of the Saints seems to be better than heretofore, which we believe is largely due to the special efforts being put forth among several of the branches.

Since the Millersburg two-day meeting, September 26 and 27, we have held special union services at Joy and Buffalo Prairie, which created so much enthusiasm that Matherville has asked for one November 8, and Dahinda for a two-day meeting November 14 and 15. Saints from the surrounding branches attend and enjoy a sociable time, rejoicing in the influence of God's Spirit. At least such has been the case thus far in our assembling. The gifts of the gospel have been manifested, bringing peace to our souls and filling each with a determination to press spiritually onward and upward.

Monday, October 26, we went to Moline, in company with Brother O. E. Sade, to begin a series of meetings with the Twin City Branch, which convened October 31 and November 1. We did not have a large attendance, due to the fact that many of the Saints were busy preparing to entertain the coming conference. Monday evening I was called to officiate at a wedding, and Thursday evening, by invitation from the Kewanee Religio, I attended their Halloween festivities. This left Brother Sade to hold the fort alone, and I assure you he is thoroughly competent.

Arriving at Kewanee, great was our surprise to see the church decorated so beautifully, and especially the basement, where the festivities occurred. These decorations consisted of corn stalks, corn on strings, autumn leaves, etc. The lights were secured with yellow crepe paper, around which witches were riding on broom sticks, while black cats and bats of every description were clinging to a network of decorations, amid Japanese lanterns of every hue. A lovely program was rendered in the upper auditorium, after which all were invited to the basement for refreshments. As president of the Religio at this place, Brother Roy Healy is doing a good work. We are certain of a bright future for him, if faithful to his covenant.

Saturday morning, in company with Brother William R. Norris, Sisters Richard Norris, and Isabell Bentchan, of Kewanee, we boarded the train for Moline to attend the

Sunday school and Religio conventions, meeting at 3 p. m. These societies met in mass convention, with the writer and Brother William R. Norris in charge. Delegates were selected to the General Conventions, for which the order of the meeting was changed to a round table discussion. A number of speeches were made on points vital to Sunday school and Religio work. A program given in the evening was a success, thanks to those who so kindly responded to our invitation to help in the preparation of same.

Conference opened Saturday at 9 a. m., with prayer service, and this, as well as all other sessions, was attended by a goodly portion of God's Spirit. The Sunday morning prayer session was marked by an extra portion of the Spirit's presence, which brought peace and comfort to all. The dedicatory service at 2.30 was the largest attendance of the conference. Brother Sherman Hartsock, president of Twin City Branch, had charge of this session. The prayer was offered by Elder Alfred C. Needham, the sermon being by O. E. Sade, president of the district. A fine sentiment prevailed throughout the service, bearing witness that the offering of the people was accepted.

Wednesday we came to Matherville, where O. E. Sade and the writer are holding services. We are expecting a goodly number to attend a special meeting to be held here Sunday. The Saints here have purchased the Family Theater building, and are quite cozy in their new quarters, now having a place they can call their own.

From here we go to Dahinda to begin meetings preparatory to the two-day meeting already mentioned.

Knowing that the cause of God will triumph, let us press on with renewed vigor.

Hopefully yours,

MATHERVILLE, ILLINOIS, November 6. JOHN R. GRICE.

## News from Branches

### Omaha, Nebraska

"Standing by a purpose true,  
Heeding God's command,  
Honor them, the faithful few,  
All hail to Daniel's band."

The sacrament service was well attended, the glorious first Sunday, and quite spiritual. How willingly the "faithful few" would listen to others, whose voices are so seldom heard. What greater blessings the body would receive if all were "valiant in testimony."

The visits of Elder J. A. Gillen, on October 25, and Bishop E. L. Kelley, on November 1, were much appreciated. Others who have occupied the pulpit of late are: Elders M. A. Peterson, H. A. Scott, Paul N. Craig, and W. E. Stoff, priest.

A number of the Saints are afflicted, including: Brother Glenn Lynch, in South Omaha, Willie Eden, at Saint Joseph's Hospital, J. A. Williams, Bancroft, Nebraska, at the Swedish Mission, and Brother Arthur Spence, still improving. The prayers of God's people are asked for these dear ones and others. Sister C. E. Butterworth is at the Omaha General Hospital, and trusts all will remember her.

The Sunday school classes until Christmas time are competing for a banner: each member after being present four Sundays on time will receive a blue button, and the class receiving the largest percentage of buttons will be awarded the banner. The Religio officers have also started a rivalry by dividing the members into the reds and blues, each receiving credits for being on time, bringing new members, etc., the losing side at the end of the year to furnish refreshments to the winners.

In two of our public schools five hundred boys have prom-

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## THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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

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

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

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

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

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

ised not to smoke until they are twenty-one, and are wearing buttons with the skull and cross bones. We pray that this move may be universal, and that the time is not far distant when all Latter Day Saint boys will shun that obnoxious weed.

"Many mighty men are lost,  
Daring not to stand,  
Who for God had been a host,  
By joining Daniel's band."

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

## Miscellaneous Department

### Conference Notices

North Dakota will meet at Fargo, January 1 to 3. Send reports to J. E. Wildermuth, 12 Fourteenth Street, Fargo, North Dakota. J. W. Darling, secretary, Thorne, North Dakota.

### Convention Notices

Nodaway Sunday school will convene at Union Church, near Bedison, Missouri, December 5 and 6. Program Saturday evening, 7.30. Frank Powell, secretary.

### Addresses

Henry Sparling, 2002 Kilham Street, Springfield, Missouri.

### Two-Day Meetings

Akron, Ohio, November 28 and 29, Saturday evening devoted to Religio-Sunday school institute. Saints from other branches invited.

Toledo, Ohio, December 5 and 6. Would be pleased to have as many Saints from other branches as can meet. Richard Baldwin, district president.

### Died

ULRICH.—Myrtle Ulrich was born at Defiance, Ohio, February 9, 1886; died at Toledo, Ohio, October 18, 1914, after a lingering illness with tuberculosis. She was baptized June 13, 1905. Her youngest son, Donald, preceded her two

months, lacking one day. She leaves husband, 1 son, 6 sisters, 4 brothers. She lived the life of a true Saint, and was prepared for the change. Services at the home, in charge of Matthew W. Liston.

BOWEN.—Rosilla Bowen was born in Perry County, Indiana, August 19, 1878; died October 27, 1914, near Pawnee, Missouri, after a protracted illness. Deceased married Henry Bowen, October 10, 1899. To them were born 6 children, who, with companion, mother, 2 sisters, 5 brothers, survive her, father and 2 brothers having preceded her. She was baptized by T. J. Bell, January 26, 1892. Services at Lone Rock church in charge of T. J. Bell, sermon by J. F. Garver. Interment in Lone Rock Cemetery.

CAMPBELL.—Charlotta Campbell was born in Canada, in 1841; died September 17, 1914, at the General Hospital, Sault Ste. Marie, Michigan. She was baptized in 1877 at Burnside, Lapeer County, Michigan, by William Davis. Her suffering was very great, but she remained strong in the faith of the restored gospel to the end, and made a special request to be buried by the church. Sermon by G. C. Tomlinson, assisted by the Reverend Doctor Bartlett, of the First Presbyterian Church.

PRETTYMAN.—Charles A. Prettyman, son of J. B. and Mary Prettyman, was born at Knox, Indiana, April 27, 1875; died October 29, 1914, after a long illness. Married Eva Thornburg, August 18, 1897. Baptized by S. W. L. Scott. Funeral at the home, Knox, Indiana, Samuel Stroh officiating. Deceased leaves wife, 2 children, aged father, and mother, 3 sisters, other relatives, many friends.

### What There's Time For

Lots of time for lots of things,  
Though it's said that time has wings.  
There is always time to find  
Ways of being sweet and kind;  
There is always time to share  
Smiles and goodness everywhere;  
Time to send the frowns away,  
Time a gentle word to say;  
Time for helpfulness, and time  
To assist the weak to climb;  
Time to give a little flower,  
Time for friendship any hour;  
But there is no time to spare  
For unkindness anywhere.—Jewels.

# Do Your Shopping Early

---

*When you do your Christmas shopping, remember these commandments:*

“The Spirit saith further . . . and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants.”—Doctrine and Covenants 130: 7.

“Seek ye out of the best books words of wisdom; seek learning even by study and also by faith.”—Doctrine and Covenants 85: 36.

“I give unto you a commandment . . . study and learn and become acquainted with all good books,” etc.—Doctrine and Covenants 87: 5.

Put these commandments together and you will feel that you are keeping the spirit of them by investing in any of the church publications, either for others or for yourself.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, NOVEMBER 25, 1914

NUMBER 47

## Editorial

### STANDING OUR GROUND

Paul exhorts us in the Ephesian letter, "Having done all, to stand." There come times when having done all that is possible the best we can do is to hold our position. Those are trying times. Any soldier will tell you that the hardest experience in soldier life is to be placed where one must serve as target for the enemy without the privilege of replying, and without permission to advance or retreat. It is comparatively easy to go forward when the bugles are sounding a charge, when everyone is cheering, and enthusiasm is in the air. It is easy to run away when everyone is retreating and rout and ruin is all around. It is quite a different thing to remain, holding our ground, waiting for the moment to come when we or our comrades may strike the effective blow.

Yet those times come in our warfare in the great latter-day work,—times when we are waiting for God to speak and it seems not wisdom to go forward without direction; times when to go backward is ruin. There are times when God tells us to occupy in a lowly place and we think we ought to go to a higher place; and times when he says to come to a high position and we do not feel competent to occupy there. There are times, also, when we are exposed to the attack of pulpit and press and are denied any opportunity to make effective reply.

At one time the church under Moses reached a critical period in its history. Moses had gone from the midst of the people and was communing with God. God was giving him the law. When that law was fully given they would be in condition to go forward in its execution; until then, all that the people in wisdom could do was to wait. But they were like men to-day,—they could not stand still. They must be doing something; so they made them an image of gold. "Up," they said, "make us gods, which shall go before us." The anger of God was kindled against them, and instead of making progress they lost a great deal of the advantage they had gained.

In 1844 there came a critical time in the history

of God's people. The church had lost its earthly leader and was exposed on every side to the attacks of bitter and unreasoning persecution. It was a time of darkness and confusion that tried men's souls. Many went squarely back on their position, lost faith, and laid down the armor. Others essayed to go forward without waiting for God to speak. They only brought dishonor and disaster upon the cause.

But there were some who said, "We can not go backward because we know the work is of God. We can not go forward without direction. We have done all we can, and here we stand until God speaks, if we stand here for ever." It was a wise decision—"Having done all, to stand."

In time God spoke, a leader was sent, and the work moved forward under the Reorganization. Those people who stood their ground saved the name of the church. They were the only men in all that number who kept pure and clean the good name of the cause they loved. In the inexorable march of events some of those others have been compelled to stand up in the chief city of the Nation, with the eyes of the world on them, and admit that they have kept neither the laws of God nor the laws of the land. The men of the Reorganization before as great a multitude may truly say that they have kept the laws of God and therefore have not found it necessary to violate the laws of the land.

E. A. S.

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

**ALEXANDRIA MODERNIZED.**—The municipality of Alexandria, Egypt, has ordered for that city a modern drainage system, comprising sewers, pumping station, and outlet to the sea.

**ITALIAN AGRICULTURE.**—A school of colonial agriculture has been established by the Italian Ministry of Agriculture, at S. Llaro, Italy. A three-year course is prescribed for fitting students for practical farming in the Italian colonies.

**SCIENTISTS HELD.**—A number of distinguished German scientists attending a meeting in Australia of the British Association for the advancement of science, are interned on account of the war. They

are receiving the best of treatment, and are supplied with funds by the treasury of the British Association.

**LORD ROBERTS PASSES.**—Field Marshall Lord Roberts, eighty-two years of age, and at the time visiting troops in France, died of pneumonia, on the 14th. Lord Roberts was for many years active as a soldier in various British colonies. He was regarded as among the first military men of his time, and was loved by his countrymen.

**AMERICAN BOAT UNDER FIRE.**—For reasons yet unknown, the Turkish forts at Vourla, commanding the entrance of the Bay of Smyrna, on the 16th fired on a launch sent by the United States *Tennessee* to inform the authorities that the warship wished to enter the harbor of Smyrna. The United States has asked the Ottoman Government for an explanation. The *Tennessee* and *North Carolina* remain near the forts pending information.

**STOCK INFECTION CONTROLLED.**—In addition to the eight States named in our report of the 11th of the spread from Chicago of the foot and mouth disease among stock, Maryland, Rhode Island, Massachusetts, New Jersey, and Delaware were placed under quarantine. Yielding to the stringent regulations in operation, this infection seems now well under control. The Chicago yards were on the 16th opened to stock from territory not under quarantine, and the packers of the city resumed work.

**PROHIBITION IN RUSSIA.**—On the 16th an edict went into effect in Russia prohibiting the sale of alcoholic beverages throughout the country. This was the last of three prohibitive acts, the first curtailing the sale of vodka, the second abolishing it, third the prohibiting the sale of all alcoholics. These reforms have been brought about since the declaration of war and in the interests of an efficient army and people. Since the manufacture and sale of vodka has been a government monopoly, enforcement of the prohibition edict should not be difficult.

**ENGLISH PARLIAMENT.**—On the 16th by unanimous vote, the House of Commons authorized a war loan of \$1,725,000,000, and 1,000,000 additional men for the army. Fifty million dollars is to be loaned to Belgium and \$4,000,000 to Servia without interest until the end of the war. Chancellor Lloyd-George stated in the Commons that 2,000,000 men were already serving the country under arms, and that it would require \$2,250,000,000 to finance the war for a year. Premier Asquith on the same day announced in the Commons that the whole of the North Sea had been put under martial law, and that oil and copper would be declared contraband.

**LABOR TROUBLES.**—Additional authority to operate certain coal mines in Arkansas was on the 16th granted the receivership by Judge Youmans. The

American Federation of Labor, on the 18th, by unanimous vote petitioned the President to insist that the Colorado coal operators immediately comply with the federal plan of settlement, and that in their failure to do so a receiver be appointed and the mines be operated under federal supervision until an adjustment be reached. The salary of the president of the American Federation was increased from five thousand to seven thousand, five hundred dollars per year, and that of the secretary from four thousand to five thousand.

**BOLD ROBBERY.**—On the 17th, two men, leaving a touring car chugging at the curbing, entered the North American Loan Bank in Chicago and with drawn guns drove the manager into the private office, forcing him to open a safe from which they secured diamonds and jewelry valued at twenty-five thousand dollars. Leaving tied the manager and three other men who had entered the office on business, the thieves took to the automobile with the jewelry in a suit case, and before alarm could be given were rapidly driven to hiding. So daring and so skillful have men become in plying their vocations of vice that such an event may occur during the broad light of day and in the very presence of the police protection of our larger cities.

**MEXICAN AFFAIRS.**—Report the first of the week that General Guitierrez, chosen provisional president by the Aguas Calientes convention, had demanded Carranza's retirement as first chief of the Constitutionalists within twenty-four hours, was followed by the announcement that Carranza was willing to withdraw in favor of Guitierrez and go into exile if Villa would do likewise, and that Villa was ready to comply with these conditions if necessary for peace. Then came the statement from Carranza that he had been misunderstood; that he had never intended to deliver the executive power except to General Gonzales or some other of his own selection and in whom he had confidence. Villa is retained in charge of the forces representing the Aguas Calientes convention. He has occupied Leon without resistance, the Carranza garrison having retired. He continues his undisputed march toward Mexico City, latest advices stating that he has entered Irapuato, south of Leon, and is pressing on to Queretaro, about half way between Leon and Mexico City. General Obregon is reported entraining troops at the latter point for Orizaba, near Cordoba, where Carranza has been stationed, and to the west of Vera Cruz. Six civilians have been injured and one killed by stray shots crossing to the United States side of the boundary line at Naco where desultory fighting continues.

**EUROPEAN WAR.**—A lull in the fierce fighting in northern France and Belgium was reported the first of the week. Severe storms of rain, sleet and snow,

however, prevented rest to the exhausted troops. The struggle in these regions has been resumed, with conflicting reports. The heaviest encounters of the week are reported to the south of Ypres and in the Argonne region. Germany is in possession of Dixmunde. Russia claims additional gains in east Prussia, Germany reporting advances checked. The Russian advance in Galicia has proceeded to within twenty-five miles of Crockow, where the Austrians seem to be gathering in force for a stand. The trenches about the fortifications of Prezeymsl are taken by the Russians. The Russians are also active in the Carpathians, seeking to cut off the Austrian retreat. The Russian center has been checked and their advance guards hurled well back into Poland, where a severe battle is reported in progress. The Servians and Montenegrins, once aggressive in Austrian territory, are now on their own soil in desperate defense. The Austrians have taken Valjevo, Servia, and Belgrade is under bombardment from Austrian forces which have crossed the Danube. Fighting continues at various points between Russian and Turkish and British and Turkish forces, with uncertain results. The Swedish steamer *Andrew* was on the 16th sunk by a mine in the North Sea. The German steamer *Karno* has been declared by Chilean authorities to be an auxiliary transport and is retained in the harbor of Antofagasta. The German cruiser *Berlin* has been disarmed in a Norwegian port. Turkish and Russian fleets have been engaged on the Black Sea and have bombarded towns on its coast. Japan is reported from Sydney as having expressed her readiness to hand over to Australian forces German islands occupied by herself in the Pacific, Great Britain being favorable to the proposition. Italy is said to be concerned over the advance of Austria into Servia.

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#### NOTES AND COMMENTS

**APOSTLE GRIFFITHS ARRIVES.**—In the News from Missions columns of this issue of the HERALD will be found letters from Brethren C. Edward Miller and W. J. Haworth telling of the departure of Elder G. T. Griffiths from Australia for America. We are in receipt of a brief note from Brother Griffiths, written at San Francisco, but not dated, announcing his arrival. This note was probably written about November 12 or 13. He was to proceed directly to Wiloughby, Ohio, to the bedside of his wife who is seriously ill. He was called home by cablegram by the family on account of this illness.

**NEWS FROM GERMANY.**—Elder A. Kippe writes to Bishop Kelley from Halle under date of October 22. A free translation of his letter is as follows:

Your letter of the 15th of September containing check for two hundred and seventy-five francs, family account for the

months of August and September, thankfully received. The mission work in Germany goes forward in spite of the war. One Brother Olson at Hanover was killed in the battle with the English at Saint Quentin in the north of France. There are thirteen others of the brethren in the war, mostly against Russia. As you know, all of the Germans from seventeen to forty-five must go into the army. It is the same for the brethren. What the Kaiser has he must use. Two of the wounded soldiers who have returned from the war I have converted.

**REPORT FROM ENGLAND.**—Bishop R. May writes from London, October 28, as follows:

To my mind the chances for church work in London never were better, it only needs help. We are sleeping on good time, that is all. This war has not, so far, done us any harm. Other people are going ahead as if nothing has happened. Financially we are better off than at any time since I came here. I did not have a penny from the bishop this year, and from what I can see ahead we will manage the year out, at least. I can see now if I had the necessary help, and who could do missionary work as well, we could have supported two or three more missionaries in the general field.

**MACGREGOR VERSUS HAYWOOD.**—We are in receipt of handbills sent us by Elder Daniel Macgregor from which it appears that Reverend Haywood, pastor of the Methodist Church at Viceroy, Canada, made an attack upon the Latter Day Saints. In reply to this attack, Elder Macgregor distributed handbills challenging Reverend Haywood to meet him in debate, Macgregor to affirm that the Reorganized Church of Jesus Christ of Latter Day Saints is in fact the church of Christ, being in harmony therewith, in matters of faith, teaching, practice, and ordinances; Haywood to affirm a similar proposition for his church. Mr. Haywood distributed handbills declining to meet this challenge, stating that he was too busy to accept it, but that he would deliver a lecture defending the Methodist Church. The man who is too busy to meet our elders should be too busy to make an attack upon our people. Elder Macgregor reports intense interest in the town and several baptisms.

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#### SAINTS' HERALD FOR 1915

*"Patronize your own official church paper."*

The SAINTS' HERALD is the official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. It is devoted to the promulgation of the gospel of Jesus Christ. It seeks first to build up the kingdom of God and to establish his righteousness.

It endeavors to educate the people, realizing that freedom is found in knowledge of truth, "You shall know the truth, and the truth shall make you free."

#### EDITORIALS

The editorial staff consists of Joseph Smith and Elbert A. Smith, editors; and John F. Garver, assistant editor.

The editorials are devoted to religious, educational, and general topics. Our ambition is to make them concise, lucid, absorbing, direct, scholarly, convincing. If they do not leave their readers wiser and nobler we have come short of our ideal.

Read them and judge for yourself.

#### CURRENT EVENTS

One section of the Editorial department is given over each week to a review of current events. This review is conducted mostly by the assistant editor, John F. Garver.

The events of the day are reviewed briefly, in the least possible space, yet comprehensively. This review is dispassionate and nonpartisan. It merely endeavors to give facts, or what purport to be facts, as they are reported by the press of the world.

It covers events both secular and religious,—such for instance as the great European war, the war in Mexico, clashes between capital and labor in the great industrial struggle, events and pronouncements of importance in the religious world,—the thousand and one items of interest the year around.

If you are busy, but wish to be informed and desire to review each week events that you have scanned hurriedly in the daily papers, read this department.

#### ORIGINAL ARTICLES

The department of Original Articles is filled constantly with contributions from our very best writers. The articles are of a nature to interest you, covering as they do a wide range of subjects. They afford you an opportunity to hear the pro and con of vital questions,—as for instance in the discussion of the atonement carried on during the past summer by Elders Joseph R. Lambert and Frank A. Russell.

Also from time to time we publish reports of excellent doctrinal sermons. If you are a "scattered" member this feature should appeal to you. Let us "send you a preacher by mail."

Another feature of interest in this department is the occasional biography or autobiography of well-known church workers. These are always welcomed by our readers.

#### DEPARTMENT OF GENERAL INTEREST

In the department of General Interest from week to week we publish extracts from leading newspapers, magazines, and periodicals of various kinds. Thus readers of the SAINTS' HERALD get an excellent review of current opinion, especially on religious topics.

#### LETTER DEPARTMENT

The Letter Department is one of perennial interest to Latter Day Saints. Here they exchange notes the world over. Through it you may keep in touch with brothers and sisters in all parts of the world.

#### NEWS FROM MISSIONS

Somewhat akin to the Letter Department is the News from Missions department, excepting that the writers in this department are mostly of the missionary force. Through this forum the missionary reports his labors to the people.

What interesting reports they are! Here Brethren Greene, Koehler, and Jenkins report to you conditions in Jerusalem and the Holy Land. Brethren Greenwood, Armstrong, May, and others write from England. Kippe, Hanson, and others write from Germany, Holland, Sweden, and Denmark; Davis, Jones, and Waller from Hawaii; May, Savage, Ellis, and Chrestensen from the Society Islands; Griffiths, Miller, Haworth, and other brethren from Australia.

Here you get the mission news from Canada and from all parts of the United States. You should not fail to take the HERALD and keep in touch with events in the field.

#### DEPARTMENT OF EDUCATION

The SAINTS' HERALD has just admitted a new department that we feel will be of great interest and profit to our readers.

We refer to the department of Education edited by Professor S. A. Burgess, president of Graceland College.

This department will be devoted to the cause of education in general. Graceland College will receive her share of attention; also Graceland Extension Institute, founded one year ago to reach the man who desires to improve himself but can not attend school. Here he finds help and is directed in his studies.

This department will be one of vital interest. A valuable addition to the SAINTS' HERALD.

#### THE STAFF

Since the organization of our musical talent was undertaken some years ago, beginning with the appointment of our efficient and popular General Chorister, Brother A. N. Hoxie, jr., interest in musical matters has been very keen.

To satisfy and increase this interest, the SAINTS' HERALD runs a monthly department devoted to music. This department, is appropriately named The Staff, edited by Sister Audentia Anderson. It is one of the brightest, spiciest, most readable departments that we have.

Are you a musician? You should take the HERALD and read The Staff.

Have you friends who are musicians? Send them the HERALD for one year.

#### A NEW SUNDAY SCHOOL DEPARTMENT

Sunday school workers, take special notice of this important announcement!

(Continued on page 1133.)

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## Original Articles

### THE DECREE OF WAR

War! What measureless misery couches in that word. Three little letters never signified more woe. Hell itself can dispense no blacker horror in kind, and yet how readily nations plunge into war. With gala demonstrations and buoyant confidence men rush to arms as to a picnic; and nations seemingly unmindful of the awful gory story of history where mangled, torn, and tortured humanity has bled, continue to scurry into the clutches of the war fiend,—there first to realize that he is a fiend.

A few short months ago it was supposed that Christianity and civilization had so progressed that another great war was impossible. Civilization breaks down at the point of the test where the war floods rise. Boasted culture has gone to seed in one branch and been depleted in another.

True spiritual culture has failed to develop in strength sufficient to prevent the drawing of the sword. But the war devil's cunning begins further back than the date of the war proclamation. The spirit which will prompt a man to ignore righteousness and pursue frivolities to-day will evolutionize him until he is ready to kill (in war) to-morrow.

The war devil prevails upon nations to equip themselves in time of peace for war, and persuades them that great standing armies (however expensive), horrible, destructive guns, and swords ready to drink blood are the greatest insurance of permanent peace. It has been argued that the most formidable strength of arms is the greater guarantee of peace. When in history has such ever proven true?

What nation ever maintained a great equipment for war without feeling flashes of desire, or a steady undercurrent of anxiety to see the pride of their "defense" brought into action? What insignificant occasions will then serve as an excuse for a nation to draw its flood of blood? What mere trifles grow to war proportions when nations are ready?

A little spark will explode a great magazine of powder if the powder be prepared; but many firebrands could do but little harm where there are no explosives gathered.

Careful study and time's adjustment will prove that a government's strong armament is its own great menace; and that in times of stress and turmoil it is the one without a foot stuck forward to dare others off, without any false dignity to protect, and the one absolutely without armament which will fare the better in the long run.

The idea that it would be better for governments to eliminate all war paraphernalia entirely and divert the money now used for such purposes into the channels of peace is scouted even by lovers of peace

and considered to be radicalism. But those who believe that the time is coming when men shall beat their swords into plowshares and their spears into pruning hooks will be consistent if they support that principle now.

Christ set forth the simple formula for the maintenance of peace when he taught that when smitten upon one cheek, the one suffering the grievance should turn the other cheek to the offender. That prescription does not cost much except Christian fortitude, but it will preserve peace to nations or individuals when demonstrations of prowess fail. There can be no Christian nation until one shall rise demonstrating the Christ plan in more than mere hollow precept. But aught that we may say will not alter the fact that multiplied thousands will continue to love darkness rather than light, and that for this fact wars are decreed to continue intermittently until the consummation decreed shall make a full end of all nations who persist in disregard of the Christ method of law, liberty, and peace.

As ambassadors of the gospel and watchmen on the towers, it becomes our duty to point out that the same spirit of wickedness which called down the judgment of God and destructions ensuing when men withdrew from him in past ages will result in similar calamities now.

By way of comparison with present tendencies we recall the godless hilarity of Belshazzar's feast when the startling finger of a hand wrote the reveler's doom upon the wall, and parallel that circumstance with present-day conditions of which the following is a small index.

In the city of the writer's residence, the following sketch from a daily paper places the observer's finger upon the spiritual pulse of the throngs catering to such, and furnished opportunity for a fair diagnosis, and a safe basis upon which to predict what the culmination will be.

Headline:

#### WAR WILL GIVE INCREASE TO ENTERTAINING

Mr. J. M—— A—— who has taught many of eastern smart set latest dances, expects more fashionable gayety. "Will there be less entertaining because of the war?" That is the question that leaders of the smart set have been asking one another, and which is answered to-day by Mr. J. M—— A——, one of the greatest exponents of dances, new and old.

"No," emphatically declared Mr. A—— last evening; "excitement creates excitement, and the war influence will be made manifest by a desire for greater gayety in which the fashionable world will continue to indulge.

"There will be no depression in dancing, at least that was my impression when I left New York a week ago, and as for Phoenix, why I hope to make everyone in Phoenix dance!"

Then follows a suggestive cut representing a man and woman stepping some fancy dance—the essence of vanity—and then a two-column write-up about the "Lulu Fado" dance, the "Brazilian Polka," the

"Tango," concluding by solemnly assuring us that "Maxixe" will be standardized by time, but that the "Polka Bresilienne" the "Fulano" the "Tattoo" and the simplified "Fox Trot," are really the latest ball-room creations.

Of course we were disappointed that the "Lulu Fado" did not take first place—not being acquainted with the step exactly but assuming that a combination of steps having such a name would furnish exercise equal to sawing wood. But in our opinion some of this "Lu-lu-Fado" business will be "Lay Low Fido," with an accent on the *low* before these nice entertainment-producing wars are ended.

Such an item as the above sketch might be considered a small matter if it were merely a local affair, but such is not the case. The same spirit of wickedness finds expression in this and various other ways throughout the world, but all tend to whirl toward the same inevitable vortex suggested in the following Scripture:

And your covenant with death shall be disannuled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: from morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. . . . Now therefore, be ye not mockers, lest your bonds be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.—Isaiah 28: 18-22.

The Prophet Joel speaks of this same event:

Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near. . . . Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.—Joel 3: 9-16.

Jesus connects this prophecy with the sign of his coming as is recorded in Matthew 24: 29. Let us read the word of the Lord upon the subject in modern revelation:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenants; they seek not the Lord to establish his righteousness, but every man walketh in his own way, after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1: 3.

The destruction of the wicked from among the

people mentioned in the above is supported by Acts 3: 23. Again we read:

I, the Lord, am angry with the wicked: I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of the Father, and consume the wicked with unquenched fire. And, behold, this is not yet, but by and by; wherefore seeing that I, the Lord, have decreed all these things upon the face of the earth, I willeth that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight, that desolation shall come upon the wicked.—Doctrine and Covenants 63: 9.

Again we read in Joel:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2: 32.

Representing the "remnant" whom the Lord has called, alluded to in the above, it becometh the Saints to seek to be armed with righteousness only to make their peace secure.

We now read from Book of Mormon a prophecy respecting this same remnant, in the following terms:

And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.—1 Nephi 3: 226-229.

The next paragraph depicts a great gathering together for war, and then this beautiful prediction next:

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.—1 Nephi 3: 230-232.

Let righteousness be an all-sufficient armament, and if we dwell where it is necessary to take up arms in order to be obedient to the laws of the country, may the way be prepared for a removal to the place designated by the Lord as a place of safety from the clash of arms.

JAMES E. YATES.

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There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.  
There everlasting spring abides,  
And never-withering flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours.—Watts.

### PRAYER

To cover the ground afforded by the subject would mean to write the history of religion. For prayer is the fundamental principle upon which the higher religions have been built; with one notable exception—Buddhism, which, believing that human life is under the inviolable order of Karma, has no room for prayer, and for it substitutes meditation. As fruits from their assiduous labors, archaeologists have from time to time presented to the world monuments of the prayer instinct; Egyptian papyri, Babylonian tablets, the sacred books of India and Persia, crowded with prayers.

All through the ages, as far back as history goes, we read of prayer. From Genesis to Revelation, the record describes man engaged in communion with God.

The fact that prayer is the most essential element of worship is effectually illustrated and magnified by the vital part it played in the life of Christ. He demonstrated to an unbelieving world that it was his armor, his scimitar, his staff. During the period of three and one half years, when establishing his church upon the earth, Jesus utilized much time in teaching the disciples to pray properly.

In indelible letters, the Savior wrote across the blackboard of time the immortal words:

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

The admiration of every succeeding generation has been excited by the sublime beauty couched within our Lord's prayer, matchless for its authority, brevity, fullness, and the perfect order of its petitions. Jesus gave unto us an infallible guarantee in his word,—“Whatsoever ye shall ask in my name, the same shall be given unto you.”

Through the wisdom and love of our Redeemer, a provision has been made for us to gain access into the storehouse of the Great Supply. We approach as supplicants, and return heavily laden with his manna. Thus prayer becomes as an “open sesame” into the treasure vaults, the key to the secret chambers of heaven, which contain divine blessings and spiritual gifts.

The young of the church I especially desire to impress with the intrinsic value of audible prayer. Language is not only the channel through which thought flows, but language has a reflexive effect on thought itself. By speaking, our ideas become clearer; we gain the power of analyzing and defining them, when we have the opportunity of telling them forth, and the material which was fusing in the mind is

thereby cast into shape and fixed in a mold for permanent use.

Let us not forget that prayer is a universal art in which all may become well skilled, and to the acquirement of which all should bend their energies; for it is the employment of man's noblest powers, intellectual and spiritual, upon their highest object.

As from the fleshly heart goes forth the blood in which is the animal life, so from the heart of the human soul goes forth the entire mental and moral activity. Prayer is occult activity; it is a vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. To quote Balzac:

Prayer is all action, but it is spiritual action, stripped of substantiality and reduced like the motions of the worlds to an invisible, pure force; it penetrates everywhere like light; it gives vitality to souls that come beneath its rays, as nature beneath the sun.

We learn there must be faithful regularity in our periods of devotion. The true spirit of prayer comes as the direct result of carefully formed habit of supplication. The action must of necessity be systematic, methodical, and with precision. A real effort must be made to banish distracting thoughts, and to overcome the sluggishness of the corruptible body which weighs down the mind that would rise to muse on heavenly things. In order to obtain the desired effect we must retire into the inmost citadel of consciousness and shut the door of the heart against intruding worldliness.

One will discover that prayer is not only a shrine, but also an arena, with self to contend with as an opponent; the victory is only accomplished after severe struggle and prolonged spiritual wrestling against the opposing powers. Many times we are bruised and lamed from the experience, but are triumphant in the end.

The attitude of prayer establishes a harmony between the two wills. The human is attuned with the infinite; and we are lifted to a plane where God's holy influence can and will invigorate our exhausted vitality and radiate new energy into our lives.

Prayer is the chalice the Creator has provided for the use of humanity to sip from the fountain of eternal life. Oh, traveler on life's rugged road, weary and feverish from the strain of the journey, drink often to become refreshed; to receive strength to press onward, and to bear up against evil which enslaves and torments our existence!

Prayer has been the bridge which has spanned many dark gulfs of despair. It enables one to reach in safety the opposite shores of a new hope. When we are under the pressure of merciless, unrelenting conditions, and are surrounded by a myriad of woes, remember—

Oh, how praying rests the weary,  
Prayer will change the night to day;  
So when life gets dark and dreary,  
Don't forget to pray.

ROSA M. BEARSE.

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## Department of Education

EDITED BY SAMUEL A. BURGESS

### QUESTIONS AND ANNOUNCEMENTS

This month we are fortunate in having an article from the pen of Miss Mabel Knipschild, professor of modern languages of Graceland College. It is written in answer to the question, "Why did the Lord command us to study foreign languages?" We hope to present additional discussion as time passes, and solicit comments and questions.

We received no special notes from the Extension Institute, but special announcements are being sent out from the Herald Publishing House, also special department leaflets are in course of preparation, outlining the work of each department with greater particularity. Two fellows in English already have their hands full.

Since the announcement appeared in the HERALD two weeks ago, that there remained one or two openings for those who desire to work their way and secure an education, we have received quite a number of letters from those who desire to help themselves. Three have come, two more have been arranged for, but we still have six boys and girls who want to come, for whom we have not yet provided. It has been the policy of Graceland to always prefer those who are the most in need. But it is regrettable that we can not accommodate all of our young people who wish to work for their schooling. For those who are able to pay, there is abundant room, and we are doing all we can for those, who find it necessity to work. The following question has been received:

"If my boy goes to Graceland one year will he be permitted to enter the state university as a sophomore? If he goes for two years can he enter the state university as a junior?"

Answer: As stated in the annual report and in the catalogue, college students from Graceland are accepted at the state universities. The rules generally made as applying to all educational institutions apply here. That is, if advanced work be taken and pursued successfully, credit will be given for past work taken at Graceland, or if preferred by the student, examination may be taken. This is the general rule existing even among the larger institutions, when a student goes from one to another. In actual practice when it is found that the students from a particular institution usually make good,

their credits are granted as certified. In fact, this is the general practice so far as Graceland is concerned, as our students have not only done well, but very well as a rule.

Q. Is it advisable to send my boy to Graceland for the first year or two, or should I send him to the state university direct from high school?

A. Graceland is not a university. It is a small college. Much of its work is done in the preparatory department fitting boys and girls for college; especially those whose early opportunities have been unfavorable. The small college has several advantages in religious influences, closer association, more special individual attention to the student. For these reasons we consider it advisable to spend one or two years of college work at Graceland.

Another reason is to assist in the change which must be made from a simple, unreasoning faith to one founded upon knowledge. This transition period is more or less dangerous. It is well that we should be able to help in some extent to gain the proper perspective. On the other hand, at present we consider it preferable that the third or fourth years be taken at a university, and we prefer that our young people attend different universities in order to come in contact with different sets of men and of minds, and for the sake of the general broadening influences, having in mind the preparation as a church which must be made for the solution of the problems lying before us.

S. A. B.

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### WHY STUDY FOREIGN LANGUAGES?

Teach ye diligently . . . that you may be instructed in . . . things which are at home; things which are abroad; the wars and the perplexities of the nations; . . . and a knowledge also of countries, and of kingdoms.—Doctrine and Covenants 85: 21.

Study and learn, and become acquainted with all good books, and with languages, tongues and people.—Doctrine and Covenants 87: 5.

These words were given to the Presidency and ministry in order to help them prepare for their duties in the church. If the Lord found it necessary to give this instruction in the early years of the church, we can see that the same is very applicable still, even more so, to the present needs of the priesthood. The church has increased in numbers, and is established in nearly all the leading nations and islands of the world.

To keep in touch with the whole church from a business standpoint and to share a general interest in foreign members, the Presidency will find it most essential to have a knowledge of "languages, tongues, and people." What is said of the Presidency applies also to the ministry. An elder never knows when he may be called to a foreign mission or to labor in a portion of the country where a foreign element



prevails. The greatest influence can only be had if the missionary is able to appreciate the interests of his people, enter into their life and habits, and impart his thoughts to them through their own language.

And should we limit these instructions of the Master to the priesthood of the church? If we do not want to apply to ourselves anything in the sacred books given to the disciples or ministry, we should have to eliminate many of Christ's important teachings. Though the words quoted are given to the "first laborers in this last kingdom," surely in the broad sense of the term in which we interpret so many other passages we all want to be and are "first laborers." We each have our work to do in this great kingdom. Paul says, "We are laborers together with God." As we view the passages then we take them to be a command to all the church people. Besides this, there are enough vital reasons from the practical point of view and from that of the leading educators to warrant our learning the foreign languages.

First, the commercial value. In our country one person in every seven was born outside our borders. We have to-day thirteen and one half million foreign born. The Germans together with their neighboring nations are here in greatest numbers. Nearly three fourths of the immigrants have remained in our large cities, and are engaged in all manner of industrial pursuits. To meet the demands of this foreign element, the man or woman in the business world will find that a practical knowledge of the foreign tongues, especially the German, is of greatest worth. The employee with a command of more than his mother tongue is in demand everywhere and is always better remunerated financially.

Another notable fact is the present situation in the business world due to the existing war. Trade has been cut off with Europe and an ever increasing trade is going on in South America. It would be a financial profit to anyone who could establish business in the southern continent. To do so a knowledge of French and Spanish is very necessary. Our American Bureau of South American Republics tells us over and over again that we are losing all these markets because we do not know French and Spanish.

Second, the value for one who travels. If we seek to gain a "knowledge of countries and kingdoms" nothing will help us more than to travel in these countries and kingdoms. This indeed affords us pleasurable respite. But we can only enjoy and study a foreign nation in the greatest degree by being familiar beforehand with its people, industry, social and religious life. A foreign language expresses most adequately the life of a race, domestic,

industrial, social, political, and religious. The modern textbooks are filled with material of instruction taken from the life of the people, whose language is studied. If it is French, there are pictures, stories of Paris and its various institutions, songs and music of the folk lore, imaginary trips through various parts of France. Exercises are on such practical matter as directions on the street, clothing, food, occupation, and industry, weights of measure, money and all the common experiences of a traveler.

Third, the scholastic value. We are to "study and learn and become acquainted with all good books." We must be an educated people if we are to cope with the intellectual world. G. Stanley Hall says, "To be a citizen of the world, as the educated man and woman of to-day must be, we must at least know several tongues." To do work as specialists for a master's or doctor's degree we must to-day command two or three foreign languages sufficiently to absorb their subject matter or otherwise we remain handicapped. Science to-day speaks three or four tongues and not only one. Moreover, translation is decreasing. Not to be able to know the latest and best productions at first hand in the field of his own science or in letters stamps the scholar as provincial in the world of learning.

A science which is spreading throughout the church is that of music. The great mass of composers has lived in a foreign country. Their compositions have foreign names and the technicalities are strange. The whole selections express in music or song the feelings and impulses of the composer who so often gives to the world not only his own but the spirit that animates his entire race. The beautiful songs lose their charm if we can not appreciate them in the original. We need the foreign languages to master the technical and also for a full appreciation of the message the composer has for us.

Fourth, the disciplinary value. Until we study a foreign language, speech has been a more or less unconscious process. But with the study of a new tongue we discover the necessity of making sounds and giving them careful attention. We gain a conscious control of our speech organs. We learn the significance of sound distinctions, and to enunciate clearly when we speak. This is greatly needed by the English-speaking people, for they so often pass off a lazy mumbling for English speech.

Not only does the study of a language discipline our own speech sounds, but it teaches precision in the use of words and gives a clear understanding of the grammatical relations and of the common terms which state them. English grammar has usually been taught in such a mechanical way, or when we were too young to comprehend it, that men and women often say they did not like grammar

and could never understand it. But the drill in the technical forms which are so necessary when studying a foreign language will remove all the puzzling mysteries of our English grammar. If no other good could be obtained than the mere fixing of our English foundation we should be most fortunate, for no person is truly educated who has not a knowledge of his own language and can express his thoughts with accuracy.

This grammatical drill may cultivate ideals and habits which will carry over into life in general. The learning of a foreign language implies persistent application to tasks not wholly pleasant at times; alertness of mind and retentiveness of memory; the building of a unified structure, each part of which must rest on previous work done well. In other words, we acquire the will power to overcome hard work.

Fifth, the cultural value. And what is culture? President A. Ross Hill, of Missouri University, says, "Culture is an attitude of life. It consists of insight into civilization and an appreciation of what that civilization means." This thought is in keeping with—"that you may be instructed in things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities," etc. It means a world knowledge. The present war situation of our kindred nations can be best understood by those who can appreciate the life and meaning of each nation. G. Stanley Hall says, "Nothing gives such insight into and respect for another country as to study its language and thus to get into touch with its soul." He also says, "To do this, to feel the aspirations, to know the achievements, to be spurred by the sentiment of emulation, to seek the virtues, to avoid the errors of other countries—this is the new, large, and truly humanistic culture."

Professor Albert Guerard of Stanford University says, "America needs the influence of European thought and culture." Our country has produced great thinkers and great works, but the center of learning has been in the foreign nations. Our "insight into civilization" can never be complete without a knowledge of the vast fields of foreign literature, for nothing more reflects a nation and its people than the literature it produces. This literature can be read in translations, but the natural air and beauty which are to be gained from a perusal of the original are lost.

We should not be willing to accept a foreign translation of Shakespeare's "Macbeth" or "Hamlet." We should not find all the innate beauties of Longfellow's "Evangeline" in a French or German translation. Just so with some of the greatest master-

pieces the world has ever known: Goethe's "Faust," Schiller's "Wilhelm Tell," Victor Hugo's "Les Misérables" if we read them in any tongue except their own. There are lines in these works of art where the union of thought with sound is so perfect that the feeling engendered in our soul is akin to that of worship. Our life is made richer by such impulses; our aspirations are for higher things.

Professor Pyle, a psychologist, once said that it does not matter how successful or unsuccessful the farmer is in his material gains, so long as he knows how to spend his leisure moments. The man for whom life will be worth while is the man who can mount his horse at evening and on his way home, with all the beauties of nature about him, be able to recall some thought in literature, either native or foreign, and be exalted by the inspiration after a day's toil and drudgery. Surely "man does not live by bread alone," nor does his life consist of the abundance of things that he possesses!

Thus, in view of the commercial, travel, scholastic, disciplinary, and cultured values of foreign languages, together with the instructions of our Master, as well as the sentiments of our foremost thinkers, can we not all, each and every member of the church who has high ambitions to promote his own welfare and that of the church, see an urgent need for a knowledge of "languages, tongues and people?"

MABEL KNIPSCHILD.

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## Of General Interest

### WHAT SCIENCE SAYS ABOUT ALCOHOL

Several years ago the advocates of alcohol found considerable comfort in the work of Professor William O. Atwater, of Wesleyan University. Professor Atwater was unquestionably a great scientist as well as a most ingenious gentleman. He enjoys a particular fame as the inventor of a celebrated contrivance known as the "respiration colorimeter." This was a box-like structure, in which Professor Atwater imprisoned the human subjects he had selected for experimentation.

The purpose of imprisoning a man in this manner was to study the effects upon his system of his indigested food. Professor Atwater, after several days' experimentation, could tell to a nicety just how much food his subject had devoured and what had become of it—how much the body had transformed into heat or energy, how much it had stored up in the tissues for future use—in other words, he could determine the "fuel value" of the several articles of diet.

## A FOOD

The experiment that made Professor Atwater and his cabinet especially famous was the one undertaken to determine whether alcohol, in moderate quantities, was a "food." As a matter of fact, science had known for fifty years that, in a certain sense, it was a "food." What Professor Atwater demonstrated was that it had greater food value than had hitherto been suspected. If consumed in modern quantities, the body actually utilized about ninety-eight per cent. That is, the human system does not throw it off, as it does other substances not useful to the bodily organism, but actually absorbs it, makes it a part of itself, and transforms it into heat that may, under certain conditions, ultimately serve a physiological purpose as muscular power.

Although, as already said, scientific men manifested no surprise at the outcome of this experiment, it produced an enormous sensation in temperance circles. The fact that Professor Atwater's experiment had been performed at a Methodist university gave his discovery a touch of unconscious humor. The distinguished professor announced his discovery in language that seemed to imply a keen relish in the outcome—as though he had succeeded in "putting one over" on the W. C. T. U.

But, after all, the disclosure was not a startling one. When Professor Atwater declared that "alcohol was a food," he did not mean that it was a food in the sense that beefsteak, rice and Boston-baked beans are food. When a scientist says that a certain article is a food, he means that it consists of one or all of the chemical molecules known as proteins, carbohydrates, and fats. Everything that the system receives, it ultimately transforms into one of these mysterious substances. The first is the chemical constituent that develops into muscle; while the carbohydrates and fats are the things that the body burns or oxidizes and changes into energy. Proteins make the inert body itself—the bones, tissues, fingernails, internal organs and brains; the carbohydrates and fats are the agencies that galvanize this helpless mass into action—that make it breathe, think, walk and work. Anything transformable into any one of these substances, or into all of them at once, is physiologically a food.

Alcohol, as Professor Atwater and many predecessors had found, did change into heat. However, it contained no protein and so could not serve as a tissue-builder. It was therefore an incomplete food, or as Professor Atwater himself described it, "a one-sided food." "Again," says Professor Atwater, "it can not be taken in large quantities by ordinary people without intoxication, and even if large quantities are tolerated, it can not support life permanently; it lacks the nitrogenous and mineral

material constituents which the body requires for tissue building and numerous other purposes."

## A DANGEROUS FOOD

And so Professor Atwater seems to have damned his own discovery with faint praise; other physiological chemists, equally distinguished, bombarded it from other standpoints. Unquestionably the greatest American in this line is Professor Chittenden, of the Sheffield Scientific School of Yale University. Another is Doctor Reed Hunt, at present professor of pharmacology at the Harvard Medical school. Both these men have given years of study to the physiological effects of alcohol. Both, while freely admitting that alcohol is a food in the sense that the cells oxidize it, have found that, for other reasons, it is an exceedingly dangerous food.

The trouble, according to Professor Chittenden, is that alcohol even in innocent amounts, seriously interferes with other body processes. The function of the liver, for example, is largely to destroy the poisons taken in with our food, notably uric acid. But alcohol so interferes with the liver that it can not perform this duty acceptably.

"Alcohol," says Professor Chittenden, "presents a dangerous side wholly wanting in carbohydrates and fats. The latter are simply burned up to carbonic acid and water, or are transformed into glycogen or fat, but alcohol, though more easily burned, is at all times liable to obstruct, in some measure, at least, the oxidative processes of the liver and probably other processes, too, thereby throwing into circulation bodies such as uric acid, which are inimical to help; a fact that at once tends to draw a distinct line of demarkation between alcohol and the two nonnitrogenous foods."

Man, therefore, can not live on alcohol alone; but has it not other uses? Is it not "an aid to digestion?" Since it is burned and transformed into heat, as we have seen, does it not increase muscular efficiency? Does it not transfer some of its sparkle to the mind? Can not the writer write better, the poet pour forth more ecstatic strains, the orator feel inspired to more heroic flights? We have all been often told that Byron did his finest work under the inspiration of his "hock and soda water," and that Daniel Webster was never so effective as after having freely imbibed. In recent years cold-blooded scientists have submitted the eloquent claims of Omar to the unfeeling test of the laboratory. And Omar, splendid poet as he is, turns out to have written his immortal quatrains under the saddest kind of a misapprehension.

## ANOTHER FALLACY DISPOSED OF

This same Professor Chittenden, who assails Professor Atwater's "food" theory so scientifically, has

pretty conclusively disposed of another fallacy of the tippler: That alcohol "aids the digestion." The professor handles this alcoholic superstition quite gently, but none the less effectively.

If you take a preliminary cocktail, the digestive ferments will begin to pour into the stomach. So far so good. In a few minutes, however, the alcohol is absorbed, and then its destructive effects begin to manifest themselves. At first, as the toper fondly believes, it does "aid digestion" and is actually an "appetizer"; presently, however, it tends to "stop digestion." The net results, therefore, so far as digestion is concerned, is just about the same as though you had taken no alcohol at all. On the other hand, there are certain alcoholic drinks, like sherry and most white and red wines, that positively retard stomachic digestion. Whatever else they show, these Chittenden experiments show in rather a strange light the good old family doctor who prescribed various wines and whiskies with meals as auxiliaries to the simulation of food.

But how about muscular work? Doesn't a frequent glass of beer or a little wine at meals, such as many people take habitually, stimulate muscular activity? Professor Atwater's dictum on the food value of alcohol has considerable importance in this connection. The heat it generates ought certainly to expend itself in the shape of muscular energy. The Germans, in their dreary, scientific way, have pretty thoroughly canvassed this question. Anyone who wishes can find the answer in bewildering statistical form in several of the "Behandlungen" in which weighty and conclusive matters of this kind are usually entombed. Doctor Schynder's experiments, for example, are entitled to be regarded as "Classicle."

One of the most used muscles of the human frame is the index finger of the right hand. A celebrated Italian, Angelo Mosso, has invented an instrument known as the ergograph, which accurately tests the efficiency of this indispensable member. The mechanism is so arranged that the wrist and arm muscles are held tight, and the energy of the finger tested by the number of times it can lift to the length of a meter, a single kilogram weight. The purpose of the experimenter was to test the extent to which moderate amounts of wine increased or decreased a man's capacity to perform this simple operation.

A long and elaborate series of experiments clearly demonstrated that moderate amounts of alcohol diminished the energy of this index finger. The experimenter pitted alcohol against tropon—a nutritious food, consisting of animal and vegetable proteins, which is given to the sick and convalescent. That is, the subject would eat a meal of tropon and then test the energy and endurance of his index

finger. He would then drink a ration of alcohol which had exactly the same "food value"—that is, the heat and energy—as the tropon. Had there been any scientific truth in the idea that alcohol is really a physiological food, both tropon and alcohol ought clearly to have done the same amount of work. But the subject was able to lift this tiny object many more times with the heat supplied by the tropon than with that supplied by the alcohol.

This simple demonstration, however, did not complete the experiment. Food, as commonly understood, clearly has greater energy-producing powers than alcohol, but there still remains the practical question: How about the value of alcohol when taken with other food? The experiment showed that alcohol does produce utilizable heat energy, though not in such quantities as "regular" food; does not the "usual glass of wine" taken regularly with meals, therefore, serve a real physiological purpose? Does it not make us stronger, more capable of work?

The examination of this point brought out an amazing fact. This was that a meal made up of such materials as soup, meat, vegetables and bread had greater fuel value than when the same meal is taken with moderate quantities of alcohol. A man who had taken an unalcoholized meal could lift this weight a certain number of times in a given period; after eating the same meal, with a little wine added, he always fell far behind this record!

The conclusion is apparent: Though alcohol, in Professor Atwater's sense, is a food, the body will not use it when it has other available nutriment at hand. And so at the hands of the scientist, falls another cherished idea, the belief that "drinking with meals"—the universal European custom—is, if not physically beneficial, at least not demoralizing.

But there still remains another age-long tradition. There is mental life in the sparkling bowl; it stimulates thought, makes us mentally keen, alert, capable of our highest mental flights. Here again it is laboratory workers in the great beer-drinking country, Germany, that lay another alcoholic ghost. Here are a group of average men, capable of the usual high mental operations of human kind; how do their minds work first without alcohol, and secondly, with it? The experimenters are the famous Professor Kraepelin, and his pupil, Kurz; if you want the results in fine scientific German, you will find them tucked away in the volumes of the "Psychologische Arbeiter."

#### SIMPLEST THING

It is the simplest thing in the world to test a man's mental capacity. A favorite method is to find how many ordinary additions of single-placed figures he can do in an allotted time. This is known as an

"habitual association of ideas"—a mental process, that is, which we are constantly performing. The Herr Professor tested his subject with his faculties as nature gave them and discovered his normal capacity. He then tested the same man after he had been slightly alcoholized. Alcohol greatly reduced his ability at this simple operation. Moreover, the man's mathematics became worse day by day; the effect of daily moderate drinking was cumulative.

Another mental test had the same result. This involved a higher psychical faculty, that known as its "free association of ideas." For example, think of the name of any object—say a "house." Then immediately write down the other things that this word suggests—people, home, the family cat, an overdue mortgage, a wedding, a funeral, and so on. An active and trained mind reveals itself in the number and logic of the ideas presented; they flow out of it almost automatically. Try this one day in a perfectly sober state. Then try it ten or twelve hours after imbibing a small amount of champagne. Perform both of these experiments many times as Kraepelin's subjects did, so that the results can not be explained by other causes; our minds, of course, are notoriously more active on some days than on others.

A record of your experiments, extending through a considerable time, will show that "idea-association" comes far more quickly to the normal than to the alcoholic brain. Alcohol affects these higher mental faculties even more than it does the lower. Other experiments likewise demonstrated that the same mind, without alcohol, is much better at remembering than when it contains a little alcohol. One does not have to get repeatedly drunk to impair his memorizing ability; a little strong drink, taken every day, will do the trick. And the memory becomes weaker the longer the alcoholic process continues.

And so science disposes of most of the superstitions that have accumulated about alcohol in several thousands of years. And it has discovered many more things more recondite. It does not believe that alcohol is a heart stimulant; "it is a heart depressant," says Lafayette B. Mandell, professor of physiological chemistry in Yale University. It lowers one's resistance to contagious disease.—Burton Hendricks, in *Munsey's Magazine*.

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Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that were worth while. That was Christ's joy.—Wilfred T. Grenfell.

A cruel heart ill suits a manly mind.—Proverb.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### The Principle Governing in Zion

A college class in Bible study had it in their lesson recently that the principle governing in Zion in Enoch's time was that every man should seek the interest of his neighbor.

The class learned that the ancient city of Enoch is our pattern by which to build up the New Jerusalem, of which city the Lord talked to Enoch, telling him of a time when the Zion of old will come down to meet the Zion of modern times.

If we are to affiliate with those saints of earliest times, we must build by the same principles. We must learn as did they to seek the good of the whole body of the church, to act for the interest of our neighbors.

### Theory and Practice

It is one thing to have a theory and another thing to put the theory into practice.

One time a girl joined this church, a girl who, before, had lived out in the world and had not known the principles in the financial law of the church. A few weeks after having joined the church, a neighbor boy came to the door one frosty morning without socks on his feet to keep him warm.

The girl's money was small in amount, but the principle taught by the church, that we ought to seek the interest of our neighbors, had found a strong response in her heart; she felt under the responsibility of putting into practice the beautiful theory of the church. She went to town, a mile distant, bought yarn for the socks, and the boy's mother sat up late that night to knit them.

The girl's application of the principle of brotherly kindness warmed the boy's feet and his mother's heart. A universal application of this divine principle would result in warming the hearts of us all, as it did in Enoch's time when his people, under its beneficence, became a city of righteousness, whose inhabitants were all of one heart and one mind.

The same principle in Melchisedec's city made it a city of peace. It knit together the hearts of Jerusalem saints in the days of the apostles, as also it did the hearts of the Nephite saints, so that there could not be a happier people than were they who applied to their actions the theory of seeking the interest of one another.

### What of Ourselves?

The writer does not know and does not presume to guess how many Saints in the present time are applying the theory by which Zion is to be built up. But it occurs to us to ask the women who read this column to answer to themselves whether they are living as closely to it as they might.

There are Saints at home and abroad who are feeling keenly the pressure of the times. There are conditions which cry for relief and none can be given, if the individual Saints do not do their part.

What can we do to seek the interest of our neighbors, near or far though they may be? You, my sister, who read this, may be doing all you can. And you, my sister, might do a little more, if you could realize the need of your sharing the sacrifice the church as a whole is making to carry this gospel of the kingdom to the people of the earth in a time close to the coming of the Lord from heaven.

If your coat is warm, could you adjust your feelings to wearing it another season? If you need a new one, can you be satisfied with one of modest price, instead of the more expensive one you have it in your power to buy? And could

you turn into the treasury of the church the money you thus save to let it be applied in one of the many places in which the church needs money?

Can you do this and have your heart warmed with the glow of joy in knowing that you are sharing the burden of the church? If you are one of the comfortable ones, you may have to think hard and exercise your imagination strongly to know the sacrifice a portion of the church is making all the time, year in and year out.

No one has the right or the complete opportunity to decide whether you are doing all you can do and ought to do. That privilege belongs to each individual who knows fully the situation in which he is placed. We presume, however, to say that it is highly probable that the treasury of the church might be materially benefited, were there turned into it the amount women might save by holding in restraint their desires in the matter of their expenditures for dress.

### "Be Not Harsh in Judgment"

In giving one of the revelations to the church, the Lord gave also this incidental warning to his Saints: "Be not harsh in judgment but merciful in this, as in all other things."

The principle of mercy should govern us, not only in prompting us to contribute to the coffers of the church for the benefit of the needy, but also in holding in check the criticisms upon the outward appearance of others which may be unwarranted by the facts, were we in possession of them.

Persons who receive allowance from the church are sometimes criticized for wearing things of value, when, were it known, as it need not be, the articles in question were the gifts of kind-hearted friends. Persons are sometimes criticized for the poor appearance made by them, when, were the full truth known, they would be praised for sacrifices nobly made.

"Be not harsh in judgment but merciful in this, as in all other things." To be merciful in all things is enjoined upon us in many teachings in divine writ; merciful to the poor to the relieving of their wants, merciful to the well-to-do and the rich, to the withholding of criticisms which may not be well founded; merciful to the well-dressed; merciful to the poorly-dressed; merciful to all people and in all things.

### Prayer Union

#### SUBJECTS FOR THE FIRST THURSDAY IN DECEMBER

The church,—prayers for its priesthood and membership, that all may earnestly seek to build up Zion to the ideal condition of oneness and equality revealed in the word of God to the church. Pray that each member of the church may become so pure in heart that he will not even think evil of a brother or sister, but will regard the reputation of another as his own.

Lesson, Romans 13, Inspired Version; memory text, 1 Peter 4: 7, 8.

#### REQUEST FOR PRAYERS

LEON, IOWA, November 10, 1914.

Dear Sisters of the Prayer Union: I am afflicted with diabetes and almost blind, having lost the sight of one eye from cataract, and the other is closing over. I wish to be remembered in prayer by the Saints.

May the good Lord bless all in the work we are engaged in. I have been in the church thirty-one years. My faith is strong in the gospel we have received.

Your sister in Christ,

MRS. MARTHA J. EHM.

## Letter Department

AT SEA, October 5, 1914.

*Editors Herald:* Although not actually brought into action as yet, the last ten weeks has been one continual search on the high seas for any of the enemy's ships that may be at large. I am not at liberty to say just what has taken or is likely to take place, but it has meant very little rest for most of us. Some have scarcely seen their hammocks since war was declared; no one is allowed to undress for sleep; while every few days we have rushed into harbors to fill up with coal, and off and out again before the coal dust has been washed away; while all the time it has been one continual, strict vigilance night and day. Saturday or Sunday, harbor or sea—one long, keen lookout for the enemy; this, at any rate, is the experience of the squadron to which my ship is attached, and this constant watchfulness, so far from daunting the spirit of the men, has, on the contrary, increased it, which attitude is the keynote of what I really want to talk about.

No Saint is a fatalist in the generally accepted term, but is a firm believer in the will and plan of God, and from this standpoint it is safe to say that no power on earth could have prevented this terrible war. Those who have read that valuable book of Elder Daniel Macgregor's, *A Marvelous Work and a Wonder*, can not fail to realize that what is going on in Europe fits in exactly with the time or period of the world's history, as wonderfully foretold in the prophecies.

That at any rate is my belief, and is the spirit by which I am obsessed and animated in my daily life, and creates in me what I should never have thought possible two years ago, viz, an absence of fear! I will try to qualify that statement by a few observations which, although personal, are none the less true; we are told that "the effectual fervent prayer of a righteous man, availeth much"; very humbly I have put my whole trust and confidence in that statement during this conflict, and, as a result, I realize how it is that I am still afloat, instead of sharing the same fate of the cruisers *Aboukie*, *Hogue*, and *Crecy*.

This will be better understood, perhaps, when I say that we were engaged in exactly the same work, sometimes in the same vicinity, but, on each of the last four occasions of putting to sea, we have experienced rough weather, which makes it almost impossible for the submarines to carry out their deadly work, while during the four interims in harbor it has been very fine weather, during which the disaster occurred; by the same source I believe we have been preserved from contact with the enemy's mines.

One of the greatest lessons I have ever learned in my life has through the power of the gospel just been taught me, and that is to regard our enemies with more kindness than hatred.

It is very wonderful, too, how I have been able to speak to various men while passing the deck during the quiet hours of the night, and unfold to them in my humble way the mysteries of God's dealings with mankind, and especially as it bears on this war; hour after hour has been spent in this way; but as soon as one gets down to the period of 1830, they show signs of incredulity. Only this evening one of them, an ardent Roman Catholic said, "What about the millennium now? When is it going to come?" "Perhaps about the year 1920," I replied; "but it is impossible for anyone to tell, the thing that matters is to be ready when it does come;" and although I have spoken to him for several nights for hours at a time, I feel impelled to repeat to him the false position of the papacy according to prophecy; he seems very anxious to hear the truth, tells me he has never read any of

the Bible. He is now reading, A Marvelous Work and a Wonder. Sometimes I wonder whether he is really seeking the truth, or whether it is just curiosity that prompts him to listen; in any case, he can never say he has not heard or known the truth.

Others I have been able to speak to in a little storeroom that I have at my disposal, which is very convenient in rough weather, and it is really pitiful to note the serious attention they give to one dispelling the powers of darkness, and yet, as I have said, the idea of latter-day revelation is too much for them.

I am aware that I have attracted a certain amount of attention, especially on the part of my own messmates. I was asked point blank at tea time a few days ago just what I thought about the war, and my interpretation of it generally. I accepted the challenge, starting from the beginning of the prophecies, and finishing at John's revelation. The one who asked me is something of a cynic, of the high church party, from which body I myself have only recently emerged, and I did not spare his feelings; it was nearly supper time when we finished.

The great point to observe is this: That amongst even the most careless of our naval men, this war has produced in the minds of some of them a feeling of wonder and apprehension, not altogether unnatural considering the stupendous issues at stake, and is typical of what we read of in Luke 21 about living in perilous times, on the earth stress of nations, with perplexity, men's hearts failing them, with fear, for looking for those things that are coming upon the earth, etc. I feel deeply my responsibility whenever I have the opportunity of speaking a word in season, and my one prayer is that I may be able to point out the truth with wisdom and humility.

It was in such circumstances as these that I feel constrained to transfer some of my thoughts on the matter to verse, and which was placed on the ship's company's notice board, many copies of which were sought after, that the men might send home to their families.

October 7, 1914, 9.20 p. m. Last night about this time I was talking to another Roman Catholic in response to his query as to my impression of the war. It was a lovely moonlight night. We paced up and down the deck, and I was surprised to find he was a confirmed agnostic of the Voltaire school, and although he goes to mass, yet he doesn't believe the Bible to be the inspired word of God. (I am afraid there are a lot more Roman Catholics of the same mind.) I asked him who he worshiped when he went to church? He saw the trap into which he had fallen and evaded the issue by saying, "Well, as far as I was led to believe as a child it is God, but my reason now tells me that there is no positive proof of his existence, and if he does exist, then his character as a God of love is a false one for allowing this war to go on, and setting back the clock of civilization a hundred years. And if the millennium does come, it will only be through the common sense and justness of men."

I tried to show him how this could not possibly depend on man, but that God uses human agency in the carrying out of his plans. But what a world of darkness these people live in who believe this kind of thing; and it really seems as if there are those who are absolutely incapable of seeing the hand of God in anything. The glorious hope of the resurrection to the Saints of God has no meaning for them, and, as he told me himself, he was quite prepared to accept the consequences, if what I told him should be true.

Had he been on deck this afternoon I would have called his attention to a small school of whales disporting themselves away in the offing, and asked him if he believed in the story

of Jonah. He would probably have said, like a good many, that the throat of a whale is not large enough to swallow anything bigger than a dog, forgetful of the fact that if God made the universe and the wonderful creature called man, nothing is impossible for him to do.

I have an idea that others in England, Australia, Denmark and even America, will be interested to know how the war is affecting me. I know their prayers are daily offered for my safety, and the columns of the HERALD afford a means of assuring all of my condition, and the confidence I feel in the efficacy of their prayers, as also of my own for the safety and well-being of the Saints all the world over.

In conclusion, may we all have that feeling of constant watchfulness of the enemy Satan, the signs of the times, the second advent of our Lord, and the glorious consummation of the kingdom of earth, when all the kingdoms of this world will have become the kingdoms of God and his Christ.

WILLIAM MOORE.

LONDON, ENGLAND, H. M. S. *Argyle*, care G. P. O.

SHAWNEE, OHIO, October 11, 1914.

*Editors Herald:* I am at this place preaching to a few with good liberty. Some are much interested, but Satan is raging, insomuch that we are obliged to close our effort for this time. The companions of those who are interested are bitter against our faith, and are charging them with going crazy, saying I have hypnotized them. One wishes the Book of Mormon, another the Doctrine and Covenants. Others will order the Book of Mormon later. I preached last night on the Book of Mormon with excellent liberty. All who were present accepted the message as truth. I am preaching at a private house. There are two churches here, with no minister, but we could not get either of these.

Your brother in Christ,

JAMES C. MCCONNAUGHY.

WEST JONESPORT, MAINE, October 14, 1914.

*Editors Herald:* The standard work now being done by the HERALD and those called to be Saints as world witnesses can hardly be appreciated, it is so great: Great in the sense of its origin, the spirit of truth; great in the sense of its instrumentality and mighty development by way of man.

Never before in all man's creation has time called with such a voice as now.

The HERALD voices what no man can deny, and while it is a well-known fact that in time past the good has constantly suffered defeat by and through the dissenting spirits of the world, time now produces a more excellent spirit in the heart and mind of man, and through grace and favor do the Saints of the Most High prepare a way before him and the invisible church of the first born, brought near. Its windows are open and its gates are ajar, an altar is erected near the doorway, a fountain is opened. This temple of the eternal is better realized than described, is seen only by promise, and felt only by him who "knows."

It gives me great pleasure to be able to place confidence in all, and with others to partake of the grace and favor of God.

Sincerely yours,

F. L. NORTON.

INDEPENDENCE, MISSOURI, October 14, 1914.

*Editors Herald:* I appreciate the HERALD and its valuable contributions in recent months. The work at the Independence Second Branch is moving forward slowly but surely, we trust. The Lord has been near his Saints, possibly nearer than we realized. I think I am speaking the sentiment of

the branch, when I say that we rejoice that we may worship in a dedicated edifice, entirely clear from debt.

I hope to engage in the gospel work in such an humble way that I may be of service to my brethren and sisters, and in that way serve him who saw fit to call me into this grand and glorious work. Additional responsibility has recently been placed upon me that has caused me to indeed feel my nothingness before God. It seems I have never before felt the need of humbling myself, so that the work intrusted to myself might be faithfully and intelligently done.

There have been some things to try my faith this last year, but I am still looking on the bright side of life, and hope for the blessing of God to be with me and all of his children.

I pray to be faithful in the conflict.

Your brother,

D. L. BARNETT.

713 South Willis Street.

MASONTOWN, WEST VIRGINIA, October 14, 1914.

*Editors Herald:* The HERALD is a welcome visitor in our home and brings strengthening, spiritual food for our hungry souls. In perusing its interesting pages, I am made glad to know of the many dear Saints engaged in the service of the Master, and of the work they are performing for the upbuilding of Zion. My greatest desire is that we may faint not, but press onward and perform our duty and earnest work in the army of the Lord.

The work in this part of the Lord's vineyard is progressing fairly well. We continue to hold prayer services, and have a fair attendance. We had the pleasure of having Brother H. E. Winegar with us for a meeting of two weeks, in which he preached spiritual sermons, strengthening to all the Saints. We delight in hearing the gospel preached. Brother Winegar is an able man. My prayer is that he may ever be found faithful, and that he may be blessed in his efforts, and be the means of bringing many precious souls into this glorious work. He organized a Sunday school while here. We ask the prayers of the Saints that the Lord will bless this little school, and bless us in our efforts, that we may assist in bringing earnest souls to the light.

About a week after Brother Winegar left, a Salt Lake Mormon preached at Hering, about three miles from where we live. He told the people the faith of Utah was the same as that of the Reorganization, as we were only a branch off of their church. Such statements are unfortunate, as people listen to them and turn a deaf ear to the truth.

There is only a small band of Saints here; but as the Lord has said, where two or three are gathered together in his name, there will he be, and that to bless. What greater promise could we have as Saints, than when we are endeavoring to live righteously and to perform our full duty, we are to enjoy the presence of the Spirit of God, and be laying up a crown of righteousness?

Though young, in the church as well as young in years, I desire to be one with God's people. I wish to be found faithful and ready to tell the good old gospel story whenever I have an opportunity. Satan tries in many ways to lead the young away from the church, but if we put forth an effort and call on the Lord to help, we will receive strength to press onward. The young of to-day will be the church of the future, and we must remain true to the covenant made with the Lord.

Brethren of the ministry are ever welcome in our home. Whenever any can come, we will be glad to have them do so. Our door stands open for all. We ask the prayers of the Saints that we may have more knowledge and wisdom

concerning this glorious work. We remember all the Saints.

Ever praying for the welfare and redemption of Zion, I remain,

A sister in the one faith,

RESSIE RADABAUGH.

BLOOMSBURG, PENNSYLVANIA, October 15, 1914.

*Editors Herald:* The writer is at present doing missionary work in the town of Bloomsburg. We are trying to persuade the Saints to subscribe for the church periodicals and to purchase the church publications. We are pleased to report that the work is growing in this place.

About thirteen years ago Brother Herbert A. Cunningham moved his family here, and for twelve years they were the only Saints within a radius of sixty miles; they came from the State of Maine. They had no acquaintances in these parts, and seemed unable to get in touch to receive help from the brethren. But thanks to the HERALD and other periodicals, together with other good literature, and consistent, prayerful, virtuous lives, after these twelve years of isolation, they were found to be still very much alive in the work, and warm in the faith.

At their request, Brother U. W. Greene instructed Brother E. B. Hull to visit them and do some work, with the result that we had the privilege of conducting a precious soul into the kingdom, who since passed over to the other side. Brother Robert Walters and wife were added to the faith. By request of Brother Cunningham, pastor of the Scranton Branch, Brother T. U. Thomas visited Bloomsburg during the month of August or September, 1913, for a few days, and preached and baptized Brother Roy Shaffer, who was followed later by his wife. Shortly thereafter, Brother R. J. Hawkins, instead of spending his vacation bathing in the surf, improved the opportunity of preaching the gospel to the people of this place, and two others, husband and wife, Brother Isaac and Sister Lydia Shaffer, were convinced of the truthfulness of the work and made preparations for baptism, but, sad to relate, the husband and father was removed from this world in one of the worst accidents the writer has ever known. As soon as possible, the deceased brother's wife went bravely forward and obeyed that which she believed to be the will of the Master, and though oftentimes weighed down by so great an affliction, she finds consolation and comfort in the sweet fellowship of the gospel and the Spirit of the Master.

Immediately following the General Conference, the missionary in charge expressed his wish that the writer labor here in tent work during the summer months, if a co-laborer could be secured. In conjunction with Brother Hanson, we solicited the help of Brother Angus, who willingly responded. The Lord has surely been with us to bless in our instructing, as we have since baptized eight precious souls. At the close of our tent work Brethren Hanson and Angus proceeded to organize a branch, to be known as the Bloomsburg Branch. We sincerely hope this branch will "bloom" and be known for its spiritual life, and every effort be crowned. Brother H. A. Cunningham was ordained to the office of priest and elected president of the branch, and Brother Roy Shaffer was ordained to the office of deacon and elected branch deacon. Sister Inez Cunningham was elected secretary.

We pray that the Lord may add unto our number those who shall be eternally saved. May he ever keep us from evil, and strengthen us to do good, is our prayer.

In gospel bonds,

GEORGE MORRIS.

GUERNEVILLE, CALIFORNIA, October 19, 1914.

*Editors Herald:* My wife left Tahiti for America last June, to consult with physicians. On reaching her destination



she found that she was afflicted with a tumor in her right side which required immediate attention. She was successfully operated upon. During this time, I remained in the Islands and did what I could to help the work along. I made a trip with Brother Chrestensen through the Tumatu Islands interpreting for him, and generally introducing him to his new mission. My intention was to go on my mission field in New Zealand, where I hoped to be joined by my faithful companion after her recovery. But I was unexpectedly impressed to come to America; it was as though some one had spoken to me. After prayerful consideration, I decided to come.

There was no money worth mentioning in the treasury. The trip seemed impossible, at least difficult, as the war had caused a fifty per cent advance in the cost of living in Tahiti, and I could not take the money the other missionaries needed to buy food with. I found a way opened before me. The chief steward was willing and anxious to sign me with the crew, so I worked my way home. Anyone questioning my ability as a steward will please confer with Brother F. G. Pitt and wife, who suffered at my hands on that never-to-be-forgotten trip to Hao.

Brother and Sister May and family and Brother and Sister Chrestensen were well and happy when I left them. The French were making grave preparations to defend the place against the Germans. We saw them every day drilling, mounting cannon on the hills, storing ammunition, and maneuvering with their quick firing guns on motor trucks. The largest gun they had was only a three-inch gun. That is why they lost the day when the two German cruisers attacked them September 22.

We left Tahiti, August 30, for San Francisco, but went to San Diego to avoid the two German cruisers awaiting us on the coast. We passed between them the night we arrived in San Diego. We reached San Francisco, September 14.

I found my wife looking fairly well, but she was very weak. The doctor had ordered that I be sent for, but I had not received the letter. We are now enjoying the hospitality of Brother J. D. White's country home, while wife is convalescing. Yours truly is acting as nurse, general housekeeper, chore boy and cook. I am learning what Job suffered in his trials. This would be an ideal place for those who believe in disciplining themselves with rigid discipline and haircloth.

There are no Saints here. I preached in the Congregational church last Sunday. They have no pastor. The Methodist minister preaches for them. I tried to secure their church for a week, but they at once began to make excuses. They think, perhaps, we are of the Utah Mormons. I have the Methodist church for next Wednesday evening. I think that on that occasion I may tell them the difference. However, one does not like to touch upon that so soon.

Your brother in bonds,

H. W. SAVAGE.

GLOUCESTER, ENGLAND, October 22, 1914.

*Editors Herald:* The past month we have had with us Elder Thomas Jones of the missionary force. We have a nice branch of about forty members, with one elder, two priests, two teachers, and two deacons. We had the mission conference at Gloucester in August, which was a time never to be forgotten. I had not been in the church long, only about eight months, yet I felt the power of God at that meeting, and it was something real. I shall never forget it. Oh, that I had known this church long before! As a people we have cause to rejoice in the gifts of the everlasting gospel, enjoyed as in the days of Christ.

There are many honest in heart in this city, and, if we are faithful, God will bless us and assist us that they may see that we are his people. A few attending our meetings have expressed their desire for baptism, and there are others near the kingdom. There are some in our branch who are sorely tried and afflicted in many ways; with illness and shortage of work it is trying.

I have never had such good health as since being a member of this church; this alone is worth trying for. Christ has promised to each continuing faithful a crown of life, which is the prize for which we are working.

Yours in the hope of the promises which are in the gospel of Jesus Christ.

WILLIAM M. STOKES.

17 Stroud Road.

### Extracts from Letters

Sister A. N. Locking, Cross Timbers, Missouri: "I do not feel that I could do without the HERALD. It is laden with wholesome food to enlighten and comfort all who read with the understanding. We are few in number here, some having moved away. We have lost one faithful sister, Cora Thomas, who was always ready to discharge her duty."

A. M. Chase, en route to Wilmington, Delaware: "I expect to reach Elk Mills, Maryland, my destination, at 2.40 p. m., to-day. Had an excellent day in Philadelphia yesterday, in spite of rain and wind. The work in our Quaker City is moving in the right direction. It is a long time since I enjoyed as much of the divine Spirit as I felt in the young people's prayer meeting at 8 a. m., with the first branch. The good influence was with us during the rest of the day."

F. T. and Maggie Coats, Talbot, Alberta: "We have been here two years and have not in all this time been visited by any of the ministry of the church. We are isolated in every way only for the church papers. We are becoming very hungry for a feast of the good things enjoyed in a branch of the church. We hope it will not be two years more until we have again the privilege of association with the Saints. We ask an interest in the prayers of all that we may prove faithful to the end."

## News from Missions

### 'Neath the Southern Cross

At last writing I was in the neighboring state of Queensland. On October 18, I received instructions by telegram from Apostle Gomer T. Griffiths, our worthy minister in charge, to return home for consultation with him prior to his departure from these shores, as he had received a cablegram from his daughter worded: "Mother very sick; better come home." I returned by train the following morning. Am pleased to say that I left the work in the northern state in very good condition.

Arriving in Sydney, I found that our brother had attempted by cable to his folks to find out if it was really necessary for him to return. He hated to leave the mission before the work he had set out to do was accomplished; but as no response came to his cablegram, there was no other option but for him to return. He could not ignore a call like that. In thirty-four years of married life, spent in the active ministry, he had never before received a call to come home either by telegram or cable. He knew that matters must be serious or no such call would be made. Hence he is due to sail by the American steamer *Ventura*, on Saturday, October 24.

The sympathies of the whole mission are with our brother, who has endeared himself to all classes here. He is a man

of action, and the Australians admire men who have the power to do things. He is keenly sympathetic towards all, especially the young. Many look up to him as a father and friend and will miss his cheery word and good advice. He has done much to put the affairs of the mission upon a sound basis. We regret that he was not permitted to be longer among us that he might be able to continue his good work of organization, but under the circumstances we would not be so selfish as to wish him to remain.

He has placed Elder J. H. N. Jones of the Seventy in charge of the work in the great state of western Australia; Elder C. Edward Miller in charge of South Australia, Victoria and Tasmania; while the writer has been made responsible for the states of Queensland and New South Wales, and the Dominion of New Zealand. We all understand his policy and the significance of the forward movement, and will prosecute the work in such a way that there will be no relapse.

Our brother has been wonderfully blessed since coming to this mission, and the work in Australasia has benefited as a result. The work of all, especially the local workers, has been systematized and placed upon a footing compatible with progress. He has been over the more important parts of the mission, and where he has not been we will put his policy in operation, so although he goes from us the work will go on just as he would wish it. The value of the work he has done since he came among us one year ago can not be lightly assessed, and I feel that I could not let him go from the mission without putting upon record my appreciation of his work. I am sure, also, that I voice the sentiments of all the Saints of Australasia.

It is a trying experience for a man placed in his position, so far from home, knowing that one of those dearest to him on earth is seriously ill and yet not able to obtain news of the condition of her health. Then there is the long journey on sea and land, over ten thousand miles, every mile of which will be crowded with anxiety and sadness. We pray that God will bless him on the dreary journey and keep his loved one safe till his return to her side, and that she may be spared for his companionship for many years to come.

We have much to do before he leaves—much to be arranged. Elder C. Edward Miller and Bishop Lewis come to-day to join in our councils.

Your brother in Christ,

WALTER J. HAWORTH.

ROZELE, AUSTRALIA, 623 Darling Street, October 22.

### Australia

I am mailing this letter on the same boat on which Brother Griffiths is leaving for America, he having received a cable message to return, that his wife was very ill. I went to Sydney from Melbourne, a distance of over five hundred miles, to see him off and receive instructions regarding the work here.

God moves in a mysterious way, and his ways are not ours; but I can't imagine Brother Griffiths arriving home too late to see his wife alive. It will take him nineteen days to arrive at San Francisco. Surely the Lord will permit Sister Griffiths to again see her husband. In all the years of his missionary experience she has never wired him to come home.

Because of his large experience in the church, and his talent for organizing, he was just the man for this mission at this time, and the work has taken on new life, so it seems strange he should be taken away right in the midst of this development. He waited until the very last moment, hoping to hear favorable news so he could continue here until his work was finished.

I shall certainly miss him, as he has been more than a father to me, and I fully expected to return with him after our three

years' mission was ended, so I shall feel very lonesome here by myself. We have not been together very much over here, as we were laboring in different parts of the states, yet we were in constant touch by correspondence. The Lord is blessing my labors and I am thoroughly convinced I still have a work to do in Australia, or you may be sure I would have returned with Brother Griffiths to my native land and my loved ones. It is a great temptation.

In a number of localities there were twenty-five to forty Saints living within a few miles of each other. Brother Griffiths went to these various places, and a number of branches were organized. This seemed to have injected new life into the Saints and word has come that baptisms are taking place in a number of places. Two branches have each had ten added, another thirteen, and so the work is moving grandly on. Brother Griffiths organized six branches altogether and one district. These new branches each have a membership of between twenty-five to forty.

A new method to reach the people has been inaugurated. Gospel wagons are being started. This is an ideal country for such a method of proselyting, as there are practically no winters to speak of. Two men will travel together in each wagon, which will be equipped with cooking utensils and sleeping accommodations. Many homes by the wayside can thus be visited, church literature can be distributed, and preaching done on the streets of the towns, when halls are not accessible.

Last night the Saints assembled at the Balmain Branch to bid farewell to Brother Griffiths. Representatives of various branches in the mission, including Bishop Lewis, made speeches expressing their appreciation of our brother's labors and regrets that he must leave the mission. The hope was expressed that he either himself or some one who would continue his policies would be returned. The conference appointees here have been placed in charge, so the work will not be neglected.

There are only three branches, I believe, in the mission that Brother Griffiths has not visited, so he has been very active, and knows what the work needs in the future.

It has now been fifteen months since we left home; it will be a year the 10th of November since we landed in Sydney, the balance of the fifteen months being spent at the Society Islands, where Brother Griffiths did a good work, and on the great deep.

The steamer leaves this afternoon, and I shall certainly reluctantly bid Brother Griffiths farewell. May God's protecting power be over him on the deep, and may he find his noble companion spared to him. He cabled, hoping word would be sent that she was better and it would not be necessary for him to leave, but no word has been received, so he is reluctantly leaving the mission.

Sincerely,

C. EDWARD MILLER.

MELBOURNE, AUSTRALIA, 512 Church Street, Richmond,  
October 24, 1914.

### Northeastern Kansas

Leaving my home in Kansas City, Missouri, I arrived at Scranton, Kansas, in company with Brother J. W. A. Bailey, where we held a few meetings with a band of Saints, almost, if not altogether, Scotch and English. One child was blessed by the writer. Brother Bailey went from here to Carbondale, and the Englishmen to Fostaria, a hotbed of the Holy Roller Faith.

Learning of my arrival, these people sent for some of their representatives from Topeka. Among those who came were eight preachers. We were holding our meetings in a school-house, every seat being filled. The Holy Roller people raised

a most terrible uproar in a Methodist church about one hundred and fifty feet from the schoolhouse. We were informed that they had driven the Methodist people out of this church, and it seemed that they were endeavoring to drive us from our place of meeting. Brother Munro and the writer were not made of running material, however, and so we stood our ground.

Before going to this place, I was told that when a searchlight was being demonstrated at Topeka, the illumination happened to strike Fostaria, and some of the Holy Rollers fell on their faces, exclaiming that they had seen an angel and that Christ was making his second advent. The Lord did not come that night as they expected, and they said the people were too wicked for him to come at this time. Some of this faith who come to our meetings complain because after we preach the people into the prison house we do not leave them there.

I was joined in this meeting by Brother J. W. A. Bailey, after the conclusion of his effort at Carbondale. By request of Brother F. G. Hedrick I left him in charge of the meeting and went to Council Grove. Here I found Brother H. C. Pitsenberger very much afflicted with an abscess under his arm. He received relief under administration. Brother and Sister Pitsenberger are alive in the work, as also is Sister Blasser.

The work we were sent here to perform was not completed by the writer, as we were unable to influence obedience to the law. We think, however, that the time is near when all concerned will see the necessity of obedience, and the extending of the principle of mercy. At this place we found an alarm bell which used to ring when the Indians were about to raid the town. This bell was erected in 1863, broken down in 1884, replaced in 1901, the corner stone of the monument being laid September 19, 1901. This monument is located on North Third Street. From this point we pass along the Santa Fe Trail, and come to a marker whereon is inscribed a treaty made with the Osage Indians for the right of way of the Santa Fe Trail, marked by the Daughters of the American Revolution and the State of Kansas in 1822, 1876, and 1906.

At this place we found a fine walnut grove, a beautiful place to hold a reunion, with plenty of water, shade and band stand owned by the city. If the Saints could meet here it would be a good place to introduce the angel's message.

I left this point for Green, Kansas, to hold a series of meetings. I can truthfully say that I have had a fine reception at each place I have visited in the district, and have been blessed in presenting the work, and look for a harvest by and by.

GEORGE EDWARDS.

KANSAS CITY, MISSOURI, 710D East Eighth Street. Home Address.

### Incidents of Travel

Being late getting into my field this year on account of home duties, I began the season's work at Boone, in the district tent, assisted by the local brethren, and continued four weeks, baptizing three. A fairly good interest was manifested by outsiders, but our message was handicapped to some extent by local conditions.

How important the admonition to the Saints to keep themselves "unspotted from the world," and to "stand in holy places!" The dance hall, card table, pool room, and theater can hardly be classed as "holy places." To frequent such places one is compelled to sit in the seat of the scornful, and stand in the way of sinners. Many writers of note are attributing the present European calamity to social madness—a just recompense for national unrighteousness. Who will dare deny it?

From Boone I went to Perry for a few days, then on to the Des Moines district reunion, at Rhodes. This was said to be one of the best ever held in this district. The Spirit of the Lord was present from the first, especially in the social meetings. The early morning priesthood meetings were a feature worthy of note. A lively interest was manifested in the several questions discussed, and light was shed on matters of importance.

From the reunion I went home, expecting to return to the district in four days, but was drafted into service as moderator for Brother L. G. Holloway, who was to meet W. G. Roberts in debate at Worth, Missouri. We arrived at Worth, September 2, and found quite an interest already manifest in the debate with the Church of Christ people, as usual, confident of victory. The usual church propositions were discussed first, then the Book of Mormon, and two sessions on continued revelation, Elder Roberts affirmed that the Bible was the complete will of God to man.

We were fortunate in securing a good chairman moderator, in the person of a Reverend Wilbur, I forget his first name. He was impartial all through, and presided with dignity.

Brother Holloway showed that to be in harmony with the church of the first century in origin, the Reorganized Church had to begin in the same way. He built solidly from the start, fortifying his position with numerous scriptures and authentic history. Elder Roberts sought to lead him away from the main issue, but in this he failed utterly. His stock in trade being objections to the Book of Mormon, the Inspired Translation, Joseph Smith, etc.

Elder Roberts began his opposition with his usual gush and bombast as to what he would do before the debate was over; but the audience waited in vain for him to make good. He sought to create prejudice against us by charging that we wanted the "life blood" of all others, and intended to "put out the light and life of most of us." He said the Saints could eat "corn bread, possum, and drink water" when partak- of the sacrament. "I'll skin you alive when we get on the next proposition"; "I'll run you into your Adam-God theory"; "these men are nothing but infidels, worse than Catholics"; "I honestly believe these two men right here would take our life blood if they could"; "strike me dumb if you can," were some of the things he repeated in nearly every speech, until even some of his own people became disgusted with him.

He admitted that the priesthood was inherited, but said a boy could not hold priesthood until his father died, therefore John the Baptist never held the priesthood because he died before his father did. He made no effort to prove it. He said he could not swallow such an old carcass as Joseph Smith set up. Brother Holloway replied: "Perhaps not; but he can swallow A. Campbell, hair and all."

A minister of another church said to us: "I would not stoop to meet such a man if I were you men." We told him that it was easier to meet a man like Roberts than it was to meet a man who would be fair and honorable, for the reason that usually after his first speech the people were disgusted with him, and could see that he cared only to get in his time.

When the "Church of Christ" came up for trial it was not long till the Christians betrayed a sad disappointment. Brother Holloway showed that at best they had no more than a clumsy counterfeit. One lady, who always sat in a conspicuous place, hissed Brother Holloway twice. The second time he remarked that snakes and geese were about the only animals that hiss, the former being noted only for their poison, and the latter for a lack of brains. There was no more hissing.

On the Book of Mormon proposition Roberts claimed the New Testament was the sealed book of Isaiah 29, and that Jesus was the angel of Revelation 14:6. He pretended to

have a great many letters from Jews saying they had no desire to return to Jerusalem, but he would not read them—was holding them till the last session when there would be a bigger crowd; but it rained and the audience was small, so he never used his wonderful argument at all. He became rattled and started to read certain matters only to lay them down and pick up something else, then repeat the performance and put in his time without doing anything.

His object failure was more manifest on the last proposition. He had boasted so many times what he would do when he came to it, and the keen disappointment of his friends was plain to be seen when he failed utterly to show that the New Testament was God's last word to man. It was really the climax to the whole affair. Our brethren should insist on this proposition in every debate. Make them affirm what they teach in a way that we can have a chance at it.

Without any disposition to boast, the debate was a success from our point of view. Prejudice was broken down and many new friends made to the cause of truth. Brother Holloway made an able defense of our position, and gained the respect of all by his deportment. A saintly deportment carries weight always.

Returning to my field, I joined Brother D. J. Williams at Hubbard, where he had an appointment in a schoolhouse. We held forth with a fair interest till the conference at Nevada. Though it rained and the roads were muddy, the conference was well attended, and the visitors well cared for. The district reunion meets at Nevada next year, and if the reception tendered the visiting Saints at the conference indicates anything, the reunion will be a good place to go.

While at the conference I was urged by Brethren Hand and Settles to accompany them to Perry and hold a few meetings; but there were a number of calls from other points, and, Perry having had considerable work during last year, I was in doubt as to the wisdom of going. Saturday night I was shown in a dream that it was my duty to go and baptize three persons. Accordingly, I went and preached two weeks and baptized two noble men and a woman, Sunday, October 25, after which I felt free to move on.

From Perry I went to Union and joined Brother Williams where he had an appointment in a theater, having been denied the use of the church. We laid plans for some extensive advertising the next day, expecting to remain a week or so; but again I had a dream showing me that there was nothing there for us, so we left without further effort and came to Iowa Falls, where we secured the Christian church. What the results will be time must determine.

While in Perry I had a short article in two papers every day. Since coming here word comes to me that a minister of the Christian church in Perry wrote an article protesting against such articles, mentioning my name. His position was indorsed by the ministerial association, and their action published. The editor came back with a spirited editorial, in which he gave them to understand that the columns of his paper were open to all, and that if they so wished they could reply to any article so long as the discussion was not "personal" or "vicious." The work in Perry is growing and the preachers, unable to meet the situation honorably, sought to close the press against us. Their failure must be humiliating. I wrote a two-column reply, which was published November 6.

We troubled the waters yesterday, and Brother Williams baptized two little girls, Pearl and Ethel Oliver. Brother Oliver and family are the only Saints here, but if energetic zeal and a saintly life will reach the hearts of their neighbors there will be others some day.

There are a dozen or so Brighamites operating in Waterloo and vicinity, and seeing an item in the *Waterloo Courier*

that the Mormon Church was organized at Manchester, New York, by Joseph Smith in 1830, I wrote an article correcting the error, and showing from Brighamite records that the "Mormon Church" was organized near Council Bluffs, in 1847; and that according to court records they were apostates from the original church founded by Joseph Smith, and represented by the Reorganized Church. It was published on the editorial page with a large heading, in the issue of November 7.

Word comes from Boone to the effect that a Free Methodist minister had signed propositions for a debate. This is so unusual that it is almost doubtful. Right here I would like to say a word about debates. It makes a big difference how propositions are worded and arranged. Personally, I will not debate any proposition that is so worded or arranged as to give an opponent the advantage. Prospective debates should be referred to the minister in general charge before propositions are signed, allowing the man who must do the debating something to say. The word *origin* should never be omitted from any church proposition. The origin is the first thing other ministers strike at when our work is on trial, and the one thing they seek to evade when it comes their turn to defend. I am not posing as a know-all, but I have learned a lesson or two as to the manner of writing propositions. "Resolved that the — Church is in harmony with the Bible in origin, organization, doctrine, and practice," is the only fair form of church proposition. Beginners take notice. It covers the whole ground, and is free from ambiguity.

IOWA FALLS, November 9.

E. E. LONG.

## News from Branches

### Independence, Missouri

The Saints have been of late enjoying a shaking up spiritually so to speak, through the sharpshooting of Elder Oakley R. Miller, a fearless and loyal warrior in the army of the Lord. Referring no doubt to some of us laggard recruits in this chosen field of Zion, he broke out in stern reproof for our lack of interest in not waking up, and told us about Mary McCarthy, who had a character in the old country but lost it in coming over on the boat. This was the way with many Latter Day Saints, said he, who begin all right but who lose their first love, and the Spirit of the Lord. Another shot that resounded from his lips as from the battalions of heaven made the sleeping soldiers wake up. He said, "I am going to-day and all the time to denounce the inconsistency of man. The most important work in life is the seeking for and helping others to seek for salvation. But there are people within a gunshot of the churches who would rather play a game of cards than come out and hear a missionary. And they who whisper to their comrades that the ministry of the church are living on charity have not the Spirit of Christ."

At the sunrise meeting at 8 o'clock, November 8, though a beautiful morning, there were only twenty present. There was however, an excellent service, and those attending rejoiced in the Holy Spirit. The morning preaching hour at the close of the Sunday school was given to the national prohibition movement. At this meeting the young people gave a spicy entertainment consisting of rare vocal and orchestral numbers interspersed with readings by two of our rising young men. The signing of the pledge as issued by the executive of the Lincoln-Lee League followed. There was an attendance of the Sunday school of 863, beginners 91, teachers 84. The meetings in the evening and afternoon were inspiring.

Brother O. R. Miller presented himself before a very large audience at 8 p. m., at the close of a half-hour orchestral entertainment, and by his zeal, broadmindedness, and plain

presentation of the gospel message enthused both young and old to a degree seldom observed heretofore. In the ministry of Brother Miller during the past two weeks, the wisdom and forethought of our presiding officers have been clearly seen.

Our business meeting on the following night was a lively one. Several reports from bishops' courts were read and findings affirmed. The condition of the branch finances was stated, and the matter of the gymnasium considered, a competent committee to look after the latter being chosen. Sister C. J. Hunt was elected to succeed Brother McKim on the library board.

Your sister in the faith,

MRS. ABBIE A. HORTON.

## SAINTS' HERALD FOR 1915

(Continued from page 1116.)

With the demise of the *Exponent*, the Sunday school people felt the need of an avenue of expression.

To meet this need we have offered them the use of a department in the SAINTS' HERALD under the management of Elder Gomer R. Wells, superintendent of the General Sunday School Association. Watch for this department soon!

### MOTHERS' HOME COLUMN

For many years past this department, first founded by that noble, capable, and consecrated worker, Sister Marietta Walker, has been a splendid feature of the SAINTS' HERALD.

In the hands of the present department editor, Sister Christiana Salyards, it is a feature of which we are justly proud. She is well known for her Sunday school quarterly work. She brings to this department the same patient research, coupled with originality of thought, that made her quarterly work successful.

All mothers and home keepers should read this practical and valuable department.

### MAGAZINE NUMBERS

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### TERMS

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## Miscellaneous Department

### Conference Minutes

**EASTERN IOWA.**—Met at Muscatine, October 24 and 25, 10 a. m., C. J. Dykes president, in charge. Committee appointed to devise resolutions to govern district and present next conference. President authorized to investigate condition of Green Valley, Buffalo, and Inland branches, to confer with minister in charge as to disorganization. W. W. Richards was ordained an elder. Statistical reports show fair gain. Nearly every branch was represented, and visitors attended from the Kewanee District. Preaching by John Heide, W. W. Richards, L. G. Holloway. Best of spirit prevailed. Adjourned to meet at call of president. J. E. Benson, secretary.

**BUFFALO.**—Met at Buffalo, New York, October 24 and 25, A. E. Stone, president, and associates presiding. A. E. Stone and A. D. Angus were chosen delegates to General Conference, A. M. Chase and Sister Wahl, alternates. Next conference left to district officers. Aside from first meeting, conference was devoted to educational work, consisting of sermons, papers, round table and music. Preaching by A. D. Angus, A. M. Chase, A. E. Stone. This our first educational conference was one of the best the district has held. Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

**NODAWAY.**—Convened with Sweet Home Branch near Ravenwood, Missouri, October 10, 10.45 a. m. President T. A. Ivie in charge, assisted by Joseph W. Powell, vice president. Statistical reports: Guilford 104, gain 1; Sweet Home 39, loss 6; Bedison 70, gain 3. Bishop's agent, W. B. Torrance, reported: Total receipts, \$808.21; expenditures, \$860. Treasurer W. B. Torrance reported: Total receipts, \$18.18; expenditures, \$17.50. Committee on Open Letter to Clergy reported 69 names secured with letters ordered for same. Following resolutions were presented for consideration at next conference: Resolved, That all district elections of officers following the next February election shall be held at the annual conference. "Resolved, That in Rule 1 of Constitution and By-Laws relating to officers there be inserted after the word *treasurer*, the words, *music director and librarian*." Ordination of W. T. Nelson, Sweet Home Branch, to office of teacher provided for. Preaching by F. A. Smith, R. T. Walters, E. L. Henson, W. B. Torrance, secretary.

**CENTRAL MICHIGAN.**—Met at McIvor, October 17 and 18, J. F. Curtis, assisted by G. W. Burt. President reported three branches organized. Branches reporting: Coalman, Hamilton Center, West Branch, Twining, Comins, McIvor, Bay City, Iasco, Rose City, Sage, Beaverton, Saginaw, Glover, Prescott; net gain 116, district having total membership of 1,575. Treasurer reported on hand, \$5.46. Bishop's agent reported total receipts of \$2,337.61, expenditures, \$2,349.44. G. W. Burt was sustained Bishop's agent. Organization of branch at Edward Center was authorized. Officers elected: G. W. Burt president, Joseph Shaffer and Matthew Umphrey assistants; Elsie Janson secretary; G. W. Burt treasurer; Lily Clingerman librarian. Motion authorizing order on treasury to replace money drawn by president from tithing fund for printing blanks, amount \$3, prevailed. On motion collection of \$7.50 was taken to defray expenses of shipping tent to McIvor. Delegates selected to General Conference: G. W. Burt, E. N. Burt, O. J. Hawn, Brother and Sister S. T.

Pendleton, Matthew and Martha Umphrey, E. S. White, Esther White, Brother and Sister M. A. Sommerfield, Joseph and Feba Shaffer, Elsie Janson, William Proper. Delegation authorized to cast full majority and minority vote. Preaching by Brethren Grice, O. J. Hawn, E. N. Burt, Fetting. The following were ordained: Otto Norton and J. A. Priddy, priests, Ora Ellis, teacher, T. E. Flashman, deacon. Ordination of Israel Gohene and J. D. Duncan elders, authorized. Adjourned to meet at call of president.

**The Bishopric**

**COLLEGE DAY OFFERING**

Branch presidents, bishops and agents who have not forwarded amounts received from College Day offerings will please do so at once. If through oversight or some reason your branch did not make an offering for the college on the regular College Day, you may arrange for a special offering before the first of the year. It is the effort this year to have each branch represented in harmony with the action of the General Conference. E. L. KELLEY, *Presiding Bishop*.

INDEPENDENCE, MISSOURI, November 14, 1913.

**AGENT'S NOTICE**

*To the Saints of Spokane District; Greeting:* We thank all who have honored the law of Christ in temporal things. We teach the unchangeable God and the everlasting gospel, hence in every age the law of tithes is set forth. Nothing in this world can help us to overcome the selfishness of our natures so well as giving to the Lord that which is his in tithes and consecrations. We are asking a great deal of God, eternal life; what are we willing to give in return?

Have we departed from the narrow way which leads to success? The world about us is full of the spirit of speculation, and there are so many ways open before us that we are liable to put off giving God his portion of that which he has given us until it is too late, and withholding that which is his is robbing God. The debt to him is the oldest we have. Saints must prove themselves and make a reasonable effort to do their part.

This year is nearing an end, and our books will be closed December 31. We will be pleased to hear from all, including the silent ones. W. W. FORDHAM, *Agent*.

Spokane, WASHINGTON; South 238 Haven Street.

**Conference Notices**

Spokane conference, Sagle, Idaho, date is changed from December 5 and 6 to December 11 and 12, to have Peter Anderson in attendance. W. W. Fordham, secretary, George Johnson, president.

Idaho will meet at Boise, Idaho, 10 a. m., December 26. Secretary will send report blanks and clerks will return same week before conference. Priesthood report labors since last conference. Peter Anderson, minister in charge, expects to be present, as well as the missionary force. All attending will be cared for. Sunday school convention will meet evening before, 7 p. m. Mrs. T. B. Jackson, secretary, General Delivery, Boise, Idaho.

**Convention Notices**

Spokane Sunday school meets at Sagle, Idaho, December 10, 7 p. m. Election of officers. Mrs. Mary Anderson, secretary.

Minneapolis Sunday school meets at Latter Day Saint church, corner Queen and Fifth avenues, North, Minneapolis, Minnesota, December 4, 2 p. m. Joint Sunday school and Religio entertainment 8 p. m. Robert J. Wildev, superintendent, 180 Wesley Avenue North, Minneapolis, Minnesota.

Alberta Religio meets December 18, 9 a. m., with Edmonton local. Mrs. Ruth Walrath, secretary.

**Notice Mission Number 1**

I have changed my place of residence. My address in the future will be 258 Benton Street, Council Bluffs, Iowa.

J. A. GILLEN, *Minister in Charge*.

**Correction**

Conference minutes from Kentucky and Tennessee in HERALD of November 11, instead of District Presidents J. R. McLean and C. A. Nolan, should have read President J. R. McLean. C. A. Nolan, secretary pro tem.

**Addresses**

A. M. Chase, Elk Mills, Maryland.  
John E. Sheehy, Brooksville, Maine.

**Died**

**WILKINSON.**—Joseph Raymond, eldest son of Brother Joseph T. and Mrs. Mary Wilkinson, was born December 5, 1902, Albia, Iowa, where he died November 2, 1914. Cause of his demise is unknown, specialists being unable to understand same. He was entirely helpless for over a year. Funeral was largely attended by relatives and friends. Saints from Hiteman Branch sang hymns tenderly appropriate. Parley Batten in charge, sermon at home by E. B. Morgan.

**LEWIS.**—At Kansas City, Missouri, November 12, 1914, Joseph R. Lewis. Born at Glamorganshire, Wales, March 15, 1850, baptized at Sodom, Ohio, June 7, 1874, by William Lewis. Came to Kansas City from Bevier, Missouri. Ordained a teacher, August 20, 1876; elder March 19, 1905; serving for a time as president of Second Kansas City Branch. September 23, 1872, he married Miss Susan Jones at Sodom, Ohio. Fifteen children were born to them, seven of whom, with the faithful wife and mother, and one sister, Mrs. Jane Price, Ottumwa, Iowa, 2 brothers, Patriarch William Lewis, Cameron, Missouri, and John Lewis, San Diego, California, survive him. Services at the home, conducted by W. H. Garrett, assisted by J. A. Tanner. Interment in Elmwood Cemetery, Kansas City. A faithful servant of the Master has gone to his reward.

**WEISAUPT.**—Peter Weisaupt was born in Germany, died at Burlington, Iowa, October 24, 1914, being about 79 years old. One son, 1 daughter preceded him to the great beyond. Two sons, Charles and Mathias and 1 daughter, Miss May, all of Burlington, with their mother were present at funeral. Married daughter, Mrs. Pauline Herriek, of Fairbolt, Minnesota, and Mrs. Blanch Etchison, of Mancos, Colorado, could not attend, also son, Ed., of Chicago, Illinois. Sermon at undertaker's chapel by G. R. Wells. Interment at Aspen Grove Cemetery.

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**THE SAINTS' HERALD**

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, DECEMBER 2, 1914

NUMBER 48

## Editorial

### PRESIDENT SMITH ILL

The Saints throughout the world will be pained to learn of the serious illness of President Joseph Smith, Senior Editor of the HERALD. President Smith was stricken at his home in Independence, Missouri, on the morning of November 26 with heart failure, superinduced by acute indigestion. He is in a critical condition. Latest word as we go to press this, Wednesday, morning is that symptoms are less favorable and that he continues to grow weaker. The outcome is uncertain.

President Smith is comparatively free from pain, and his mentality is unimpaired. All his immediate family, with President E. A. Smith and others, are at his bedside, President F. M. Smith having reached home from the East on Sunday.

In this hour of anxiety and painful waiting, we bow in recognition of the wisdom of God, and await in faith the order of his divine will. J. F. G.

### OUR GUIDE

There are various operations of the Holy Spirit and various manifestations of it. On one occasion it rested upon Saul at Gilgal and while clothing him with prophetic power made "another man" of him in a single day, so that the proverb obtained through all the land, "Is Saul also among the prophets." That was a great display of spiritual power.

On another occasion the Spirit came upon the disciples who tarried at Jerusalem waiting their endowment from on high, and cloven tongues as of fire rested upon them, while the room was filled with the sound as of a mighty rushing wind. Tongues and prophecies were heard. So great was the wonder that the multitudes hearing of it rushed to the scene of the miracle to speculate and marvel and hear and be converted.

Yet wonderful as these experiences are, they do not appeal to us so strongly as does the constant daily guidance of the Holy Spirit that may be given to a man all his life long. Saul fell from grace. The day of Pentecost came to an end like all other days.

It is good to have these especial days of Pentecost to look back to, but it is also essential that there should be a constant daily guidance upon the part of God and a constant daily following upon the part of man. Christ said that we should live by every word that proceeds from the mouth of God. When in need, it is not the best friend who bestows upon us a ton of bread to mold and waste—better the daily loaf. Pray for an occasional Pentecost; but pray more earnestly for the constant, never-ending, un-failing daily portion of spiritual good.

There is another thought concerning the Spirit as a guide. When men travel into the woods of the far north, or into the jungles of Africa, or into the Alpine fastnesses, they employ a guide. They are entering upon territory that is new to them and they secure one who is familiar with the region.

Each man may select his own spiritual guide. He is given the utmost freedom. God forces his Spirit on no man. But once the choice is made and the Christian journey is begun, we should follow the guide.

When I go into the Alps the guide ties a rope around his waist and around mine. He is instantly ready to save me if I fall into a crevasse. As we journey I may express some wishes as to our conduct and choice of trails; but if I persist in going where there is imminent danger, he says, "No; you must not go there. It looks safe to you but I know that it is not."

If I still persist, he says, "Then cut yourself loose. You go at your own peril."

As we follow the Spirit's guidance we may express our wishes freely, but if we choose to go where there is danger, the Spirit says, "No; you must not go there." If we unwisely persist, the command comes, "Cut yourself loose. You go there at your own peril." The Spirit will not always strive with man.

One of the beauties of the journey is that we are led into new regions. We are guided "into all truth." If the regions were not new we would need no guide. That is, they are new to us. The truths daily discovered may have been old to Job or to Enoch or to Paul; but as we learn them they are new to us, just

as every ancient forest to every lad is the forest primeval.

It does not mean alone the memorizing of truths gleaned while perusing the Bible or listening to a sermon; but truths discovered by original exploration into the fields of meditation, so that one sees and knows things for himself.

Sometimes we envy one who is gifted with a splendid memory so that he can memorize chapters and verses and whole sermons. While that is a splendid gift, give us the ability to think a few thoughts for ourselves rather than the best memory that ever treasured the thoughts of the dead and gone.

Let us be faithful and intelligent followers of our guide, taking part in the God-given plan of a cooperation between human and divine wisdom.

E. A. S.

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### CURRENT EVENTS SECULAR AND RELIGIOUS

**NEW HAITIAN GOVERNMENT.**—The United States has been officially notified that a new government has been formed in Haiti with Davilmar Theodore, the victorious leader of the recent rebellion, at its head.

**CANAL AND TEMPERANCE.**—Colonel Goethals, governor of the Canal Zone, has issued an order requiring all persons employed on the Panama Canal and who hold marine licenses, including pilots, captains of tugboats and mates, to abstain from the use of liquor.

**PROPOSED CANAL.**—A commission appointed four years ago by the Russian Duma and Senate has reported favorably on a proposed canal to connect the Baltic and the Black seas. The scheme contemplates canalizing the Dnieper and Dwina rivers, the former flowing into the Black Sea, the latter into the Baltic. The sources of the rivers would be connected by artificial waterways. The length of the canal would be one thousand, five hundred and forty miles.

**TURKEY EXPLAINS.**—It has been officially announced that delayed messages inform the United States Government that before Ambassador Morgenthau was directed to make inquiry Turkey volunteered information concerning the firing on the launch from the *Tennessee* seeking entrance into the Bay of Smyrna, explaining that the harbor had been closed, that the launch bearing Captain Decker of the *Tennessee* was in the act of passing through the mine zone contrary to Turkish regulations, and that the shots were only meant as a warning to stop the launch. Captain Decker reports the "act not hostile, but unfriendly."

**APPEAL FOR NEUTRALITY.**—In the matter of difference between Great Britain and France and Colombia and Ecuador over the use by the Germans of

Colombian wireless stations in directing the German fleet in the Pacific and the coaling of German vessels from bases in Ecuador, the allies have appealed to the United States to use its good offices to have the offending countries observe more strictly the requirements of neutrality. It is reported that announcement has been made in the English House of Commons that if these countries continue their former attitude the powers affected may deem it necessary to take protective action.

**AMERICAN PROTECTION.**—The United States is said to have been asked by Argentine, Chile, Peru, and Uruguay, to cooperate with the countries of South America in negotiating with the powers now at war to bring about the exclusion of belligerent war vessels from American waters, to insure the safeguarding of trade between the American countries, and to remove the possibility of friction between the American nations and the belligerent powers. Brazil is considering the advisability of joining the South American countries in this request.

**CHRISTMAS SHIP ARRIVES.**—The Christmas ship, *Jason*, steamed into Plymouth Harbor November 25, to leave for Great Britain and Belgium their share of Christmas gifts. With British marine bands playing "The Star Spangled Banner," with British soldiers and sailors standing at salute, and with the United States flag flying from British flag staffs, the *Jason* moved majestically into harbor, receiving, it is said, the highest honors ever paid an alien ship by the British admiralty. The *Jason* will continue to distribute her cargo of peace and good will amidst feverish preparations for carnage and war.

**SCIENCE AND THE DEAD.**—A message from London in reporting a recent address of Sir Oliver Lodge, president of the Society for Psychological Research, stated that he announced that he was absolutely certain of a future existence; that he had conversed with friends who had passed away. The parties communicated with were said to have been scientific men. Sir Oliver is reported as having said, in part:

Communication is possible. One must obey the laws and find out the conditions. I do not say it is easy, but I do say it is possible, and I have conversed with them as I could converse with anyone in this audience. . . . That the Master himself is helping us is, I believe, literally true.

**MEXICAN AFFAIRS.**—On November 23 the United States forces were withdrawn from Vera Cruz. These forces reached Galveston, Texas, the 26th. With the four thousand, forty-four officers and men of the army and the two thousand, six hundred and forty-two of the marine corps, were five hundred and twenty-eight refugees. On the same day General Aguilar took possession of Vera Cruz for Carranza, who has since entered the city and established his headquarters there. No faction was recognized

by the United States in the evacuation of Vera Cruz. The one million dollars in customs duties collected during the United States occupancy will be held until a government is formally recognized. The United States fleet in Mexican waters remains, in readiness for possible emergencies. Reports from various parties of Mexico are many and conflicting, seeming to be sent out to make for the disadvantage of the opposition. The following appears reasonably reliable: The Carranza forces having withdrawn, Zapata has entered Mexico City and is in control there. Villa is nearing the national capital. A portion of Villa's army is en route to Tampico, held by General Cabellero, once a Carranza supporter, but now said to recognize the Aguas Calientes party. Carranza representatives report that the Carranza forces have withdrawn from Mexico City for strategical reasons, and that they expect confidently to eventually control the situation. On the other hand, Villa announces his preparedness to sustain the action of the Aguas Calientes Convention.

**EUROPEAN WAR.**—The struggle between Germany and Russia in Russian Poland has been the center of interest during the week covered by this review. The second German advance into Poland has been checked forty miles from Warsaw. Reports from Russian sources indicate a decisive victory for Russian arms with a large part of the German army in a position of extreme danger; Germany reports victories, but the arrival of Russian reinforcements postponing a decision. The Russians have again invaded Hungary. Nothing of importance is reported from eastern Prussia or Galicia. In the western theater of war, following sharp activities the early part of the week along the coast, in which the British fleet participated, in the vicinity of Dixmude, Ypres, Verdun, and in the Argonne regions, partial cessations of hostilities is reported, due, it is thought, in part at least, to the withdrawal by Germany of forces to reinforce her army in Poland. Austria claims success in Servia. Servia announces victory in her northwestern territory. Russian reinforcements are said to have reached Servian soil and to be in advance to the front. Russia reports victory over the Turks in the Caucasus, England claiming success over them at the head of the Persian Gulf. The defeat by Turkey of British troops along the Suez Canal is reported via Berlin. The defeat of a British expedition against German South Africa is announced. Meager news indicate that the Boer rebellion is making no headway. General De Wet has been defeated, and his forces, except himself and twenty-five men who escaped, have surrendered. Two British steamers have been sunk by German submarines, and a British collier blown up by a mine. The British warship *Bulwark* was on the 26th sunk off Sheernees, on the Thames, by an accidental ex-

losion while ammunition was being put aboard. The vessel went down three minutes after the explosion, only twelve of the crew of between seven and eight hundred escaping. Bulgaria has officially announced that she intends to maintain her neutrality. Dispatch from Lisbon, via London, announces that the Portuguese Congress on November 24 decided that Portugal should cooperate actively with the allies whenever it was considered necessary. Partial mobilization was to be ordered. A holy war is reported formally declared by the Sultan of Turkey, who calls upon the millions of Moslems the world over to join in the war against the allies.

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### NOTES AND COMMENTS

**ANNOUNCEMENT TO SUBSCRIBERS.**—After due consideration, the Board of Publication announces a change in the method of managing the circulation of the various church publications. Heretofore the publications have been sent one year after becoming delinquent. Hereafter all church publications will be discontinued promptly on the date of expiration. The growth of this department of the church work necessitates this change, and announcement is made so that the subscribers to the various church publications will understand why their publications are discontinued, if discontinued.

**ELDER GRIFFITHS REACHES HOME.**—We call attention to a letter from Elder Gomer T. Griffiths appearing in our Letter Department of this issue, telling of the condition of Sister Griffiths on his return home from Australia. The Saints everywhere will rejoice with the family in their hope for the recovery of our sister, and everywhere will they join with them in fervent prayer for her recovery.

**LONESOME JOHN.**—News of additional prohibition gains come in close succession these days. The armies of Europe in deadly combat are held from liquor that they may be the better able to fight a good fight; Russia is under prohibition that her people may conserve their energies against the day of possible exhaustion; the United States Navy in the interests of efficiency has gone "dry." All this after prohibition gains in many States and in every field of human endeavor; and still comes Colonel Goethals with his prohibition of the use of alcoholics among employees working on the Panama Canal. Once popular John Barleycorn is much despised these days, and with hardly a one to openly minister to his loneliness.

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Go to thy rest, fair child,  
Go to thy dreamless bed,  
While yet so gentle, undefiled,  
With blessings on thy head.

—Mrs. L. H. Sigourney.

# Hymns and Poems

## Selected and Original

### A Little Nearer

A little more gray in the lessening hair  
 Each day as the years go by;  
 A little more stooping of the form,  
 A little more dim the eye.  
 A little more faltering of the step  
 As we tread life's pathway o'er,  
 But a little nearer every day  
 To the ones who have gone before.

A little more halting of the gait,  
 And a dullness of the ear;  
 A growing weariness of the frame  
 With each swift-passing year.  
 A fading of hopes and ambitions, too  
 A faltering in life's quest;  
 But a little nearer every day  
 To a sweet and peaceful rest.

A little more loneliness in life  
 As the dear ones pass away;  
 A bigger claim on the heavenly land  
 With every passing day;  
 A little farther from toil and care,  
 A little less way to roam;  
 A drawing near to a peaceful voyage  
 And a happy welcome home.—Anon.

### Glories--Present and Future

Oh, this world is so big, so glorious, so grand,  
 We never can know all this beautiful land,  
 Its reasons and causes and why their effect,  
 So vast are its beauties we ne'er can detect.

With rivers, and woodlands, with mountains so tall,  
 Deep oceans, great harbors, and lakes o'er it all;  
 Its flowers with their beauty, their perfume so sweet  
 Are scattered profusely, e'en right at our feet!

The bird's sweetest music can ever be heard,  
 But vain the attempt of all tongues for a word  
 Which uttered in prose, or warbled in song  
 Can tell of the glories to earth which belong.

This life with its toiling, its sorrow, its woe,  
 Is yet worth the living, as well we all know.  
 More precious than rubies, more treasured than wealth  
 Is liberty, friendship, honor, and health.

The world of the future if better than this,  
 Indeed, must be heaven, a place of great bliss.  
 Through faith we believe that 'twill even be so,  
 The shore just beyond, yes, the land we shall know.

In reverence we stand, and with awe we behold  
 Such glories e'en now as have never been told!  
 Then vain the attempt of a mortal, as mortal,  
 To peer through the veil of the heavenly portal!

But yet, through the Spirit, in faith's beaming eye  
 Bright glimpses of glory are ours if we try.  
 With earth for the present, then heaven our home,  
 Why should we e'er sorrow, or mourn, or bemoan!

Then, well may we praise him, yes, greatly adore  
 Earth's Planner and Builder, the Author of Lore;  
 The one whose great glory will banish the sun  
 Through heaven's vast portals when earth-life is done!  
 LAMONI, IOWA. AUSTIN M. DOBSON.

### The Call to Service

Hark, the voice of Jesus calling,  
 "Who will go and work to-day?  
 Fields are white, and harvests waiting,  
 Who will bear the sheaves away?"  
 Loud and long the Master calleth,  
 Rich reward he offers free;  
 Who will answer, gladly saying,  
 "Here am I, send me, send me"?

If you can not cross the ocean,  
 And the heathen lands explore.  
 You can find the heathen nearer,  
 You can help them at your door;  
 If you can not give your thousands,  
 You can give the widow's mite;  
 And the least you give for Jesus  
 Will be precious in his sight.

Let none hear you idly saying,  
 "There is nothing I can do,"  
 While the souls of men are dying,  
 And the Master calls for you;  
 Take the task he gives you gladly;  
 Let his work your pleasure be;  
 Answer quickly when he calleth,  
 "Here am I, send me, send me."

—Daniel March.

### If We Had the Time

If I had the time to find the place  
 And sit me down full face to face  
 With my better self, that can not show  
 In my daily life that rushes so—  
 It might be then I should see my soul  
 Was stumbling still toward the shining goal.  
 I might be nerved by the thought sublime—  
 If I had the time!

If I had the time to let my heart  
 Speak out and take in my life a part,  
 To look about and to stretch a hand  
 To a comrade quartered in no-luck land,  
 Ah God! if I might but just sit still  
 And hear the note of the whippoorwill,  
 I think that my wish with God's would rhyme  
 If I had the time!

If I had the time to learn from you  
 How much for comfort my word could do;  
 And I told you then of my sudden will  
 To kiss your feet when I did you ill;  
 If the tears aback of the coldness feigned  
 Could flow, and the wrong be quite explained—  
 Brothers, the souls of us all would chime,  
 If we had the time.—Richard Burton.

Out of the shadows of night  
 The world rolls into light;  
 It is daybreak everywhere.—Anon.

## Original Articles

### THE YOUNG MAN IN CHURCH WORK

The importance of young men in the work of the church can hardly be overestimated, when we consider that they are now preparing for the future work of the church. The work that our forefathers have done is completed. There remains the need of preparation for a different work than theirs. If it should be in advance, that will not be to the credit of the young man, as it will be only what should be done, building on the foundation that is left us. The work of the church in the past has been affected by peculiar conditions existing in the world—opposing the work not only in general, but also in particular.

#### A NEW AGE

We are not only approaching, but already living in an age when healing by faith is believed in by a very large percentage of religious people.

It is also a time when men are awakening as never before to a realization of unjust economic conditions, and they are groping in the dark to find a plan of cooperation, of mutual helpfulness, which will rectify these conditions. The world is moving forward not only to permit, but almost to demand an answer to these questions, and when we consider the more friendly public attitude towards our work as a whole, it does not appear at all unreasonable to suppose that the work of some young men, at least, will be more to the world in answering these questions than has some been in the past.

#### DISCIPLINE AND PREPARATION

The characteristics, discipline, and preparation that the young men need is that needed by all of us, whether old or young. No man can assist in this work, save he shall be "humble and full of love."

Some years ago we heard President Frederick M. Smith say in a public meeting that he had often looked over the congregation of the Saints and noticed those men growing old in years and gray-headed in service, who had stood by his father and upheld his hands, and had assisted him with their counsel and prayers, and that in thus looking had asked, "Where are the men that will stand by me? Who will uphold my hands in time of trial, and sustain me with their prayers and assist me in carrying on the burden of the work? I do not know, but I have now this satisfaction, that they are known to my heavenly Father, and will be made known in due season."

The Spirit which was present could not be ignored, and with a great wave the thought came over us, as we considered how our Father had been preparing him, his character and his mind, for the work he would have to do, that not only were those who

were to stand with him and bear the burden known to our Father, but that they had been known for many years past, and that he had doubtless been preparing them also, each for the individual work they each shall have to do.

#### ADOPTED BY A KING

When we consider even in the smallest degree the greatness of the work that lies before us, and what it means to work for God, and with him, to stand as his representatives, even in the least capacity in the church, we can but feel how earnest the preparation should be and how soon begun, which is to fit us for work in his kingdom on earth. "Train up a child in the way he should go, and when he is old he will not depart therefrom,"—but in our own hands is left much of this training.

We are not speaking now of official position, because after all we are all called to the highest of all callings, to be a Saint of God. Did you ever think why your parents were so glad when you were baptized? Would they not rejoice if some earthly king had adopted you? Yet by that ordinance you were adopted into the family, not of any earthly king, but of the Lord of lords and King of kings, and to be not only his child, but also to be his heir, as well as a joint heir with the Savior. Nor is that all. For it has not pleased this King to remove us, but rather to leave to our parents and ourselves that training and preparation for full sonship. Nor does he leave us alone, but from time to time comes with rich gifts, the greater part of which we have not received because not old enough in a spiritual sense.

The young man then in the church should be as strong physically as he can. He should be as well informed in regard to the affairs of the world, as well founded as possible in truth, be it so-called scientific, or religious truth; he should also be sufficiently humble to seek frequently his heavenly Father in prayer, so as to be fitted spiritually for the position of a Saint and son of God. And if he is to be efficient in the coming work of the church, he must be so far led by divine direction as to be greatly assisted in his preparation. We can not hope for the right kind of preparation, if our time is taken up on the streets, and with those who are light and frivolous in manner. We need association with those in advance of ourselves, so that we may learn. But above all we need divine guidance.

There is open a large field to all the young people in the Sunday school and Religio work, but some soon get to feel that they are too far in advance, that they gain but little from the study. In many instances they are mistaken in self-judgment. But if correct, our preparation requires something more than getting something all the time, even if it is so excellent a thing as knowledge. We should be pre-

pared for the highest possible service and our greatest delight taken in giving help to others.

As the Savior went aside many times to pray in secret and alone, and as most of the great religious teachers are represented as seeking wisdom by prayer and meditation, so must we, at times, seek to commune with God for divine direction.

#### FASTING AND PRAYER

Fasting of itself may do but little good, unless it is combined with a most earnest effort in prayer as well. There is a natural law back of that, and it is because of it that we are admonished at times to fast and pray, so that the higher and spiritual part of our nature may be more clearly manifest and the approach of the divine more readily made. Yet we know of those who have injured themselves by too great abstinence,—though the reverse is more frequent. So man should be temperate in all things, and while that means he must avoid overeating, it also means that he must avoid undereating, so far as possible, if he is to attain the largest possible manhood and service.

#### YOUNG MEN OF SERVICE

Joseph, who was sold in Egypt, had his vision when only sixteen years of age, and so was still a young man, according to the standard of those times, when called to prominent service. David ascended the throne when twenty-three years of age. Samuel the prophet heard the voice of the Lord when only six years of age, and at thirty years was numbered with the prophets. Our Master discussed with the doctors when twelve years of age, and undertook his work at the age of thirty. Now it may be noted in this that while it has pleased our heavenly Father to give revelations to those young in years for their own teaching, still they were not called to active service so long as the law of the land gave their parents a claim upon them. So we see that even our Master observed this law and did not enter into active service until thirty years of age.

Noah was ordained when ten years old; Enoch when twenty-five years of age. John the Beloved and Nephi were both young men.

While in this present day and age Joseph Smith, who translated the Book of Mormon, saw his wonderful vision when only fourteen years of age, was visited by the angel when eighteen years old, received the plates when twenty-two years of age, and organized the church when only a little past twenty-four years old; also five of the Twelve, when the quorum was first organized, were under twenty-five years of age, and the average was twenty-eight years.

We note that President Joseph Smith assumed the leadership of the church in his twenty-eighth year, while President Frederick M. Smith was ordained

to the First Presidency when only a little past twenty-eight. An examination of the Twelve in the Reorganized Church also shows a surprisingly large number of young men. To some this seems a mistake, yet we may remember that our heavenly Father has called men young enough in years to permit them to qualify, and still have many years of active service. Then when the latter years come, when we are not able to work so many hours, nor so many years, still the training and knowledge that we have received may make us continue of great worth to the church. Youth alone is not a qualification for any position, nor is it a disqualification.

#### "THE THOUGHTS OF YOUTH ARE LONG THOUGHTS"

Youth will question God, the church, and anything else. It is ready to prove all things, and should be ready to hold fast to that which is true. While it is impossible for us as yet in a day to attain to equality with the supreme Being, or even to comprehend him in all his ways of glory, still it is possible for him to make himself manifest to us from time to time. But many, when they find there are many things they can not understand as yet, ask the preacher. When he can not answer in full for all things they are ready to reject both him and all of his message. They forget that he also is but a child of God, seeking the light. It is not given to him, even though his position be large in the eyes of men, to know all things now. But it is given to him, as it is to us, to study, to pray, to grow, and at last to understand and know. What would we think of a young man who would reject all that the masters of the laboratory had to say, and yet had himself made no experiment? The masters do not know all, but they have proven more than we.

#### ALL TRUTH HARMONIZES

Another point worthy of our consideration is that truth must be harmonious with itself. If, then, our concepts of scientific or historical truth conflict with our ideas of religious truth, what the church teaches, we err in one of three particulars; our ideas of scientific and historical truth are wrong, or our ideas of the teachings of the church and religious truth are wrong, or both. The creed of the church is "All truth." The Comforter will guide us into all truth, not in a day, but as we grow that which was difficult before becomes plain and easy to understand. The writer has found it so in times too numerous to count; that is, as we grow in knowledge, and spiritual insight, that which was difficult and unanswerable has become easy. Yet we can not understand until we are old enough spiritually and the proper foundation has first been laid; nor can another explain to us until we are sufficiently grown up. But while as yet we only know in part, we have this consolation, that what we do not know our Father

knows, and we, too, shall know when we grow up, for he surely will tell us, as soon as it is for our best good, and we can understand.

But though many young in years have been chosen to responsible work, there is no room for seeking for fame, as is the way of the world. The man who desires and seeks an office has at least one qualification why he should not be chosen. Because the fit man will be one who will realize his own shortcomings, and in humility will know that regardless of how much knowledge he may have had, or schooling, when it comes to the work of the church of God he must needs have divine direction and help.

There remains, then, for the young man of the church that work in the church and its auxiliaries for which his education and spiritual training have fitted him. There is a need, not only for able men to occupy those positions, which in the eyes of the world are chief, but also for a whole body of people ready to move forward with devoted purpose, to labor for the common good. Nor is the field limited. It may require a seeming sacrifice, yet what is sacrifice but *sacra facio*, to make sacred, or in other words, to consecrate and dedicate to the service of God?

#### LIFE BEFORE US

Each of us has his life before him. Each hour is set with sixty minutes, each minute with sixty seconds. In the market of life we can not be all things, as Professor James says: "Not that I would not if I could, be both handsome and fat and well-dressed, and a great athlete, and make a million a year; to be a wit, a *bon vivant*, and a great lady-killer, as well as philosopher; a philanthropist, statesman, warrior and African explorer, as well as a 'tone poet' and saint. But the thing is impossible. The millionaire's work would run counter to the saint's; the *bon vivant* and the philanthropist would trip each other up, and the philosopher and the lady-killer would not well keep house in the same tenement of clay."

We must then choose what is worth while. Shall we buy with our time the fame that is perchance but a breath? Or shall we rather use it to develop the highest possible within our reach, both of service and growth, and by so doing, lay up treasures which are everlasting? It may seem in some ways to be a sacrifice, yet in the right sense of the word it is only taking that which is temporary and passing and making it that which is eternal and sacred.

What we know of our heavenly Father is subject to our own efforts, almost solely. We are affected in part by our associates, but if we will, we may rise even superior to environment. What we shall do is left at the court of our own will to determine, and that means what we shall be here and hereafter.

If we choose right the terms are peace, the highest possible happiness here, and eternal life in the world to come. Eternal life means to know the eternal Father; that means to understand all of his works,—the truth,—and use that knowledge for good.

Will it pay?

Rather, have we time for aught else?

S. A. BURGESS.

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#### WHAT IS MISSIONARY WORK?

The above question at times confronts the best of us, and it is well that it does, for such matters are worthy of our most serious consideration.

Too frequently we err in supposing that missionary work is confined to the traveling ministry alone, or at best inheres only in the "preacher"; and while we labor and think thus, the church is handicapped, and the work of the ministry impeded.

Missionary work is primarily intended to stimulate and rejuvenate the life of mankind; it is intended to renew the heart and develop the character, so that the creature will become better fitted for the duties of life, socially, ethically, and intellectually. Therefore, we should not lose sight of the fact that whatever works to this end is in its truest sense missionary work.

Mere argument, or a strife of words, does not constitute missionary work, and we should never be so unwise as to mistake these things for the real, vital and all transforming service that is rendered humanity in true self-sacrificing missionary work. True missionary work, therefore, is that which brings humanity to a knowledge of Christ through a belief in him as the Master Teacher, the superlative character, the transcendent life. So that it may or it may not be preaching. Various methods may be employed, but above all one method should be observed, and that is the living of a Christ-like life, the developing of a Christ-like character.

The writer remembers being in one town where an aged couple lived who were Saints indeed. The people of that town said to the writer and Brother L. O. Wildermuth, who at that time were laboring together, "Grandma Olson is the nicest and best old lady we have ever known," and of her companion, "Grandpa Olson is the finest old man in this town." This good old brother and sister did not argue; they did not contend; they did not make themselves obnoxious by finding fault with the belief of others; but their consistent, Christ-like lives and conversation preached eloquent sermons. They performed acceptable and profitable missionary work, and their lives became living epistles, read and known of all in their community, at least. This is one way in which to do missionary work.

The writer is acquainted with a good sister, and one in very ordinary circumstances, too, who availed herself of the offer made by the *Ensign* during the two missionary months, and sent the *Ensign* a year to several of her neighbors. She informed them that the paper would come to them and that it was paid for. She lived a quiet, consistent, Christ-like life, and when the time was opportune made mention to them of some of the things which appeared in the paper. She intensified their interest by being wise and discreet, with the result that by reason of her efforts friends were made to the church; and the writer had the pleasure of baptizing her husband. Others will follow in their time by reason of her missionary labors.

Others judiciously distribute tracts or pass along their church papers, *HERALDS*, *Ensigns*, or *Autumn Leaves*; others loan books to their friends and neighbors, such as the Two-Story Book, The Old Jerusalem Gospel, Bishop R. C. Evans's Sermons, and many other books of that kind, and thus do effectual missionary work. Still others honor the law of tithing and bring in their substance into the storehouse so that the church can send out men to proclaim the gospel to the ends of the earth, by reason of being able to provide food and shelter for the families while they are thus engaged in missionary work. So do they who assist in a material way with tithes and offerings also have a part in true missionary work.

There is a work for all to do, none are forgotten or left out; and while we are all workers together with God we should remember that all work is alike honorable, and that the missionary work is the life of the church, that is, if we had no missionaries we would have no church; so all may readily see the need of rendering the best possible service.

Many are making sacrifice. The writer is acquainted with men and women who are denying themselves daily for the church and the missionary. What are *you* doing? Are you reflecting the Christ-life and Christ-character in your life and character? Does your life argue an at-one-ment with Christ so that those who have known you will be made better by reason of your acquaintance and influence?

The thing I should concern myself about is, am I an honor or a disgrace to the church? If the church is judged by me, what will people think of it? Is my demeanor such that others will be drawn to the church and thus to Christ by reason of my friendship and love for humanity? Or is my attempt at Christ-like service precipitated into a mere strife of words, to the detriment of the hearer? Do I make the truth offensive because of my falseness? Or does the sterling worth of my character bespeak an at-one-ment with the divine?

These matters are for each of us to determine for

ourselves; and, determining, let us labor as those who shall give an account to God, living as those who would uplift and bless mankind.

J. E. VANDERWOOD.

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### FEEDING THE MULTITUDE

All day the Savior had been in the temple at Jerusalem, answering and refuting the scribes and Pharisees and declaring to the multitudes gathered there the plan of salvation as God revealed it to him. By the side of the still, untroubled pool of Bethesda, he had said to the waiting lame man: "Rise, take up thy bed and walk." There he had boldly declared to the persecuting Jews that he was the Son of God, and that all the works which he did were done at the behest of his Father. He had told them the love of God for him, his power to raise the dead, and that to him all judgment had been committed by the Father that all men might honor the Father who had sent him. He had declared to them the glorious truth that the time was near when even the dead should hear his voice and as many as heard should live—live because of that life which was in the Father, and which the Father had given to the Son to have in himself. He had plainly declared to them not only the resurrection but the fact that there was to be more than one. There was to be a resurrection of the unjust as well as one of the just, that those who had done good would come forth in the resurrection of life—that life which the Father had given him to have in himself—and those who had done evil in the resurrection of condemnation. He had told them that his words and teachings were sealed by the witness of the Father; that John was a burning and a shining light, had borne witness to him; but that the works which the Father had given him to do bore a witness which was greater than that of John.

He had declared that no man had any honor to confer upon him, that his honor came direct from God, and he had enunciated this truth concerning a condition which to-day is keeping thousands out of his kingdom: "How can ye believe which receive honor one of another and seek not the honor that cometh from God only?" and he had there, once and for ever, silenced the traducers of his grand anti-type, Moses, in the words: "But if ye believe not his writing, how shall ye believe my words?"

Review in your mind, kind reader, the scope and grandeur, the height and depth of the sublime teaching of this day at Jerusalem, and will you find any cause to marvel or wonder that the great Teacher was brain-weary, and perchance felt much need of physical refreshment as well as mental recuperation? In the distance rolled the blue waves of Galilee, the place dear to Jesus, and embarking in a fisher's boat



he passed over its clear, tranquil waters to the other side.

But however little we earthly toilers may have thought of it, the close student of his life knows there was in it very little of seclusion, and less of rest. The multitude, the weary, restless, unsatisfied multitude, the poor, afflicted, sad, and disheartened ones of earth, were ever close about him, pressing in the way which he took and following him wherever he went, if so be they might touch the hem of his garment, and become partakers of that virtue which went out of him. And now, even beyond the clear waters of blue Galilee, "a great multitude followed him, because they saw his miracles which he did on them that were diseased."

Ah, thou all-sufficient, all-pitying Savior, how often lately, as we have seen with what eagerness the poor, afflicted ones of earth reach forth their trembling hands to grasp every straw of hope which is borne within their reach—how often have we thought of thee, and pictured what would be the scene if thou wert here again, walking as then among the multitude, and healing with one touch of thy divine hand these poor and weary sufferers so long bound by the hand of disease and pain! The earth to-day is groaning under its load of sin, and the suffering which entered in with sin.

Has not the church of God a mission, an obligation laid upon her in this direction? If so is she living near enough to thy bleeding side to gain from thee the grace to discharge this duty which she owes to humanity at large? "Freely ye have received, freely give," is the command of the Master.

But this great multitude by the sea of Tiberias! They have followed Jesus afar from the city, and now the evening comes down and they are awfully hungry, also, and there is in all the company only a little lad who has aught to sell and he only five barley loaves and two small fishes. "And what are they among so many?" said Andrew, the brother of Peter.

Jesus, after the five thousand people had obeyed his command to sit down, gave thanks to the Father, and breaking the five barley loaves and the two small fishes distributed to the people; and when the hunger of all was fully appeased they gathered up twelve baskets of the fragments.

Thou must be true thyself,  
 If thou the truth wouldst teach;  
 Thy soul must overflow, if thou  
 Another's soul would reach;  
 It needs the overflow of heart  
 To give the lips full speech.  
 Think truly, and thy thoughts  
 Shall the world's famine feed;  
 Speak truly, and each word of thine  
 Shall be a truthful seed;  
 Live truly, and thy life shall be  
 A great and noble creed.

"The world's famine!" ah, how great it is, and as it is borne in upon the soul by daily transpiring events, the heart bleeds in sympathy and cries out, "How long, O Lord, how long?" As the multitudes, amounting to thousands, even millions, pass us by hurrying in their mad race for wealth, or fame and power, again and again the question with which Christ sought to prove Philip, "Whence shall we buy bread that these may eat?" comes home to us.

In the HERALD we once noticed an excellent article by Brother Edward Rannie on "Gospel work in large cities," and remembering how these great multitudes which Christ fed were gathered about him in the city, and in this way were attracted to follow him even into the desert places where he broke the bread of life as well as supplied them with the meat which perishes with the using, we can not help thinking that Brother Rannie's plea was a good and wise one. The famine of the world—for the bread of life, the pure, unadulterated word of God, is something awful to contemplate.

We do not overlook the fact that the first duty of the minister is to feed the flock "over which the Holy Ghost has made you overseers," for we have seen too much evil resulting from such neglect in the past; but here in our large cities seems to be a golden opportunity for combining the missionary with the pastoral work—the overseeing of the flock and at the same time wisely directing various missionary efforts for the feeding of the starving multitudes.

Is the day of miracles past? Not if our faith is equal to the occasion. God is making demands upon his people to-day, and making them for the express purpose of proving the world and trying his people. When Christ said to Philip: "Whence shall we buy bread that these may eat?" John tells us, "This he said to prove him, for he himself knew what he would do." So, to-day, God is proving us and if we are not willing to buy the little, the five barley loaves and two small fishes which we have the means to pay for, how can we expect the Lord to do what we are not able to do?

Strange experiences come to those who come in contact with the world, and they learn more of the way in which the churches are satisfying the demand made upon them for the bread of life. We confess having been both pained and shocked while in conversation with a most lovely, amiable, and intelligent Christian woman to hear her say, "I will never become an object of charity; I will chloroform myself first!" She had at one time been wealthy, but had lost her property and was supporting herself. She spoke of two friends who had recently had the courage to take their own lives because they were old and penniless. Now, while this threw light upon the fact of the wonderful increase of suicides in the

world, this idea that to take one's own life is an act of bravery, not a crime, the question was forced home upon us as to the responsibility of the church to provide labor for those who are able to labor and to recognize the obligation God has laid upon all of us to love our neighbor as ourself. This woman was a brave, lovable, and noble woman, but her spirit was proud and the thought of dependence was galling.

We may be wrong, but confess to you that we would rather take our chances with the poor, tortured spirit thus escaping from life, from the inhumanity of man, than with the one who has heaped up to himself treasure undivided, and gone down to his grave honored of men. We see no bravery in suicide, to us it is cowardice and rebellion against God; but some time, some day in the great hereafter, God will answer the question of Cain, and man will know that he is his "brother's keeper."

The inheritance belongs to the family of one Father, and to his people he has given a law of division. How is it with us? Is his storehouse established? and have we consecrated of our properties that the poor may receive their inheritance—not as objects of charity but as heirs, joint-heirs, of the riches even of this world which all belong to God? It may be that in all our company there is even less than five loaves and two small fishes, but as surely as we have faith to do our part, God will do his, and ample provision will be made for the hungry, famishing multitudes, and those who love truth will be gathered out and a people prepared to meet Christ at his coming.

MRS. M. WALKER.

## Of General Interest

### A STUDY OF THE JEWS

[The following extract from an article by Israel Zangwill, the Jewish novelist, and appearing in the *New York American* for October 25, is of interest as the expression of a leader of this people. That it seems impracticable that all the Jews should be gathered into a Jewish state, and that they may be assimilated by other races, does not in any sense affect the fact of a final gathering to Palestine. In this connection, the prophecies state that it is a "remnant," not the entire people, that it is constitute the return.—EDITORS.]

While the Christian consciousness busies itself more or less megalomaniacally with the Jew, whether as Zion-builder or world power, the Jew himself is dolefully announcing the end of his race. The American anthropologist, Maurice Fishberg, even doubts whether he has ever existed.

Scientific research shows that his racial unity is a myth—he includes Teutonic, Slavonic, Turanian, Mongoloid, Negroid, Spanish, Assyrian and other types, and even his notorious nose is found in only twelve to fifteen per cent.

The Viennese anthropologist, Ignaz Zollschan, challenging with his book, *Das Rassenproblem*, the famous thesis of Houston Chamberlain and his disciples that civilization is a creation of the Germanic race, and that the Jew is an inferior breed (Jesus being a German of Rhinish-Westphalian origin), yet remarks at the end of his brilliant work that his vindication of his race has only the value of an epitaph, since unless a territory can be found for them, the Jews are destined to disappear.

The same conclusion is reached in Mr. Israel Cohen's more pedestrian study of *Jewish Life in Modern Times*, the most compact and comprehensive work of its kind in existence, a treasury of facts and figures, which should be in the hands of every student of the Jewish problem.

#### COLONIZING PALESTINE

Mr. Cohen claims indeed that the Jews are to be conserved by colonizing Palestine, and to that extent he will bring comfort to the amateurs of Armageddon.

But to more scientific thinkers it is not easy to see how the plantation of three million Jews in Palestine can suffice to rescue the other ten million, five hundred thousand from the melting pot. It is more likely to precipitate the melting pot process.

Mr. Cohen has an eloquent passage on the pitiful waste of blood, of hope, of prayer, through the dark ages of Jewry if national restoration were now surrendered as a mere fable.

But this is an absolute falsification of history. The national restoration for which the Jew prayed had become inseparable from the establishment of the kingdom of God on earth. The Jewish martyrs of the Middle Ages went to the stake, not for the unity of Jewry, but for the unity of Jehovah. "In that day the Lord shall be one and his name one."

What would make these old Jews turn in their graves would be to read the atheistic articles of Jerusalem journalists, or to witness the crusades of the young colonists of Palestine against the Holy Sabbath. . . .

#### NO PROSPECT OF DESTRUCTION

It does not follow, however, that even the destruction of the religion which has preserved the Jew since the destruction of his state will succeed in destroying him. Possibly the "hard-shell" Judaism which replaced the Jewish state was only a secretion of the instinct to live, race masking itself as religion.

This vital instinct may work its cunning will even if religion as well as territory fail it. Already baptized German Jews marrying among themselves constitute a new incarnation of "the eternal people."

The difficulty of regathering the Jews into a Jewish state, their passionate preference for the lands

of their birth (Russian Jews safely in England or France flocking now to fight for Russia), suggests that each section has evolved into a separate subspecies, the original type crossed by the particular country.

For a new environment is as capable of modifying a race as a new strain, and the Jews are everywhere sons of the soil, as well as children of the ghetto. They were a scattered people long before the fall of Jerusalem; does not the Book of Esther recount how their destruction was planned in Persia?

#### FALSE ANALOGY ENDS RACE

They are still undestroyed, and indeed biologists tell us that the more widely a species is disseminated, the greater its chances of survival. Perhaps the instinct of Israel is wiser than his latter-day leaders. Those who menace him with disappearance, unless he establish a state, are inspired by a false analogy.

What has happened in the West, where he has been emancipated in his tens of thousands, is no clew to what will happen in Russia, where he will be emancipated in his millions, and where, moreover, he will only be exposed to the absorptive power of an illiterate peasantry, which, even in his present degraded status, has yielded no few converts to his religion.

In New York, with the greatest aggregation of Jews the world has ever known, the action of the crucible is impeded by the social anti-Semitism which leaves the Jew out in the cold, and by the continuous immigration from Russia, which replaces the atoms liquefied.

#### FUSIBILITY TO BE TESTED

Not till the Czar waves his wand and set the Russian Jews free will the fusibility of the race be really tested, or its melting point established—if it has one. In either case the profit to Russia will be measureless.

From that popular work, *Men Around the Kaiser*, I gather that out of thirty-one "makers of modern Germany," no fewer than seven are Jews, a proportion all the more awkward for Houston Chamberlain, inasmuch as the Jews of Germany are less than one per cent of its population.

Jewish writers tell us too much of the restrictions on the Russian Jews—which are only the psychology of the Russian bureaucracy—and too little of the Russian Pale, which, pitifully cramped and tragically baffled as its life is, is yet one of the richest reservoirs of genius on the planet.

And its spiritual fermentation is as precious as its intellectual and artistic resources—there was recently even a propaganda for the reception of Jesus as a Hebrew prophet. The rise and development of a free Russian Jewry will be one of the most fascinating phenomena of the century.

#### NEW JEWISH NATION

The rebirth of the Jewish nation is no longer a dream. It is in the process of accomplishment in a most practical way and the story is a wonderful one.

So said Louis D. Brandeis, chairman of the Provisional Executive Committee for General Zionist Affairs, addressing a congregation of the Free Synagogue which filled Carnegie Hall yesterday. Mr. Brandeis seeks to raise a fund of one hundred thousand dollars to tide the Zionist movement over the European war crisis; the English, German, Austrian and Russian Zionist Federations are entirely disabled at the moment. Said Mr. Brandeis:

Zionism is not a movement to remove all Jews to Palestine. There are fourteen million Jews, and Palestine would not accommodate one fifth of that number. Zionism seeks merely to establish in Palestine, as a part of the Turkish Empire, for such Jews as choose to go there and for their descendants a legally secured home where they may live together and lead a Jewish life and look forward to what we could call "home rule."

Jewish life can not be preserved and developed, assimilation can not be averted, unless there be reestablished in the fatherland a center from which the Jewish spirit may radiate.

Though the result of this war should be, as we hope, the removal or lessening of the disabilities under which the Jews labor in Eastern Europe, nevertheless when peace comes, emigration from the war-stricken countries will certainly proceed in large volume because of the misery incident to the war's devastation.

Is it desirable that America should be practically the only country to which the Jews of Eastern Europe may emigrate—is it not desirable that Palestine give a special welcome to the emigrant Jews?—*New York American*, October 25, 1914.

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#### SOMBER DRESS IN WAR TIME

The war has brought the textile, toy, and drug trades and agriculture in the United States face to face with a number of serious, untried problems. It has threatened to demoralize these trades and agriculture to such an extent that last month Mr. Herman A. Metz, an extensive importer and dealer in dyestuffs from Germany, headed a syndicate of business men to charter a vessel under the American flag to bring dyestuffs, potash, drugs, and other much-needed German products from Rotterdam to New York. This is an enterprise that at best, Mr. Metz admits, can only partially relieve these sorely depressed trades, and then only for a few weeks at a time, for Germany is now operating her dyestuff factories and potash mines only on half time, and under the protracted stress of war she may soon be compelled to shut them down entirely.

Then what? The people of the United States may in another twelve or eighteen months have to dress in cheap, logwood blacks, dull vegetable blues, browns, yellows, and drabs, and the unbleached

whites of our grandfathers and grandmothers—for the war-swept countries also furnish our bleaching-powders. To all women, and to many men, such would be one of the darkest prospects of the war, for the new, variety, delicacy, beauty, and fastness in shades of color in dress have become one of the most distinctive features of all fashion. Every season brings scores of new shades of color into the market in its effort to charm and win the eyes of trade, and never has color in raiment, and especially in woman's raiment, become so human and personal as now. But along with Europe, the war may yet garb us in the somberness of mourning, in sackcloth and ashes.

Nearly all the dyestuffs now on the market are made from benzol, a coal-tar product. With two transformations benzol becomes aniline. Germany now supplies the United States with eighty per cent of all the dyestuffs it consumes. Last year we imported twelve million dollars worth of these dyestuffs, over eight million coming from Germany and the balance from Switzerland and other countries. We, ourselves, manufacture practically none. We import from Germany and Austria the raw material for more than a dozen of our twenty principal drugs. Three fifths of our Christmas toys come from the cities of Nuremberg and Sonneberg. Every ton of potash and two thirds of the sulphate of ammonia put into the fertilizers that are used on our farms come from Germany.—From "German dyes and American clothes," by David F. St. Clair, in the *American Review of Reviews for November*.

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### AMERICAN POTASH

The two minerals which the United States seems absolutely to lack are nitrates and potash salts, both important fertilizers, and both used in the manufacture of explosives. The nitrate supply of the world comes from the Chilean deposits and the potash from the German deposits. The Geological Survey and the Department of Agriculture have for several years been prosecuting explorations in the West for both of these minerals, and doubtless the cutting off of the world's potash supply from Germany will further stimulate the search. Our imports of these two salts last year represented nearly forty million dollars.

The Searles Lake deposit, not far from Death Valley in southeastern California, probably contains the most promising immediate source of potash in this country. It consists of a smooth plain of crusted salt underlain by a bed of salt and brine to a very uniform depth of about seventy-five feet and extending over an area of twenty or more square miles. The area of the ancient Searles Lake as it overflowed its present valley into several adjoining valleys was about two hundred and fifty thousand acres and its

depth was at least six hundred and forty feet, and probably much more. The aggregate volume of minerals, including potash, held in solution in this enormous body of water, has been largely concentrated in the present Searles Lake basin. The major part of the potash in this deposit is contained in the mother-liquor, or brine, which saturates the deposit and which is available in immense quantities, the content as potassium chloride being about four per cent, by weight of the brine. The deposit also contains other valuable materials which may be produced as by-products in a potash industry, such as soda ash, borax, and, if a market for them is obtained, common salt and sodium sulphate.

The American Trona Corporation has installed an experimental unit for the manufacture of chloride of potash and other salts at the Searles deposit. The thirty-one-mile railroad from the station Searles on the Southern Pacific Railroad to the new town of Trona, where the works are situated, is now completed and in regular operation. The experimental unit of the new plant is reported to have a capacity for handling twenty thousand gallons of brine daily. When the process and equipment have been thoroughly proved by actual operation it is proposed to increase the output many fold. As yet, however, the process remains in the experimental stage, and it is not certain just how soon we may look for an actual potash production from this deposit.—From "America's mineral reserves," by Guy Elliott Mitchell in the *American Review of Reviews for November*.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Prayer Union

SUBJECTS FOR SECOND THURSDAY IN DECEMBER

Parents' Day.—Prayer for our families and for the families of each other; for all the youth of the church; for unconverted kindred; for greater growth in spirituality; and for a greater realization of personal responsibility. Pray for all the sick and afflicted.

Lesson, Isaiah 56: 1-7. Memory verse, Ecclesiastes 12: 1, 2.

#### A LETTER

A few weeks ago this column presented for prayers Brother Pitsenberger, of Council Grove, Kansas. Understanding that he was not a member of the church, though very favorably disposed toward it, a statement to that effect occurred in making the sister's request for her husband.

We are now in receipt of a letter which corrects this mistaken statement, much to our satisfaction, and reports the good news that, through prayers and the administration of the elders, the brother has received the blessing sought from the Lord.

The letter says concerning the brother's membership in the church:

"He was baptized through my feeble efforts in trying to explain the gospel to him. He never heard a sermon preached before his baptism and never saw an elder until about half an hour before Brother Parsons baptized him in the font at Independence one Saturday evening.

"We have never been permitted to attend any meetings or reunions together. His acquaintance with the Saints is limited to those who have been in our home, that is the elders. Nothing gives him more pleasure than to have them make his humble home theirs, which they have done when in Council Grove. Your statement is true that he has given me his fullest support and the free exercise of my faith in this work. When I first united with the church, he took care of the home, the children, and the shop to give me these grand opportunities, and now they are being rewarded in blessings on his head."

The editor recalls that the sister in conversation at General Conference, told her these things concerning the disposition of her husband toward the church and of his taking upon himself her responsibilities to permit her to enjoy some of the church gatherings. We recall also that we said to her so sincerely that the memory remains, "Sister, appreciate your good husband. There is nothing greater than kindness in a man."

We have more than once remembered the conversation alluded to when casting about for material to place in this column, and now seems to be the opportunity to say we are reasonably sure that a kind man will stand higher in the estimation of the Lord than one who may be brilliant but not kind.

In the long distant past a man famous in the church for his eloquence as a speaker directed his sarcasm against a brother, noted for humility and gentleness of spirit rather than for brilliance. Afterwards, comfort was administered to the humble man in these words: "My son . . . humility will stand when eloquence will fail."

So also will kindness and all the virtues which make men like the Master. And where should a man be more kind than in his own home?

#### REQUESTS FOR PRAYER

Sister Myrtle Williamson, of McKenzie, Alabama, requests prayers. This sister is very sorely afflicted. She wishes to be spared for the sake of her husband and two children, and for the hope she has of benefiting humanity. Yet she has confidence in God to say, "Thy will be done, not mine."

Brother and Sister Fred Skank, of Henderson, Iowa, ask prayers for their little son, born with a serious rupture.

Brother E. H. Thomas, 2322 Palm Beach Avenue, Pittsburg, Pennsylvania, sends request for prayers in behalf of Sister Elsie Lang, daughter of John Lang, sr. This sister is very low with heart trouble and general breakdown. She is talented and is needed among the young of her community. The brother states that had it not been for administration, this sister would likely have passed over some days before his writing.

I like to think when western skies are bright  
With twilight's gold, that far beyond our sight,  
Beneath the world's dim verge where day has gone,  
Our sunset is, for other lands—a dawn.  
And ever does it symbolize to me  
The promise sweet of immortality:  
Beyond the darkness waits for us alway  
The looming glory of a perfect day!

—Arthur Wallace Peach.

## Letter Department

### Bevier Church Dedication

In March, 1904, there was a resolution presented looking forward to the building of a new church in a more suitable location at Bevier, Missouri. This was carried and a committee of ten appointed.

This committee went to work with zeal, having a strong desire to accomplish their work. They solicited the members and friends and received promises to the amount of about two thousand dollars. And part of the committee obtained option on our present location, also purchasers for our old church and lot, which were sold for one thousand dollars. The committee made their report to the branch, their success being beyond expectations. The branch adopted the report and instructed the committee to proceed with the work.

We were called upon to give immediate possession of our old property, which forced us to rent till we got our new building ready. The committee secured the services of Elder Arthur Allen to draw plans for them, and who rendered very valuable services in the plans he drew, and in superintending the work, also in the purchasing lumber and material. His services were truly a great help, which the Bevier branch very much appreciated.

August 24, 1904, Elder Allen took the first shovelful of dirt from the lot, and thus the work commenced in earnest. On Sunday, November 27, 1904, we commenced holding meetings in the basement. We continued holding meetings here till January 8, 1905, when we commenced holding services in the church. But it was not till April, 1905 that the pews were installed, and since then we have continued regular services.

The committee found themselves under the necessity of borrowing considerable money to complete the work, and the obligation of meeting this debt was quite a problem. The interest was a great drawback and in considering this question we thought there was plenty of money in the hands of our members, if they would let the committee have the use of it, that would relieve the burden of interest. So there was another special effort made which met with fairly good success, and all except nine hundred dollars was freed of interest. One of our sisters hearing of our effort came forward without solicitation and advanced the nine hundred dollars without interest.

This encouraged the branch and all our efforts were centered on reducing the principal. We would have accomplished our work one year earlier, but the branch decided on making extensive repairs and to do a general cleaning and painting. This was accomplished at a cost of about six hundred and fifty dollars. However we finished paying all the notes that were against the church at the close of 1913. We may say that there was splendid unity on the part of all.

The amount paid out on the property was \$8,276.92. Our receipts were from the following: Donations from members, \$2,667; donations from friends, \$236; sale of property, \$1,240; rent, \$348; Zion's Religio-Literary Society, \$1,031; Junior Aid Society, \$212; Ladies Aid Society, \$2,542; total, \$8,276.

As stated, we finished paying these obligations at the close of 1913. We then commenced making necessary preparation by way of improvements for dedication. In August we took the question of dedication under consideration and set the second Sunday in November as the date. We obtained favorable replies from Brethren E. A. Smith and J. W. Rushton to be present for the occasion. The day at last dawned, and it brought with it a goodly number of visitors to enjoy the event with us.

Our services commenced at 2 p. m., November 8. The

choir rendered some beautiful selections, as also were the solos by Sisters Maggie Tanner and Bessie Williams. The sermon by Brother Elbert A. Smith was indeed a treat, the brother saying that we were not to have a double standard. Splendid thoughts were impressed on the minds of the hearers. The prayer offered by Brother Rushton on the occasion was exceptionally good, and we trust we may be able to live to enjoy the blessings invoked. After these Brother Delong, on behalf of the branch, turned over to Brother Smith as a representative of the general church the deeds and keys, who with a few well chosen remarks urging the proper use and care of the building returned same. The comments on the entire services have been very favorable.

The Saints in Bevier are truly rejoicing because of accomplishing their work and the dedicating of the same to the services of God.

Brother Smith occupied again in the evening on the signs of the times, which effort also was full of splendid thought and instruction, a goodly degree of liberty being enjoyed by the speaker. Brother Rushton remained and occupied the week following to fair crowds and with splendid interest. The comments are favorable and many. . . . Thus ended the special services, leaving the Saints rejoicing in the success of their efforts and in the good sermons they heard.

Praying for Zion's success, W. B. RICHARDS.  
BEVIER, MISSOURI.

### Cooperate

"To act or operate jointly with another or others; to concur in action, effort, or effect."—Webster.

I wish to offer a few suggestions on this subject, and then should anyone possessing added light be prompted to let it shine in this direction, cooperating with us, we shall feel thankful indeed that our effort though weak was not in vain.

I believe there can in a few years be saved to the church hundreds of thousands of dollars, if the Saints will be wise and cooperate in the expenditure of their means for the necessary comforts of life—and all other expenditure if there be such. But there should be no unnecessary expenditures, as such would be waste. We are admonished on this point in Doctrine and Covenants 130: 7: "Both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

The Lord has clearly stated in present-day revelation to his church that his people are "stewards." (Doctrine and Covenants 42: 9, 14, 19; 48: 2; 51: 1, 2; 58: 7, 10-12; 64: 8; 70: 1-3; 72: 1-5; 81: 3, 4; 118: 3, 4; 101: 2, 10.) Please take time to look up these scriptures and to deliberate upon them, and then let us see if there is not some way for the people of God to more fully cooperate in temporal matters.

I dare say the great majority of Saints are buying at retail prices most of the necessities of life; and some of that buying is sugar, potatoes, etc., in ten cent lots! Thus paying two or three prices. Now, permit me to suggest a plan that will, if adopted, be a great saving in money for the Saints—hence for the church.

Let all Saints in each branch (and where branches are in close proximity to each other they could invite) get together and unite as near as possible on what articles of food, clothing, and other articles they would use, for example: Mrs. A. now uses certain brands of spice, tea, coffee, lard, syrup, soap, and so on, Mrs. B. some others, Mrs. C. still others, and we count up until within an average branch or com-

munity, say of twenty or twenty-five families there would be found several brands of different articles. Now if they would unite and buy but one brand they could perhaps make up a case or more—not in quarter pounds for spices, etc., but perhaps in pound cans, or better yet, make an individual list of all that is needed, say for three, six, or twelve months; then lump this lot—buy wholesale, (of the producer or manufacturer direct) in bulk as much as possible; say, lard from one hundred pounds and up, in kegs or barrels; and spices in bulk; and everything possible the same. Nearly all have sufficient cans, bottles, boxes, bins, and sacks, into which these commodities can be placed to keep them clean and wholesome; thus you save in the packing and get full weight.

Some one will say, "I can't pay cash and buy in large quantities." Let me say this: As a rule the person buying in such small lots and by the credit plan is thirty days or more behind the world, and is paying (to say the least) a great deal more for the same goods than if paying cash and buying in large quantities. You had far better borrow fifty, one hundred or more dollars at six per cent interest for a short time and pay cash.

I kept grocery for about five years, and know where I went or sent the wagon regularly to time customers the bills were higher as a rule than the cash customers of same number in family. Where a solicitor calls regularly the cost (as a rule) of living in that home is higher whether time or cash purchases are made.

Now, about flour: you who are on farms, raise if possible your own wheat, stop buying flour. Get a mill and grind your wheat and use the whole thing for mush, biscuits, gems, bread etc. If a little fine flour is needed for pie crust, etc., sift some and you have it. You can save over fifty cents on the dollar and have better health. Other Saints can do the same if they will buy and grind the wheat into flour. We have a small hand mill, buy wheat, and make our flour, and save fifty per cent and more. I want no more fine bolted flour!

This cooperative plan will apply on all or about all that should be purchased, such as dry goods, especially, and to quite an extent in clothing, boots, shoes, etc. Suppose there are enough families in a branch or community to use a bolt of muslin or other cloth, just send to the manufacturer if not buy of the wholesaler and save profit of the middlemen.

Let each community organize into a cooperative society, choose a president or board of directors, secretary, and treasurer, and let the business all be done systematically, officers only to receive pay for traveling expenses where such occur, and to be reimbursed for loss of time from their several duties or occupation.

This perhaps is but in the rough and very crude, but will not another take this up and give us additional light?

Get busy Saints,—there are millions in it!

Yours for cooperation,

T. J. LAWN.

SACRAMENTO, CALIFORNIA, 2710 D Street, October 24, 1914.

### Elder Griffiths Reaches Home

[The following personal letter from Elder Gomer T. Griffiths is reproduced here for the reason that we have had so many inquiries as to the condition of Sister Griffiths.—EDITORS.]

WILLOUGHBY, OHIO, November 20, 1914.

Dear Brother Elbert: Your letter just received, and was glad to hear from you again. I reached here Tuesday night and found my wife very weak and ill. She has been in bed for about seven weeks, and during three weeks of that time she did not know her own daughters. No person around here had any idea that she would live, even the doctor did not

think that she would pull through. He says that her case was the worst that he ever saw and for the patient to get well. She is as helpless as a newborn babe.

The Saints here and all over the East fasted and prayed for her, and I am confident that the prayers and fasting of God's people were what saved her life. I really believe that she will get well; however, it will be a long time before we can take her home. The elders and the Saints told the girls that it was their duty to send for me, because the Saints and most of the elders thought that she would die.

I have to stay right by her, as she will not let me go out of her sight. She feels very sorry that I had to be called from the mission. She is true blue, always interested in the great latter-day work. She has told me that she thought that her time to die had come, and she was willing to go. She called the girls to the bedside and gave directions as to what should be done with home affairs and said good-by to them and told them what to tell me when I returned home. The only thing that troubled her was my being so far away from home and she could not see me before she died and have me with the girls in their sorrow and to look after them and the home.

She is not yet out of danger, but we have great hopes that with good nursing and the Lord's power resting upon her she will live. I administer to her every day.

Please ask the Saints of Lamoni to pray for her.

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

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[The following letter to President Elbert A. Smith is of interest as setting forth conditions in the British Isles during these days of war in Europe.—EDITORS.]

4 Evenglyn Crescent, Penyrheol, Caerphilly,  
GLAMORGANSHIRE, WALES, November 3, 1914.

*Dear Brother:* In our military and naval towns the war interest takes up most attention. There is a great drain on the male population, mostly where there is trade depression consequent to the war.

The western part of South Wales is being hit hard because anthracite coal is not in demand as a steam coal; it is a hard coal. In the greater part of East Glamorganshire and nearly the whole of Monmouthshire affairs are going on as usual, except that numbers of men are drawn from every department in life. The cotton industries suffer badly all over England. There is a boom in the leather, woollen, and clothing departments. The Government has been compelled to refuse khaki orders from Russia.

For economic reasons I suppose there is a pressure being brought to bear between employers and employees who are thrown out of work,—they have a sort of unwritten agreement between them, and the enlisting sergeant is in close proximity on the date when single men are drawn out of their regular employment. That unmarried men are always the chief aim is evident. Some employers leave matters open for volunteers, guaranteeing fifteen shillings per week to legitimate dependents during the war to a father, son leaving any dependents, sisters, invalids, or parent or other relative,—illegitimate children being included and provided for, as we seem to always get revelations on the immoral side in big disasters everywhere. Yes, fifteen shillings, rent in some cases free, and colliers' rate for coal (house) which runs at usual rates to colliery workmen, from three shillings to ten shillings per ton, including delivery according to distance. Whereas now coal runs about one shilling and two pence to one shilling and four pence per hundredweight in the towns and cities. Other employees give ten shillings per

week. Some offer no inducements. Their inducements are not high, where the best steam coals are raised.

Committees are being formed everywhere to meet distress without discrimination as long as the distress has come about owing to the war.

There are not a great many of the Saints in the war,—I think about three from Wales, two of whom were previously connected with the territorials.

I inclose a little pamphlet that was sent to the inhabitants of Gloucester City where a number of soldiers, horse and infantry are training, chiefly men of the shire. Some people took exceptions to it as a reflection upon the girls and the soldiers. I think it was good advice. Lord Kitchener has issued a somewhat similar statement to all the troops, which is in substance, "Beware of wine and women."

This war is all too terrible, and while humanity has such sham religious systems there can not be the sacrificing spirit that will make possible peace on earth and good will toward men.

Turkey must be dealt with sooner or later so as to give stability under a new government. I hope for the return of the Jews and the rebuilding of Jerusalem. I trust our brethren at Jerusalem are being taken care of. I feel, too, for our brethren and sisters in Germany, as we have formed spiritual ties in Christ that are above all others. Nationalism, internationalism, and all the rest sink into nothingness in comparison to the real ties that keep the Zion of God in latter days in that spirit which can truly breathe.

Your brother in Christ,

THOMAS JONES.

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KEWANEE, ILLINOIS, October 20, 1914.

*Editors Herald:* Brother C. E. Willey and myself are holding meetings here at present. Quite a number of outsiders are attending, and we hope some good may be accomplished. The daily papers print a synopsis of each sermon, and are very fair to us.

The work in this district is moving upward, though somewhat slowly. Yet we are hopeful of many good things yet to come by way of advancement.

Trusting that all is well, I am,

Your brother in Christ,

JOHN R. GRICE.

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[The following personal letter to one of the editorial staff will be of interest to all, as indicating the blessings following faithfulness on the part of ministry and membership.—EDITORS.]

CRESTON, IOWA, October 26, 1914.

I baptized Sister Elsie J. Hammer here yesterday. She is one of a noble spirit, and when confirmed the Spirit of God came upon her in power, acknowledging her acceptance with God. There are a few others here who will accept the gospel in the near future. Since the organization of the Sunday school here last February not a Lord's day has been missed, and the benefit accruing to the Saints, both young and old, and to their children is very noticeable, and God has indicated that a greater work will yet be done in this place, the first baptism into the church being that of yesterday. For sixteen and more years Brother Hammer and family have lived in this place, isolated from Sunday school or branch privileges of the church, and all their children are members of the church save one, and he too young, yet even now having a desire for baptism. All now living at home, numbering five besides father and mother, are active defenders of the church and its faith, and not given to spending their money on the frivolous pleasures of life. This speaks volumes for the

training and nurturing given the family by father and mother, and is worth more to them than any financial acquirement.

I baptized four at the Spring Hill Schoolhouse, near Lucas, all heads of families, and those who have become thoroughly convinced of the necessity of obedience, after prayerful investigation. Others there are near the kingdom, and will in time obey the gospel.

I have been greatly blessed in all my ministrations since last writing for the HERALD. Do not know that I have ever been more blessed. My hope grows brighter, and my joy in service gives greater joy as the years come and go.

J. F. MINTUN.

LONGSIGHT, MANCHESTER, ENGLAND, October 26, 1914.

*Editors Herald:* In August, 1913, the writer was appointed to labor as missionary, succeeding Elders W. R. Armstrong and John Bailey, mission secretary and president of the district respectively, in Farnworth, in a mining and cotton district, eight miles from Manchester. Having been a student for many years under the tutorship of both these worthy and capable brethren, I felt the responsibility rest heavily upon me. Up to this time I had never taken charge of a branch. Only one thing stood in my favor, and that was I understood the peculiar Lancashire dialect spoken in Farnworth, and how difficult this is, only the American brethren who have labored here can appreciate.

Brother Armstrong introduced me to the Saints as their servant for the remainder of that conference year. I was welcomed with the only welcome these plain, honest, sturdy people can give, namely: "Mak thi sel awlum"; and so far I have made myself so much at home as to be still laboring in the Farnworth Branch, where we are making the name of the church something to be looked up to and the name of Joseph Smith worthy of a place in the history of the world of good men.

Many pleasant memories are awakened when the Saints of the British Isles Misson speak of Farnworth and its history in connection with this great latter-day work. Such stalwarts as Brethren Boydell, father of the branch, Ramsey, Spargo, of whose family there is no end, Coweill and Hope, all have gone to the great beyond to continue their labors of sacrifice and love. Other well-known men who have labored at Farnworth are, the late Brethren J. Dewsnup, sr., H. Greenwood, J. Baty, W. H. Greenwood, Joseph Dewsnup, and, most versatile of all our pleasant, social reform orator, G. W. Leggott, who is well known wherever he goes, with his peculiar style of presenting the latter-day message. Those acquainted with our brother will agree that a season of street preaching in company with "Genial George," is a time never to be forgotten.

When I took up my labors at Farnworth, I found conditions not the best. The work was in charge of the faithful veteran, Elder Joseph Harper, a steady, plodding collier, who for many years has stood by his testimony to the truthfulness of the angel's message. What the district owes to the fidelity of this brother will not be known this side of eternity. Brother S. H. Hope was acting as priest, Brother J. Spargo as deacon. These two young men have, under the most trying times, stood fast and true to the careful and wise teachings of steady and true parents. They have stood ready at all times to sacrifice that the work of the Lord might continue.

Some time ago Brother Hope met with a very serious accident in the mine, having the muscles of his right arm almost torn asunder. So serious was the case that the doctors at the infirmary feared the total loss of the use of the limb. Brother Hope had been hurt in the mine before, and his faith was as strong as ever in the Lord. He was administered to

and to-day can use his arm fairly well, though not as heretofore. This brother is growing old, and may soon have to cease from active labor. We hope that he may be spared to see one of his younger brethren take over the presidency of the branch.

There are a few faithful Saints at Farnworth who are doing their best to keep the flag flying. We started on the advice of the so-called prophet who said, If the mountain will not come to me, I will go to the mountain. People did not come to our room, although the branch has held forth in this room for over twenty years, so we went out on the streets and into the market places, and began the gospel story. Opposition developed, and at times we have been threatened by mob influence, but almost invariably help unexpectedly arrived, and those who sought to slay us have stayed to bless us.

This summer we began preaching in June and kept at it until October 15. We have had good crowds, assistance from the Saints, and good liberty, leaving behind an excellent impression and a better understanding of our position as an organized force among societies born to do mankind good; also a better conception of what and who Joseph Smith was. In the language of one brother, we have converted more than we have baptized. As a young man in the work, and one of the babes of the missionary staff, I am satisfied with the results of the labor of two seasons expended in Farnworth Branch.

Yesterday, Sunday, the 25th, was a red letter day with the Saints. The Wigan Branch came over to see its parent branch, for out of Farnworth the Wigan Branch grew, and became a fine, robust, healthy branch. They have for their leader young Elder Albert Smith, who gave us a fine discourse on the baptism question. The reunion of the families of Saints was a grand success. Many happy times of the past were related, pleasant memories revived, hardships and difficulties smiled over, and all were built up and edified. Another of the "old brigade," in the person of Brother William Spargo, with his good and faithful companion, related times of the persecution of the Wigan Branch, followed with success. Others who had stood the strife for many years, even longer than the writer has lived, gave testimony to the angel's message. I had thought to have a quiet day, but this was not allowed, and I had to occupy both in the school session and for ten minutes at the close of the evening service. Rain spoiled our arrangements for a final rally for the last street meeting.

The outlook is good, conditions are better, and we are looking for a harvest in God's own time. The war cloud is heavy over us, causing distress among many, but to-day the Saints have cause to be thankful.

May we be faithful to our mission, telling the story to those nearest at hand.

Ever praying for the emancipation of the human family,  
I sign myself,                      Respectfully yours,  
20 Shipping Street.                      EDWARD MALONEY.

ORCHARDVILLE, ILLINOIS, October 28, 1914.

*Editors Herald:* I am trying to please the Lord in all my ways, that he may be glorified in my body and spirit, which are his. In my weakness I have been endeavoring for four years to present the gospel, which work has been my meat and drink. For the last two years I have served as president of the Southeastern Illinois District.

On October 1, I was appointed to take the place of Brother E. A. Sutton as missionary in the field, and had scarcely started on my mission when some person or persons burned our church, which was located three and a half miles west of Orchardville, at Poplar Creek Branch. The fire was dis-



covered at 3.30, the morning of October 12. Sunday school literature, songbooks, a Bible, and some pieces of dry wood were used to start the fire. Nothing was saved. We had insurance on neither house nor contents, hence all was a total loss.

We tried to secure bloodhounds, but failed. We then offered reward for the arrest and conviction of the guilty person or persons. We had the matter under good headway, when the authorities of the State Fire Department took it up. The Saints and others have gone to work to arrange to rebuild. We are organized, and our committee is working.

I love this work with all my heart, and would be glad to see it prosper in every land. Elder S. S. Smith begins a meeting here to-night at the Christian church, which has been granted to us without the asking. We have some good people here who are helping us on our church.

Our prayer is that Zion may prosper and grow and fulfill her mission, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

R. H. HENSON.

#### SANTA ANA, CALIFORNIA.

*Editors Herald:* The many good things brought to us by the church papers are my companions, my stepping-stones to the higher life, as well as messengers from which we learn of the work of the Saints of both far and near.

We are enjoying our work in the new church at Santa Ana. Last week we secured a nice-toned organ, one of unusual cabinet work. This instrument was placed to one side of the choir stand by Sister Staut, for the Sunday school to use as long as they wished. We also have a new piano of our own on the other side of the stand, all paid for, and there is an organ in the basement, also.

Our Religio is doing well, and the Sunday school is a pleasing feature of activity. The children evince their enjoyment in the spacious as well as commodious basement, with plenty of tables and chairs and places for blackboard work on three sides of the room. Sunday school is opened in the upper auditorium. After the opening exercises a march is played, and those of fourteen years and under file to the basement in class order, with their teachers. In the upper auditorium is one class of young people and two of adults.

Last Sunday I went to the basement to see the order of the school there, and found it pleasingly interesting. There were three well-filled tables of the intermediate department. Each scholar had pencil and tablet, and all were busy. None of the teachers were sitting down. They were either writing on the blackboard, asking questions, or giving especial attention to first one of their class and then another. The beginners were in a small room by themselves. When class work is over, all march to the upper auditorium and take the front seats for the review, when there is an eager show of hands, even among the little tots, in response to the questions. It is gratifying to see such interest manifested by the children.

The most serious situation confronting us is that there is still money owing on the church, though in this, too, the children manifest an interest to liquidate the debt. Last month the children of the intermediate department, with the help of their parents, gave an ice cream social in the basement. They made candy, and their ice cream was also home-made, and the cakes were of the best. There was first a short musical program, followed by a spelling match, then came the feasting. There were plenty of chairs placed around the tables so that none had to hold their plates. A nice little sum was by this means netted by the children. On Thursday, the 29th, the young people's class will give a harvest home supper. The sisters were also on the alert to take advantage of every opportunity that came to turn in a few dollars. Be-

side the general work of the society, they are preparing to hold a bazaar in November. "When woman, with her faith and courage high makes doubting cease, and fears of failure fly," one needs to look only for success.

But, oh, who can be cheerful and happy with the war going on! And some of our missionaries feeling severely its effects! Personally, it produces a feeling of solemn awe. America is in one sense Zion, and Doctrine and Covenants 45:13 seems to refer to a fleeing of other nations to America, rather than to Saints of America fleeing to the center stake, though I believe that the Saints must needs flee to the center stake, since Saints are not mentioned. There are Americans scattered among all the nations. Many nations are now at war, or contemplating war, and as they become involved the Americans will not take up the sword, and must needs flee to America for safety. It looks as if there were to be a literal fulfillment of this revelation, though the time may come when the Saints must needs flee to a central stake for safety. It behooves all of us to do that which is right, so that our standing may be holy before the Lord; then will they be entitled to his care wherever they are. While I feel sorrow and sympathy for the suffering nations, I thank God daily that our Nation is at peace, that our sons are not called to enter the war.

I was mistaken when I said, in my former letter, that a thousand names would be needed to secure the publication of "Beatrice Witherspoon." Not nearly so many will be needed to place the book on the market.

I pray that the purposes of the Lord may continue us in peace, and that peace may again be restored to the earth.

620 Fifth Street.

E. B. BURTON.

#### BARTH, FLORIDA, November 2, 1914.

*Editors Herald:* I have been a member of the church since I was a little girl. There is on earth, to-day, no other gospel so full of truth and light as this. I ask the prayers of the Saints that I may remain in the true work of Jesus Christ, and that I may not become worried or left by the wayside.

My mother has been blind for two years. I ask the prayers of the Saints that she may receive her sight in this life. She has five little children to be seen after, and we desire that God shall watch over them and guide them in the way he would have them go.

I am striving to hold my light high that men and women may see my good walk and follow therein.

Ever praying that we may be called the children of the kingdom, I am,

Your sister,

MARY BOOKER.

#### SIoux CITY, IOWA, November 2, 1914.

*Editors Herald:* One thing I greatly appreciate in this latter-day work is the association and counsel of real, God-fearing men, who have not been followers of Baal or become entangled in any of the devices of the Adversary, and whose presence and prayers infuse new life into the drooping soul.

For nine months past I have been wandering about like a pilgrim and stranger upon the earth. With the difficulties and storms incident to such a career, there has come to me much of peace, joy and sunshine. It is a great lesson to learn that others of like precious faith have crosses to bear, battles to fight, foes to conquer, and victories to win, as they wend their way toward the "fair fields of immortality."

An all-wise Creator who sends the sunshine and the rain, and allows the storms to beat upon "these wild, rocky shores," also lets the hammer of affliction beat and the grievous storms of adversity descend, that we may learn to cultivate the spirit

of humility, patience, submission, and endurance, which will result to the glory of God and in an abiding rest.

The Saints usually are hopeful and confident in the ultimate triumph of this latter-day work, but many of them are swayed by the glittering and transient things of life, and often lose the Spirit which guides into all truth. It is sad to think of the foolish virgins being left outside to weep and lament when they really expected to enter into the marriage supper. "Well done," can only be said to those who do well and continue in the faith to the end.

Many are not living up to the privileges and advantages within their reach; for they are without the church books and weekly papers, and are too tired, or have some other excuse for not attending the regular services on the Lord's day. We must not forget that he that knoweth his Master's will and doeth it not shall be beaten with many stripes. The admonition of the Spirit in much emphasis of late has been to "stand in holy places," which is surely impossible unless we, as the Zion of latter days, make these places holy by our walk and conversation.

The sifting time is at hand, and all those who build with hay, wood or stubble must suffer loss when the day of burning comes, and when they receive no inheritance with the Saints in Zion. Let us put on the whole armor of Christ and get into harmony with him, both spiritually and financially, that whatever we do may prosper.

My faith is still in the Lord and in the accomplishment of his great cause, and I wish to work harmoniously with all to this end.

C. A. BUTTERWORTH.

CHICAGO, ILLINOIS, November 2, 1914.

*Editors Herald:* Sunday, October 25, was a day of rejoicing to Elder Solomon Duijzers, a native of Holland, it being the first anniversary of his ordination to the office of elder, and the date of the opening of the Holland-American mission, referred to in our previous correspondence to the HERALD. On this date, at 10 a. m., our brother opened this mission, speaking from 2 Chronicles 6: 40-42, in the Dutch language. A few Dutch people were present.

In the afternoon our brother commemorated his ordination of one year ago, speaking from Mark 4: 14. Quite a number of Saints were present at this hour, including Brother Burwell, who was also with us in the morning service, and who witnessed the ordination of Brother Duijzers a year ago, in Detroit, Michigan. This latter service was also attended by Elders D. E. Dowker and Burns, who spoke a few words to Elder Duijzers and his wife with reference to the work they had entered upon. Truly God's Spirit was with our Dutch brother in delivering his addresses, as well as during the entire day. In the evening he spoke in the Dutch language, from Revelation 3: 20-22.

We have a nice hall where we are able to seat about one hundred and twenty-five persons and which can be made to accommodate two hundred and fifty. Brother and Sister Duijzers have their rooms at the rear of the hall. To God alone be the glory, is the expression of Brother and Sister Duijzers. Much has yet to be done in the arrangement of these rooms and the hall, but which must wait until financial conditions are better. Fuel is needed to heat the hall. Brother Duijzers requests those who are able to do so and wish to contribute same, to send him tracts, books and old volumes of church papers.

Our brother wishes by this means to thank God and to acknowledge receipt of \$100 from the Presiding Bishop, and an offering of \$16.25 from the Chicago Saints, which makes possible the opening of this mission. We have yet to pay \$135.75.

Trusting in the prayers of God's people, we enter this work, not in our own strength, but in the strength of the Lord, and remain faithful in God's service.

Your brother and sister,

ELDER AND MRS. S. M. DUIJZERS.

CHICAGO, ILLINOIS, 101 West One Hundred and Fifteenth Street, Roseland.

TULSA, OKLAHOMA, November 2, 1914.

*Editors Herald:* A mere handful of Saints decided to build a church in Tulsa. They went to work, and yesterday saw the house all completed, painted, seated, pulpit carpeted, etc. The building is thirty by forty feet, and was erected at a cost of a little over twelve hundred dollars, all of which is paid.

The dedicatory service was in charge of Brethren William Aylor and Hubert Case. The entire program was fine and very impressive. Short talks were given by Bishop Ellis Short and Hubert Case. Brother W. N. Robinson gave a brief history relative to the work here, telling how and when it started, and speaking of its development to the present time. Sister W. N. Robinson and Brother O. L. James, two of the sweet singers of Israel, rendered beautiful solos, which revived pleasant times and memories. In a few, well-chosen words, Brother Robinson presented the deed to Bishop Short, who responded in the same manner. Brother William Aylor offered the dedicatory prayer. I am sure all present felt the power and force of this petition. Throughout the service, we were blessed with the presence of the Spirit of God, and we felt that the Father had accepted of our labors. From the beginning, this work seemed to be a labor of love. The Saints willingly donated work, time and money, all of which was cheerfully and faithfully done. A few visiting Saints from near-by towns joined us.

The only cloud that came to mar the full pleasure of our enjoyment was the death of our Sister Potter's husband, who passed from this life at ten o'clock Sunday morning, and whose funeral was announced at the close of the service. This was the first funeral held in our new chapel.

It was decided that this building was to be the home of the missionary. Let all take notice, therefore, that Tulsa is on the gospel map, with a big dot. Come and visit us often.

Brethren Aylor and Case held a week's meeting before the dedication, their efforts being of a high order and seemingly enjoyed by all, outsiders as well as those within the fold. Brother Case remained with us to continue the meetings. One man has given his name for baptism. We give God the glory for all.

Wishing all Godspeed in their work, I remain,  
Your sister in the faith,

Box 1231.

MRS. H. L. LOGAN.

PEORIA, ILLINOIS, November 5, 1914.

*Editors Herald:* A little more than one half century has passed since Kewanee District was organized. As early as the year 1860 there were at least two branches of the church in this section, namely Abingdon and Henderson Grove.

In November, 1863 an effort was made to organize a district. The first district conference, proper, was held at Henderson, the next spring, March 5 and 6, 1864. Closely associated with these early days are the names of Joseph Smith, Alexander Smith, Mark H. Forscutt, W. W. Blair, Zenos H. Gurley, and a host of others none the less worthy. For more than fifty years men and women have labored, sacrificed, and prayed for this part of the Lord's work as revealed in the latter days.

At least one man who attended that first meeting in Galesburg in November, 1863 is living, and still working for the establishment of truth. David S. Holmes, who went there in the early morning of his life, and who was a factor, with others now passed on, in bringing about the planting of the gospel standard in many places, still lives at Buffalo Prairie, and attended the last session of Kewanee District, which session was held at East Moline, October 31 and November 1.

During this interval, branches were organized and added to the original number, until altogether there have been twenty-three such organizations; but to-day there remain but ten, with a total membership of nearly eight hundred. Could all those who have either "planted" or "watered" the seed in this district be gathered together, what an army it would be! And how these faithful ones will rejoice to learn that the work is yet being carried forward. From time to time, the ranks of the priesthood are replenished by young men who come forward to take up the work left unfinished by those who are called to pass on. Branches may become disorganized in one locality, but others are organized in other places, so that the work of reaching the "honest-hearted seeker after truth" in northwestern Illinois is not yet abandoned.

At the last session of the district conference held at East Moline, last Saturday and Sunday, there was a fairly good attendance, and a very nice time had. Meetings were, generally, calm and peaceful.

We believe that the great majority of the Saints of Kewanee District are really interested in the uplift of all, and that the tendency is "upward"; but in our very earnestness we sometimes seem to have forgotten Paul's injunction to the Saints when he said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Galatians 6:1.)

The preaching services were all very good. The speakers, D. S. Holmes, C. E. Willey, O. E. Sade and J. R. Grice, seemed all to be blessed with good liberty, and we felt that the hearers must certainly be edified.

During the morning sacrament service, Brother O. E. Sade gave the voice of the Spirit; also Brother Grice sang what was given, about the same hour. The Saints rejoiced and were comforted. Especially was this true of those of the Twin City and the Rock Island branches who have labored so many years amidst great difficulties to erect and complete the little building which was dedicated during the conference. Of the ten branches now numbered in this district, six now own their buildings, and another is in a fair way to do so ere another conference shall have passed.

The passing away of the only resident high priest within the district, John Chisnall, of Kewanee, is here noted. His life work was written into the history of not only Kewanee Branch, but also Kewanee District. As those who were instruments in God's hands in the founding of this district will soon all have passed on, and as we contemplate their passing, we are reminded that "this generation" is drawing to its close; and the thought will come, Are we as ready to sacrifice and finish the work as were these who first were called to labor? Will we be found so doing?

MARY E. GILLIN.

GULLIVER, MICHIGAN, November 5, 1914.

*Editors Herald:* Arriving here November 2, I found the Saints well and striving to serve the Master. I am trying to tell the gospel story, and wish to reach all the new places I can. Any isolated Saints in northern Michigan who desire

preaching may drop me a line and I will try to respond. If we all work together this great cause will roll on and prosper.

Your brother in Christ,

GEORGE E. BURT.

BEAVERTON, MICHIGAN, Home Address.

ASHLAND, WISCONSIN, November 7, 1914.

*Editors Herald:* I am busy in the gospel work at this place. We are having some fine meetings here, with interest manifested, even among the Methodist people. One lady told me she thought she would be with us soon. She said she could not believe as the Methodists do. Her husband is favorable. I preached in their house and expect to preach there again.

I left home in October. I will have plenty to do all the remainder of the conference year, as the calls are many. I am feeling fine in preaching the word, in fact, I never felt better. I feel like one who had been bound and turned loose. And so it has been. For over three years I have been detained at home on account of the condition of my wife. I could not leave her much of the time. She is much better, so that I can go and labor for the Lord and the work which I love. I will fill all the calls I can this winter, endeavoring, with the help of God, to spread the work.

The missionaries are all busy, with good results. Brother Fike has gone home.

Your brother and colaborer,

A. L. WHITEAKER.

## News from Missions

### Western Maine

After the close of the daily vacation Bible school in Providence, Rhode Island, and the reunion at Onset, Massachusetts, the missionary said good-by to his family, and was on his way "down east," after an absence of eight months from the missionary field.

Arriving in this district in August, plans were immediately made to push the work along. Many places needed help. Openings were offered all over the country. The first place visited was Surry. After a week's labor there, I met Elder William Anderson, and together we made a new opening at North Penobscot, where the writer led five precious souls into the waters for baptism.

Elder Anderson remained in Penobscot while I journeyed on to Corea. Here we met a few Saints who had just seen the storm cloud of persecution roll away, leaving them with a beautiful new church building, where unmolested they can worship God. Corea is the battle field of Arthur Koehler, a noble man, who performed a noble work.

After three weeks labor in Corea and Birch Harbor, the cry for help was heard from Sargentville. While reluctant to leave Corea, Sargentville needed help, and help it must have. The work here is just two years old. Brother Ebeling opened up this place and created an interest that has reached into many little surrounding towns. When Elder Ebeling was appointed to labor in eastern Maine, I was requested to look after the interest of the church here. We now have a fully organized branch, with a loyal band of Saints. Through the untiring efforts of the sisters' aid society we have a church building almost completed. Although not very large, it is an honor to the town, and a place where the people can meet with God.

We have been preacher and carpenter. Pounding nails will produce blisters on preacher's hands, if preaching does not cause them on the tongue. We are holding services here at the home of the deacon, Fred Gray, Sunday evenings. Our Wednesday evening prayer services, Sunday morning

services and Sunday school are held at the home of our priest, Arthur Robbins. The president of this new branch, Elder Edgar Robbins, is sixty-eight years old, and has to walk six miles to attend the services. He does all the preaching when there is no traveling elder present. And he is always on the job.

We hold our Religio Friday evenings, in which is being manifested a lively interest. There is a fine class of young people here who will help carry on the good work in the future.

The first of this week, I walked to West Brooklyn, where I preached in the union church. There are no Saints there. It is a new field, and no one there has heard the gospel except a few old people who heard a few sermons twenty-five years ago. After two nights I had to pack up and leave. A cold had settled in my throat, leaving it very sore, and I am hoarse.

I am now working on the church, while my throat is resting. I shall go to Brooklyn on the twenty-third of this month, after which I expect to go to Corea for the rest of the winter.

Ever praying for and trying to help the good work onward, I beg to remain,

Your humble servant,

JOHN F. SHEEHY.

SARGENTVILLE, MAINE, November 14, 1914.

### Gallands Grove and Des Moines

By invitation of O. Salisbury and E. O. Clark, president and bishop's agent respectively of the Des Moines District, I spent forty days in that district presenting the temporal law of the church.

Services were held in every branch except Packard, and in seven other places where only a few "scattered" members reside. I was kindly received by all the branch presidents, officers, and members, preaching forty-two times, besides the many heart to heart talks in the homes of the Saints, all of which I hope will be productive of good to the Lord's great cause.

A noble people reside in the Des Moines District, and I believe the church will continue to receive much substantial help from them. Brother Clark is an energetic, self-sacrificing worker. Although not in a position to travel in the district as he desires, yet he will do a good part toward helping the Master's cause along.

I have returned to the Gallands Grove District, and will say to its members that during my appointment to this field my mission address will continue to be Deloit, Iowa, and I sincerely trust that every member will do what he can to help the good cause along by sending in his tithes and offerings.

With confidence in the final triumph of the gospel intrusted to this church, I am,

Very sincerely,

November 18, 1914.

C. J. HUNT.

### Australia

A number of our American brethren are wondering if we are in any danger from the war. Apparently not, unless the Germans land an army here, and that hardly seems probable. Heavy warships could bombard Sydney, as shells could be thrown into it from the ocean, but Melbourne is too far away from the coast to be in danger along that line, and it would be extremely difficult for war vessels to enter the "heads" where there are modern fortifications and mines. Australia has two dreadnaughts and a number of smaller warcraft, and it is doubtful if the Germans have anything in this part of the world heavy enough to do us any harm. But if the enemy should land an invading force, and we have to

meet them face to face, I shall present my passport, which I secured from the Secretary of State before leaving United States and if that is not sufficient to protect me, then I shall be glad I still remember a little German prayer my mother taught me, so as a last resort I shall get down on my knees and pray: "*Lieber Gott, mach mich fromm dasz ich zu dir in der Himmel komm. Amen.*" (Bishop Becker, Kirtland, would interpret it for you: Dear God, make me worthy that I may come home to thee, in heaven.)

There is a severe drought over a large part of producing Australia, and, in connection with the war, this sunny land is feeling the effects of it, which may retard the Lord's work to some extent; but Brother Griffiths is sending additional ministers into the field, bright young men who will make their mark. It is one of the wonders to us the number of young men who have been raised up here, and who are ready to give up everything to preach the gospel. They are able young fellows, too. It seems to me the Lord is lining up an army here as sure as Europe is lining up soldiers for a war of blood.

We are anxiously waiting for news from Brother May, at Papeete, to learn if the missionaries there are safe, and if our church property has been damaged by the bombarding from the two German warships which were there last month.

It was a year August 15 since I left home and loved ones. A number of my correspondents are predicting that I will be at the Lamoni Conference, but I think they are wrong. I do not intend to desert, but will stay the three years out, unless something unusual turns up, or I am ordered home. My various experiences in the church are of great benefit to me here, and I am trying to be useful, and believe I am accomplishing a good work for the Lord. Feeling that I am needed here recompenses me to some extent, and helps to make me feel reconciled to stay in this mission until my work is done and the Lord permits me to feel that I can go home. That word *home* sounds holy to me just now.

I very much doubt if the church can expect that very many men in the future will leave their families for three years and take a mission like this, and I think Brother Griffiths is about the last of the "old guard," who, at his age, will consent to it. Let the church make up its mind if it wants men to go on foreign missions that it must send their families with them, then they would stay longer and would not cost much more in the end. The average missionary's wife can also be of use in the foreign missions. I know how my wife could be a great blessing to the people here.

She could teach the people how to make a good, old-fashioned, American pie! The sisters here are good cooks, but their talents do not lie in making pies. They simply do not know how. I haven't even seen a pie *pan*, let alone a pie, since coming here. You can go all over the cities, and you will never see in any bakeshop the legend the old country lady marked on the two pies: "T. M. 'Tis Mince," and "T. M. 'Tain't Mince." If any Australian sisters see this and are inclined to challenge my assertion, I certainly would like to locate them! Their ice cream is a sixteenth carbon copy of the real thing. And I haven't seen an ear of sweet corn! I sent over to Mr. Frank Hardins, Uniopolis, Ohio, for seed, and Sister Helen Taylor sent some on, which I forwarded to a brother in New South Wales. I am devotedly hoping it will grow.

Brother Griffiths is in the New South Wales districts. Has organized a number of new branches, and seems to have the gift of finding prospective workers for the Lord. He has ordained quite a number of young men, who are giving the

Lord their energies, their enthusiasm, and their talents to help along God's holy cause.

I never felt better physically or spiritually, but of course can't help but wish my family were here with me. However, I will try and do my duty, and stay the allotted time, unless the Germans run me out, then "home, sweet home" for me!

Sincerely,

C. EDWARD MILLER.

MELBOURNE, AUSTRALIA, 512 Church Street, Richmond,  
October 9, 1914.

## Miscellaneous Department

### Conference Minutes

FREMONT.—Met with Henderson Branch, October 31, T. A. Hougas and C. A. Butterworth presiding. Reports: Riverton 53; Hamburg 61; Bartlett 43; Thurman 200; Tabor 64; Shenandoah 113; Henderson 79. Time and place of next conference left to presidency. Preaching by C. A. Butterworth, Edward Rannie. Edward Rannie, secretary pro tem.

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Northern California;* Greeting: All who wish to be credited with honoring the Lord with their substance and doing their part to build up the kingdom of God will please take notice that 1914 is drawing to a close. This reminds us that there will be a time come to all when our earthly career will close and we will be called to the other side to give an account of our stewardships. We are called upon to give an account in time, that is, now, as well as in eternity.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101:2.

This we wish to avoid, so now is the time to do as the Lord directs—pay our tithing, make our offerings. It will be too late when we get over there. "Let us be wise servants," and do our service now and all will be well.

Yours in gospel bonds,

C. A. PARKIN.

SAN FRANCISCO, CALIFORNIA, 575 Fifth Avenue.

### Convention Notices

North Dakota Sunday school will meet at Fargo, January 2. Interesting program of joint Sunday school and Religion evening of January 1. All visiting Saints will be entertained. Emilie McLeod, secretary, 814 First Avenue South, Fargo, North Dakota.

Alberta Sunday school convenes with Edmonton Branch, December 18, 2 p. m. Election of officers. Report in time for convention.

### Notice of Transfer

*To Whom It May Concern:* This announces the transfer of Brother S. S. Smith from the Southeastern Illinois District to Arizona and New Mexico. This transfer is made owing to the condition of Sister Smith's health. While regretting the need of the change, we heartily commend our brother to the confidence and support of the Saints and friends of the new field.

JAMES E. KELLEY,

JOHN W. RUSHTON, *Ministers in Charge.*

ELBERT A. SMITH, *for the First Presidency.*

### Notice of Appointment

*To All Whom It May Concern:* This is to certify that Elder Thomas Newton has been appointed to labor in the South-eastern Illinois District. We commend him to the confidence and support of those among whom he may be required to labor.

Respectfully,

JOHN W. RUSHTON, *Minister in Charge.*

ELBERT A. SMITH, *for the First Presidency.*

### Died

BARBER.—Mary Josephine, daughter of Mr. and Sister Joseph C. Barber, died at Weiser, Idaho, November 19, 1914, aged 11 months, 10 days. Service by J. W. Winegar.

WALKER.—Mary Celestia Pitt was born April 18, 1889, near Pisgah, Iowa, died in a hospital at Omaha, Nebraska, October 3, 1914. She was baptized March 24, 1901, by J. F. Mintun. Married Frank Walker, March 23, 1912. She leaves husband, little son, Alma Pitt, father, mother, 1 sister, 5 brothers, many other relatives and friends. Mary was faithful, kind and true. Funeral at the residence of her father, Sidney Pitt, sr., S. B. Kibler in charge, sermon by Joseph Seddon before about eight hundred people from nearly all over the country. Interment in Valley View Cemetery.

HOLSWORTH.—Emma Holsworth was born in Kentucky, March 20, 1852, died at her home, Pittsburg, Kansas, November 12, 1914, after a severe affliction of many years. She was never confined to her bed, and died in her chair. She was baptized November 27, 1898, by W. C. Cathers. Our sister's suffering was great, yet she never complained, but rather felt that she always had something to be thankful for. Her husband preceded her August 5, 1901, her daughter, Mable, August 7, 1913. She leaves 3 sons, 3 daughters.

ADKINS.—Ida Inez Adkins died November 13, 1914, at her home in Stewartville, Missouri. She married Richard R. Adkins, September 10, 1891. To them were born 3 sons, 3 daughters. One daughter, aged 4, preceded her. Sister Adkins was baptized March 7, 1901. A good wife and mother and a faithful Saint has gone where suffering and sorrow are no more. Funeral in charge of A. W. Head, sermon by T. T. Hinderks.

HARNISH.—Mary E. Harnish was born May 5, 1855, in Franklin County, Philadelphia, died November 19, 1914, at Dayton, Ohio. She married Thomas D. Harnish, January 20, 1872. Was baptized by J. M. Baggerly, March 25, 1906, and remained faithful to the end. She leaves husband, 1 son, many friends. She was a true and loving wife and a great worker in this glorious gospel. She had been afflicted with rheumatism for many years, which finally caused her death, going to her heart. She bore her suffering, at times great, with the knowledge that there would be a place prepared for those who remained true in Christ Jesus. Sermon by Jesse Harden, interment in Dunkard Cemetery.

CRACRAFT.—Milton D. Cracraft died at Lamoni, Iowa, November 9, 1914, aged 73 years, 1 month, 1 day. Enlisted in 1861 and served in the Civil War. Married in 1870. Baptized April 24, 1874, by Nicholas Stamm. Wife, 2 sons, 1 daughter survive him. He was ordained a deacon and later a teacher. Sermon by H. A. Stebbins, Lamoni, Iowa, the body being taken to Des Moines, Iowa, for burial.

### Book Reviews

A YOUNG MAN'S JESUS.—By Bruce Barton, the Pilgrim Press, Boston, Massachusetts, price \$1. An interesting book for young men, the object of which is stated in the preface as follows: "It is time for those of us who are this side of thirty-five to unite and take back our Jesus. We have been too carelessly generous. We have allowed him to be appropriated here, there, and everywhere until we have forgotten how indisputable is our own first claim to him. We have surrendered his statues to cathedrals and hospitals and— heaven forgive us—even to monasteries. We have looked on unprotestingly while painters have made him soft-faced, and effeminate; and hymn writers have written of his sufferings as though that were all in his life worth writing about. We have only ourselves to blame, if out of all the repellent medley of hospitals and monasteries and weak pictures and spiritless hymns, the public has formed its own conception of a tired, unhappy, martyred Jesus, who lived without a real laugh and looked forward to dying in a sort of fanatical eagerness. If this is the picture which red-blooded men have of him, then it is our fault who are still this side of thirty-five. For he is our Jesus in a special sense. He died before he was thirty-five. He had our bounding pulses, our hot desires. He felt his spirits leap in the bracing air of the new morning. He knew the stirring cheer of good fellowship. We who dream our dreams of success know how he felt that morning when he rode into Jerusalem over the strewed palms; and because our road stretches out a long way in front, through years of sunshine, as his might have stretched, the agony of that cry from the cross rings more sharply in our ears than in any others. He is our Jesus, and we have surrendered him to priests and to women, to

hospitals and monasteries, without so much as a struggle.”

**THE ART OF BEING ALIVE.**—By Ella Wheeler Wilcox, Harper and Brothers, New York and London, 200 pp., \$1 net. This is a helpful little handbook, in which each of the thirty-seven chapters is complete. The author shows, both in poetry and prose, the tonic effect of right thinking and how each of us may achieve contentment, strength, and ability by the use of our mental forces. It has the elements of theosophy, some of the rules of mental science, and a great deal of what used to be called “common sense.” The author applies the principles of thought to every condition of daily life, to every class of people, and gives for every one helpful counsel and good suggestions.

**UNIVERSITY SERMONS.**—This is the title of a volume of sermons by Reverend Henry Sloane Coffin, minister in the Madison Avenue Presbyterian Church, and associate professor in the Union Theological Seminary, New York City. These sermons were delivered in the chapels of Yale, Harvard, Princeton, Columbia, New York, and Chicago universities, and of Williams, Dartmouth, Wellesley, Vassar, Mount Holyoke, and Bryn Mawr colleges. Some of them before conferences of the Young Men's Christian Association and the Young Woman's Christian Association. Of special interest to those who wish to get in touch with contemporary religious thought as expressed in institutions of higher learning. Published by Yale University Press.

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### The Author

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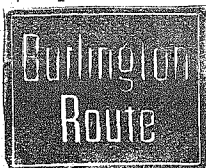
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, DECEMBER 9, 1914

NUMBER 49

## PRESIDENT SMITH'S ILLNESS

In our issue for last week we made mention of the unfortunate illness of President Joseph Smith. At this writing, December 5, there is no marked change in his condition. He is not suffering so much pain and discomfort as during the first few days of his illness. He continues quite weak with occasional sinking spells that at times are alarming in their nature. At other times he rallies and regains considerable strength. He is able to partake of nourishment, gets considerable sleep, and his mind remains very clear and active. The latter fact is a matter of congratulation, and one of the marked features of his illness.

At intervals he talks at some length with those about his bedside. At such times he asks questions about current events or people whose memory may be called to mind. He recounts his past experiences in church work, remembering all of the details with the greatest of accuracy. At other times he will bear his testimony for the strengthening and edification of those present. He testifies to the most profound belief in God the Father, Jesus Christ the Son, and in the Holy Spirit, and expresses a deep conviction that Jesus Christ as the Savior of mankind will carry on his work until it is ultimately triumphant. He also testifies to the purity of character of his father (Joseph the Martyr) as he remembers him.

Those gathered around the bedside of President Smith have witnessed a remarkable demonstration of the power of mind over matter and its independence of matter to a certain extent. While his body was prostrated and his physical forces apparently at the lowest ebb, his mind continued strong and active on the same high, intelligent plane that it has ever occupied.

At this writing it is impossible for us to judge as to the outcome of his illness. He is receiving every care and attention that loving devotion can furnish him, and rejoices in the thought of the very many personal friends who have become attached to him under the influences of the gospel of Christ. The members of his immediate family including all of his children who are living are with him. Also Bishop R. C. Evans, formerly his counselor, and intimately

associated with him, came down from Toronto during the week, but was obliged to return on account of the theater meetings now in progress in Toronto. An effort will be made to keep the Saints further informed so far as possible in the columns of the HERALD.

E. A. S.

LATER

On Sunday the 6th, word from President E. A. Smith was that the condition of President Joseph Smith was unchanged, and that there was hope of his recovery. Word to-day, Monday, is that his condition is not quite so favorable. We append this statement that the Saints may have the latest report we can convey to them through the HERALD.

J. F. G.

## INDIANS PRACTICE LAYING ON OF HANDS FOR BLESSING CHILDREN

The following very interesting extract is taken from volume 17 of the Collections of the Nebraska State Historical Society, edited by Albert Watkins, historian of the society, published at Lincoln, Nebraska, by the Nebraska State Historical Society. It appears in an address by James Mooney of the Bureau of American Ethnology, Washington, District of Columbia. This address was delivered at the annual meeting of the Nebraska State Historical Society, January 10 and 11, 1911. The extract is as follows:

When the baby is about a year old its ears are pierced. In the summer season it often happens that a large party of visitors from some neighboring tribe will come down to dance for several weeks. Let us suppose that about five hundred Cheyenne are coming to visit with the Kiowa. The first intimation will be, as I have seen it, that a wagon drives up near to our camp and a strange man and woman get out, set up a little tent, and then sit down and await developments. Our women go into the tipi and prepare to receive them. After some time our man goes out to welcome the strangers and bring them up to dinner. They can not speak Kiowa; but in the sign language they tell us that a large party of their own tribe are on the way and close at hand, to visit the Kiowa and dance in their various camps. About the middle of the afternoon there is a great noise in the distance, out on the prairie. We look out and see several hundred Indians coming, the women and children in wagons, and the men, all in full buckskin, riding ahead, shouting and firing guns. When they get in, the wagons are unloaded, the tipis

are set up, and then the visiting and the dancing begin; to continue for several weeks, from one tent to another.

The ceremony of piercing the children's ears takes place at one of these dances. A priest of the visiting tribe does the work. The baby, dressed in a buckskin suit, is held up in the arms of its mother, and the old man pierces both of its ears with an awl. At that time, or very soon afterward, the grandmother of the child, or some other relative, gives the child its name. The name of a girl is not very apt to change, but the name of a boy changes as he grows up, according to circumstances. The old man who pierces the ears receives as a fee a horse, a blanket or some other valuable gift of that kind. After the ears are bored the father of the child asks the old man's prayers for the child, that it may have long life, health, and success. He does this by laying both his hands upon the old man's head, who in turn puts his hands upon the head of the child, praying that it may grow up well formed and healthy and have long life.—Pages 96, 97.

The salient features of this statement are that the Indians practiced the laying on of hands, and that they seemed to have some knowledge of the blessing of children. It is another evidence of their Jewish descent, and evidently was a ceremony that came down to them from their fathers. Their custom of blessing children under the hands of a priest was also strikingly in harmony with our own custom along that line, however, of course, perverted and somewhat distorted owing to their ignorance and superstition. Their thought seemed to be that while the priest laid his hands upon the head of the little child to bless it under his priestly authority the father by imposing his hands upon the head of the priest delegated to him as well a father's authority and blessing.

We have considered this item worthy of publication, believing that it will be of interest to the Saints, and that it may very profitably find a place in the scrapbooks of the elders.

E. A. S.

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### CURRENT EVENTS SECULAR AND RELIGIOUS

**GERMAN WAR CREDIT.**—On the 22d, with only one dissenting voice, the German Reichstag voted a new war credit of one million, two hundred and fifty thousand dollars.

**CHRISTMAS TREES.**—Vermont is shipping one million Christmas trees to city markets. For these trees the owner receives six or seven cents; they retail at fifty cents and upwards.

**DYNAMITING IN PERU.**—On November 29, a special train in Peru, bearing Doctor Jose Pardo, ex-president of that country, was dynamited. Doctor Pardo was unharmed; six others were injured.

**INDEMNITY TO LUXEMBURG.**—Report which is said to be official is that Germany has paid to Luxemburg in reparation for crossing her territory in connection with the present war an indemnity of two hundred and fifty-six thousand dollars.

**RETURN TO PARIS.**—The French Parliament has been called to meet in extraordinary session in Paris, December 22. Members of the cabinet will return at once to Paris from Bordeaux, where the seat of government was transferred in September.

**SERVICE RENEWED.**—Postmaster General Burleson, on November 30, announced the resumption of parcels post service between the United States and Germany and Austria-Hungary, discontinued because of lack of means of transportation, occasioned by the European war.

**GERMANY BARS LIQUOR.**—Official order prohibits the sale of all alcoholic liquors in the eastern German provinces. This order is issued on recommendation of courts martial, which finds that in nearly all cases of desertion the offenders claim to have been under the influence of intoxicants at the time of desertion.

**DEATH IN MINES.**—The casualty list issued at Washington on the 1st by the Bureau of Mines shows 3,651 men killed and 100,000 (estimated) injured in mines and quarries of the United States during the year covered by the report. The death rate was 3.49 per cent of each 1,000 of the 1,047,010 men employed.

**ITALIAN PARLIAMENT.**—At the opening of the Italian Parliament on the 3d, Premier Salandra advised that the Government maintain an attitude of watchful and armed neutrality. At the suggestion that greetings be sent to "heroic and unfortunate Belgium," the entire chamber arose and shouted, "Hurrah, Belgium!"

**UTAH INDEPENDENCE CHURCH.**—A new twenty-five thousand dollar Utah Church building was dedicated at Independence, Missouri, November 22. Of the Utah dignitaries, Joseph F. Smith, sr., and Charles W. Penrose, of the Presidency, George Albert Smith and Joseph F. Smith, jr., of the Twelve, and Presiding Bishop Charles W. Nibley were in attendance.

**BIBLE SUNDAY.**—December 6 was observed by many churches of the country as Bible Sunday. It is proposed that the arrangement be made permanent, and that on a given Sunday of each year churches and other institutions urge the value and necessity of a study of the Scriptures. The movement has the indorsement of the International Sunday School Association.

**WESTERN FREIGHT RATES.**—Investigation of western and middle western freight rates was ordered November 30, when the Interstate Commerce Commission suspended increased tariffs filed by western carriers, to become effective December 1, and under which the western roads sought to advance rates in conformity with the so-called five per cent increase recently applied for by eastern carriers.

**LONG STRIKE ENDS.**—Fifteen thousand employees

of shops of the Harriman railroad lines have voted their three-year strike a failure, and that they will return to work. The men had demanded an eight hour day, an increase in wages, and recognition of their federated system, under which they sought to deal with roads as a federation instead of as separate unions.

**RAILROAD ARBITRATION.**—Arbitration of matters at issue between ninety-eight western railroads and sixty-four thousand engineers and firemen was begun at Chicago, November 30, before a board appointed under the Newlands act. The enginemen contend that of sixteen concessions demanded, all except two comparatively minor ones are already in effect, some on one road, some on another; they ask that they be adopted on all lines.

**AMERICAN BUSINESS.**—The New York stock exchange has been reopened under restrictions. Business throughout the country is reported picking up, with money somewhat easier. Efforts are being made to widen trade relations between the United States and South American countries. Concerns are considering the manufacture of material hitherto secured from Europe, and which may be made at home. Altogether, the business outlook seems brighter than at any time since the outbreak of the European war.

**PROGRESSIVE PARTY.**—A considerable falling off in the Progressive Party vote at the recent election, as compared with the vote at the last presidential election, has suggested in some quarters the discontinuation of the party. At a meeting of the Progressive National Executive Committee, on the 3d, at Chicago, the determination to continue the party was declared. A meeting of the national committee for 1915 was provided, to arrange for an international convention for 1916.

**PACKERS ASK AID.**—Chicago packers have filed with the State Department protest against Great Britain for failure to release or pay for meat products valued at eight million dollars, and seized while en route to Norway and Sweden. The packers claim that the products in neutral vessels, consigned to neutral countries having restrictions against exportation to belligerents, were not contraband, and hence not subject to seizure. The case will be taken up with Great Britain, though Secretary Bryan promises no relief.

**PAN-AMERICAN CONFERENCE.**—A conference of the governing board of the Pan-American Union, comprising the diplomatic representatives at Washington of twenty American republics, with the Secretary of State of the United States as chairman ex-officio, is called for the 8th, to consider suggestions of Argentine, Chile, Peru, Ecuador, and Uruguay, looking to action to relieve the American countries of conditions incident to the European war, includ-

ing provisions for safety to trade and the exclusion from American waters of belligerent war vessels.

**MEXICAN AFFAIRS.**—General Villa and Provisional President Guitierrez are said to be in Mexico City and in conference with Zapata, Zapata in conjunction with Villa agents having previously administered affairs there. Reports indicate that Villa and Zapata are united in support of Guitierrez. Order prevails at the capital. On the 30th, at Naco, where hostilities continue, one United States soldier and four Mexican children were wounded by stray bullets crossing the border, the American probably fatally, and one child seriously. On December 4, a United States soldier was wounded and a Mexican civilian killed at the same place, in the same manner.

**COLORADO LABOR TROUBLES.**—On November 29 the solicitor of the Department of Labor and the officers of the Department of Justice, to whom had been referred resolutions of the American Federation of Labor asking governmental operation of the Colorado coal mines, rendered the opinion that the President had no power to seize the mines for the purpose named. Notwithstanding the former rejection of such plan by the miners, President Wilson on November 29, announced the appointment of a commission of three, Seth Low, former mayor of Chicago, chairman, through which future differences between operators and miners may be adjusted. Reverend Henry A. Atkinson, investigating the Colorado trouble for the Federal Council of the Churches of Christ in America, in a report to the council on November 22, declared that the coal companies control the government of the counties where the mines are located, and that it is impossible to enforce the law in these counties, since the courts are practically closed to those who have incurred the enmity of the companies.

**EUROPEAN WAR.**—Interest in the European war for the past week has continued to center in Russian Poland, where the German army, by shifting of forces, bringing up of reinforcements and desperate fighting, has extricated itself from the embarrassing position previously reported. Losses on both sides are reported heavy. Both lines claim success. The struggle here continues, each army being aggressive at different points. Russian forces have advanced to within ten miles of Cracow, and are preparing to attack the outer forts. Prezemyse is said to be in a desperate condition. Russia claims minor gains in eastern Prussia. Across the Carpathians, the Russian advance guards continue to harrass Austro-Hungarian forces. In the west the week has been comparatively quiet, and for the more part confined to artillery fire. Minor engagements have occurred in the vicinity of Ypres, Dixmude, Arras, and in Argonne regions, with the allies aggressive at some of

the points named. The Montenegrins are reported victorious over the Austrians in Bosnia. Belgrade has been taken by the Austrians, and the Servians have elsewhere suffered losses. The Austrian Government has confiscated the entire output of oil in Austria-Hungary. General De Wet, leader of the rebellion in the Orange Free State, has been captured. Great Britain has arrested a Danish and a Norwegian trawler, on a charge of having sown German mines in the Irish Sea. The British collier *Kingsway* is held at San Diego, California, pending orders from Washington, under suspicion that it has been taking coal to a British and Japanese fleet off the California coast. The Kaiser, Czar, Kings George and Albert, and President Poincare have all been at the front at various points, King Albert of the Belgians remaining, as heretofore, with his troops.

### NOTES AND COMMENTS

AT BOONE, IOWA.—*The Boone News-Republican* for November 13 contains a comprehensive synopsis of a sermon by Elder J. S. Roth on church organization, delivered the evening before in our church building there. Other subjects to be treated are announced in a way to attract attention, thus manifesting the disposition of *The News-Republican* to generously serve the church as a medium for advertising. During the labors of Brother Roth at Boone, conditions, developed in part prior to his visit, culminating in a situation requiring a debate. Propositions are at this writing being discussed by Elder E. E. Long and a representative of the Free Methodist faith.

PECULIAR ADMIXTURE.—The following from *The Register and Leader* for November 13, published at Des Moines, Iowa, appears as a verbatim report of an expression by "Billy" Sunday in a sermon at Des Moines the day before. This peculiar admixture is typical of the point of view not only of Mr. Sunday, but of others in their interpretation of the work of the prophets and of the gospel, and of their conception of the love and ministrations of God toward the wayward. The speaker said:

The preachers of to-day are just as much prophets as the prophets of old. It's their business to preach the gospel of Jesus Christ, and if they don't do it they're not true. If the people don't like it let them go to the Devil. If they don't believe it they're disgraced, not you.

NEWS FROM GERMANY.—Under date of November 14, Elder H. N. Hansen writes from Copenhagen, Denmark, of a visit just made to Germany. This interesting letter contains the following:

The war has been quite severe on our small membership in Germany, as out of only a little over one hundred, fourteen brethren have had to respond to the call to arms. I have not learned of the fate of all, but out of six from Hanover and Braunschweig, one is dead, three wounded, and only two were, when last heard from, still unharmed and well. It is hoped that the eight from the eastern part of the country have been more fortunate and fared better. Brother Blome, whom I met in Hanover, being one of the wounded, relates heartrending experiences that I shall not here attempt to repeat. . . . The brethren in Germany . . . are not participating from choice, but are compelled by the law of their country. They especially deplored the thought, as well they may, that some of their English brethren are in the opposing army.

DECEMBER "CURRENT OPINION."—The December *Current Opinion* maintains well the most excellent service of this popular magazine. The department A Review of the Word contains a discussion of the various phases of the European war, the effect of Japan's triumph in the East, America's part in the great drama, and a discussion of politics in the light of the recent election. The department of Science and Discovery is unusually interesting, including a consideration of the "Practicability of the contemplated raid of Zeppelin airships" on England from Germany. The department of Religion and Social Ethics treats, among other features, on "The American spirit that overcomes race prejudices," "A Mohammedan indictment of the Christian civilization of white races," and "Effecting a reform in the country church." The departments of Persons in the Foreground, Music and the Drama, Literature and Art, and The Business World round out a number of many interests, and suited to the varied tastes of intelligent readers everywhere.

GREATEST WONDER.—We note in *The Jeffersonian* for October 8, published at Thomson, Georgia, a discussion of the latter-day work in answer to a question by a sister of the Reorganization concerning some previous statement in *The Jeffersonian* regarding the work. Our self-styled informant in the following language shows his utter ignorance of the development of the movement. He was speaking of the delivering of the plates by the angel, and adds:

Joseph Smith claimed that the angel continued to make revelations to him, occasionally; and these revelations bore a striking resemblance to those made to Mohamet. . . . What the Reorganized Saints are, I do not know, but would be glad to learn.

The editor of *The Jeffersonian*, concluding his discussion in the spirit of ridicule, says: "It [the restored church, HERALD EDITORS] is the greatest miracle of modern times." On this point he also is in error. The greatest wonder of modern times is the man who admits that he knows nothing about the latter-day movement, and then proceeds to discuss the same.

## Original Articles

### BENEFITS TO YOUNG STUDYING THE BOOK OF MORMON

Seventy-three years ago the Book of Mormon was first published to the world. Its believers at first were indeed few, but have constantly increased until the present, though they are yet few in comparison with the unbelievers. Many of the latter have been bitter opposers of the book and the work being done in connection with it, and in the earlier years indulged in barbarous persecutions to accomplish its overthrow. Of later years, however, the conflict has been along the lines of reason, and at the present time is being fought more by stern argument based upon evidences gathered from innumerable sources.

The conflict over the Book of Mormon is merely begun, and in the future will be along the lines last mentioned. The opposers are gathering fighting materials from scripture, history, ethnology, American antiquities, tradition, and other sources, and are using them against the book. The learning of the wise, aided by the wealth of the rich, is even now operating to destroy it. If the book be false it must surely fall; if true, there must be sufficient evidences to uphold it against every attack.

What is its record thus far? It has stood firm against every point of attack. Not one of its positions has been proven false, either doctrinal, historical, chronological, or otherwise. The book is true; so it claims and so we claim for it. Not only is it truth but it is divine, in that it contains a revelation of God and his will to man. It is certainly of importance, then, to all mankind, and while the opposition is developing strength to destroy it there is need for a development of strength for its defense. God never leaves his children without means to defend and sustain his work; so with the Book of Mormon he has brought to light the evidences in many ways, which, if his children will gather them and place them around it, will form a defense that can not be broken down. The evidences that have been used to sustain the book in the past may not be sufficient for the future; hence our young men and young women have need to study faithfully the book with the evidences for and against, that they may do their part in the growing conflict when they shall have taken up the responsible burdens of life.

The individual benefits may be considered under the following topics:

#### TEACHINGS LEAD TO RIGHT LIVING

The moral and spiritual teachings of the Book of Mormon are such as to be commended to every person, regardless of age, profession, social standing, nationality, or other condition. Every virtue is

taught by precept and exemplified in the lives of holy men whose history is recorded therein. Every vice is condemned in strong and definite language that all may understand. With the Bible it forms the strongest weapon against infidelity, deceptive creeds, and vain forms of worship. It confirms anew the saving power of the gospel of Jesus Christ and brings the promises thereof directly to men of the present.

What person would not be helped all through life by a careful study of these things during childhood and youth, applying those pure principles to the daily actions while the character is being formed which afterward grows into permanency? A pure character, with obedience to the gospel ordinances taught therein, brings a peaceful life here and celestial glory in the life beyond,—a benefit that surpasses all.

#### HELPS IN UNDERSTANDING BIBLE

The Bible teaches the gospel of Christ and is also an inspired record. It is evident at a moment's thought that those who profess to understand and teach that book do not understand it in fact. Thousands have made a life study of it and the principles taught therein, but, oh, how they have divided upon even the fundamental doctrines! The learned are arrayed against the learned, and there are many contentions over those doctrines. There are hundreds of different forms of belief, each supposed to be based upon the teachings of the Bible, and yet that book says "there is one faith." The wise and the learned being divided on what it teaches, how can the unlearned expect to understand?

The Book of Mormon comes confirming the present truthfulness of the Bible doctrines, calling both Jews and Gentiles to accept and obey them and prove for themselves that God is unchangeable and that the blessings promised may be realized even now. Many matters of history and of prophecy found in the Bible which are as enigmas are made plain by the revelations of the Book of Mormon.

#### SOLVES PROBLEMS OF AMERICA'S PAST

The question asked in the days of Columbus, "Who are the American Indians," has not been answered by the scientific researches of four hundred years, but with each new discovery the wonderment at America's past greatness is increased and the mystery of that ancient people is deepened. Men have spent their fortunes and their lives to unfold the past, with but small success. What has been unfolded, however, corroborates in every way the wonderful history of the two great civilizations on the American Continent as found in the Book of Mormon.

What young man or young woman is there that

would not be glad to understand through this humble gift of God what the great and wise of earth are unable to understand by human power? What young historian or antiquarian or teacher or preacher would not be greatly benefited by a study of the book, even for its historical matter, if nothing more? The future defenders of the Book of Mormon will need to study along these lines, and all knowledge gleaned from within it will prove of great benefit to them.

#### HELPS UNDERSTANDING OF CONDITIONS OF TIMES

Many things pertaining to present and future conditions in America and also the rest of the world are pointed out in prophecy in the Book of Mormon. National affairs, the Monroe doctrine, social and religious conditions are referred to a considerable extent; also is pointed out the overruling providences of God in the preservation of the righteous and the destruction of the wicked.

Thus kings and rulers, statesmen, soldiers, and citizens would all be better prepared for their work by having a knowledge of these things, and the purposes of God concerning this land. Every young man and woman will be benefited and prepared to do their part better in the drama of life in the thrilling times in which they live by a careful study of the remarkable book, in which these things are pointed out in prophecy. If Maximilian had read the prophecy against kings upon this land, and heeded it, he would never have attempted to set up his throne in Mexico, and his life would have been saved. Our national safety is in a policy that harmonizes with the will of God; the Book of Mormon reveals that will.

#### GIVES BETTER APPRECIATION OF OUR COUNTRY

The God of heaven held America in reserve from the rest of the world until he saw fit to reveal it. He directed in its discovery and settlement, in its liberation from foreign oppression, in the setting up of this Republic under the banner of liberty, and in its preservation from foreign invasion—so the book teaches. A study of these things would cause every young person to love his country more, and to labor more earnestly for the sustaining of its integrity. A government which God helped to establish and in which his wisdom is manifested certainly invites our love and admiration, and the young man who learns from that sacred record that God was and is the God of this land will be better prepared to serve his country and his God than would otherwise be possible.

#### IN CONCLUSION

A constant study of the Book of Mormon and a practical application of its teachings in daily life will bring the young man or the young woman to a

condition of purity and strength of character that will command the respect of all. They will become better citizens, better Saints, useful instruments in the hands of God to help carry out his designs; better in the home, in the church, in the world, everywhere; better in the kingdom of God.

Who would seek for the attainment of goodness and truth and virtue and holiness and all those pure qualities that emanate only from God and them who are his, and not be benefited by them? The pure principles of God are taught in that book—a sacred book—despised of the world because they despise the truth of God, but loved by the righteous who have been brought to regard it because of its truth and light. Opposition to it may increase, but let the young rally to its support; let them search the book and learn where it stands and gather together the outside evidences in its defense, and the same God who gave the book will give them power to meet the opposition victoriously. “All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.”—Doctrine and Covenants 100:7.

CHARLES FRY.

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#### TRUE KNOWLEDGE

What is meant by true knowledge? Is there such a thing as false knowledge? True knowledge, indeed! What can I tell you about it when all down the ages philosophers and sages, sovereigns and scientists have sought for it and sought in vain? Have striven for it until they realized the utter inability of the weak, little, infinitesimal minds of men to grasp the almighty, infinite truth, and have given up in despair, saying like the great Greek philosopher that they knew nothing; or like the apostles looking forward to the time when they should know the truth and the truth should make them free, and they should be developed and taught by the great Teacher himself until, as Paul says to the Ephesian brethren: “We all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

What a comprehensive, omniscient, eternal subject! True knowledge! How gladly the sixteen-year-old student in the high school would seize on such a subject for his tri-weekly essay! I think I see him even now, as he proceeds with lofty brow and careful pen to elucidate and elaborate upon it. Filled with a consciousness of the vast learning he has acquired, and made strong and valiant by the idea of the absolute finality of the statements in the little two-by-four textbooks he lugs to school in a shawl strap each morning, how eagerly he proceeds to make worldly-wise and superlatively positive statements on “True knowledge,” and anon steals bodily whole sentences and paragraphs from Locke,

and Milton, and Emerson, and from dictionary, and encyclopedia, and textbook. How true it is that fools rush in where angels fear to tread! Fools and angels! I must confess in all meekness and yet with hope that I am not of the latter class.

Young people as a class are positivists. This world seems very real to them. Their faith in their senses is strong. They are blissful in their ignorance. How many of you have heard a pupil at school say: "It is so, for the book says so," or how many of you have known a young school-teacher who thought he would lose his prestige with his school if by any chance one of his pupils found out that he did not know everything, could not solve every problem in the arithmetic, or answer any question that might be asked? Indeed, I remember one egotistic boaster who boldly proclaimed to his pupils his ability to answer any question they might ask. The high school student will boldly tell you that mathematics is the exact science, and the wise teacher forbears to shake his tender faith at this early period by solving before his eyes the algebraic proposition wherein one is proven equal to two.

The fact is all sciences are exact, necessarily must be, for true science is knowledge of God's works and laws, and as such is truth, or true knowledge. It is the theories of men in regard to those sciences that are at fault.

The young student passes sleepless nights in great anxiety when he first gets the idea that evolution and geology conflict with the Bible, but later on believes that the theory of evolution is a series of guesses each depending upon the others, some of which may be very good guesses, and some of which have been proven to be very bad guesses indeed. And geology is in about the same boat so far as that part of it that appears to conflict with the Bible is concerned. While many scientists have discovered many useful truths, yet they are still groping about like blind men in a fog, their finite minds being absolutely unable to drink of the great ocean of truth that permeates and surrounds them, except as the Infinite Being himself chooses to permit them. And right here may I be permitted to attempt a definition of true knowledge without being accused of rushing in where angels fear to tread? True knowledge may mean knowledge of the truth, and according to holy writ the word of God is truth; hence man can not hope to attain true knowledge by his unaided efforts, for Christ said to Peter: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

True knowledge, then, is revealed truth; and as such I believe it may not be confined to the department of religion alone, for I hold, in common with many others, that all true knowledge comes by revelation, either directly or indirectly; for is not God

the creator and giver of all things, both seen and unseen, whether in the realm of the different arts and sciences or in religious affairs? And man is but trying to comprehend by the mental powers with which God has endowed him—is but trying to comprehend what God has instituted or revealed, whether in mathematics, or astronomy, or geology, or art, or literature, or mechanics.

They say the telephone was accidentally invented. Was it an accident, or was it a revelation?

When our ordinary physicians despair of a case they send for the noted men of their profession, and there they stop, and rare indeed is the instance when they think of appealing to the great Physician of all, who made them and the remedies they use, and endowed them with their limited faculties, and to whose great and supreme mind the secret diseases that baffle them are as an open book.

True knowledge; comprehension of the truth; things known to be true. One despairing philosopher says, "All our knowledge must ultimately rest on propositions unproved and unprovable." Socrates, the great Grecian philosopher, maintained that he knew nothing. Solomon, king of Israel, says in the Ecclesiastes: "All this have I proved by wisdom. I said I will be wise; but it was far from me. That which is afar off, and exceeding deep, who can find it out?"

And yet it will not do to become discouraged because man may know so little here below, but on the contrary it is proper for us to strive earnestly for the best gifts, and accept prayerfully and humbly the measure of true knowledge that is given us, until in that future glorified state the great Teacher shall discipline and educate us up to the attainment of his full stature and we shall be like him and know him as he is.

And again the king of Israel admonishes us, "How long, ye simple ones, will ye delight in simplicity? and the scorers delight in their scorning, and fools hate knowledge." "The fear of the Lord is the beginning of wisdom." "Therefore, get wisdom; and with all thy getting get understanding." Therefore, whether our station be high or low let each do his best, for as Longfellow says in Prometheus:

Though to all may not be given  
Strength for such sublime endeavor  
Thus to scale the walls of heaven,  
And to leaven with fiery leaven  
All the hearts of men for ever,

Yet all bards whose hearts unblighted  
Honor and believe the presage,  
Hold aloft their torches lighted,  
Gleaming through the realms benighted,  
As they onward bear the message.

HERBERT SPENCER SALISBURY.

### THE EFFICACY OF PRAYER

Efficacy means power to produce effects,—force, energy, ability. Do we want to find out how our prayers are to become effectual? We are told in the word of God that we are to be instant in prayer, and in another part of the word it is written, "Pray without ceasing." This does not mean that we are to shut ourselves up in our rooms all the time, or be on our knees in the attitude of prayer. Our Father knows that amid the very many duties of life we could not do this. But although not always in the act of prayer, we should ever be in the spirit of it.

In spite of the contempt often thrown upon it, we may believe prayer still remains the highest of agencies. It can still, as of old, bring down from opened heaven showers of blessings, and, if need be, scatter foes and remove mountains. In order to do this, however, there must be importuning, seeking, and knocking, as well as asking, and a patient, trustful waiting, whatever the delay.

"The method appointed for the attainment of blessing," says John Newton, "is the most simple imaginable. It is only 'ask and ye shall receive';" but then we are not going to give a runaway knock at wisdom's gate, but humbly and patiently wait until it is opened.

When we were children we were always told to say our prayers. I feel that that is the trouble with many people to-day, they say their prayers instead of praying. They do not know anything about the effectual, fervent prayer of the righteous, and so thereby miss many of the blessings which they might enjoy. Even we, who know and have seen the power there is in prayer—do we not often fail just here? Are we as earnest as we ought to be in these matters?

It is in the time of deep trial and trouble that we get close to God. It is at such times as these that the true prayers of God's children ascend to him. When we are in the sick-room and see our loved ones suffering, and know that nothing that we can do can give them relief, then our hearts go up in earnest, heartfelt prayers. It is then we forget all our surroundings, and our minds are centered on the Father, who can answer our prayers.

In these days much has been said and written about the place and power of prayer, and things that may or may not be presented at the throne of grace. Paul had no difficulties regarding this matter, but ever carried out to the full the blessed command, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." He prayed for things spiritual as few before or since have done; but, if needful, he prayed equally for things temporal: In sore hungering, he prayed for "food"; in perilous times, he prayed for safety; in bonds and imprison-

ment, he prayed for escape and liberty, and very markedly, too; in hindrances, he prayed for providential guidance. So it should be with us; but often we pray about things concerning which we have doubts, especially if we are not answered at once.

Nothing gives such efficacy to prayer as abiding intimacy with the Lord. When we are not in touch with him, prayer is usually a cold, burdensome, heartless task, in which there is neither faith nor expectancy; but when there is loving intimacy with God, prayer becomes sweetly natural, and has life and power in it. We always feel more or less restraint in the presence of strangers, and it is with difficulty we bring ourselves to ask any favor at their hands. With intimate friends, however, we have no such hesitancy or reserve, but feel as free and ready to ask a kindness as they are ready to grant it. It is just the same in the Christian experience. The nearer we come to God, and the more intimate our fellowship, the easier it is to pour out our hearts in fervent supplication. Further, such intimacy makes prayer wisely appropriate.

In daily life, there is a great deal of what the Scripture calls "asking amiss," and, in very mercy to the supplicant, asking of this kind is not followed by any receiving. Although a needful experience, this is often a very bitter one. Now, in such a case, abiding communion would be an effectual remedy; for by its very nature it tends to assimilate the will of the believer with the will of the Lord, and to control and wisely regulate the manifold desires of the heart, so that if we ask in accordance with the will of the Lord we shall receive the answer; for we are told in John 15: 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Has not the church almost yet to learn what is the power of prayer? What conception have we of believing prayer before which mountains depart? What of persevering prayer which causes us to stand continually on the watch-tower? What of practical prayer which fulfills itself? Let such prayers be understood. Let our spirits but break with such longing, and the expectations of our hearts shall be fulfilled. So we will find that the influence of the Holy Spirit is the life of prayer.

The power to pray comes from God. The thoughts to which you give utterance in prayer are, when acceptable to the Lord, suggested by him. Therefore, ever seek his influence when you begin to pray. Another thought: If we want our prayers to become effectual we must learn to pray for others; we must not be selfish in our prayers. In interceding at the throne of grace for others, we will receive much blessing ourselves.

May each one of us know what it is to be in ha-



bitual converse with the Master at every time, and in every place. If we thus walk with Christ we will be more likely to walk in holiness through an evil world.

LILLIAN J. PROUD.

## Of General Interest

### HANDICAP OF THE CIGARETTE

Cigarettes handicap in some way everyone who smokes them. It is a habit—with its attendant evils, the saloon and vice—that is sapping the mental and moral stamina of America's young men, gnawing at the very vitals of their physical well-being; more deadly in a way than intoxicating drink, because indulged in by much greater numbers, and because the cigarette habit, begun in boyhood, often sends the young man to the saloon later on to appease the abnormal appetite created by the cigarette.

Cigarette smoking is also increasing crime, making criminals and sending more of our boys to the police and juvenile courts than all other habits combined. It is impossible accurately to determine the exact influence of any one habit in leading to crime, but it is significant that the familiar yellow-stained fingers mark almost every boy on trial in our courts charged with crime. One city magistrate says: "Out of 300 boys brought before me charged with various crimes, 295 were cigarette smokers." The cigarette fiend is practically certain to become a young man who places a very low estimate on virtue.

Teachers all over the land recognize the cigarette as the school's deadliest foe, and confess without reservation that they find it practically impossible to educate a cigarette-smoking boy. In fact, a physician, a specialist, of country-wide reputation, puts cigarette smoking down as "one of the chief causes of insanity."

The arguments advocated by cigarette devotees defending their use are foundationless to anyone at all informed on the subject. Statements founded on physical reasons are absolutely baseless. Cigarette smoking does not aid digestion, nor do cigarettes preserve the teeth; they do not disinfect; the fact of the business is that tobacco is not a remedy for anything—unless it be the one thing vouched for by our friend, the late Mrs. Carrie Nation, when she said, "I never knew of but one good use that tobacco was put to, and that was to kill lice on cows."

Yet, strange as it may seem, Uncle Sam still does a rushing, ever-increasing tobacco business, as a study of "Uncle Sam's Tobacco Account" for the fiscal year 1913 will show. The figures given in the "account" have been compiled from reports given by the Commissioner of Internal Revenue and Department of Commerce and Labor. The very magnitude of these figures stagger the mind.

These official reports tell us that we manufactured 693,384,529 pounds of tobacco (plug, twist, fine-cut, snuff, etc.), or 1,899,683 pounds per day.

Our cigar consumption was by far the greatest ever known in the history of the cigar business. We "smoked up" 8,887,301,900 cigars; that is to say, we burned out 24,348,772 cigars each day of the year,—an increase over the previous year of 1,397,302,000.

The largest increase, however, is noted in the case of cigarettes. Of these we consumed the amazing number of 14,530,486,200,—an increase of 2,186,633,708 over the previous "banner cigarette year." This means that we smoked 39,809,551 "coffin nails" each day. The money value of our 1913 cigarette crop was no less a sum than \$72,781,626.

To take care of this rapid increase in the number of cigarettes consumed last year, a conservative estimate is that it must have required that at least 1,500, American boys fell victims to the devastating cigarette-smoking habit each day of the year. Not only so, but it is unquestionably true that the habit is annually sending to the saloons at least 100,000 (one in five) of these boys to keep up the grind of the "gin mills," to be turned into drunkards and bums, who will populate our jails, mistreat their wives, neglect their children and disgrace their homes and parents a few years hence. Doctor Dennis of Cornell Medical School says: "The tendency to beer drinking is greatly strengthened by cigarette smoking, because this habit becomes almost constant, causing a dryness of the throat and fauces, and hence irritating the throat."

We also produce 218,106,984 pounds of smoking tobacco; and for making cigarettes and cigars 196,807,761 additional pounds of tobacco was used,—so we had 414,914,745 pounds of "tobacco to burn" last year. The total value of this mountain of tobacco was the stupendous sum of \$742,978,015; that is to say, each day in the year our American people, men renowned for their business acumen, destroyed by fire 1,136,752 pounds of tobacco, representing an expenditure of \$2,035,556.

For manufactured tobacco we spent last year \$651,540,771; to this we must add our cigar bill, amounting to \$452,089,405, and then for cigarettes the debit would be \$72,781,626,—thus you have Uncle Sam's total tobacco bill for the year amounting to \$1,176,411,802, or \$3,223,046 per day. On this business Uncle Sam collected his Internal Revenue toll of \$76,789,424.75; an increase of \$6,199,273.15 over the previous year. Surely there is some truth in the accusation: "We are fast becoming a nation of 'sots' and 'walking chimneys.'" . . .

But we have been dealing largely with money values and financial wastes in the paragraphs pre-

ceding. Let me call the attention of our fathers and mothers and Sunday-school teachers to another account, "The schoolboy and the cigarette," here shown, presenting a loss more precious than gold, and which any true parent will prize above all the dollars they may have stored away in bank safety deposit vaults, invested in stocks and bonds, or represented by houses and lands: the loss of the mental faculties, the physical make-up and the moral character of their sons—and daughters. Did you know that girls and young women now consume millions of cigarettes annually? . . .

Another unauthoritative statement prevalent among young men, as fallacious as it is prevalent, is that cigarette smoking, while injurious to boys, does not harm young men. This is not borne out by facts and investigation. . . .

These 201 college students were divided into three groups:

Habitual smokers, 41 students, 20.4 per cent.  
Occasional smokers, 52 students, 25.9 per cent.  
Nonsmokers, 108 students, 53.7 per cent.

Note that more than one half of the men who pursued their studies to the point of entering college were nonsmokers. (Nonsmokers enter college about one year younger than smokers).

Of the total college enrollment, 31 students were either dropped or required to take an extra year to complete the prescribed course of study. Of these 31 men:

The habitual smokers (20.4 per cent) supplied 16 students, or 51.6 per cent.  
The occasional smokers (25.9 per cent) supplied 8 students, or 25.8 per cent.  
The nonsmokers (52.7 per cent) supplied 7 students, or 22.6 per cent.

While the smokers constituted but 46.3 per cent of the student body, they supplied more than 77 per cent of the dull students of the institution. Many of them lost a year before entering college, and then required an extra year to complete the course. Smokers leave college about two years older than nonsmokers.

In this college 41 men were classed as athletes, as follows:

Habitual smokers, 9 men.  
Occasional smokers, 15 men.  
Nonsmokers, 17 men.

The smokers supplied 24 athletes in all, or 58 per cent of the athletes,—25.9 per cent of their enrollment. The nonsmokers furnished 17 men out of their enrollment of 108. While less than 16 per cent of the nonsmokers were athletes, yet they won nearly one half, or 41.9 per cent of all athletic honors.

Harvard University records show that for fifty

years past not one tobacco user has stood at the head of his class, although five out of six (83 1-3 per cent) Harvard students use the weed.—C. W. Bains in *The Sunday School Times*:

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### HONESTY AND SUCCESS

During the forepart of May the writer had one of the most impressive lessons taught him, from the standpoint of higher morals in business, than had ever come to him.

This year the State University of Kansas, located at Lawrence, put on a three days' Merchants' Short Course. The faculty, or rather the lecturers, were men from widely scattered sections of the United States, the editor of the *Journal* being honored by being one of this company. The number of merchants attending was two hundred and sixty-six, covering all lines of trade.

But the remarkable thing, the thing that caused more comment than anything else, was the fact that practically every man on the teaching staff, that is on the program, spent a portion of his time emphasizing the value and importance of higher ideals in business.

Several of these lecturers stood before the audience of business men and university professors and openly declared themselves to be Christian men; but aside from these pronouncements, there was that strong upward tendency toward higher ideals.

This probably was all the more impressive to the writer for the reason that the *Journal* has for several years, in fact all during its history, stood for these things; but little did we expect to find, in such a place, such a marked tone of emphasis. Sometimes it has been thought that men talking on business subjects should not emphasize what, in the years gone by, has been termed the moral phase of life. Sometimes we have thought that such procedure might be embarrassing and misunderstood when expressed before a body of business men, but this short course has opened the eyes not only of the men who did the lecturing but of every merchant and business man and university professor who attended the sessions.

Reader, does this mean anything to you, does it pass over your head unheeded, or is it a hint that the merchant who to-day is not emphasizing these things in his own life is discounting himself, and is really out of harmony with the whole business tendency of our time?

Going further with this thought, we must, if we will open our minds, realize that this condition in a few years is going to mean the passage and enforcement of both state and national laws which will practically make it impossible for the dishonest man to stay in business.

Here is another suggestion in connection with this

idea that is worth taking into consideration; every man on that program, and especially those who emphasized more forcibly than others the question of higher ideals and absolute honesty in business, were successful business men. One of them, an Irishman by birth, in fact he served his apprenticeship as a clerk in England and has only been in this country for about seven years, but to-day is at the head of one of the large wholesale dry goods houses, very forcibly, and earnestly, urged the merchants attending the short course to the thought that honesty and uprightness of living were the powers and forces which would rule the business world in the future.

In every walk of life in this day we are learning that the condition of a man's mind makes him what he is. We are learning the lesson that we emphasized on this page three or four months back, the lesson taught by Solomon, which goes something like this, that "as a man thinketh in his heart so is he." And right there is the basis, the foundation, the value of this emphasizing of a higher and better life among business men. For it is impossible for any man in business, merchant, manufacturer, traveling man or whoever he might be, to be continually emphasizing these things in his own life and fail to be a stronger man because of it. Such a man becomes a leader, and stands out above all others in his local community. He is recognized as a leader, and the very principles underlying his own life develop in him that strength of character which makes him a leader of men. And this is the reason why the merchant who practices these principles in his life becomes a leader. It is a perfectly natural development. Any other development would be out of harmony with every law that influences our lives.

To the merchant who yet feels that it is all right to be a little "tricky," and to take a little advantage of the other fellow, we want to say to him that he is on the wrong track, and is developing within his inner self that which sooner or later will tear him down. People of your community know you, and many times they know you better than you know yourself.—*Merchants Trade Journal*, vol. 15, no. 6, 1914.

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### LODGE SAYS DEAD SPEAK

Sir Oliver Lodge, president of the Society for Psychical Research, in a lecture delivered in England, November 22, expressed his conviction of a future existence, and stated that he had conversed with departed friends. In the course of the address, Sir Oliver said that once one realized that consciousness was something outside of the mechanism it made use of it, he realized that survival of existence was naturally the simplest thing. He said that it was unrea-

sonable that souls should pass out of existence when the body was destroyed, and added:

Communication is possible. One must obey the laws and find out the conditions. I do not say it is easy, but I do say it is possible, and I have conversed with them as I could converse with anyone in this audience.

Now, being scientific men, they have given proof that it is real, not an impersonation, not something emanating from myself. They have given definite proofs. Some of them are being published. Many are being withheld for a time, but will be published later.

I tell you that it is so with all the strength of conviction I can muster—that it is so; that we do persist; that people still take an interest in things going on; that they still help us and know more about the things than we do, and that they are able from time to time to communicate with us.

I know that man is surrounded by other intelligences. If you once step beyond man there is no limit until you come to the Infinite Intelligence himself. Once having gone beyond man you go on and must go on until you come to God.

But it is no strange land to which I am leading you. The cosmos is one. We here on this planet are limited in certain ways and are blind to much that is going on, but I tell you that we are surrounded by beings, working with us, cooperating and helping, such as people in visions have had some perception of and such as religion tells us saints and angels are.

That the Master himself is helping us is, I believe, literally true.

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## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Right and Wrong Punishment

The following paper written on the above subject was obtained by us and we believe the subject and the way it is treated will interest the readers of this Column. The paper was written as a basis for discussion at a meeting of mothers, held under the sponsorship of the teacher of the kindergarten department in public school.

#### PUNISHMENT DEFINED

Punishment is defined as any pain, suffering, or loss inflicted on or suffered by a person because of a crime or evil-doing or wrongdoing. For violation of any of our laws there is a punishment prescribed or implied. This punishment may be of various kinds and degrees, according to the wrong. No one punishment will do for all kinds of errors, for the purpose is to right the wrong and perfect the individual, and not revenge by those in authority.

#### HOME STANDARDS

In our homes we may not have written laws and punishments for violation thereof, but we do have certain standards of right and wrong, and we are to be the judges as to whether they are lived up to or not. We may not always know it without taking thought concerning this standard, but nevertheless we do have them, and by them we judge our children and others. We must have them in mind well enough to realize what they are and raise them at any time we find they are not high enough.

#### KEEP UP IDEALS

In our home life we should be very careful of our ideals. We should not allow ourselves or our children to believe

that certain conduct is right, while in reality it destroys self-confidence and self-respect. It requires a constant effort to keep the high ideals before the minds of the children that they may know what you consider right and wrong. You may punish your child for doing certain things that you think are wrong according to your way of thinking, while another would overlook the same offense because she considered it only as a matter of course. Another might punish, and you allow to go free. It depends largely on the ideal you have in mind.

#### JUDGING OUR CHILDREN

We ought not only to have an ideal or standard in building the characters of our children, but we ought also to have it so definitely in mind that we can judge offhand, on the impulse of the moment, whether the child has broken any of our unwritten rules or not. Children are active and move quickly, and we must do likewise.

A child seldom fully understands these ideals of ours until they have grown into them. He acts on his own impulses and we have to determine the right and the wrong and show him the difference. While he is very young, we decide for the child, but we should always aim to do so in such a way that he will learn the reasonableness of it and soon judge for himself as he has seen you do.

#### SELF-PUNISHMENT

The child should early learn for himself that wrongs largely bring their own punishment. Elizabeth Harrison says in her book, *A Study of Child Nature*: "That the child should early learn that 'the way of the transgressor is hard' is an important part of his education."

In other words, those who persistently do wrong must consistently suffer for it, and the child should early learn that he is no exception to the well-known rule. As we sow, so also shall we reap. It is a calamity to the child to think that because of certain favorable conditions in his life that he may escape what he knows others would suffer for.

#### SHALL WE COMPEL OBEDIENCE?

There are times in about every family where children are found when there will be clashes between the judgment of the parent and the child as to whether certain rules have been broken. The parent has the power to arbitrarily decide and compel obedience to her will. She may make her will supreme and disregard the ideas or desires of the child, but this would be wrong as a rule, for it would make slaves of our children to do this, and we do not want slaves; we want equals. We expect to rear men and women who are better than we are.

Over two hundred years ago, John Locke wrote: "Such a sort of slavish discipline makes a slavish temper. The child submits, and dissembles obedience, whilst the fear of the rod hangs over him; but when that is removed, and by being out of sight, he can promise himself impunity, he gives the greater scope to his natural inclinations, which by this way is not at all altered, but, on the contrary, heightened and increased in him; after such restraint, breaks out usually with the more violence."

#### CALM JUSTICE IN PUNISHMENT

We should punish for wrongdoing, but be able to distinguish between the right and the wrong way. No matter what the offense nor under what condition, we are expected to be cool-headed and clear-brained and be able to keep in mind what the result of our conduct shall be.

If we punish our child because we are angry with him, our judgment may not be good. We lose control over our-

selves and may lose control over the child at the same time. The child will soon come to realize that we are unjustly meting out punishment and will cease to have respect for us as one who knows how to decide these things for him. He will lose faith even in our good intentions.

It is best to avoid the use of arbitrary punishments but rather use the retributive form when possible. In other words, let the righting of the wrong be its own punishment.

For instance, should my boy willfully overturn the toothpick holder just before he had expected to run outdoors and engage in other play, it would be better to require that he replace each one in the holder than to send him into a dark room while we did it ourselves. He would likely see no relation of the punishment to the misdeed should we pursue the former course. The mere act of replacing makes a strong impression of the right and wrong; much stronger than could be obtained in any other way.

#### WRONG METHODS

We should vary our punishments according to the degree of the offense, thus teaching the child the relative importance of things.

The habit indulged in by many parents of frightening their children into obedience by saying that they will be put into the dark, or that a dog will bite them, or that their fingers will be cut off by the butcher man, or that the marshal or policeman will carry them off to jail, are unqualifiedly wrong. Whether an attempt is made to carry any of these into effect or not, they can but have ill effect on the disposition of the child and increase nervousness, sleeplessness and lack of self-control and can not do good in any way.

#### NATURE'S METHOD

If we keep nature's method in mind in dealing out justice to our children, it would perhaps be much more effective. As it is nicely illustrated by Elizabeth Harrison, we quote:

"A little one puts his hand upon the hot stove; no whirlwind from without rushes in and pushes the hand away from the stove, then with loud and vengeful blasts scolds him for his heedlessness or wrongdoing. He simply is burned—the natural consequences of his own deed; and the fire quietly glows on regardless of the pain which he is suffering. If again he transgresses the law, again he is burned as quietly as before with no expostulation, threat or warning. He quickly learns the lesson and avoids the fire thereafter, bearing no grudge against it."

This is always nature's method; the deed brings its own results, and nowhere is arbitrary, unconnected punishment inflicted. Some of God's punishments are public and some are private, just as ours should be. We would resent as unjust a public punishment for a mere private wrong, and on the same grounds we should not punish one child before another when it is possible to avoid it.

#### DECIDE OUR OWN DETAILS

As to various details of punishment we can not dwell at length here. Some may ask: Shall I inflict mental punishment, physical pain, use the ruler, isolate the child, use the white sheet with black marks for serious wrongs, or any of dozens of other ways that mothers punish their children? We could not properly decide these things for you, not knowing your child. There are right and wrong punishments and we should be willing to give some of our time to deciding our course in this important feature of child training.

There are some things that we would not do under any circumstances. We would never deprive a child of his meals nor unduly expose him to the elements to punish him. We

would never frighten him intentionally. He should not be kept from school as a punishment. And we would avoid violent scolding.

MRS. E. D. MOORE.

### Prayer Union

#### SUBJECTS FOR THE THIRD THURSDAY IN DECEMBER

For missions and missionaries in all places; especially remember the mission at Jerusalem in the present dangerous and trying times, that those who have been sent there shall be protected, and that God will prosper their work that they may be successful in winning many to Christ and the islands of the sea. Pray, too, for the war-torn countries of Europe.

Lesson, Doctrine and Covenants 85: 20-24. Memory verse, Habakkuk 3: 2.

#### REQUEST FOR PRAYERS

Sister S. T. Burgess, of Huntington Beach, California, asks prayers for her son that he may receive his sight. One eye is blind and he can only see a little out of the other. His wife died, leaving him with five children to care for. Though not a member of the church he requested that his name be sent to the Prayer Union. He lives near Renfrow, Oklahoma.

Sister Sadie Burch, of Ute, Iowa, requests the Saints to pray on December 20 for her sister, Sister S. I. Willett, of Iowa. This sister is almost blind and suffers excruciating pain from granulated eyelids and other bodily ailments. Her great desire is to become a scholar, but in the condition of her eyes she can not even read the church papers. To be able to read would afford her much comfort. May she be remembered.

## Letter Department

### Question of Separate Meetings

BY A COLORED BROTHER

"Come now and let us reason together, saith the Lord."—Isaiah 1: 18.

I see no need for a change. I am not antagonistic to either white or colored people, nor any religious sect. But the Bible is against all counterfeit and craft of the Devil's choicest. I see no need of a religious quarrel about white people and colored people meeting together in the same church of Jesus Christ of Latter Day Saints; for there is but one church, as you will see in Matthew 16: 13 to last of chapter, and James 2: 1-10, 1 Corinthians 12: 12-28. All Saints' eyes ought to be "single to the glory of God," that their whole bodies "may be full of light," and not their eyes be full of evil and great darkness. (Matthew 6: 22, 23; Acts 10: 33, 34, 35, 36; Ephesians 2: 13-22.) Also see 1 Corinthians 12: 11-25, which says that there should be no schism in the body, but the same care one for another, verses 26-29.

Now the question, so-called "a perplexing one," is not a colored man's question, but a question of a white man? Now my experience of many years has suggested that the colored people ought to have had churches of their own from the beginning, and be organized into a body by the First Presidency and the Twelve, and that the Reorganized Church of Jesus Christ of Latter Day Saints should have sent from General Conference, white elders among the colored American people as well as sending white elders among the black colored people on the islands on the other side of the seas; but we have always been neglected until this hour, from 1830 up to 1914, and it can't be denied.

Now the outcry is, "What shall we do with the negro

race as members in the white people's churches, prejudice existing between the white and black?" Is that the teachings of the Lord Jesus Christ? If so, show the writer in the New Testament. (Matthew 16: 17-19; Ephesians 3: 21.) Now my opinion is that the white Latter Day Saints of themselves don't want the colored people in the church and not God; and that is why prejudice exists in the church, with schism in the body.

Now of separate meetings for the colored people: At this late hour if this is God's plan, then our mother church should lay the foundation. According to the grace of God which was given unto me, from the beginning, as a wise master builder, the white men have laid the foundation, I have builded thereupon. But let every man take heed how he buildeth thereupon, for other foundation can no man build upon but the foundation church built by Jesus Christ; and I thank God I am in the right one, for every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work, of what sort it is, for he, the Christ, taketh the wise in their own craftiness.

Therefore, let no man glory in man, for he might be like the heath in the desert, not see when good cometh. That was the way of Brigham Young's latter-day apostasy. He inhabited the parched places in the wilderness, in a salt land not inhabited. Blessed is the man that trusteth in the Lord and whose hope the Lord is. So mark the perfect man and behold the upright; for the end of that man's peace. Peace is what we want in the church of Jesus Christ of Latter Day Saints.

I have this much to say on the "white man's question" which is here raised, a "perplexing one, involving as it does, racial prejudices existing between white and black." Do away with respect of persons, and take Brother James for our guide, chapter 2: 1-10. "My brethren, have not the faith of our Lord of glory with respect of persons." But ye have despised the poor black people, and have oppressed them in the church, and have no difficulty with them, and put them in the gallery during preaching services, and in a corner to themselves during sacrament service, and use separate glasses to serve the wine. Please tell me how God or Christ could bless the bread and wine? Objection is urged to mixing colored with the whites, "and because of this a number of the sisters refused to partake of the sacrament." Let the sisters, if you please, read James 2: 1-10, then Acts 10. "God showed me that I should not call any man common or unclean." The Saints must think the colored woman and man common and unclean. Same chapter verse 28, and 22 to 27. All the chapter is very good to read, and also John 10: 1-5. Don't use the "Negro race," for there is no such name in the Holy Bible.

In Africa the white man found the black man living in the Negro country, and brought him and made slaves out of the black race, male and female. So I don't go about carrying a coon by the shoulders. My name is George H. Graves, and I am not a country. Look out for the intelligent and wise colored women and men who may read those three letters in HERALD of October 7, 1914, for they will recognize the fact that on account of prejudice against colored persons associating with the whites we need separate meetings for colored people, churches, and missions.

I think it will make it much better for both classes of people with a colored minister. But what will the white elders do with the colored people that they convert in colored churches? will they send for the colored minister to baptize them? And when I convert white people shall I send for white missionaries in the field to come and baptize

the whites? We are at all times a good way apart. It will put the church to a good deal more expense to send both white and colored to and fro from state to state oftentimes to baptize one man or woman, and, money is the root of all evil; we ministers would have to have plenty of that root.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment. Though I speak with the tongues of man and of angels, and have not charity, I have become as a sounding brass, or a tinkling cymbal. My sisters and brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons.

So you can now readily see, brethren and sisters, prejudices that exist between the white and black must be forced out of the Church of Jesus Christ of Latter Day Saints, that there be no degree of darkness left in the church, for the light of the body is the eye; and if therefore thine eye be single thy whole body shall be full of light, and if thine eye be evil, thy whole body shall be full of darkness; for no man can serve two masters: ye can not serve God and mammon. In the church are you all the seed of Abraham? So am I. Are you the ministers of Christ? So am I. So let all Saints work together with one another; and if not so we would become false and deceitful workers, transforming ourselves into ministers and Saints of Christ. We remember that Satan himself was transformed from an angel of light. So, sisters and brethren, take heed unto yourself, and unto the doctrine, and continue therein. In doing so you shall save thyself and them that serve thee.

My kind regards to all Saints, and peace and good will to all, and no ill will to anyone.

ELDER GEORGE H. GRAVES.

KALAMAZOO, MICHIGAN, 524 East North Street.

FANSHAW, OKLAHOMA, November 8, 1914.

*Editors Herald:* Our branch is moving along slowly. Brother J. W. Dubose went to Poteau, Oklahoma, October 27, and began preaching on the streets. The gospel restored as taught by Paul and Silas was new and strange to the people. They began to say to themselves, "Who is this man, and where is he from?" By invitation he preached a few times in the courthouse, returning to the streets. While preaching on the apostasy, a man rushed at him and gave him a shaking, but this gave Brother Dubose more friends and prestige. The Baptist people, through their deacon, offered him the keys to their church building. Here he continued the presentation of the truths of the gospel until seventeen were added to the church, same being enrolled with the branch at Fanshaw. Elder E. A. Irwin came to assist about the third week of this grand meeting.

Brother Dubose was visiting relatives at Poteau with the consent of the minister in charge, and while on this visit was led to preach on the streets with the above results. His meetings were brought to a close Sunday night, November 1. He went from here to Grannis, Arkansas, leaving a crowded house and much interest.

We believe that some of our able missionaries should follow up this work at Poteau at once. It has heretofore been difficult to open up the work at this place. It is the county seat of Le Flore County, and an important point. Brother Dubose was blessed here with great liberty and spoke as one having authority. He was remembered in a temporal way by Saints and friends. Brethren B. A. Gass and O. N. Brannon assisted in the meetings here; quite a number of our mem-

bership also aiding in the same, which added stimulus to the work. The writer was also in attendance.

In bonds,

J. H. LEWIS.

MARLETTE, MICHIGAN, November 9, 1914.

*Editors Herald:* I feel to rejoice in this latter-day work. I am superintendent of a small Sunday school. We have a few interested. Brother Guy of Shabbona has been preaching for us. Sunday evening, November 8, Brother Arthur Allen delivered a sermon here. We greatly enjoyed this preaching.

Our Sunday school is composed largely of children of those outside of the church. Our collection being small, we have not been able to secure the Sunday school papers. If any have back numbers of these papers, or reading suitable for young children, we could use same to advantage.

I feel like doing all I can for the Master, who has done so much for me among earth's children. I have great love for the young. If they could only realize that some day this great work would rest on their shoulders, how earnest and careful they would be.

Ever praying for the welfare of the work, I am,

Your sister in the faith,

Route 5.

MRS. E. J. MAXWELL.

HORNINGS MILLS, ONTARIO, November 9, 1914.

*Editors Herald:* In my letter of August 26, 1914, published in HERALD of September 23, 1914, first paragraph should have read, After an absence of about four years, instead of an absence of two years, and that the church was closed at Manitowaning for preaching service for lack of interest. Third paragraph, last two lines, should have read, Brother Gordon has held the office of trustee and councilor for years, and M. R. Brown is a young man of a very fine family, and if humble and faithful will be heard from.

Respectfully yours,

Route 1.

G. C. TOMLINSON.

HOUGHTON LAKE, MICHIGAN.

*Editors Herald:* For eleven years I was a member of the Butman, Michigan, Branch. I am now a member of the Houghton Lake, Michigan, Branch, which was organized ten months ago, December 18, 1913. Although some are weak for want of knowledge of this great work, we are doing well considering the experience had. Our officers are all new to the work.

Two years ago I asked through the HERALD for some one to come and preach to the people of this place. I had felt that some would receive the gospel. I had spent much effort in fasting and prayer. In answer to my request and prayers, Elder S. G. Pendleton of Beaverton, Michigan, was sent to us. He has done a good work here, as in other places. Brother Pendleton came here March 26, 1913. At this time my husband, myself, and five others were all the Saints there were near here. Our branch numbers now about fifty members. We have a full list of officers, all ordained recently.

We are poor in this world's goods. Many have sacrificed to help the work. We bought a schoolhouse for a church. It will make a good church when finished, but we had to move it a long way. We owe some yet on the building and lot. With the assistance of other sisters we have raised about twenty dollars to apply on the building. We have a fine lot.

We wish to furnish the names and addresses of some of the Saints who have moved from here, who are lonely for the companionship of those of kindred faith, and who would like to know if there are any Saints near them, and where they might find the nearest branch.

Goldie Ballard, Delta, Ohio, desires some of the Saints of Toledo to write to her, stating where she might find them and where she might find the church; she is often in the city. Clara Brooks, 589 Woorow Avenue, Detroit, Michigan, and Florence N. Libey of Dowagiac, Michigan, route 3, would like to hear from the Saints. The latter is the invalid to whom many of the Saints sent reading matter, cards and letters, three or four years ago, and who was later baptized. She thinks that she is the only Saint in the community where she lives. She is very lonely and would appreciate a letter or a visit. How often are our isolated ones left in want of spiritual food, and how often we lose faith in the weak, and forget that they are our Father's children as much as we are, and that they must be led and dealt with in kindness and love.

If more Saints understood the principle of fasting, better results would follow their efforts in this connection. We find many who have been in the church for years, but who do not understand what it means to fast. They only refrain from such food as bread and meat, and at the same time eat fruit, nuts, candy, etc. Others refrain from all foods and drink all the water they want. Some fast because others of the church do, without understanding the motive therefor. A fast entered upon with a better understanding would bring better results.

We wish the Saints to remember our little branch, to pray that God will prosper us, and that much good may go out from this people. I love this work beyond power to express; it is more than life to me. Great joy, peace, and comfort has come to me since I received my patriarchal blessing. In this blessing I am commanded to do the very things that others have condemned me for endeavoring to do. I feel that God is pleased with my work, even if man is not. I ask that all the Saints will pray for me that my eyes may gain their sight. I do not ask for the sight of youth, but I ask for a blessing in keeping with my years. I will be fifty-one years old December 22.

Your sister,

MRS. A. B. HAWLEY.

BOONE, IOWA, November 16, 1914.

*Editors Herald:* I came into the church nineteen years ago last September. I have never forgotten my first experience with the Saints. It was at Kewanee, Illinois, that I met them first. About one hour after arriving in that city, I was walking along the street when I came to a church building. Something called my attention to this building. It was not a magnificent stone structure with marble front and great spires reaching heavenward. It was only a little frame building. I stopped to look at it and wondered what people worshiped there. Little did I think it was God's people. Something, I can not say what, called my attention to this building. There was something peculiar about it.

In a short time I had learned that the Latter Day Saints, of whom I had never heard, worshiped there. And when my good Methodist brothers and sisters learned that I had attended one of the Saints' meetings, I heard everything mean that could be said about Joseph Smith and the Saints in his day.

One of the first houses I went into in Kewanee was that of Sister Rachel Palmer. Her husband was not in the church at that time. They were keeping boarders and I went there to board. A young Sister Jemima Burch was working for Sister Palmer. One day a Methodist lady came to the house. As Sister Palmer and Burch, like all good Latter Day Saints, were ready for any opportunity to talk with reference to the Scriptures. They and this lady entered into a discussion which was strange and new to me. I had

heard nothing like it before. I was attentive to what they had to say, and when the Methodist lady withdrew, although I had taken no part in their former discussion, they turned their guns on me.

The Lord was with them and they gave me several scriptural references and invited me to attend their church. I accepted the invitation and next Sunday morning was there. This happened to be the sacrament meeting. I shall never forget the influence that came over me. I did not understand at the time what it was, but I had a desire to go to their church again. I then became acquainted with some of the brethren, and they, like Acquilla and Priscilla of olden time, began to expound unto me the way to God more perfectly. In about a month I was baptized. I shall never forget the feeling that came over me on my way home. I felt that so far I had done God's will, and I was anxious to learn more. I thought myself the happiest man on earth; and why should I not be happy? I had found the pearl of great price.

While I have been away from the Kewanee Branch for many years, many times I have thought of my early experience there and have felt to thank God for the interest the dear brothers and sisters took in teaching me the plan of salvation more fully. Dear Saints, this is the greatest and noblest work on earth. The more I read concerning it the more I can see it is God's work. I love to tell the angel's message to all who are willing to listen. For the past three years we have been making especial effort to get the gospel before the people.

Three years ago Brethren J. F. Mintun and M. M. Turpen were here for six weeks with the district tent. Two years ago Brethren J. L. Parker and D. J. Williams were here five weeks, and last summer Brother E. E. Long was here for the same length of time. They all did a good work, several were baptized and many interested. Brother J. S. Roth is here at present preaching to a crowded house every night.

Some are coming a long distance to hear, who have never been to hear any of our ministers before. Some are becoming stirred up. The Free Methodists challenged us for a debate. When I learned of this, in company with Elders Henry Pratt and J. L. Parker, we called on the minister with propositions and he signed them, and we are going to give the people something that they have not had since the McDowell-Pegg debate about thirty years ago.

We have a movement on foot to build a large church, and to show how the Saints stand in the estimation of the people, some outsiders here, including infidels, have offered to assist us in building. That God may bless his people and that we may ever be true to our covenant is the prayer of,

Your brother in Christ,

CLEMENT MALCOR.

LOGAN, IOWA, November 12, 1914.

*Editors Herald:* We always enjoy reading the letters in the HERALD and feel that we receive as much benefit and strength from them as we do the other writings. We appreciate the desires expressed in these letters, as well as thankfulness for the goodness of God.

The Spirit of God has been with us the past few months. God has answered our prayers and blessed us in every way that has been for our good, both temporally and physically. We have often asked ourselves why God did not answer some of our prayers, and now we know it was because we had gone contrary to his will, not because of a desire to do so, but because of being in the dark, not striving hard enough to come to the light. It is often by our own neglect

that we do not receive more blessings, and again oftentimes we are blessed in ways we do not realize at the time. We need your prayers in the performance of our spiritual and temporal duties.

I desire that you will especially remember us in our Religio work, that the officers and teachers may be able to be of benefit to the membership and make our Religio like unto a magnet, that it may draw and hold. We feel our weakness, and if it were not for the ever present help of the Father we would fail utterly in accomplishing that which seems to have been placed in our hands to do.

Our desires and prayers are that we may ever be helpful in the service of the Lord, and keep ourselves pure and acceptable before him, that by our example we may lead others to the light, and in the end be with those who will receive a crown of eternal life. So we ever endeavor to press "Onward and upward."

Your sister,

OLLIE DERRY.

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CALDWELL, TEXAS, November 12, 1914.

*Editors Herald:* On last Friday a gentleman from an adjoining county called on me, and requested me to baptize him on the following Saturday, which I did, and confirmed him the following night at our church. I also preached to quite a crowd who seemed to be very much interested in the sermon. They pronounced it a real gospel sermon with the right ring.

The gentleman baptized was an old acquaintance, one who married several years ago a nice lady and a member of the church. At the time they were married he had been a member of the Baptist Church for several years: He has a nice family, a wife and three children, two boys and one girl. His wife went on her way rejoicing after her husband was baptized and confirmed a member of the church. The branch of the church at this place has a Sunday school, and preaching occasionally.

E. W. NUNLEY.

Route 3, Box 61.

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SAINT CLAIR, MICHIGAN, December 1, 1914.

"Thy neighbor, it is he whom thou hast power to aid and bless."

The other day there sailed from New York City the *Jason*, a naval collier, laden as ship was never laden before, with many thousands of dollars in Christmas packages for the women and little children of war-torn Europe. These packages were rushed to New York from every nook and corner of this great union, from north and south, east and west. Washington sent thousands of dollars worth of warm clothing; New York put about ten thousand dollars aboard; the school children of Austin, Texas, sent in a collection of seventy-three dollars. The great sympathetic American heart, ever warm to the suffering of humanity and ever ready to respond, has been touched by the sufferings of thousands upon thousands of little children who are cold, hungering, homeless, and orphaned by the war in Europe.

The unselfish spirit of noble sacrifice shown by a little girl is said to have been the beginning of this expression of generosity. Natalie Hammond, daughter of John Hayes Hammond, of Washington, touched by the stories of disaster in Europe, said to her mother, "Mamma, I am so sorry for the poor little children in Europe. I am afraid they won't have any Christmas. How much would you be likely to spend on my Christmas?"

The mother thought a moment and replied, "About twenty-five dollars."

"Then let me have the twenty-five dollars," said little

Natalie. "I want to give up my Christmas for the poor little children in Europe."

And so the mighty ship was loaded with six million gifts bound for Europe. When the *Jason* left the pier, there floated from her mast with the stars and stripes a large white pennant with the single word *inasmuch*.

This is the true spirit of the gospel—the spirit of unselfish love, ready to sacrifice and anxious to help those in trouble—a noble, gentle spirit, forgetting self and reaching out its arms of sympathy and love to the sorrowful and downcast. None are so neglected as those outside the pale of this help. There are no barriers it can not climb. It knows no creed, recognizes no class; to be trodden in the dust is a sure passport to its notice.

Can we not do as well as little Natalie this Christmas? How many will be willing to give up their Christmas for the poor? Is this asking too much? Can we say we love the gospel if we steel our hearts and close our purses as soon as mention is made of the needs of the poor? Can we not give up one Christmas and its gayeties and make the Bishop's heart rejoice and ourselves feel that pure joy which comes from giving? We have our Children's Home, our Christmas Offering, and other institutions. Shall they be allowed to need and suffer while we spend extravagantly?

Will those who have been blessed with prosperity not share a portion with those who are in need of the barest necessities this Christmas? The church has about seventy-five thousand members. If each member were to donate even five cents it would total near four thousand dollars to put in the Christmas stocking of our little ones at the Children's Home.

It is not heartlessness but thoughtlessness that makes us neglectful of these responsibilities. The word of the Lord to his people is that both in private and in public expenditures they shall carry into active exercise the principles of sacrifice and of repression of unnecessary wants. This sentiment is found in a statement in the SAINTS' HERALD for November 25, as follows: "There are Saints at home and abroad who are feeling keenly the pressure of the times. There are conditions which cry for relief and none can give if individual Saints do not do their part."

The handwriting on the wall plainly indicates the signs of the times.

Let us heed the warning now.

MRS. A. MCKENZIE.

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WEIR, KANSAS, November 14, 1914.

*Editors Herald:* Several of our local brethren are doing what they can to instruct, exhort, and invite all to come to Christ. Last evening we met with the Religio for a program and light refreshments. A good peaceful spirit prevailed, and the desire to remain true to the motto "Onward and upward" was evidenced.

A few weeks ago a Brother Carson, a colored brother, came here from Shawnee, Kansas, and held a few services in the interests of his race residing here. Some of the white Saints attended to assist in opening the services and in singing. We were pleased to note the logical way this brother handled the word of the Lord, bringing in his own personal testimony. He showed that it was eternal life to know God, the Scriptures, and proved that God was not what we have been traditioned to believe he is, that he is not without body, parts or passions. Following along various gospel lines, our brother was abundantly able to teach the truth as restored. He informed the people that he labored with his own hands for a livelihood, and that he hoped to be able some day to preach every day in the week. He is a railroad man and travels on a pass. We trust that



he may be encouraged and that the Lord may bless him and keep him humble and faithful.

In reading the many grand articles in the *HERALD* and *Ensign*, for instance those of Brother R. W. Farrell, and S. S. Smith, and the host of others, including writings of our beloved President, we note how the blessed gospel is brought into the mind and touches the soul until it reflects the image of its maker. This is an incentive to us to strive on unto perfection, until we shall be fit subjects for the celestial kingdom.

In gospel bonds,  
SISTER H. A. CRAWLEY.

LIVERPOOL, WEST VIRGINIA, November 16, 1914.

*Editors Herald:* God still has a few Saints here who are trying to serve him in their scattered condition. The Buffalo City Branch, has become disorganized. The love of some has waxed cold, others have died, and still others have moved away. An elder drops in now and then, gives us a few sermons and baptizes a few.

We had with us last winter Brother A. V. Closson, who stayed two weeks and baptized three. He made a good impression among some, also causing the heathen to rage. He holds a warm place in our hearts. We have also had some good preaching from Brethren Samuel Brown and J. M. Stubbart, who are held in fond remembrance by the Saints. Last but not least we are enjoying the presence of Brother F. M. Jeffries every four weeks. He is strengthening the Saints and encouraging them to live their religion. Our Brother Jeffries is developing into a very good speaker, and holds the respect of the people, both Saints and sinners.

This latter-day work will bear investigation. The more one examines it the more is he convinced it is of God; and it surely is of God, for it has all the marks of divinity when viewed in the light of truth.

Pray for us. Your brother in the one faith,  
W. H. HICKMAN.

## News from Missions

### Ontario, Canada

The conference at Saint Thomas, October 9 to 11, with auxiliaries, conventions, etc., was splendid in detail. The attendance was so large the church building on Balaclava Street would not accommodate us. The proprietor of Princess Theater placed his building at the disposal of the conference, gratis. The afternoon and evening services were held in the theater. The Spirit of the services was elevating. Business moved off in a business way. Two were baptized and one ordained. The president of Saint Thomas Branch was elected president of the district. His assistants were elected by conference, and Brother Philippin was sustained as secretary of the district.

After this district gathering, we moved along up to London and conducted a series of meetings, preaching nine sermons to some very large audiences. I made my home with Brother and Sister Richardson, whose kindness will ever linger in memory. The London Saints need no commendation from my pen; they are a kind, considerate class of Saints. Anxiety appears on many faces, as thousands crowd around the bulletin boards to learn what they can of the conflict on European soil that has called Canada's gallant sons to the defense of the mother country. The Government at Ottawa announces that one hundred and eight thousand will be the quota of men furnished by the Dominion for the front.

October 25, we met with the Chatham Saints in anniversary services. The program was followed to the letter: Prayer

services at 9 a. m., preaching at 11 a. m., 2 and 7 p. m. Am not able to say what the president, Elder Lamont, has against me, but I was the speaker three times on Sunday, and each evening during the week up to and including Friday evening. The anniversary services were largely attended. Here at Chatham is a good branch of Saints, under the energetic presidency of Elder Lamont, who will not permit an elder to be in the city two minutes without knowing it and getting the telephone lines to humming, and the printers to sit up and take notice. Blessings attend the busy bee!

At this anniversary, Sister Scott and baby Ellen, met us in a much enjoyed service—many such to which she is entitled—the London Saints paying her fare both ways. We tarried at the home of Brother and Sister Hildreth, and we do not forget their unstinted kindness and hospitality.

November 8, we met a prearranged service in the Grange Hall at Girard. A fine, elderly, attentive congregation was present to hear the prophecies of latter-day events, and particularly on the eastern question. We were repeatedly urged to return.

November 15, attended anniversary services of Windsor Branch. A Scotch mist rendered the atmosphere dense and gloomy, but the attendance was fair. District President Snobelen preached at 11 a. m., Patriarch Shields, at 2 p. m., and your correspondent at 7 p. m. (central time). The influences of the Holy Spirit were very effective at the seven o'clock prayer service, and our heavenly Father was very near his children—manifested by blessing. We were announced to lecture on Monday evening on the "war question from prophecy," at 8 o'clock (eastern time). A supper was served in basement from six to eight. A very large crowd attended. The committee reported "profitably" as to supper, lecture free. We occupied Tuesday evening, we believe, to the mutual satisfaction of all. On Wednesday morning a telegram was delivered to my address calling me to officiate at the funeral of little Roline Rice, who departed this life at the age of 10 years, 10 months, and 15 days, after more than four weeks of typhoid fever. We tried to comfort the bereaved ones. Sunday, the 22d, preached at Saints' chapel in Windsor.

The branch at this place is presided over by Brother Leslie Brown, a young man of rare and sterling qualities. He is associated by Priest Albert Bennett, Teacher George W. Daiken and Deacon Hurley Bennett. The Windsor Saints are in line, trying to push the good work along. Some of them are sacrificing greatly for the gospel, and all of these manifest commendable zeal for the great cause. We made our home with Brother and Sister David Hunter, pioneer gospel children, and whose hospitable home can be remembered by some of the pioneer ministry on Canadian soil. Sister Nellie Hunter, a daughter, is now doing stenographic work for Patriarch John Shields. They are all good church workers here, but need *encouragement*.

Last evening we preached, by invitation of President J. A. Grant, at Detroit. Were announced to repeat the subject, "The eastern conflict as viewed through the tubes of prophecy." We were greeted by a splendid audience, and, afterward, learned the proper touch was given the public pulse. All acted like they were pleased. I know I was. I hold that the events developing in the marshaling of nations, afford us psychological moments, and opportunities, as never before, to get the claims of the latter-day work before the people. The literal fulfillment of *prophecy*—the concatenation of startling events, than which there is no system of dependencies more intimately linked—is a millstone around the neck of skepticism, and evolution, "the higher criticism," with all the concomitants can not move. The Bible becomes a live wire,

and faith may be increased in the earth, while the weapons forged to overthrow the confidence of the people in God and destroy the authority of the Bible lose the keenness of edge.

Hopefully,

S. W. L. SCOTT.

WINDSOR, ONTARIO, 97 Pitt Street, West.

### Northwestern Kansas

The Baptist church being refused us, I started a meeting in the Cue Schoolhouse, seven miles northwest of Green, Kansas. At our first effort a crowd of thirty attentive listeners were present. We held sixteen services at this place, it being a new opening. Brother V. F. Rogers lives near here, and is the shepherd of the little flock at Idlewild, nine miles from his home.

While visiting from house to house and talking the principles of tithing to the few Saints living about nine miles from where our meetings were held, we influenced some to pay their tithing, with the result that we sent to our Bishop's agent one hundred dollars, also a subscription for the *HERALD* and *Ensign*.

The Spirit of the Master was present in our weak efforts in presenting the word. Some of the best people of the settlement attended our services. The larger part of the time standing room was at a premium. Some were melted to tears, the Spirit of God touching their hearts. After preaching twelve nights they voted I should stay longer. Many are near the kingdom. They took up a collection of \$4.70 for the writer, making a total of \$12.50 given me by outsiders. I had the finest of receptions, the people asking me to accompany them home.

When I first came here it was stated in the Sunday school that I ought to be drummed out of the settlement. Yet in a few days most all came out to hear the angel's message. This would be a good place to hold a reunion. I promised to return during the winter months. Some are near the kingdom, and are left to be cared for by our worthy Brother, Elder V. F. Rogers.

I go from this point to Blue Rapids for over Sunday, then to Okato and Home, Kansas, also Netawka. I have more calls for preaching than I can fill.

I learn that Brother J. W. A. Bailey was very ill and had to return home at Warrensburg, Missouri, so I am left all alone. I will try to do my best to keep the angel's message before the people. We look for an ingathering in the near future.

If our worthy district president could visit Green a few days it would be very much appreciated.

Yours in bonds,

GEORGE EDWARDS.

### Maryland

Since last writing I have made a change from the New York District to Maryland. On my way to this place I stopped a week at East Pharsalia, preaching each night while there. As on my former visit, I was well received, and the Master gave of the good Spirit in our work. We feel that good was accomplished, as it must always be when the Lord works with us.

I do not think these blessings come altogether because of the efforts or the ability of the elder, but very largely because of the fact that those among whom he labors are willing to do God's will, and desire to be instructed in that will. Shall we call this the psychology of preaching to this people?

John's statement in the Inspired Translation, "No man can come unto me except he will do the will of my father who

hath sent him" is certainly true, and when God's people are as willing as they should be "In the day of thy power," willing not only to know but to do, when the ministry ceased to be unto this people as "a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear the words but they do them not,"—when this time comes for the church, then may we look for the "endowment" we all pray for. Can it come before?

On our way from East Pharsalia to this point, we stopped two nights in Scranton, and four nights in Philadelphia, Pennsylvania, being well received and finding live workers in both places. Both places, including both branches in Philadelphia, are to be congratulated on having such energetic and consecrated workers as Brethren Thomas Smith and Koehler, with their families. And the brethren are to be congratulated on the hearty response to their efforts which they are receiving from the Saints, and the corps of efficient workers they are developing.

At Scranton I attended one Religio service and the mid-week prayer service, which a little to my disappointment they set aside announcing a preaching service for me. Of course I complied, and a fairly good audience greeted me, and the blessing of the Master was given. The Latter Day Saint brass band turned out with a banner announcing "Preaching To-night, at the L. D. S. Church."

I reached Philadelphia just in time for the rally day at the second branch, with two nights to spare, which we spent meeting with the mid-week prayer service, Thursday night, and on Friday night with the class of sociology at the first branch. A good time was spent between the two churches and their services. Sunday, the fifteenth, we began with attending an early prayer meeting for the young people at eight o'clock. Rain was pouring down, so the attendance was not numerically large, but I am sure that all present felt that the house was "filled." As a result I felt that the day was well begun, and the blessings given during the remainder of the time in the two preaching services at this branch, where I was the speaker, as also at the services I was privileged to attend at both the churches, fulfilled the promises of the early morning.

While at Philadelphia, by the kindness of Brother Zimmermann, I was privileged to visit many historical scenes, not the least of all being Valley Forge. While I am not going to inflict upon any a reputation of the "oft told tales," permit me to say I enjoyed my visit to these places.

I reached Elk Mills the afternoon of the sixteenth, and found a meeting announced for that night. A good attendance greeted me, and we continued during the week with excellent liberty, meeting early for the regular mid-week appointment, and also song practice. Sunday, the 22d, was a special meeting, with Bishop Zimmermann and Elder W. W. Smith of Philadelphia, in attendance. We gladly turned the preaching services over to them, and were blessed in so doing. The lodge of the "Golden Eagles" turned out in force at 3 p. m., and Brother Smith gave them an excellent address, which was well received. This day was begun with an 8.30 prayer meeting, and six services in all were held. All seemed strengthened and helped.

We are settling down to our routine work here, that of assisting in the work generally. We have a class organized in vocal music, a night school forming where some are trying to make up for lack of early chances, and where others are preparing for Graceland College, a senior Bible class in Sunday school, and an opportunity to do as much other work as we can find the time, including the preaching work. We are receiving excellent response here from the Saints, and are encouraged. Yesterday, in answer to my suggestion, the

Saints and friends held a basket dinner in the basement of the church, preceded by a social service at 10 a. m. and an address at 11. After this they met, at our suggestion, for an impromptu program at 2.30, and supper at 5, and again had a little gathering at 7, where, after a short talk, we sang the Doxology, had the benediction, and separated feeling that it was good to meet together.

Hoping for the good work to succeed, and trying to so work that this may be realized, I am,

Sincerely,

A. M. CHASE.

ELK MILLS, MARYLAND, November 28, 1914.

### Florida

As the hand of the frost king was giving his first touches to forest and field in our southland, the annual reunion of the Florida District convened at the Alafloa church. Judging from the businesslike and harmonious way in which the meetings were conducted, even to the last on November 8, wisdom must have directed in selecting F. M. Slover, Swen Swensen, and Hale W. Smith to preside.

While the meetings were not so well attended as at other times, and while no baptisms were recorded, yet those attending manifested much interest. The preaching was good. At the social hour each day the spirit of prayer and humility seemed to rule the Saints, and that assuring influence which binds human souls together in love and brotherhood seemed manifest to a large degree. One who had attended many reunions was heard to say that he had enjoyed this one as well as any he had ever attended.

An interesting and instructive feature was the auxiliary work conducted each day by our new field worker, A. E. Warr, who also had charge of the special services for children. These meetings were first introduced into the South by Brother J. A. Gunsolley this year. We believe that they have proved so valuable that they will be a prominent feature of every reunion hereafter.

The Southeastern Quorum of Elders held four sessions, which were instructive. Members of the quorum not present can not realize what they missed by not being there. We hope that more meetings of this kind may be held oftener. We should not forget to mention the ordination of D. M. Rudd to the office of elder, who we believe will be a valuable addition to our corps of workers.

May the good work go on till the bride is adorned in her white robes and prepared to go out and meet the king.

In the ranks for peace,

E. C. SHELLEY.

MCKENZIE, ALABAMA, November 24, 1914.

### West Virginia

This writing finds me in the rough hills of West Virginia. I left my home in Independence, Missouri, May 16, stopping off in Ohio by request of Brother J. M. Hardin, of Uniopolis, Ohio. I was glad to meet with the Saints of that branch again after an absence of three years. I preached several times in their little chapel, erected since I was there.

From this place I went to Ironton, Ohio, via Columbus, stopping over night at the hospitable home of Sister G. T. Griffiths, of that place. In Ironton I preached several times and baptized four, all being children of members of the church.

From here I went to Goose Creek, West Virginia, where I met Brother Fred Moser, jr., who was to be my partner for a while. We went from this place to Cabin Run Branch. After preaching here for two weeks or more two young ladies presented themselves for baptism, and we troubled the waters again.

Time passed on until our joint district reunion was to convene, which was July 25, and which was held at New Philadelphia, Ohio. We attended and had a fine time, meeting with many new Saints, and with many we had met at Kirtland reunion in 1911. Even though it may be quite a while before I meet with them again, I shall never forget our reunion of 1914. May we all meet in the glad reunion where we will never have to say good-by and separate as we do in this life.

I was encouraged to go back to my field of labor again after such a spiritual feast with the Saints. But it takes much courage to go back on the firing line at the battle's front.

I attended our district conference at Clarksburg, West Virginia, September 26 and 27. A good time was enjoyed by all. During the conference on Sunday, I again administered the rite of baptism to four young ladies, who were confirmed at the evening session. I wish to mention the ordination of Brother Lawrence Thomas, of Morgantown, West Virginia, to the office of priest. He is a fine young man and will do a good work for the Master if faithful.

After our conference at Clarksburg, I took a vacation, if there is such a thing for a missionary, having had the misfortune of meeting with an accident with a runaway horse. Being unable to get out and hold a series of meetings, I went to the district conference at Wheeling, West Virginia, that of the Pittsburg District. By invitation from several and by permission of the missionary in charge, Brother R. C. Russell, I went from there to Kirtland, Ohio, where the Kirtland district conference was in session. It was quite a treat to meet and again visit old Kirtland and go through the temple and visit with the Saints of that place.

After conference, I started back to West Virginia, stopping with the Saints of Cleveland, Wednesday night, for prayer meeting. Then on to Canton, Ohio, for a church opening. Arriving in Canton, I was informed of a place where preaching was wanted and of a lady who wanted to be baptized. So I came to Indian Creek, Ohio, where I baptized the lady and held forth there for three weeks. I am going to try to go back there and follow up the interest.

I am feeling fine in the work, and can say that the Lord has been very good to me in many ways. The Saints have been good to me also, remembering the needs of the missionary. To-day is Thanksgiving Day, and I have many things to be thankful for. Although far from where I was at this time last year, which was in Hagerman Valley, Idaho, I still remember the Saints and friends I made there.

May the Lord bless all those who help to support this glorious gospel. I hope the time is not far distant when the Saints from everywhere will awaken to the fact that this is a day of sacrifice, and that the time is near at hand when we who are not working for the redemption of Zion will be weighed in the balance and found wanting.

In the conflict,

H. A. WINEGAR.

CLARKSBURG, WEST VIRGINIA, 404 Stealey Avenue, November 26, 1914.

Have you found the heavenly light?

Pass it on,

Souls are groping in the night,

Daylight gone.

Hold thy lighted lamp on high,

Be a star in some one's sky;

He may live who else would die.

Pass it on.—Henry Burton.

## News from Branches

### Saint Louis, Missouri

Our last sacrament service was a spiritual feast, making us anxious to meet again in like capacity. We have been greatly strengthened and instructed during the past month, the gospel message having been delivered under the inspiration of the Spirit by divinely appointed men. Both speaker and hearer were blessed.

Two splendid discourses were delivered by Brother J. C. Foss who labored in Saint Louis some thirty years ago, our pastor, Brother T. J. Elliott being one of those baptized by him at that time. At the Sunday evening prayer service Brother Foss bore a strong testimony to the work. Brother Christy has been preaching to us every Sunday morning for some time past, and the increased attendance and attention evidence appreciation of his efforts. The local brethren have creditably occupied.

Brother W. A. Smith, one of our district missionaries, has been profitably and fully occupied during the year. The past few weeks he has been holding forth in Belleville, Illinois. Good results are reported.

We have been having a number of strangers at our services, who by their frequent attendance evidence their interest in the work, and we trust their understanding will be opened so that they will yield obedience to the blessed gospel.

The Sunday school and Religio are doing nicely. The district recently held a joint convention in Saint Louis. Encouraging talks were given the young both morning and evening by Brother Christy, and in the afternoon a nicely-arranged program was rendered. It was the initiatory effort for some who took part. A very pleasant day was enjoyed by all privileged to attend.

We must not overlook our active Mite Society, which Thanksgiving evening gave a bazaar and supper. Judging from the attendance, good must have resulted.

Your sister in Christ,

2739 Greer Avenue.

ELIZABETH PATTERSON.

### Independence, Missouri

At the conclusion of his sermon on the morning of November 29, Brother Joseph Luff repeated the testimony borne to him by President Joseph Smith a day or two before, and during his serious illness. This testimony was in effect as follows: What I have said in health, I say now: My father was a good man, true to the principles revealed to him by God, and he has committed to me a heritage which I have kept pure and unsullied. This is my testimony, that I know Jesus is the Christ.

About one hundred were present at the nine o'clock prayer meeting on Thanksgiving morning. Every heart seemed burdened with grief, incident to the condition of President Joseph Smith. At the opening, Patriarch F. A. Smith, after reading a portion of the Psalms, proceeded with a troubled spirit to speak a few words of thanksgiving for the mercies vouchsafed us the past year. Being strengthened by the Spirit, he presented many beautiful thoughts. At the dinner hour and during the afternoon, the Saints were entertained at the South Side Church and by the good people of Enoch Hill. Elder William Aylor in his sermon at the South Side Church held forth to a full house in a fine discourse on the message of the angel as told by the ancient prophets.

The auxiliaries continue to be earnest and diligent. The Englewood Sunday School were the guests of honor at our school the twenty-ninth, and were well pleased with their visit.

ABBIE A. HORTON.

### Providence, Rhode Island

This city is not so rich in things of historic interest as Boston and Philadelphia, but it has a gospel record extending back into the early thirties, at which time the message of life was being delivered to the interested few who gathered in a house on Main Street. After the lull of the forties and fifties, elders came with the news of the Reorganization, since which time the authority to represent God and officiate in his ordinances has remained to the present day. It is of the present I wish to write.

What are we doing? We are doing many things to spread the gospel, among which, and not least, is a systematic effort to reach every house in our vicinity and extend to the inhabitants, either personally or by printed word, an invitation to attend our services. Each active member of the priesthood (and we have a goodly number) is given a certain list of streets as his stewardship, and he visits and revisits the houses. To offset the expense of this work we utilize *Ensigns*, *HERALDS*, and other church publications. (It seems that every church paper should be placed in the hands of the public.)

Being a comparative stranger in this branch, I can not consistently compare the present state of the work with the past. I am not concerned with the past (much of it is dead—at least beyond recall); I am interested in the present and hope for and expect success in the future, through him who strengthens me.

I know that all phases of the work here manifest symptoms of a healthy growth, or healthy growing. A tone of humility and a spiritual atmosphere characterize our prayer services; the auxiliaries are holding their own; the attendance at the preaching services compares favorable with the attendance of other branches in the district. Strangers are coming in among us. I enjoy liberty in dispensing the word of God. A Woman's Auxiliary has been organized, and in due time will assist in perfecting the Saints. "Knowledge is power." The summer school was a success. For lack of money we have not been able to make the Boys' Club interesting. Other things have militated against our social work here, but these will be banished in time. To sum up: We report progress, and ask for more time.

The branch here entertained the late district convention of Sunday school and Religio. I have never seen less confusion in caring for visitors, thanks to the Saints, who invited the guests before the committee on entertainment could get around, in many instances. The delegation attending was not so large as in former years. Some think the shrinkage was due to "hard times." The convention compared well in interest and progress with former gatherings. One feature was commendable: there were fewer displays of amateurish attempts to instruct the delegation. (I believe we should put forth our best instructors at all large gatherings. Let the young learner practice in his local.)

The convention was not free from the ubiquitous bugbear, namely, the ever sleep-producing papers. It matters not how well written, how full of meat, the paper will lull people to sleep. The closing address was not given. The writer was ill and could not prepare it. His effort in substitution was poorly received by the audience, much to the credit of the audience.

To the frequent question, "How do you like Providence, and how are things moving there?" I answer, "I like Providence very much, and the branch there has a bright future, of which we see present signs."

The papers here are fifty per cent more liberal than they are in many other eastern cities. The city is behind the times in sinfulness; it has a quaint atmosphere; the people think less of their clothes; they live more modestly (notwithstand-

ing it is learning the ways of Core fast enough). Still, people are people wherever you meet them—it is environment that accounts for the differences, plus (?) preexistent agency.

The pencils of several men have painted the picture of this branch, some of the colors of which have faded and vanished, just as some of their creators have faded and passed away. In the pages of old HERALDS I notice, connected with the work in Providence, the names of Charles Brown, Frank Potter, F. M. Sheehy, M. H. Bond, George Gates,—some of whom are living, others dead. "We all do fade as the leaf."

I shall keep the Saints informed of the progress of the work in this city, one of the principal centers of the church work in the East. What I have written is but the introduction to what is to follow, which, I trust, will be cheering and hopeful. Like our friend, Sister Schwartz, I will close with a snatch of poem:

"Then youth, flame-earnest, still aspire  
With energies immortal!  
To many a haven of desire  
Your yearning ope's a portal.  
And though age wearies by the way,  
And hearts break in the furrow,  
We sow the golden grain to-day,  
The harvest comes to-morrow."

R. W. FARRELL.

## Miscellaneous Department

### The Bishopric

#### AGENT'S NOTICE

*To the Saints of Western Colorado; Greeting:* The year 1914 is almost gone, and our books will soon be closed and our reports sent to the Bishop. While there is general complaint of hard times, yet we are in a land of peace and plenty, with no foes to fear, no famine, no pestilence, unlike war-torn Europe with its deadly conflict, vast armies devastating the land, killing the men by the thousands, making homeless many thousands of women and children. We should be thankful that we live in this land of promise, this Nation from hence was to go the "ensign," the gospel, to every nation, kindred, tongue, and people. As believers in God's word as revealed, we should express by a thank offering our gratitude for the blessings we enjoy at home in the midst of peace and plenty.

As a nation we are going to the destitute in the war zone, and so as a church we should not forget our valiant soldiers of King Emanuel, the ministry of the church, who go forth without purse or scrip, to work against Satan, enemy of all mankind.

Christmas time is near. Let us remember that by making a thank offering we may help to relieve the wants of the families of those who labor in God's vineyard. Therefore, let us lessen the ordinary Christmas giving, and if we have given neither tithe, consecration, nor any other offering, let us sacrifice something for the work of the Lord. There is urgent need, so let all who love God and his work give gladly and freely to help the church to spread the gospel of Christ.

Let us instruct our children, and when they understand I am sure they will gladly forego some pleasure or gift that they may be of help in moving the work along.

Hoping for a hearty response from all the members of the district, I beg to remain, Your humble servant and coworker,  
M. L. SCHMID, *Bishop's Agent.*

DELTA, COLORADO, 306 Main Street.

### Conference Minutes

EASTERN MONTANA.—Convened with Culbertson Branch at Andes, November 21. President Walter Hillman and J. C. Page presided. Reports: Culbertson 57, gain 14; Fairview 25, gain 2. Officers sustained. Committee appointed to draft district rules to present next conference. Lester Bronson and Chester Constance were ordained elders, Joseph L. Johnson, priest. Sister J. C. Page was chosen member library

board. W. P. Bootman was chosen delegate to General Conference. Preaching by W. P. Bootman, J. C. Page, Robert Newby. Attendance fair; conference spiritual and enjoyed. Time and place of next conference to be determined by president. Chester Constance, secretary, Vida, Montana.

### Convention Minutes

EASTERN MONTANA.—Religio convened at Andes, November 20. Officers elected: President, Lester Bronson, vice president, Mark Hutchinson; secretary, Chester Constance; treasurer, Arthur Ritter; member library board, Carl B. Freeman; superintendent temperance department, Eli Bronson; superintendent home department, Cora Bronson. Committee was chosen to draft rules of representation and by-laws, to report next convention. Delegates to General Convention: J. C. Page, Lester Bronson, Robert Newby, Sister Robert Newby, Jot Bronson, W. P. Bootman, Wallace Stout. Time and place next convention left to executive committee. Chester Constance, secretary, Vida, Montana.

### Quorum Notices

#### KIRTLAND PRIESTS

Kirtland Quorum of Priests will meet at 1514 East Tuscarawas Avenue, Canton, Ohio, December 12 and 13. Interesting program. Meetings 7.30 p. m. Saturday, 8 a. m., 2 p. m. Sunday. (Central time.) All priests welcome. Bring hand-book, pencil and questions that have been bothering you. We expect Brethren Gomer T. Griffiths and Richard Baldwin to meet with us.

Fraternally,  
C. B. KECK, *Assistant Secretary.*

### Notice of Silence

J. D. Erwin is reported to be assuming at times the rights and prerogatives of a minister among the Saints of Oklahoma and Arkansas. Notice has heretofore been published to the effect that Brother Erwin is under silence and is not authorized to represent the church, although he has persistently refused to surrender his license. This is to again notify the Saints that J. D. Erwin should not be permitted to officiate in the priesthood in any way, and his ministerial acts will not be recognized by the church. Branch authorities in these districts should see to it that he is not permitted to impose upon the Saints as a minister of the gospel.

FREDERICK M. SMITH,  
*Secretary First Presidency.*  
WILLIAM M. AYLOR,  
*Minister in Charge.*

INDEPENDENCE, MISSOURI, December 3, 1914.

### Notice of Appointment

With the concurrence of the Presidency and the undersigned, Priest A. C. Martin has been appointed to labor in Southern Kansas (unorganized territory).

JOHN W. RUSHTON, *President Mission Number 2.*

### Librarians! Attention!

Every now and then the Library Commission is in receipt of a letter asking about good books. Some time ago it was announced in these columns that if one thousand copies were subscribed for in advance, the life or autobiography of Sister Emma Burton, under the name of "Beatrice Witherspoon," would be published in a book, the price to be \$1. If you did not read this autobiography in *Autumn Leaves* years ago, read Sister Macgregor's description of it in the HERALD for November 18, 1914.

Every library in the church should have one or more copies of this book to circulate among the young people. Subscriptions are to be sent to Mrs. Emma Burton, 620 West Fifth Street, Santa Ana, California. For the good of all who desire this valuable book, do not delay sending your order to Sister Burton.

LOUISE PALFREY SHELDON,  
*Secretary of the Library Commission.*  
INDEPENDENCE, MISSOURI, 1416 West Walnut Street.

### Notice of New Paper

*To the Priesthood of the Independence Stake:* In accordance with resolutions passed at meetings of the priesthood of the Independence Stake lately held at Independence, rela-

tive to the adoption of a paper called *Unity*, prepared and submitted by the president of the stake, the committee appointed to finally decide the matter met at the stake offices on November 12 for the purpose of appointing the various offices, it having been decided by the committee that said paper be published in the interest of the priesthood.

After due deliberation the election for offices was as follows: President George E. Harrington, editor; B. J. Scott, secretary; W. D. Bullard, business manager; H. B. Roberts, treasurer. The following were elected as program or lessons committee: John W. Rushton, A. K. Dillee, Harvey Sandy.

The business manager and secretary were authorized to notify the priesthood through the *HERALD* and *Ensign* of the committee's action in his matter, and to express the need of fervent cooperation to make the publication a success. In this way the work of the priesthood will be enhanced, and shall fall in line with the Psalmist David in saying, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Annual subscription for the paper, twenty-five cents postpaid; published monthly. Early subscriptions will be welcomed.

W. D. BULLARD, *Business Manager*.  
B. J. SCOTT, *Secretary*.

### New Sunday School Catalogue

The Herald Office has printed and ready for distribution a new descriptive catalogue of Sunday school supplies. There have been a number of changes in report blanks, and other features have been added. Items heretofore only listed by number and name are now described and explained. Everyone interested in up-to-date Sunday school supplies should have a copy. Sent free.

### Died

**HORTON.**—Samuel Horton died at the home of his son Oliver, Liverpool, England, October 17, 1914, aged 67. He leaves wife, 2 sons and families, many friends. He had suffered with angina pectoris. On the morning of his death he seemed as well as usual; not returning from duties, his wife found him in the garden dead. He was baptized at Leeds about 20 years ago; was a faithful, consistent Saint. In his quiet, gentle way he was ready to speak of his faith. Leaving Leeds some years ago, he moved near Halifax, and from thence to Bradford. Services by Thomas Taylor, interment in Allerton Cemetery.

**LUCAS.**—William Lucas was born April 21, 1836, passed peacefully away in Warnock, Ohio, November 20, 1914. Wife and 3 children preceded him, he being survived by 5 sons, 5 daughters, 3 brothers, 1 sister, many other relatives and friends. With his wife he was baptized January 24, 1878. Both lived faithful to the end. Sermon by James Craig.

**GRISWOLD.**—Edwin Wallace Griswold was born July 6, 1850, at German, New York, passed peacefully away at East Pharsalia, New York, November 22, 1914. Deceased was baptized at East Pharsalia, June 17, 1894, by Henry C. Smith. Services by A. E. Stone and F. C. Mesle. Interment in the cemetery near the little church.

**WINTERBURN.**—Mary Ann Dalby was born at Cheltenham, Gloucestershire, England, June 13, 1829; died November 28, 1914, on a farm where she had lived near Elk City, Nebraska, for over fifty years. She married Richard Ems and they came from England to Nebraska in 1863. To them were born 4 sons, 3 daughters. Following the death of Brother Ems, she married Robert Taylor, and after his demise married Thomas Winterburn. She leaves husband, 3 sons, 1 brother, all of Nebraska. Sermon by James Huff in Elk City Methodist Church. Interment in Elk City cemetery.

### The Christmas St. Nicholas

The December *St. Nicholas* is, of course, the Christmas Stocking Number, with another installment of Frances Hodgson Burnett's "The lost prince," and Christmas and other stories by Alice Hegan Rice, Ralph Henry Barbour, Elaine Sterne (winner of the thousand dollar prize offered by the *New York Evening Sun* for the best moving picture play), Thornton W. Burgess, and Emilie Benson and Alden Arthur Knipe. There

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#### The Style

The dates of the events are over each page, so one can easily locate them. There are numerous side notes in the reading page, showing at a glance the principal facts dealt with on the page. The type is the pica, a large face, with the footnotes in brevier. No eyestrain. Bound in durable cloth. Size 5½ by 8 inches. Over 400 pages. About 90 illustrations.

#### The Author

The book was written by Mrs. Vida E. Smith, wife of Church Historian, Heman C. Smith. She is well known to church members in general by her poems and other literary productions. Her long association with people and things historical, coupled with her natural ability, enables her to present all these matters in a pleasing and attractive way.

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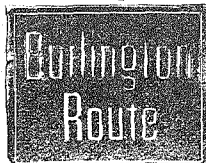
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# THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, DECEMBER 16, 1914

NUMBER 50

## DEATH OF PRESIDENT JOSEPH SMITH

Many years ago the poet wrote:

Joseph, Alexander, David, three remaining pillars still,  
Like the three remaining pillars on the hill.

The last of those three pillars has fallen. President Joseph Smith passed from this life December 10, 1914, at about one o'clock in the afternoon. Although he had been critically ill for a period of about two weeks his death came so suddenly that it was a shock to all.

He had rested comfortably during the forenoon and talked with friends and relatives in his usual cheery manner. Apparently he was feeling much better. Just before one o'clock he called suddenly for his wife Ada and requested to be lifted to a sitting posture. This was done and he passed away almost immediately, quietly and without pain.

Although his departure will be deeply mourned by the Saints everywhere, all will rejoice that he could thus pass peace-

fully to his well-earned reward without pain and with his faculties undiminished.

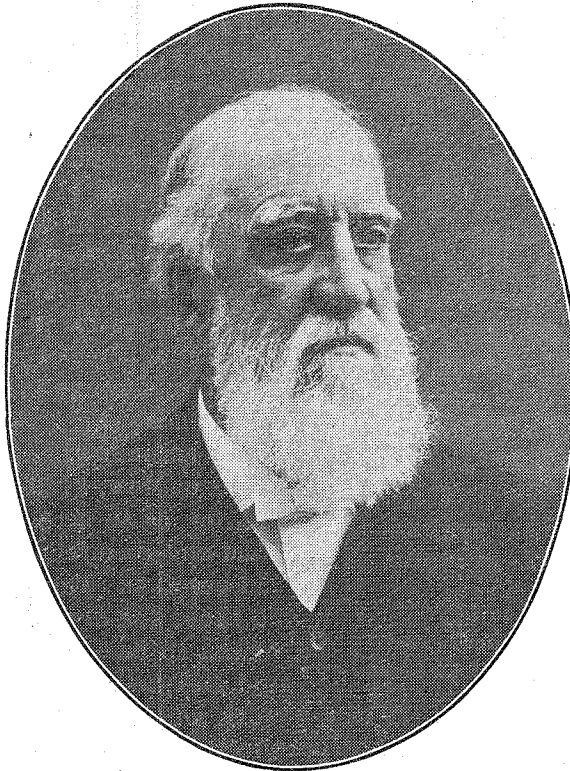
At the Sunday afternoon prayer and sacrament service at Independence the Sunday before his death the following word of prophecy was given:

The anxiety of my people concerning the condition of my servant Joseph is known unto me, saith the Lord. I have heard the prayers that

have come up from many homes; and I perceive that many hearts have been made very tender and devout. Let not your hearts be troubled in this matter. It is not given unto you to know my will as to the time of his departure. Whether he depart or tarry, what is that to thee? But my will shall be done in this, as hitherto, for I have directed his life even from the day when the light of this world first dawned upon his eyes,—yea, and I am with him now though that light has failed.

Never at any time have I deserted him, neither in darkness nor in light, neither in storm nor in calm. Because I have loved him I have withheld

neither joy nor sorrow that might be for the perfecting of his character. Because his patience was un failing and his charity broad and deep, I have loved him and have not given him of my Spirit by measure. Because he has loved



PRESIDENT JOSEPH SMITH.

righteousness and hated iniquity I have anointed him with the oil of gladness and his name is numbered with that illustrious company of whom Jesus Christ is head and front. In due time his now blind and sightless eyes shall behold all the glories of eternity.

It remains for the church to profit by his life.—to be loving as he was loving, to be charitable as he was charitable, and to go on in faith. They are admonished also to look beyond him to the Man of Galilee whose great sacrifice has been celebrated here to-day and whose example they should imitate in all things.

His lingering illness gave him ample time to call his children and other relatives about his bedside and give them parting blessings, admonitions, and instructions. His growing sons he pledged to lives of sobriety and honesty. To Elder T. W. Chatburn who stood by him to the last with all the fidelity of a brother he left his blessing.

He discoursed upon many topics and left for the church a personal message which will no doubt be made public in due time. From it we venture to reproduce only the following words at this time:

"I have not consciously wronged any man or woman. I have no fear to go beyond the vale. . . . My peace I leave with those I have labored with. My blessings I leave with those I leave behind me. . . . The Spirit and the Bride say come, Lord Jesus, come quickly. Have faith in God and worship him for ever and ever. Amen."

He remained to the last considerate of those about him and with true inborn courtesy never failed to thank them for any little act of personal service. To eulogize a life that commands its own eulogy from thousands of living and loving hearts would be a waste of words. The tribute of true friendship and comradeship of the brethren was his by right and was prized by him above all earthly things.

His faith remained unshaken. His hold upon the divine grew stronger. And there was evidence that the hymn of his own composition was answered:

Tenderly, tenderly, lead Thou me on,  
On, o'er the way where my Savior hath gone,  
Bright on His pathway the sunlight hath shone;  
Tenderly, tenderly, lead Thou me on,  
Close to His hand I so tremblingly clung;  
Faint were the songs I so doubtfully sung,  
Brokenly falling from faltering tongue;  
Tenderly, tenderly, lead Thou me on.

Trustingly, trustingly, forward I go,  
Waiting instruction the pathway to know;  
Watching the promise that beams from the bow;  
Tenderly, tenderly, leading me on,  
Angels have trodden the thorn-planted way;  
Guide Thou me, Lord, that I go not astray;  
Strengthen me Lord, that like them I may stay;  
Tenderly, tenderly, led by Thee on.

Faithfully, faithfully, holding my hand,  
On the rough, slipp'ry heights safely I stand;  
Looking away to the heavenly strand;  
Tenderly, tenderly, leads He me on,  
Now has my weak heart grown trustingly strong,  
Ways have grown short that seemed once to be long;  
Gladly I join in the triumphant song;  
Tenderly, tenderly leading me on.

While life lasts those who watched by his bedside during his illness will never forget their emotions and experiences. They witnessed the passing of a Prophet. Their faith was most profoundly strengthened in the work of God, in the mission of Jesus Christ the Savior of the world, and in the quickening, comforting, and enlightening influences of the Holy Ghost.

The funeral services were held at the Independence church at two o'clock p. m., Sunday, December 13, in charge of George E. Harrington. The prayer was offered by Bishop E. L. Kelley, with sermon by Joseph Luff. The prayer at the cemetery was offered by John W. Rushton.

The pallbearers were: Gomer T. Griffiths, E. L. Kelley, Edwin A. Blakeslee, John W. Rushton, Joseph A. Tanner, Thomas W. Chatburn.

Those of the Quorum of Twelve present were: Gomer T. Griffiths, John W. Rushton, Robert C. Russell, James F. Curtis, Paul M. Hanson, William Aylor, James A. Gillen, Cornelius A. Butterworth, and James E. Kelley.

The members of the Twelve mentioned above met at nine o'clock a. m., with the two remaining members of the Presidency, Frederick M. and Elbert A. Smith, to arrange for the work of the balance of the conference year.

The sermon will appear in the HERALD next week.

Let us now, brethren, go on with the great work left for us to accomplish,—undivided, with mutual trust and good fellowship and with greater faith and consecration. There is no occasion for doubt or fear, no cause for division or confusion. There is every reason to have confidence and courage. Good men and well-beloved men pass, but God remains. His work must prevail. The living must redouble their efforts in his service. May his favor and blessing abide with us.

ELBERT A. SMITH.

## NOTES AND COMMENTS

U. W. GREENE RETURNS.—We learn by telegram (December 11) that Apostle U. W. Greene has reached home in safety from his mission field in Palestine. The Saints everywhere will rejoice in his safe return to his family and friends.

### BIOGRAPHICAL STATEMENT

[The following biographical sketch of President Joseph Smith was prepared by the Church Historian, Elder Heman C. Smith, for the Associated Press. We are privileged to reproduce it here.—HERALD EDITORS.]

President Joseph Smith, son of Joseph Smith the Prophet, and Emma Hale Smith, daughter of Isaac Hale, was born November 6, 1832, at Kirtland, Ohio. The Smith family came to America in 1638, settling at Topsfield, Massachusetts, where they lived for one hundred and fifty years or more, and maintained an honorable name. No suspicion of evil attached to the family name until the religious movement began with which they were so prominently connected. Then their names were used in connection with disreputable stories as a religious persecution.

Some members of this family were prominent in the founding of the Government of the United States, and Captain Asael Smith, grandfather of the Prophet, was engaged at the head of his company in the battle of Lexington and Concord April 19, 1775. Samuel Smith, the father of Asael Smith, was a member of the legislature of Massachusetts for several succeeding terms. The families into which the Smith family married in these early days, the Frenches, the Townes, the Goulds, the Curtises, the Dutys, the Macks, the Golds, and the Hales were all families of high respectability.

The story of the Prophet Joseph Smith in translating the Book of Mormon from the golden plates is well known. His chief counselor, adviser and co-worker, Oliver Cowdery, was also a member of a family of great distinction among the nobility of England. They came to America in 1630 and settled at Lynn, Massachusetts. There is no evidence that the two families ever became acquainted while in Massachusetts nor in Vermont, where they again resided near to each other; but after members of both families went to New York, Joseph Smith and Oliver Cowdery became associated and were the prime movers in this religious movement that has gained such notoriety in the world.

President Smith passed through the trials and persecutions that his father was subject to while in his boyhood, and in 1838 was thrust from his father at the point of a sword by a mob militia, and when under the cruel edict of Governor Boggs of Missouri his mother and her children left the State while his father was confined in a dungeon, he clinging to his mother's clothes while crossing the Mississippi River on the ice. He was familiar with the scenes at Nauvoo and had a very distinct memory of some of the leading acts of his father and some of the teachings.

His father on several occasions in public and private declared that he should be his successor; and when Brigham Young led a party to the valleys of the mountains, Emma Smith stayed in Nauvoo with her children and reared them up with a love for honesty, sobriety and virtue, and instilled into their minds a hatred for immorality and evil practices, especially polygamy and its kindred evils.

President Smith had three brothers who were reared to manhood, namely: Frederick, Alexander, and David. All of these were as uncompromising opponents of the evils of the Utah system as was President Smith. They all passed away before President Smith, each leaving a posterity of honorable, virtuous citizens, not one of whom has ever been in any way allied with the people of Utah, nor has any person connected with this family by marriage ever given allegiance to those evils.

President Smith associated with that part of the membership of the church under his father that protested against the work of Brigham Young and his colleagues, and in 1860 was accepted as President of the Reorganized Church of Jesus Christ of Latter Day Saints, to which position he was entitled by the organic law of the church, as well as his appointment by his father. He has held this position from that time until this by unanimous consent, there never having been a single vote to the contrary, thus being sustained each succeeding annual conference.

In 1855 President Smith was married to Miss Emaline Griswold, at Nauvoo, Hancock County, Illinois. By this marriage three daughters were reared to womanhood, namely: Emma J., wife of Alexander McCallum, of Independence, Missouri, Carrie L., wife of F. M. Weld of Lamoni, Iowa, and Zaide V., now deceased, who was the wife of R. S. Salyards, now secretary of the church, of Lamoni, Iowa. President Smith's wife died in 1869, and he subsequently married Miss Bertha Madison, who was the mother of Frederick M., Israel A. and Hale W. Smith, all of Independence, Missouri, Audentia M., wife of B. M. Anderson, of Independence, Missouri, and Lucy Y., wife of J. M. Lysinger of Lamoni, Iowa. His second wife died in 1896, and subsequently he married Miss Ada Clark, who survives him. She has three sons, all living, namely: R. C., Wallace and Reginald. All his living children were present during his last illness and death. His nephews, Elbert A., son of his brother David, and Frederick A., Joseph G. and Arthur M., and his niece Vida E., wife of Heman C. Smith, children of his brother Alexander, were also present. There were present also several grandchildren, to witness the closing scenes of his life.

President Smith removed from Nauvoo, Illinois, to Plano, Illinois shortly after taking his position as President of the church, where he became editor of the church organ, the SAINTS' HERALD, which position he held during his life. From Plano, Illinois, he removed to Lamoni, Iowa, in 1881, and was the most prominent citizen of that place until 1906, when he removed to Independence, Missouri, making his home there until his decease.

President Smith has always been an uncompromising opponent of the liquor traffic, and always took a prominent part on the public platform and otherwise in the advocacy of temperance. Under his leadership the membership of the Reorganized Church of Latter Day Saints at Plano, Illinois, Lamoni, Iowa, and Independence, Missouri, cast over ninety-nine per cent of their vote against the sale of intoxicants.

By revelation through President Smith, his son, Frederick M. Smith, has been designated as his successor, and if sustained by the church in General Conference will doubtless occupy that position. Frederick M. and Elbert A. occupied as the counselors of President Smith at the time of his decease.

#### INSTRUCTIONS REGARDING PRESIDENT SMITH'S FUNERAL

Some years ago President Joseph Smith placed sealed envelopes in the hands of his son, Frederick M. Smith and Bishop E. L. Kelley containing directions regarding his funeral services. These instructions when opened were found to be very characteristic of the man. We reproduce them herewith.

He also stated orally before his death that he wished no elaborate display of flowers; he stated that if any desired to contribute money for the purchase of flowers it should be given to some poor widow who is struggling to support her family of children.

A pure, noble, Christlike life thus closed with a tender thought for others and in characteristic, life-long humility.

The letter of instructions is as follows:

INDEPENDENCE, MISSOURI, March 29, 1911.

##### MEMORANDA TOUCHING MY FUNERAL SERVICES

To My Son, Frederick M. Smith, Counselor, and E. L. Kelley, Bishop of the Church: I make the following suggestions, touching what I desire to be observed regarding the funeral services and funeral of my body when death occurs:

First. I do not desire an expensive funeral service. A plain casket dressed in black, without metal trimmings,

similar to those in which the bodies of the Saints who die at the Saints' Home are laid at rest in, is all I desire.

Second. I want the funeral services to be without extra expense, as I desire no ostentatious display, either in draping the pulpit or the building.

Third. I wish no expense to be incurred further than absolutely necessary for carriages or any other show of service.

Fourth. I desire that my body be clothed in such ordinary clothing as I have at my disposition at the time of my death. I do not want my black suit used for that purpose, as it has been no favorite of mine.

Fifth. I desire that there shall be no lavish display of flowers. A single wreath of native grown flowers, should my death occur in the flower season, will be all sufficient, either on the casket or at the grave. Should my death occur in seasonable weather, I should like that my body might be exposed in the casket in the open air on the church lawn, where as many as choose to review the remains could do so. If in the cold weather, the ordinary routine of viewing the body will be satisfactory.

Sixth. I desire that there shall be no extra song service. The ordinary funeral hymns which our books contain will be preferred. I have no preference as to who shall preach the funeral sermon, but should like the services to be under the charge of the branch authorities, my body to be consigned to the care of the Mound Grove Cemetery authorities. I should like the choir or selected singers to use the following hymns, in their order: Number 135, and number 187 in the Saints' Hymnal; and if the weather is seasonable, let the hymn, "There is a land immortal," number 207 in the Saints' Hymnal, be sung at the grave before the benediction.

As to other arrangements not named here I leave them for consideration between my son, Frederick M., Bishop Kelley, and the branch authorities.

E. A. S.

#### AN APPRECIATION OF PRESIDENT SMITH

The following appreciation of the life and work of President Joseph Smith and the value thereof to the church and the cause he so devotedly served during the fifty-four years of his presidency, taken from an article appearing in *Autumn Leaves* some years ago, and written by Albert Carmichael, is particularly fitting and appropriate at this time, as suggesting the predominating character trait of our departed president—a man who in his breadth of view and love of justice stood ever for the liberties of his brethren and all the people.

"Actions speak in thunder tones." Character is not what a man alone *knows* but what he *is*. No better way could be found to measure a man than "by his fruits." As a leader, what has been his policy? What the results?

From the very first of his regime every law known for freedom of speech has been strenuously insisted upon and conserved by him. The sacred right to think and to give expression to those thoughts has never been denied or curtailed. With a broad, comprehensive grasp of the rights of his fellow laborer, yet with the keenness of an able jurist—to be

(Continued on page 1205.)

## Original Articles

### THE THEOLOGY OF WORSHIP

From the thunders of Sinai is echoed to us this precept of the decalogue: "Thou shalt have no other gods before me." In modern conception this is equivalent to saying that supreme devotion to anything less than that which comprehends the attributes of God is idolatry—is degeneracy. Supreme devotion is due only to an object having the supreme excellencies.

Phrasing this precept was evidently not accidental. Honor, reverence, gratitude, devotion, praise, homage, and love, are due others than God, but subordinatedly so. As properly rendered to him they all merge in supreme adoration which comprehends the tribute of all our faculties. It is called worship when it embraces our deepest veneration and service, and also when it does not; but in the latter case the tribute is not as fully acceptable. It is evident, therefore, that there may be different degrees of worship rendered, dependent upon the nature of the object worshiped, upon the conception of the worshiper, and upon the responsiveness of the worshiper.

#### THE OBJECT WORSHIPED

It is not so important to designate the object worshiped as it is to conceive him rightly who is worshiped. It is possible to identify one's worship with the creator and still fail to ascribe to him the qualities of justice, mercy, truth, love, goodness, omniscience, or omnipotence. And even if one believes him to be possessed of any or all of these attributes and does not rightly conceive the attributes themselves, he in reality ascribes to Deity qualities which he misnames and misunderstands, and which Deity does not possess.

The fundamental differences existing between some of the religions of the world arise largely from the different conceptions of the Supreme Being, or of the object most worthy of homage. With some there is no very clear idea about him, but what he is believed to be represents, as the rule, the embodiment of an ideal. As these ideals differ according to the individual so does the degree of worship differ in each.

The Egyptian objects of worship were almost without number, as they had a god for nearly every separate purpose and for nearly every force of nature; and although some of these were regarded as more important or powerful than others, there seems to have been no object venerated as embodying all of these qualities in a preeminent degree. In fact, it would have been quite impossible to clearly con-

ceive such an object, apparently, because many of their gods represented quite opposite characteristics to others, and a god of very contradictory qualities must have resulted.

The contrary nature of the deific conceptions are fundamental, and the difficulty of properly molding them, to say nothing of the impossibility of reconciling them, will be apparent when we note what some of them are as found among various nations.

Somewhat analogous to the idea held by many Christians, are those of the Brahmanistic, Buddhist, and Zoroastrian faiths in regard to the objects of worship: Brahma is the all-inclusive spirit, the supreme soul of all, and the cause and goal of all things having life. Through the trinity of Brahma, Vishnu, and Siva, are manifested the creative, conserving, and destructive forces of the universe; but growing up in this atmosphere are legions of superstitions in the worship of minor gods, spirits, devils, ghosts, female village deities, and many other objects of mysticism. The Zoroastrian supreme god, Ormazd—the Lord Wisdom—created and rules the universe, and with six presiding deities holds the power of animal life, plant life, water, fire, earth and metals. Next below these are angels who direct the many forces of nature. Ahriman, the Devil or spirit enemy, who is sometimes designated as Satan, has invaded the world and disorders it; but the forces of right will finally prevail and rule supreme, and evil will be overthrown for ever in the ultimate conflict in which fiends, evil spirits, and demons innumerable will contend against the good in vain. The resurrection and the dawning of eternity shall be the culmination of this great event.

The gods in the Osirian myths were demons, according to Plutarch, and the Aztec gods were supposed to be gods of cruelty. The chief god of the Hottentots is conceived to be a deceased sorcerer, while the Zulus worship ancestors who are supposed to appear as snakes, and the Bushmen revere an insect called the Mantis, as the greatest object of religion. To mention all the deific conceptions of the world would be an endless task, but most of them pertained to gods of specific functions as, for instance: Aurora was goddess of the morning; Neptune was god of the sea; Venus was the goddess of beauty; Vesta was the god of fire; Somnus was the god of sleep; Orpheus was the god of music; Hymen was the god of marriage; Minerva was goddess of wisdom; and Morpheus was god of dreams.

Distinguished from these gods in endless variety is the Christian's God, holding the power of all of

the functions of life as well as those of nature and of the universe in general; whose wisdom is omnipotent, and whose love is all-pervading; in whom is merged all of the attributes supremely desirable, because inclusively they comprise perfection and pre-eminence in all things, together with executive judgment and prescience during both time and eternity; and whose immutability guarantees our reliance upon him in all things for ever.

In designating God as the only object of supreme worship he can not be identified by the substances of the earth, as wood, stone, metal, water, or air; for these symbols serve to obscure him rather than to reveal him. These all are subject to change or decay, while he is changeless and immortal. Neither can he be personified as like man, because man does not possess these attributes in entirety or perfection, and he is of visible substance while God is invisible; but man is the highest expression of God's creative work, and it is but natural and reasonable that we should believe that expression to be in his own image. We therefore worship God as a personage of most refined substance called spirit, divine in all perfections and supreme in rulership and power, and who, though invisible, manifests himself to man in such ways and under such conditions as accords with his wisdom and purposes.

#### DEFINING GOD

Christian worship being the response of man to revealed religion including the revelation of God, the object of worship must accord with that revelation or it is not in the fullest sense Christian. It makes a vast difference whether I worship ignorantly or intelligently. Jesus said to the Samaritan woman, "We know what we worship." The fatal defect pointed out by him in her case was, "Ye worship ye know not what." Ignorance of him who is worshiped can not be commendable, otherwise it would be superfluous to reveal himself to man, or for man to teach others this revelation. Worship may be of something existing only in the imagination. It may be argued that the Mohammedan, Jew, and Christian, all worship the same God; and this is true in a sense, but is not the essential point, as they will readily admit. The name matters less than the nature or attributes of him who is worshiped. It is possible to attach the same name to an object without conceiving the same qualities of the object as another. This is true also in regard to the personality of the object, as will be seen.

In seeking to define the individuality of God there is as much disagreement among various worshipers

as exists concerning his attributes, or perhaps even more if it were possible. One sect believes, indeed, that he has no individuality; while another thinks he is the subtle life-substance existing in everything animate or that may become animate, and that all collectively in the universe comprise him. Still others suppose that he has no substance, but is almost wholly inconceivable and incomprehensible, as in fact he would be if such were the case. The definition given by Professor Luther Lee seems quite appropriate to some of these ideas. He said:

God is a spirit without body, parts or passions; whose circumference is everywhere, whose center is nowhere, who is indivisible, indissoluble, uncompounded simple essence, with no exterior nor interior surface, without weight, shape, size or color, and can in nowise come in contact with matter.

After determining that he is without all these material characteristics, we wonder if what is left is not suspiciously suggestive of the monkey and the cheese; or of the boy who replied, when asked for the core of his apple, "There ain't going to be no core."

It is doubtless true that the finite mind, with its limited powers of comprehension, may neither be able to adequately define or fully comprehend God who is infinite; but so far as the human may understand the divine, it is essential that our conception of him be not a misconception; otherwise we are of those to whom Jesus said, "Ye worship ye know not what." Our limitations are no excuse for our failure to correctly conceive him as far as our powers of cognition extend, and as far as he has revealed himself; for it is then become a matter of faith in what he has revealed.

The Christian's source of authoritative teaching informs us that God is our father and "we are also his offspring"; that man was made in his image, and that Christ, the divine Son, though in fashion "as a man," was in the "express image" of his father's person, being in the "form of God." It tells us that though God is invisible he may become visible when he so wills, and that he has manifested his person to chosen witnesses, Moses, the seventy elders, Isaiah, and others being among those who have seen him. He is represented in their testimonies as having the form of a man, with a head, nose, eyes, mouth, ears, body and feet; but whose substance is spirit, and not of earthly material. Some worshipers conceive him thus, accepting this revelation literally; while others do not believe this, and have no distinct conception of God as a being in this respect.

### WHY DOES MAN WORSHIP?

It is the inherent tendency of man to struggle upward, to reach out for something better than he possesses, and to prize superior things. He admires the beautiful, reveres the good, respects the virtuous, loves the benevolent, honors the just and the wise, serves the powerful, and endeavors to emulate or attain to the things he considers most worthy. And for the great and sublime that is beyond his limited comprehension, he feels awe, fear, wonderment, or surprise, according to the nature of his reflections. Worship may have in it any or a combination of these elements, actuated by a conception of certain of these qualities or combinations of them in the object worshiped; but aside from these, specifically considered, is a rendering of gratitude, honor, veneration, devotion, homage, or adoration.

Man's worship is therefore either prompted by his desire, will, or compulsion. All do not worship for the same reasons. The heathen are represented as being actuated by fear, by the hope of appeasing Deity, or by the expectation of compensatory returns. Many secondary reasons for worship might be mentioned, varying according to the intelligence and responsiveness of the worshiper and his conception of what is worshiped. It may be readily perceived that the reasons for worship may become very complex and intermingling, insomuch that few persons would very closely analyze or even understand them all in their own cases, and much less so in others. Worship by coercion or compulsion would at best be artificial, and if rendered to God must be displeasing both to him and the worshiper, hence valueless; while to worship solely because one wills to do so is to worship perfunctorily without heart devotion, and besides dishonoring God is a disgrace to the individual in the divine sight if not in that of men. Worship from desire, which is heart worship, in which the soul's adoration and consecration are intelligently blended in an offering to the Creator, is pure and acceptable to him because it is real and true. Anything less than that is not, in the fullest and best sense, worship; the word itself being derived from the Anglo Saxon, *worthship*, which is to render worthy devotion.

### INCENTIVES TO WORSHIP

In highest sense worship can not be commanded or compelled, neither can it be actuated by policy, expediency, or convenience, because the essentials of true worship are centered in the desire rather than in the will to worship. The ideal offering is largely spontaneous, and herein arises its most fragrant in-

cent. Worship is impelled by the responsive emotions more than by conclusions of calculation, when most acceptably rendered; otherwise its nature is commercial and speculative, and not of the affections, which is fundamentally different. But in individuals the incentives to worship may differ as greatly as fear differs from love; and we find this to be the case not only of the various cults but also of those holding the same or similar dogmas of worship. In other words, pureness of worship is not guaranteed by religious affiliation, just as life is not insured by correct physiological proportions; its form may be present though the spirit is fled.

A number of persons may, ostensibly at least, believe in the same God and hold to the same religious faith, and still worship from quite different incentives; for their mental and moral tendencies may be diverse, and may even be opposite in some respects, so that their mental processes actuate them variously. One may worship from a sense of fear, while another is moved by gratitude, and some one else may be actuated by a feeling of obligation. The varying incentives to worship result in different degrees of worship, and are not the same at all times in an individual; for which reason his worship may be more acceptable at one time than it is at another. He whose intentions are commendable renders a perfect worship when he is moved by a perfect combination of right incentives. To the extent that we rightly conceive God and his relationship with man we shall be able to discern the incentives to worship him, if we are responsive to the extent of our discernment; true worship being dependent upon them. He who is not responsive to God can not, in the truest sense, worship him. Responsiveness, then, is one of man's natural characteristics, and he who does not possess a responsive nature is unnatural or abnormal. The supreme joys are impossible to him, for he can not feel them, not having the qualities of which they are the fruitage. Such an individual is an ingrate, and unconsciously robs himself of one of life's richest treasures.

To the one who rightly conceives God the most powerful and comprehensive incentives to worship are gratitude and love—reverential love. The worship of one whose incentive is desire for reward is at best largely adulterated, and the worshiper is liable to exhibit kinship to the groveling, fawning, or sniveling sycophant. His real spirit is often discerned by the observant person, and must be even more abhorrent to God than it is to us. The personal direct incentives to true worship are therefore the responsive faculties, which impel the individual to

make an offering to God. They are distinguished from those things which comprise the qualities of the divine being, or the acts which he performs; the latter are reasons why we should worship, but exist independently of man's recognition of them; the former are fundamentally of the worshiper, and determine the value of worship by him. In this sense a zealous heathen might render a more acceptable worship than a believer whose incentives were unworthy. Paul recognized a commendable purpose in certain of the Athenians when he said: "Whom therefore ye ignorantly worship, him declare I unto you." Though God was unknown to them yet they sought him in worship.

#### THE PURPOSE OF WORSHIP

God has so created man that the deeds of his life are retroactive in so far as they are purposeful; the bread cast upon the waters will return to him. It has been asked: "What benefit is there in worship?" To understand this principle is to understand the answer to the question to a great extent. But it should be remembered that the purpose of worship is not to derive profit, but relates to ethical and æsthetical rather than to material things. It is one of the beautiful offerings of the soul, and adds to the sum of human happiness as surely as do the offerings of love, friendship, esteem, kindness, and mercy; but in it is merged more than in any of these, as careful reflection will enable one to recognize. It is one of the natural and divinely appointed outlets of the soul, and like the river of "the water of life," flows even unto the throne of the Most High. It renders to God that which is his due, being a form of communion with him that at the same time enriches the soul of the worshiper.

The purpose of worship is accomplished more fully by praise than by petition; by service rather than supplication; in giving instead of receiving; and therefore it can not be said that all prayer is worship. Prayer is worship only so far as the spirit of worship enters into it, or is in the one who offers it. To beg is not to worship, necessarily. Prayer has doubtless been made many times when the most important elements of worship did not enter into it, if, indeed, any such elements were present in a respectable degree. He whose address to Deity consists in reciting what, or how much, he knows, does not thereby engage in either prayer or worship in the true sense, but is wasting his time in the attempt to inform the Almighty of things which he knows infinitely better than does the one addressing him.

Such form of address should, to say the least, be used sparingly.

The purpose of worship is, fundamentally, response to the divine being, and the welding of man to God by transmutation; and subordinately is for enjoyment of the divine atmosphere. Man inherently seeks the favor or mercy of the Creator, and the boon of enjoying his realm; and in doing so his noblest passions and purposes are aroused and given definite trend. Worship therefore is potent in soul development, and is ordained very largely to that end; being preeminently of the divine plan for the transformation of the earthly into the heavenly life. Without it the heavenly bliss is impossible of man's attainment, for it is the very portal through which he may reach the transcendental state. In the heavenly place the soul's supreme rapture is hallowed by its spirit of sublime worship, which overflows in spontaneous ecstasy. Such worship is worthy the omnipotent Ruler in the midst of his majesty, power and dominion, and augments the glory of celestial life.

Without purity of worship religion is a mockery, and those whose worship is superficial are grievous backsliders if not apostates. Such worship borders upon blasphemy; in fact it is not worship, but is at best only comparable to the Savior's metaphor of a whited sepulcher. To the casuist such worship savors of hypocrisy, and must bring condemnation instead of commendation from Jehovah, because it is not genuine.

Principle, instead of policy or pretension, must actuate the person who would attempt to enter into the service of worship to secure the recognition of heaven; and the environment of this service should be created, to the extent that man does create it, for the purpose of pleasing God rather than for the pleasure of man. Ostentation is liable to divert the mind from the real object of worship, and to arouse hauteur and vanity instead of humility and modesty, which characterizes true devotion. Refinement, symmetry, harmony, beauty, and sublimity of surroundings are proper and desirable supplements to the devotional offering; but should be subordinated to the purpose of worship, and form the soul's sanctuary, or oblation, instead of its idol, or goal.

Exterior worship, comprising the words, acts, gestures, and appointments of devotion, are beautiful and acceptable to the divine King when the service is not artificial but is the sincere expression of veneration and response to him and his requirements. This response to the divine requirements is in fact a part of man's response to God, and is inseparable



from it, whether those requirements pertain to external ordinances or internal devotion; for without it worship is futile. Substitution of something preferred by the worshiper, for any part of the sacred dicta, is fatal to the offering's acceptance. Cain preferred to offer the fruit of the ground rather than the first born of his flock as God had directed, but his offering was rejected. This example was set forth at the dawn of history as a reminder to the whole human race. That offering was designed by the Almighty to symbolize his own Son, "the Lamb of God, which taketh away the sin of the world." It was a fearful error, and resulted in murder and a living death. The same principle was reiterated and emphasized by the Christ when he uttered the ominous warning: "In vain do they worship me, teaching for doctrines the commandments of men." Man's submission to the will of the Infinite Being is essential to the spirit of worship.

It matters not whether one worships upon the peak of Sinai, or in earth's lowest vale; in the most sumptuous temple, or under the starry cope; amid the hosannas of a multitude, or within the closet's lonely silence; the divine condescension is not limited by any of these things. But there are certain considerations of tremendous import, because they are absolutely indispensable, and it is our sacred duty and privilege to hold them inviolate. They issued from the heart of the great Master when he declared, "They that worship him must worship him in spirit and in truth." That is, they must rightly conceive him and his requirements, and must render with all the heart the response which that conception demands. Such worship brings heaven very near, for it is a correspondence with divinity, and means the immanence of heavenly influences in the life, if the relationship is cherished and maintained.

A. B. PHILLIPS.

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#### MAKING GOSPEL ATTRACTIVE TO YOUNG

The great and final aim of gospel education is the knowledge of God, and of Christ his Son. Like all other knowledge or information, this can only come through association with our superiors—certainly never by companionship with inferiors.

The appeal to the reasoning faculties in our young people along the highest lines of ethical argument which they are susceptible of appreciating seems to be among the first things that present themselves to the practical mind.

I am separating this from what may be termed the superficial, but perhaps necessary and lawful, sup-

plementary work of physical attraction that must be employed to allure infantile or immature minds, minds undeveloped as yet up to the point of appreciation of subjects, the analysis of which can only be unfolded under the light of intellectual and moral processes, to be had only in the schools of reason and experience.

The one question then of association and companionship—how much depends upon our choice in this regard—should, it seems to me, be the theme that might attract and claim the attention of those who have yet to have written over their life the word *success*, or *failure*, from a gospel point of view.

It has been said that the road to hell is paved with good intentions. We need, first of all, as teachers, parents, guardians, to warn young people that a friend of good intent only may be of very doubtful value as an associate.

Our young people should become interested in the great value of the thought that an individual whose knowledge and understanding of their real needs, that which is best for them, wisest and most applicable to their highest happiness, their permanent and lasting good, is the one whose friendship they should seek, whose acquaintance they should covet.

Their associates may be well meaning and of good intent; they may be very clever fellows, but the cleverness that offers to treat, often paying more than its share for the cigars or wine, a cleverness of good nature or generosity that ministers only to the carnal and hurtful appetites, that provokes only a thoughtless, harmful, animal sense of pleasure, is far, very far removed from proving its owner a real friend. There are very many really unselfish, generous-minded people in this world, who are, nevertheless, dangerous associates, simply because they do not know enough to be a friend in the true sense of the term.

And now, while this may be commonly accepted as being quite true by the so-called moral and religious sense of communities at large, yet, to us, to whom a special dispensation as teachers of original pure gospel principles has been committed, there is given the delicate and not always pleasant, and yet altogether necessary task of placing before the minds of the young the dangers that lie in the way of attainment to the real Christ character, by the substitution by modern religious teachers, supported and entrenched behind centuries of custom and tradition, of a modernized and corrupted form or forms of religious systems deceptively misnamed the gospel. I would have our young people learn to appreciate the fact that real character building in this age,

from our gospel point of view, comes from a deep consciousness of the fact that our time calls heroism in the attempt to push our way back through tradition and error as revealed in the Christ of the first century, or in such glorious examples as the converted zealot, bigot, and hero—Saint Paul.

That there have been more mistakes of a fatal character, as affects the question of religion and the progress of religious truths in the world than in any other feature of the world's history, as affects its peace and its welfare, we must be made to understand.

"The road to hell is paved with good intentions." Saint Paul upon the road to Damascus, bearing the death warrant of the disciples of Jesus Christ, was as earnestly endeavoring to prove himself a friend to the world and humanity, to religion, and to God, as he ever was in his later life while striving to atone for what he afterward calls his "ignorance and unbelief."

The trouble lay in the fact that his early religious education and training did not permit him to know enough to be a real friend to God and humanity. Let us listen to him and the contrast made in his life by the eye-opening processes of the gospel as hinted at in this text: "And this I pray, that your love may abound more and more in all wisdom and knowledge."

Saint Paul had learned that it was not a zeal or good intent alone, from a human point of view, that affected humanity for its best good, but that the truths alone could and would "make men free"; that the only proper and real standard of friendship was that which God had erected.

The religious zeal whose chief counselor has been an ignorant, intolerant, spirit, whose profession and assumption of superiority is woven in phylacteries, but whose war against wisdom and reason has made it the enemy instead of the friend of mankind is a harmful zeal, a religious service which was characterized by the Master, himself, as "vain," and useless for good purposes.

It is, then, the gospel that saves that is to be made attractive to the young; not the church building, the service of song, the social functions that may be largely permitted to cluster around, adorn, or aid in its presentation or its development. Neither is it a genuine gospel attraction to present the doctrines of Jesus Christ as a prescribed form alone. The young must be made to feel and understand that baptism into Christ and his character is the necessity which the gospel imposes; and that water is only the outward symbol of obedience to his commands.

The intellectual and heart-force, then, the real spirit of the individual, must be appealed to in addressing the young, and the attractions of association must always take into account this important fact, "Keep thy heart with all diligence, for out of it are the issues of life," said the wise man. Let not a sensual, superficial, unintelligent, though good-natured and well-meaning companionship bar the way to your heart or engage its service or sympathies to the exclusion of the safe and permanent attractions of a gospel education, companionship, and life.

We have spoken of Saul as a zealous, but narrow, bigoted, honest religionist, but the gospel-transformed Saint Paul as of another and quite different value as a teacher of saving truth. So let the young people who come under our influence be made to feel in as kindly, wise, and yet forceful and earnest way as possible the danger of confounding the moral code, whose superficial contention has generally been associated in all ages with every species of religious bigotry and intolerance, with the high character and association that belong to the gospel revelations whose purpose is to perfect character, to furnish the world with ideal men and women—individuals in whom the purposes of God can be fully and completely wrought out. These are some of the intellectual and moral and social attractions which the young should be educated into.

Let us, then, as teachers and preachers, in making our appeal to the young endeavor to set before them the great and lofty ideals presented in the life of Jesus Christ. His complete and constant elevation above the commonplace, and policy motives that actuate men and women whose short-sighted vision prevents them from seeing in his perfected life the promises of eternal reward and glory that shall never fade.

Let the young be given to understand that the day and time, the worldly surroundings, the multiplied forces of evil lodged behind centuries of religious habit, call for an exhibition of intellectual analysis, moral courage, spiritual perception, the constant and persistent exercise of which will give us a repetition of the history of the first century, and furnish future history a list of homes successful in the imitation of the divine, as revealed in a Moses, a Jeremiah, a Saint Paul, and a Jesus.

M. H. BOND.

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Beauty is God's handwriting, a wayside sacrament: welcome it, then, in every fair face, every fair sky, every fair flower.—Charles Kingsley.

## Of General Interest

### AMERICAN CHURCH CONGRESS

The thirty-second session of the American Church Congress, recently held in New Haven, was especially interesting because the place of assembly was Trinity Church, of which the Reverend Doctor Harwood, who was largely instrumental in organizing the Congress forty years ago, was once rector. It was an outgrowth of the feeling among open-minded and broad-minded members of the Episcopal Church that there was needed an opportunity for the free discussion of matters vital in the life of the church, and a platform from which laymen as well as clergymen could be heard. It has offered organized hospitality to new ideas as well as old ones.

The topics discussed at New Haven showed the disappearance of most of the old ecclesiastical questions, and the coming to the front of questions vitally affecting the joint life of the church and the country. Especially valuable was the urgent appeal for closer watchfulness over the immigrant, and a more thoroughly organized service to him. The widespread destruction abroad will send a new wave of immigrants to this country; and we have not only to deal intelligently with these immigrants, but with the far-reaching impulses of cosmopolitanism.

Race prejudice continuing in this country may have a very serious meaning for the Nation, and it is impossible to escape the fact that the most potent influence in keeping race prejudice alive in American communities is religion; and the deepening of religious activity may, under certain conditions, increase the difficulties of the problem. There is demanded, therefore, constructive human fellowship between the Christian churches and the immigrant. The immigrant must be brought up to the standards and into the association that make American patriots. In a word, we must make the immigrants our neighbors, if we are going to allow them to share our destiny.

Attention was called to the fact that Sister Bartholomew's Parish, in New York, has for many years maintained the work in Chinese, Swedish, German, and Armenian congregations with foreign ministers in the churches; but children trained in this way have not come into the American church. Bishop Greer is deeply interested in the use of the chapels at the Cathedral of Saint John the Divine as centers of work among the foreign peoples of the city, with a definite object of bringing the foreign children as quickly as possible to membership in English-speaking parishes.

The discussion of the religious problems in schools and colleges evidenced the growing conviction that the religious element must in some way be emphasized in education in this country. The need of college churches in the great academic centers, especially in the universities of the West, was emphasized.

The "Relation of Christianity and the war" brought out the expression that the war was "a stupendous example of misdirected, misinformed, self-sacrifice." The Reverend Mr. Shipman, formerly chaplain at West Point, declared that peace in the hearts of men and among the nations is one of the essential features of the kingdom of which Christ laid the foundations; but that he put righteousness first, not peace. There can be no peace while unrighteousness has the upper hand.—*The Outlook*, November 25, 1914.

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### ADVANCE OF PRISON REFORM

The latest and most important testimony of the year as to the rapid advance of prison reform was presented by the recent meeting of the American Prison Association at Saint Paul last month. This annual conference brings together the wardens of prisons, the superintendents of reformatories, and the managers and directors of all manner of corrective institutions, both public and private.

It was very evident from the tone of the conference that many old and harsh theories of prison discipline and administration are giving way to a newer and more liberal philosophy of punishment. Wardens and superintendents vied with each other in Saint Paul in the recounting of successful and even hazardous experiments with the honor system, and the dominant note of the conference was, not only that "a man's a man for a' that," but that the man inside the walls deserves recreation within proper measure, consideration of his intellect and his loyalty, and, within reasonable limits, a share in the minor governmental affairs of the prison's daily life.

The persistent and thorough study of individual inmates, with the compilation of personal histories reaching back to early life and continuing into and during the full period of parole, was urged particularly by representatives of the Massachusetts Reformatory Prison for Women, where already very complete records are kept, not for the sake of keeping records, but for the sake of saving souls.

Finally, the question of the revision of prison architecture was raised, and it was asked whether the huge cell block and the high wall are not passing,

before the small-group plan of housing inmates and the wallless prison camps with their healthier and more cheerful dormitories.

On one day of the session the most modern and complete example of the American prison of to-day was practically formally opened at Stillwater, Minnesota, by the excursion thereto of several hundred members of the conference.—*The Outlook, November 25, 1914.*

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### PREHISTORIC AMERICAN CIVILIZATION

[The Bureau of Geographic Information of the National Geographic Society, Washington, gave out the following bulletin last summer, which will be of interest to many HERALD readers.—EDITORS.]

WASHINGTON, DISTRICT OF COLUMBIA.—Edward H. Thompson, former United States Consul at Merida, Yucatan, in a communication to the National Geographic Society, at Washington, District of Columbia, describing Chichen Itza, the home of a forgotten race, on the peninsula of Yucatan, declares that the American people should awaken to the fact that they have right at home architecture essentially American and ruined structures every whit as interesting and massive and possibly as old as those of other lands, who boast that Americans must come to them.

"Within these mysterious American ruins are great books, with pages of stone, writ in characters that no man may yet read," he declares. "Are the mysteries they hold, the wonderful facts that certainly lie sealed and mute within them, hidden from us, less interesting to Americans than are the tales of Egyptian dynasties, the rites of Druids, Roman campings, or Saxon raidings? I think not."

Mr. Thompson describes what was probably the first tennis or basketball court on this hemisphere and possibly in the world. "The ruined group of Chichen Itza covers a space of fully three square miles," he says. "Over all this wide territory are scattered carved and squared stones, in countless thousands, fallen by the hundreds, while the formless remains and outlined walls of huge structures fallen into ruin are seen on every side. Seven massive structures of carved stone and adamantine mortar still tower erect, and almost inhabitable. Their facades sustain the claim that Chichen Itza is one of the world's greatest monuments of antiquity.

"Several hundred feet to the west of the Castle Temple rest two great parallel moles of solid masonry, each two hundred and seventy-five feet long, thirty-four feet wide and twenty-five feet high. Be-

tween these moles is the Ceremonial Court. This level cemented space was probably the theater for the performance of certain rites and games of a ceremonial character. This belief is borne out by the fact that at a distance of six feet from the level upper surface of the mole two great rings of stone were fixed into the perpendicular wall surface, directly opposite each other."

Mr. Thompson declares estimates as to the age of the city vary from less than two thousand years to more than eleven thousand and five hundred years. An idea of the intricacies of the language of the people of the city is given by the following quotation from a document found there: "Lai u tzolan katun lukci ti cab ti yotoch Nonoual," which is translated to mean, "This is a series of epochs that elapsed from the time of their departure from the house of Nonoual in the land of Tulapan."

The writer tells a legend concerning Canel, the impetuous ruler of Chichen Itza, who loved the daughter of the ruler of a distant province. One day, a runner brought him the news that the Batab of a neighboring and far more powerful province had married the maiden. Canek and his warriors went to his enemy's city under cover of darkness, while all was revelry there in celebration of the wedding. After venting their fury on the drunken celebrants, they stole the bride of an hour and disappeared. Never again did Chichen Itza know its Lord Canek nor any of his band of fighters. Years afterward, a hunting band from Chichen Itza made a long journey to the south. They finally reached a lake, and in its center an island city. The city was Tayasal and its ruler the now-aged Lord Canek.

He also tells of the arrival, reception and subsequent flight by night of Montejo, one of the early Spanish conquerors, in 1525. The Spaniards, besieged and almost without provisions, tied a dog to a rope of a bell and placed food just beyond his reach. His efforts to get the food kept the bell ringing and deceived the natives into believing their captives were still there. When the ruse was discovered, the little band of Spanish soldiery was nearly out of the enemy's reach. The writer expresses the belief that the natives, desiring to be rid of their burdensome guests, shut their eyes and let them escape unmolested.

It is well to have visions of a better life than that of every day, but it is the life of every day from which the elements of a better life must come.—Maeterlinck.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

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All money for the auxiliary, including subscriptions for leaflets, should be sent to the treasurer, address as above. Money raised for the Children's Home by local societies or by scattered members working for the society should also be sent to the Woman's Auxiliary treasurer.

### Home and Child Welfare Department

READING FOR JANUARY.—PHYSICAL EXERCISE

A country boy became a city boy whose work kept him indoors and standing in nearly the same position most of the time. While at home on a vacation he contrasted his lack of exercise with his former opportunity for it, and with the almost ceaseless activity of his parents' life on the farm. He sympathized with them in having too much to do, but feeling the serious detriment to himself from inactivity, he said, "I believe too much exercise is better than too little."

Why is exercise essential to health and strength? What is the process by which it benefits the body?

#### ENRICHES THE BLOOD

According to instruction given by Professor Terman, "Vigorous bodily activity impels the rapid production of red corpuscles, and the formation of haemoglobin; while "if the blood be deficient in haemoglobin (the oxygen carrying element of the red corpuscles) the cells of the body gradually suffocate. In increasing the hunger of the tissues for oxygen, nothing else is as effective as muscular activity."

#### PRODUCES HEAT

A further effect of exercise is the producing of heat. Concerning this we read from *The Marvels of Our Bodily Dwelling*: "We all know that a fire will not burn unless it has air. In the process of burning, the oxygen of the air unites with the carbon of the fuel. This is called oxidation, and by it carbonic acid gas and other products are formed. . . . Oxidation is a chemical process, and chemical processes are usually accompanied with the formation of heat. Foods consist of carbon, hydrogen, nitrogen and oxygen. These are taken into the body and undergo a process by which the carbon and oxygen unite to form carbonic acid gas, and the hydrogen and oxygen unite to form water. This process is called oxidation

of the tissues; and as it goes on in every cell, we may call the cells little stoves.

"In our study of the lungs we learned that oxygen is taken in and carbonic acid gas given out at every breath, and this process keeps up the fires all over the body in these little cell stoves. We might almost call the lungs and the pores the stove pipes which carry off the smoke and bad gases. The more a man exercises, the more the cells will have to do to repair waste, so we learn how exercise makes us warm. It causes the cells to work harder, to burn more fuel and to demand more new material through the food for repair, and this demand we call hunger.

"We can also understand why we are cold when we sit still. We do not take enough oxygen in the lungs to feed the stoves, and the lungs do not carry out the waste material very fast; the cells, not being called on to work very fast, do not generate much heat.

#### INCREASES CIRCULATION

"If exercise produces heat, we can readily understand that active muscles are great sources of heat. By pressure on the blood vessels they increase circulation, and this brings more oxygen to the tissues. Exercise uses up the tissue cells and they call for new material from the blood, so you see heat is created by this process of decomposition or combustion, as we may call it."—Doctor Mary Wood-Allen.

#### THE CHILD'S NEED OF EXERCISE

"Metabolism (the interchange of matter in the cells) is far more rapid in children than in adults. . . . The child has more body surface in proportion to weight than has the adult. . . . This involves more rapid heat loss and necessitates relatively greater heat production. The infant requires a larger proportion of oxygen and the amount of carbon dioxide exhaled is correspondingly greater.

"It is not strange therefore that any disturbance of the factors which influence metabolism, such as insufficient food, deprivation from exercise, lack of fresh air, etc., produce their ill effects upon the child more quickly than upon the adult."

The wriggling of the little child is Nature's provision to meet the demands of his growing organism. He must have exercise. And later when his feet can carry him, he runs and jumps and rolls and stretches for the same reason. "We can not teach little children to sit still and should not if we could. The ability to do so will come with a later development of brain centers. . . . The development of the child's brain is fostered best by a play life which is rich and varied and by educational exercises suited to its stage of immaturity. . . .

"Helwig finds that school work not only imposes a strain upon the nervous system but it also produces a destructive effect on the blood corpuscles. He concludes that arduous mental work produces unfavorable changes in the blood; that recuperation is marked by the elimination of waste products and by a more or less active regeneration of corpuscles. . . .

"Results of investigation indicate that school entrance brings a shock to the nervous system of the young child severe enough to retard growth. The retarding effect was most marked in the youngest pupils, those under six years of age. The authors who made this investigation conclude that entrance before six years should never be permitted and that many pupils ought not to enter school before seven or eight." A study of the effect of the school upon the child's state of nutrition reveals a loss up to the eighth year, followed by

a slight gain up to ten, after which it remains constant up to fourteen. "The condition of nutrition found at the onset, which is excellent, does not return. . . . Up to the fourteenth year, there is inability to reach the original excellent condition. . . .

"As regards the development of the skeletal system, the fact of greatest significance for hygiene is the extreme slowness with which ossification takes place, and the consequent possibility of deformity from incorrect posture, lack of exercise, etc., during the growth period. Much that is rigid bone in the adult is soft cartilage in the child, and the whole skeletal system of the latter is plastic to a degree rarely appreciated. . . .

"Oker-Blom concludes that all kinds of school activities, including handwork should be frequently alternated with change of position and with physical exercises. . . .

#### SHOULD DEVELOP LARGE MUSCLES FIRST

"What many a child most needs to keep him well is room to live, sunlight, air and the opportunity to play. . . .

"The well-known law, that voluntary control of the 'fundamental' muscles develops before that of the 'accessory,' indicates that plays, manual exercises or instruction of any kind demanding delicate coordination of the accessory muscles (the fingers and hands, for example) should have no place in the kindergarten and need to be subordinated in the first two or three years of the grades. Excessive employment of the accessory muscles to the neglect of the fundamental often gives rise to symptoms of nervousness. . . . The modern school program with its overuse of the muscles of the eye in reading and of the hand in writing, coupled with the still more injurious neglect of the large muscles of the arms, trunk and legs, constitutes a universal menace to healthy growth.

#### OVEREXERTION TO BE AVOIDED

"Child hygiene and child physiology are far from synonymous with the hygiene and physiology of the adult. . . . The child's heart, compared to his arteries is small and must beat with great rapidity to maintain the normal pressure of the blood. During growth the width of the aorta increases only three times; that of the heart twelve times. The adult ratio of heart and arteries is not attained until the later years of adolescence, previous to which time all exercises and games making heavy demands on strength or endurance are dangerous."—Terman.

Doctor Hall writing upon this point says that for boys under nineteen, cross-country running should not exceed one mile.

Doctor Montessori advocates "a rational system of gymnastics, designed in one case to develop the heart, in another the chest, in another to modify the intestinal functions or to stimulate the material renewal of the body; while every form of overexertion must be rigorously avoided." She quotes De Giovanni as follows:

"I think that we should regard as an error not without consequences what may be seen any day in the gymnasiums of the public schools, where pupils differing in bodily aptitude, and with different gymnastic capacity and different needs are with little discernment subjected to the same identical exercises, for the same length of time.

"And day by day we see the results: there are some children who rebel outright against the required exercise which they fear and from which they can not hope to profit, because it demands an effort beyond their strength. Some have even

been greatly harmed; so that one after another they abandon these bodily exercises, which if they had been more wisely directed would assuredly have bettered their lot.

"Experience also teaches that one pupil may be adapted to one kind of exercise and another to another kind. Accordingly, a really physiological system of gymnastics requires that those movements and those exercises which are least easily performed should be practiced according to special methods, until they have strengthened the less developed functions, without ever causing illness or producing harmful reactions."

#### THERMAL GYMNASTICS

"It is a principle taught us by nature that organisms in the course of evolution have need of heat.

"To live constantly warm, protected either by clothes or by artificial heat, so that the organism remains always at a constant temperature, is not favorable to growth because it deprives the organism of the physiological exercise of adapting itself to variations in external temperature, an exercise which stimulates useful functions. By perspiring in summer, we cleanse our system of poisonous secretions, and by shivering in winter we give tone to our striped muscles and to our internal organs, as is proved by our gain in appetite. . . . What makes us robust is a rational exercise of all our energies. Thermal gymnastics is consequently useful. It consists in exposing a healthy, resistant organism to changes in temperature, trusting to our physiological resources for the means of defense. Thus, persons who are well fed and well protected from the cold for many hours of the day, may expose themselves to extremes of cold for a time, in the same way that one with robust arms may raise a weight of many pounds for gymnastic exercise.

"But this differs radically from living continually in a cold temperature. The child of the lower classes, half clothed and underfed, half frozen in his wretched tenement is already deficient in bodily heat because of malnutrition. . . . Whoever grows up, exposed to cold after this fashion, has, in the average case, a lower stature than those who grow up in the midst of warmth, or in the practice of that healthful exercise which constitutes the ideal: thermic gymnastics.

#### SEASHORE GYMNASTICS

"Light also has a perceptible influence upon growth; it is a great physiological stimulant. Light contains in its spectrum many different colors which act quite differently upon living tissues. . . . It has been demonstrated that many colors of light have an exciting effect, while others, on the contrary, are quieting. . . .

"In regard to the phenomena of growth, it has been noted that certain colored lights are favorable to it, while certain others, on the contrary, diminish or arrest it; as the red and the green. . . . But for normal children, we must consider the light of the sun as the best stimulant for their growth. . . . A life passed wholly in the sunlight would be too intense; an organism that is exposed a few hours each day to the rays of the sun is invigorated.

"A sojourn at the seashore, so favorable to the development of children, is now believed to owe its beneficial effects to the fact that the child, playing half naked on the seashore, bathes more in the sunlight than he does in the salt water. . . . Gymnastics in the sun while the body is still only half dry would bring about the triumph of physiological life.

"We must not forget this great principle when, by planning home work for the pupils, we practically keep them housed during the entire day, keeping them for the most part employed in reading or writing; in other words using their sense of sight. The eye ought to rest its muscles of accommodation and the whole body be exposed to the full light of the sun during a great part of the day."—Pedagogical Anthropology.

Other phases of this subject will be considered in our next reading.

CALLIE B. STEBBINS.

## Prayer Union

### REQUESTS FOR PRAYERS

Christmas: Prayer for our Sunday schools and Religio Societies, for the Prayer Union, and for all the auxiliary departments in the church, that each may be blessed in its work for the general uplift. That the birth of Christ with its wonderful meaning be not lost in the observance of the day.

Lesson, Isaiah 9: 6, 7; memory verse, Luke 2: 14.

### SUBJECTS FOR THE FOURTH THURSDAY IN DECEMBER

Brother J. N. Cox, of Dalby Springs, Texas, requests prayers for himself and companion. One of his eyes is affected so that he can scarcely read. His companion has what she fears is paralysis of her left arm. These people are alone and unable to read much. They should be remembered.

Prayers are asked for Sister Edna J. Cochran, of Vancleave, Mississippi. She has been in failing health for some time and is now confined to her bed. She is a faithful worker, prominent in secretarial work in the district, and has faith in the prayers of the Saints.

## Letter Department

### Oblations

Just a word about oblations. It should be thoroughly understood by every member of the church that a willingness on the part of each must be manifest, "to hear those whose duty it is to teach the revelations which my church has already received," and that unless attention is given to this matter there will be misunderstanding and confusion among the members.

The Lord informs us that the application of the revelations in reference to temporalities, as found in the Doctrine and Covenants, and defined by the bishopric, should be acceded to. Every form of contribution in monetary matters comes directly or indirectly under the law known as the law of tithing, and that branch known as the *oblation* is to be carried out at every sacrament service, whether conducted on the Lord's day or at any other time.

The Presiding Bishop writes me saying, "The agents, however, are instructed that the oblations are to be placed in the hands of the Bishop and his agents, and this instruction has been published in the HERALD a couple of times," and it should not be used for incidental expenses of the branch. He further says, "Any good word of encouragement or instruction that you can say to them (the Saints) will be appreciated."

I have labored where for some cause or other not a single

branch has attended to this matter. I would encourage every branch from Palestine to Australia to begin this work at their first sacrament meeting, never ceasing until the millennium is at hand, that the law may be kept and the Lord honored in all his work.

C. A. BUTTERWORTH.

BAYFIELD, COLORADO, November 13, 1914.

*Editors Herald:* Our baby, Elsie Grace, is dead! While in perfect health, she was suddenly stricken with scarlet fever which quickly assumed the malignant form and after a few hours, only, a mother's heart was broken as she held in her arms the silent form of one who, for two and one half years, had shed sunshine and childish blessing wherever she went. The terrible disease had driven the spirit from its tabernacle, and death had one more victim. The father, on an errand hundreds of miles distant, hurried home at once, only to step from the train and be greeted with these words: "Frank, your little girl is dead!"

But why continue this sad story? The above briefly relates the sad experience through which my wife and I have recently passed. And the severity of our grief was intensified by the anxiety with which we watched and waited to see what would be the results of the same disease upon the bodies of our next two older children. 'Twould be useless for me to attempt to describe our feelings, when, but a few hours after we had laid our little one away, the physician left our home saying, "I can do no more for that child. Your only hope is in God!" But she is with us to-day, and we acknowledge the help of God in *her* recovery, though we *can not* understand why such help was *not* obtained in the case of our little one.

I have many times thought when listening to testimonies wherein certain ones felt that they had "a great confirmation of the truthfulness of this work" when a sick one was raised to health: How does that one who sits by your side, who lost a dear one with some disease, regard that loss, that seeming *denial*, as "a great confirmation"? Two such instances are combined in our home, and we confess a dazed feeling as we ponder. Our younger boy was greatly benefited through administration, and both he and our little girl are now well. Our elder boy did not contract the disease.

Being exceedingly anxious to save any others similar sorrow, I want to tell you how this happened. Our little boy who is in school got a whistle from another boy who, unknown to authorities, was just recovering from scarlet fever. Several of the children in that family had it in a very light form,—none becoming very sick. Each of our children who were taken sick blew that whistle; the older boy did not. Will not every reader do their utmost to save others from a repetition of our trouble? Caution your children not to take whistles, "mouth organs," or any plaything which has been in another child's mouth. Even in the purchase of whistles, etc., a great risk is assumed. Recently a man was seen to take a little horn from a box on the shelf, blow it, put it to the lips of his little boy who also blew it, then returned it to the box, where that innocent appearing little thing may be waiting to send some child into eternity. Parents, be careful!

And now here I am a long way from home! I could hardly make up my mind that God required what seemed to me almost a cruel thing,—leave the lonely, heartbroken wife and mother. But through blinding tears she seemed to obtain a vision of some possibilities! And though almost crushed with the terrible loneliness and grief she said to me, "Frank, when you feel you must go, go! Do not stay at home on my

account." Very likely these words set in cold type mean little to many. *Some of my readers know the strength required to utter and feel such.*

Ere I close, let me pay a tribute to those who have offered a word of sympathy. They have been God's blessing-bearers. The various letters received have brought words fitting to our experience and our natures. The greatest comfort received in this hour has come to me through God's children. The Saints where we live were very kind, supporting their "God bless you" with material assistance. Even from a distance came food and money with willing offering of "more if you need it."

Am assisting Brother J. D. Curtis in meetings at this place. Free Methodists are not observing the injunction to "take sleep in the hours," etc., but instead are keeping people awake with their "shouting." Their service Sunday night was a bedlam of confusion. What an interpretation of the Christian religion is thus presented to the nonconverted!

Are we giving the attention we should to our own interpretation? Is it not possible that the glory of the work of our Redeemer may be in a measure dimmed by us because of our having absorbed heathen tradition or superstition? May our prayer ever be, "Oh, send out thy light, and thy truth, let them lead me"; and may our determination be to follow that light, that our effort may be fully sustained by him who sends the light, till we will interpret God and his work correctly.

In bonds,

F. A. RUSSELL.

BOISE, IDAHO, November 16, 1914.

*Editors Herald:* The majority, at least, of the Saints of Boise still have a firm hold on the rod of iron. We are learning to profit by our mistakes.

At the first business meeting held after the Bishop's report appeared in the HERALD, the matter of helping further on the church debt was brought to our attention by some of the zealous sisters, and they requested that a committee be appointed to work with the Bishop's agent in collecting money for the church debt. It was deemed a bad time to begin because of local conditions, most of the brethren being out of work, times being hard, etc. But the committee was appointed, consisting of the three sisters who instigated the movement, and they claim the chairman appointed them as a sort of punishment for their agitation. If this was true the tables were soon turned, for almost before he knew what they were doing they had a promise from him to pay twenty-five dollars by next General Conference. However, our chairman is game, and takes some of the credit to himself by looking wise and remarking, "I knew who to appoint on that committee!"

This committee, Sister T. B. Jackson, chairman, Sister Mamie Fuller, secretary-treasurer, Sister Bertha Anderson, have organized, and served notice on us that there will be no excuses accepted, but that six dollars is expected of every one, and more if they can get it. Already one hundred and three dollars have been pledged, and thirty of it collected. We have thirty members in the city of Boise, half of them children, and I understand that the committee's campaign has not yet extended to the scattered members. One hundred dollars is not much on the church debt, but, dear Saints, if every branch according to its size will fall in line and do as well the church would soon be out of debt, with money left in the hands of the Bishop for the poor.

Do we realize what a wonderful thing this church organization is? How much God has done for us, and how little we do for him? Have we stopped to think that if every Latter Day Saint paid his tithing there would be no church debt? Neither would there be any poor among us, but we would be as Enoch's city of old, Zion would be redeemed, and Christ would reign with us. Truly "when a man's pocketbook is converted" he is a good Latter Day Saint. But thank God we have many such, as our Bishop's report showed.

We are prone to make excuses, and in time we really get to believe in them ourselves. "Our families need so much of this and that; we are in debt, and we don't see how we can just now; but just as soon as we can we are going to help the church along." Ah, dear Saints, is that what God wants? Is it what we have no need of that he wants us to give to him? Could not he raise all the money that is needed for carrying on his work? You know he could. But suppose he did, what good would that do you and me? We must learn the lesson of self-sacrifice or we can not enjoy the redeemed Zion, even if we were permitted to remain in it. We must root out every selfish interest, put God's work first of all, and trust his promise that "all these things shall be added unto us. Latter-day revelation (Doctrine and Covenants 129) tells us that the church can not receive the blessings they are expecting when Zion shall be redeemed until we respect the temporal law. We are not helping the Lord by keeping this law; we are the ones that receive the benefit. It is a business proposition, laws given with promise:

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3: 9, 10.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Malachi 3: 10, 11.

God required the "first fruits" in times past, and he requires the same to-day.

"The first fruits of all thine increase." That is something for us to think about. What is our increase? What did we bring with us when we came into the world? Have we not received everything since from the hand of the Lord?

I wish to leave my testimony with all who read this, that I have proved the word of the Lord in the short time I have been in the church, and I know that his promises are true and faithful.

Dear Saints, let us awake to a realization of our privileges! Let the Bishop's next report prove that we are "doers of the word, and not hearers only." If we do have to forego a few fine feathers, a few worldly pleasures, or deprive ourselves of something we would be better off without, or even if we must go without a few absolute necessities, let us see that the church debt is wiped out before the General Conference of 1915.

Let us not put this thought away for the future, but act on it now, even if we can only lay away twenty-five cents on the debt, and thus start a fund of our own. Then let us be our "brother's keeper" also, by calling his attention to



the matter, and insisting that he do his part, that he, too, may enjoy the blessings that we expect.

"Awake! Saints, awake!" and let us not be idlers "in the vineyard of the Lord."

Your brother in the Master's cause,  
J. A. GREENE.

MYRTLE POINT, OREGON, November 17, 1914.

*Editors Herald:* The writer is busily engaged in missionary work in this part of the world. I am pleased with this goodly land and the many excellent people who reside here. Oregon is one of the foremost States in legislation. Its constitution provides for the initiative, referendum, and recall. Therefore, instead of indorsing the old formula "Be it enacted by the Legislature of Oregon," etc., we read "Be it enacted by the people of Oregon," etc.

In the late election a number of measures were submitted for popular vote. The most of these were good, but the people approved only three. The book of amendments and laws with the arguments on each question, pro and con, constituted a book about as large as our General Conference Minutes. The ballot paper was half a yard square. The following measures were carried: A provision for the consolidation into one municipality of towns in close proximity; the abolition of capital punishment; and the prohibition of the liquor traffic. The first was referred to the people for decision by the legislative assembly, the second and third being entered and listed on the ballot paper by a petition of the citizens. In other words, the former was by referendum, and the latter by initiative. More measures were submitted, twice as many more, by the latter than the former method. They received equal treatment at the hands of the public. Among the measures turned down were the enforcement of the eight hour law, and the abolition of the Senate.

Oregon has placed the destiny of the people in their own hands. It is as a State what Americans have always talked about and written of, and what they have all really hoped to obtain, that is, "Government of the people, by the people, and for the people." It is working on the hypothesis that to give power to the legislature is to take it from the people, and, on the other hand, to transfer it to the people takes it from the legislature. In addition to restricting the scope of representative government, legislation by initiative and referendum also prohibits the veto power of the governor.

Prohibition was carried by a large majority, about fifty thousand. Washington also went dry, but not by so large a vote. We learn that Colorado and Arizona also voted in favor of temperance. We regret, to note, however, that California went wet, as did Ohio also. Ohio will probably go dry in time, but there seems little hope for California. Extensive cultivation of hop and grape vineyards is in the way of California. This election brings the list of dry States to about fifteen. There has been a great course of education on the drink question. Hence the enforcement of the drink law is becoming more certain. We can not safely legislate beyond the point to which we educate. Public opinion must be in favor of what our officials do in order to make it effective.

We are pleased with the progress made in the direction to sobriety, but it is very difficult for any one State or group of States to keep sober when "Uncle Sam" himself is drunk. But it is only a question of time until he will sign the pledge,

too, for a prohibition amendment to the National Constitution is one of the possibilities of the future.

How pleasant it is to contemplate that during the present European war we live in a land of peace, where "All is quiet (emphatically) along the Potomac." The administration is to be congratulated in that we are thus free from the tumult.

Just now I am on a mountain top, the summit of hope and courage, and am living in the most beautiful part of this great Republic. I am near enough to the ocean to feel the balmy, exhilarating breezes that blow across the sea from Australia. That may be one reason why Oregon is so democratic. Another reason is, we have woman's suffrage here, which they also have in Australia. And, besides, I would rather be a lamp post anywhere along the Pacific coast than a church steeple in an Eastern State.

In gospel bonds,  
A. C. BARMORE.

[We make the following extracts from a personal letter to one of the HERALD Editors.—EDITORS.]

MCGREGOR, IOWA, November 21, 1914.

*Dear Brother:* Since last writing you I have had some new experiences. First, I spoke in the Presbyterian church in Emeline, Iowa, for a week. The Saints thought that I could not secure the use of this house, but to their astonishment I was told to go ahead and occupy, which I did. The attendance was only fair, but good was done, for matters were left so that we can use the church at any time in the future. I think this was the first time for me to speak in a Presbyterian church.

Last Wednesday night I had another new experience. A Congregationalist preacher and a friend lectured against us, and I replied. The discussion took place in our church in Davenport, Iowa, and was quite well advertised, so the church was packed with a fine audience. The main feature of the debate, if you could call it such, was the attack that was made on the Book of Mormon, which neither of them had read. They claimed it originated with the Spalding Romance. You can imagine what was done to them along that line. They looked like fifteen cents when we were through with them. Of course, Joseph Smith was said to have been a bad character, but all they presented was Neal's statements, so when I showed the source of their supply of ammunition their last hopes went glimmering. I challenged them to meet us for a ten-night debate, when both churches could be placed on trial, but they declined.

Strangers came to me at the conclusion of the affair with congratulations on our defense, and said they were pleased to learn some things in connection with the church. I left the Saints rejoicing and wishing the discussion might have continued for a longer time.

Faithfully in the conflict,  
L. G. HOLLOWAY.

GRAHAMDALE, MANITOBA, November 19, 1914.

*Editors Herald:* Having recently espoused this grand and glorious latter-day cause, daughter and I feel to rejoice in the discovery of the whereabouts of our elder brother, the Lord Jesus Christ.

It seems to us remarkable that we are here in this north country which is but a wilderness. Still, it was our privilege here to come in contact with a lone Latter Day Saint, isolated and supposedly without a friend, and whose joy seems

to be in explaining the Holy Scriptures to the hungry and famishing who ask him concerning the hope that is within him. We can but utter praise to whom is now our God and thank him from the depths of our hearts for the instructions sent to us, although delivered by man, weak and mortal. We were not despisers, but instead did believe.

Our lot seemed hard in attempting the sojourn of three years in these wilds to secure a homestead which would enable us to have a home. Yet, here we found an isolated one who with others under like circumstances, need our prayers.

We have never expected to find a good man or woman until after the veil is lifted. We all have our faults and must each help the other to overcome. Rash judgment should not be. It is good for each of us to fortify ourselves on our weak side if we love our peace. We must not be too inquisitive, nor hearken to talebearers, for to be overcurious is to have troubles in multiplicity. Many things are misunderstood, and many probable things prove false. We should never condemn a brother or sister unheard.

May our newly-found sisters kindly remember us in our isolation. Our work is but started. My life companion is on the outer door as yet.

Your sisters,  
MRS. W. C. AND SADIE CLARK.

### Extracts from Letters

Elder G. R. Wells writes from Montrose, Iowa, under date of December 3, as follows: "I am out among the branches. Am having fair success. I go from here to Farmington for a week, then to Fort Madison. My home branch (Burlington) will be without their pastor for a few weeks, and, if I did my duty to the others, I would not be in much during the winter. But they at Burlington have claims for services as well as the others."

Mrs. O. L. Rockhold, Los Angeles, California: "We are hoping for a home in God's kingdom, where we will continue our labors for the Master and learn more fully to become more perfect in his way. While the struggle may seem hard to some of us, and while we may grow weary and faint, yet when we think of the glorious resurrection, as we all should do, and of the hope of that perfect day, we can but have a desire to press onward and upward. At these times there is in our minds no thought of falling away. May the God of heaven with the blessed influence of his Holy Spirit come to those who need."

Bell Lenon, Wagoner, Oklahoma: "We are trying to let our light shine. We are distributing literature to outsiders, that they may learn more about the gospel of Jesus Christ. I ask the prayers of the Saints that I may be relieved from affliction."

Sister O. A. Boynton, Ben Hur, California: "I would like to do something to help support the gospel. If at any time an elder may come this way we would be glad to have him stop and preach in our little schoolhouse, three miles from here. We have four boys, the oldest being eleven years of age."

Sister R. A. Ferguson, Bellair, Illinois: "We praise our heavenly Father for the spirit which has been a light unto us. One thing we appreciate in the latter-day work is the association of the Saints. Much peace, joy, and sunshine come into our lives in the gospel way."

## News from Missions

### Germany

While millions are engaged in the terrible conflict of war, the destruction of property, and the shedding of blood, causing sorrow, death and desolation, I am glad to inform HERALD readers that there are a few even upon the continent of Europe who have enlisted under the banner of the "Prince of Peace," whose kingdom is not of this world and whose servants are not for carnal warfare. This army is small, but now and then it is being reinforced by men and women who enlist under its banner, and who feel confident of ultimate victory, as the Prince of Peace himself has promised to be their leader and to be with them always unto the end.

I have just returned from a brief trip to Germany, having gone there because of conditions that needed attention. As that country is engaged in the terrible conflict of war, I found it necessary to secure a passport from the United States Legation, in this city, and have the same indorsed by the German Consul here also. I left Copenhagen on the morning of November 2, and enjoyed a very pleasant trip by rail to Gjedser, where we crossed by steamer to Warnemunte, Germany. This arm of the Baltic is only about twenty-five or thirty miles across. We arrived at Warnemunte a little after four in the afternoon.

No sooner did we step on German soil than we were made to realize we were in a land engaged in war. We were confronted by officers in brilliant uniform, accompanied by soldiers bearing arms, and were requested to produce our papers. As I was prepared for that, it caused no surprise. My paper was evidently considered O. K., for after a hasty glance at the same I was permitted to pass. Some of the passengers were delayed a while, but I think all were finally permitted to go on.

Evidences of the war were soon observable upon every hand. More than half the number of passengers on the train that carried us towards Hamburg were soldiers, some of whom had already tasted of the realities of war, as was evident by the bandaged arms and other marks that told of their participation in the great struggle. I observed later that many trains were running special cars reserved for wounded soldiers, and that some stations had separate waiting rooms for the wounded where they were ministered to by members of the Red Cross Society and others, who were also on hand on the platform giving coffee, lunch, newspapers, and sometimes cigars to all soldiers going to, or coming from the battlefield. A soldier needed only to show himself at the car window and some one would hastily and cheerfully wait on him.

That which at first seemed new and strange, as we grew used to it became common, and a group of half a dozen wounded men together was nothing out of the ordinary. In the cities of Hamburg, Hanover, and Braunschweig we would not as a rule go very far without meeting a number of wounded men, all of whom bore evidences of the terribleness of war, even though we were hundreds of miles from the battlefields. Of course the severely wounded were not walking the streets, but were in the hospitals.

It seemed to me almost as if the very air was killed with the spirit of war. While yet reposing in my bed, at an early morning hour, before daylight had fully come, in the city of Hamburg, I could hear the soldiers marching by on the street, singing patriotic songs. Later I stood on the street corner watching company after company of soldiers marching by,

apparently all young men or boys yet in their teens being drilled or disciplined for war. They were fine looking, bright, and apparently happy lads, and as I thought of what might await them my heart was made sad.

In company with Brother Kippe, whom I joined in Hamburg, I walked through the great city, before so full of business and industry, now comparatively quiet. We approached the harbor, said to be the largest and most important on the European Continent, and the third largest in the world. Before the war it was full of life and activity, with steamers coming and going, others busily loading and unloading their cargo, but now lying still, as if deserted by their crews. The warehouses where so many used to find occupation were closed, like deserted castles no longer needed, the men formerly employed there now in the war, or perhaps without an opportunity of earning a livelihood, their families being without the necessities of life.

Then came the thought of the scene on the battlefield, of the dead and the dying, the wounded, the sorrows at home, of wives and children, fathers and mothers, brothers and sisters, of homes laid waste and properties destroyed, and the many seeking refuge in strange lands and among stranger people. No wonder the prophet speaks of war as "the abomination that maketh desolate."

My special object was not to write about war. Other pens abler than mine are doing that daily, yet I am persuaded that but few can realize its terribleness except they have had the actual experience.

The war has been quite severe on our small membership in Germany, as out of only a little over one hundred, fourteen brethren have had to respond to the call to arms. I have not learned of the fate of all, but out of six from Hanover and Braunschweig, one is dead, three wounded, and only two were, when last heard from, still unharmed and well. It is hoped that the eight from the eastern part of the country have been more fortunate and have fared better. Brother Blome, whom I met in Hanover, being one of the wounded, relates heart-rending experiences that I shall not here attempt to repeat, but will only state that out of his regiment, composed of three thousand men, about one thousand came out of the fire unharmed, the balance being dead or wounded. Brother Blome was rapidly recovering, and almost too rapidly, as he fears he will have to go back as soon as he is well again.

The brethren in Germany, so far as I could learn, are not enthusiastic for the war, but regard it as a calamity, and those engaged are not participating from choice, but are compelled by the law of their country. They especially deplore the thought, as well they may, that some of their English brethren are in the opposing army.

In company with Brother Kippe, I visited among the Saints and friends in Hamburg, and on the afternoon of the 4th spoke to a few assembled at the home of Brother Adamski. Our next stop was in Hanover, where on the evening of the 6th we preached to a nice audience of Saints and friends and ordained Brother Gustav Huvendick to the office of elder. I felt convinced when nine months ago he was ordained a priest that his calling was that of an elder, and his faithful and successful work since then has further confirmed my conviction. He has been quite successful in winning people to the church; in the Sunday school he has also been doing a good work.

We were permitted to meet with the Sunday school on Sunday the 8th, and though the day was rainy and disagreeable,

yet there was an attendance of forty-five, of which thirty-five were children under fourteen years of age, mostly from families not as yet members of the church. I was informed that the Utah people have tried to establish a Sunday school in Hanover, but had been prohibited from doing it by the police. Brother Huvendick had expected no trouble, but, on the other hand, had been told, We understand, there is nothing in the teachings of your church contrary to good morals, and there is no objection to your Sunday school. Our position is thus beginning to be understood even in Germany, and a distinction is being made between us and the Utah people. If all continue in faithfulness and work together in harmony, I look for good results at Hanover.

At Braunschweig, where we preached on Sunday night and also the following Tuesday night, there has also been a good ingathering, and Brother Gustav Gerwien has also been blessed in his labors. The branch has nearly doubled in membership, since I was with them last February. The enemy, ever alert to destroy or discourage, had made his influence felt to the detriment of the work, but I left the Saints feeling better, and some of them told me they would do better. It is to be hoped they may all have learned a lesson for their own good through the experiences had. We ordained Brother Engleske to the office of teacher, and trust that under the blessings of the Lord he may be able to watch over and care for the little flock, as his calling requires him to do, and be able to guard against all that is calculated to mar the peace and prosperity of the Saints.

I parted with Brother Kippe in Braunschweig, as I left for Hanover. It was through his assistance as interpreter that I had been able to speak to the people, and for his help I felt grateful. He intended to remain another day or two, after which he was going to Eimbeck, where a family was waiting to be baptized the following Sunday. Brother Huvendick also expected soon to baptize some in Hanover. I came to Hamburg on the 12th and on the evening of the 13th arrived here at the capital of peaceable little Denmark.

Some excitement was manifested during my sojourn in Germany, as Turkey had just begun taking a hand in the war on the side of Germany, which made the Germans feel jubilant. And all citizens of Great Britain were arrested and made prisoners of war while I was in the country. I was treated with kindness and due courtesy by all.

I can not but admire the industry, energy, and perseverance of the German people, but it seems a pity that they should devote so much of their efforts to militarism and war.

I consider the mission in Germany an important one. The prospects for the work look quite encouraging, but we need help in that field. Yet, I do not know what we may hope for under the present disturbed conditions. I hope the day may soon come when the church may be able to supply the needs of that field, so that the gospel may be preached to its millions of people.

In gospel bonds,

H. N. HANSEN.

COPENHAGEN, DENMARK, Vesselsgade 7, November 14, 1914.

### New York

We have been kept busy since last report, and are gratified to see that there is a tendency upon the part of many of the Saints to learn more fully their duties toward their heavenly Father. I find this to be quite a healthy sign, when one becomes enough interested in his spiritual welfare to make inquiry as to what is required of him as touching his obligations.

It causes the very soul of the missionary to thrill at the opportunity of making plain the things the Saints wish to know.

There is a noble band of Saints to be found throughout this district. Their hearts are warm toward the work of God and those of his servants who are trying to forward the same. It seems that those who try to do the work of righteousness must suffer not only persecution, but disappointment. Persecution follows closely upon those of the church of Jesus Christ who try to live godly in Jesus Christ. Satan surely has agents who are about as capable of carrying on his work as he himself is, some of whom bear the title M. D., and some D. D. From these do the Saints sometimes receive persecution as from others.

As for disappointments, they have been mine this year. Upon at least three occasions I have been very much disappointed, the latest coming about as follows: I had arranged to spend Thanksgiving with my oldest daughter and family in company with my wife. In fact, I was upon the ground. Preparations were being made for a partial family reunion. Tuesday morning brought the news that I was wanted at East Pharsalia, to lay away all that remained mortal of Brother Wallace Griswold. So hastily bidding adieu to loved ones, I made my way to Norwich, New York, thence by sleigh to East Pharsalia, to the home of Sister Griswold, who was suffering the loss of a loved one.

Brother Griswold was one of the pioneers of the work in that locality, and was spoken of highly by his neighbors. It was he who made it possible for the Saints to have a house in which to worship, he having furnished the material to build the new church under the hill, in which a goodly number of the servants of God have set forth the principles of the glorious gospel of Jesus Christ. Services were conducted from the home, and if numbers count for anything as touching a man's standing in a community, then Brother Griswold must have been well thought of.

The work is still onward. Elder A. D. Angus and the writer are holding forth at South Granby. Later on we expect to hold forth at Fulton, New York, with prospects of the waters being troubled again. So the work moves on. A few are heeding the advice and counsel of God and are being baptized.

May God grant his choicest blessing upon his work and people everywhere, is my prayer.

A. E. STONE.

### Southern Missouri

I am just in from a trip into the southeastern part of this field. I was called to Mill Springs, to debate with a Mission Baptist. They failed to sign up, so I preached there with some interest. I then went to Piedmont, Brother John Walker accompanying me to help with my grips. I wish we had a few more John Walkers. He has the true grit, and proved it. I stayed at Piedmont about ten days and baptized five, all adults, making nine members there now. Among these is a fine young man by the name of Claud Hartnip. I look for him to be useful in the work. There were others there who believed the work and will yet come in with us.

I next went to Dagonia. There was no one to meet me at the train, so I had to foot it, five rough miles. The letter I sent one week ahead reached there two days after my arrival. It took a few days to get a crowd. I baptized six, all adults, and sold three Books of Mormon, one Zion's Praises, and one Hymnal, secured one subscription to the HERALD, and four

to the *Ensign*. These people have the making of railway ties to fall back on, which is quite a source of income, and which furnishes relief from conditions incident to the drought. We are getting quite a band of Saints here. Brother Cunningham had previously baptized ten, making, with the six I baptized, sixteen. They are talking of building a church.

I would like to hear from the isolated Saints in Polk, Webster, Wright, Stone, and Lawrence counties.

HENRY SPARLING.

SPRINGFIELD, MISSOURI, 2002 Kilham Street, October 24, 1914.

### Idaho and Wyoming

At the General Conference of 1914 I was appointed to labor in Wyoming. Later I was requested by the minister in charge to labor also in Southeastern Idaho. In striving to meet the requirements of this mission, I was compelled to travel with a team of horses. I repaired the gospel wagon, one I had used in former years, and in this manner traveled nearly a thousand miles in the interest of the church. I visited Upper and Lower Star valleys, Thomas Fork and Bear River valleys in Idaho, including Gentile Valley. I also visited Lake, and Bear River valleys in Idaho, including Gentile Rice County in northern Utah.

I have tried to reach with the gospel message the people who reside in these places. I can not say how successful I have been. Hindering causes too numerous to mention prevented me from accomplishing the good I had hoped to do. Not only have contagious diseases and lack of interest in spiritual things on the part of the people hindered me from accomplishing the good I had hoped to accomplish, but sickness in my own family has hindered to a considerable extent. My son Andrew, had a very severe case of appendicitis, for which he had to undergo an operation, which was successfully performed. The doctor was in doubt concerning his recovery, but through the mercy of God and the manifestation of his matchless power my son is fully recovered. My wife has also been under the doctor's care. This illness in my family has detained me from mission work to a considerable extent.

Have some work yet to do in Idaho and then I expect to go to the eastern part of Wyoming. I will be pleased to hear from any Saints or friends in Wyoming who desire to have the gospel preached in their vicinity. Address me at Border, Lincoln County, Wyoming.

To those true Saints among whom I have labored in the past, I desire to say I am as much interested in their welfare as ever, and my prayers are for them, that God will ever bless, direct, and enable each to overcome the world, the flesh, and the Devil, and eventually to be counted worthy to dwell in celestial glory.

A. J. LAYLAND.

## News from Branches

### Independence, Missouri

During the eventful days while our beloved president is to all appearances prostrated in his final illness and suffering, with his relatives and many of the leading men of the church gathered near his bedside, the Saints of Independence are privileged to listen to sermons from those whom they seldom hear. Elder R. S. Salyards spoke in the Stone Church Sunday morning, Elder Heman C. Smith in the evening. In addi-

tion to the kindly words expressed by these brethren, President E. A. Smith gave to the Saints in the prayer meeting of Sunday afternoon words and message of comfort.

The work of the Sunday school, attendance of which last Sunday was a trifle less than usual on account of light rains, the Religio and the auxiliaries of the sisters, the child welfare department, and the ladies aid, together with the home classes still continue their work.

The children are looking forward with bright hopes of doing much good during the Christmas tide.

Your sister in the faith,

ABBIE A. HORTON.

---

## AN APPRECIATION OF PRESIDENT SMITH

(Continued from 1188.)

able to draw the proper "bounds and limitations"—has he interpreted the law.

The many years' service as a presiding officer has been a crucible which few men would like to pass through—we might truthfully say which few men could pass through and still retain their integrity. These years have been replete with chances to show partiality and opportunities to retaliate, but through them all the characteristics which mark the follower of the humble Nazarene have predominated.

A man's ability to handle an assembly is not alone measured by his knowledge of parliamentary tactics; he must have a deep knowledge of human nature, a wide understanding of the principles of jurisprudence, and be withal an intense lover of "fair play." These rare accomplishments and qualities President Smith possesses.

As an executive factor as well as a constructive one his ability can not be called in question. Disappointed hopes, blasted faith, and crushed confidence almost universally prevailed among those who were scattered during the terrible apostasy. To restore this "eternal hope"; to speak words of comfort and, "phoenix-like," revive their faith; to hold the helm of the old Zionie boat and steer it through the fearful breakers; to occupy, faithfully and well, the position spoken of by the Master, many, many years ago—"a wise steward over my household"—and thus to restore confidence, has fallen to the lot of this man. How well he has done his herculean task can be testified to by thousands of earnest, God-fearing men and women.

The fruit of his wise administration is reflected in the spirituality and intelligence of his congregation or conferees. Probably no such gathering of equal size and from such diverse surroundings existing to-day can compare with the Reorganized Church of Jesus Christ for broadness of faith, intelligent action, and freedom of thought. Servility is an unknown factor among them.

J. F. G.

---

## CURRENT EVENTS SECULAR AND RELIGIOUS

**AGAIN IN PARIS.**—President Poincare, Premier Viviana, Foreign Minister Delcasse, and members of the diplomatic corps returned to Paris from Bordeaux on the 9th, after a forced absence of three months from the national capital.

**CABINETS RESIGN.**—Report from Nish, temporary capital of Servia, and from Lisbon, are that the Servian and Portuguese cabinets have resigned. Cause in neither instance is given.

**THE "JASON."**—The Christmas ship *Jason* was accorded a royal welcome at Marseilles by representatives of the French Government when on the 6th, it left there the gifts for the unfortunate of France. On the 7th at Genoa, Italy, where the gifts for Germany and Austria-Hungary were unloaded, the *Jason* was received by representatives of these Governments. On the 8th a banquet was given at Genoa in honor of the American representatives.

**RESTRICTING DRUGS.**—A bill which on the 10th passed the House of Representatives and is now in the hands of the President, compels registration with the international revenue bureau of all physicians, manufacturers, and dealers who handle opium or its derivatives and similar drugs, and prescribes formulas for written orders for certain drugs.

**EDISON PLANT BURNS.**—On the night of the 9th, eleven of the eighteen buildings of the Thomas A. Edison manufacturing plant at West Orange, New Jersey, were destroyed by fire, caused by an explosion in the film house. The laboratory and workshop of Mr. Edison, containing valuable records and materials, were saved. The damage is estimated at seven million dollars with insurance of five million. Three lives are thought to have been lost. Steps for immediate rebuilding are being taken.

**COLORADO STRIKE ENDS.**—On recommendation of the executive board of the United Mine Workers of America, the miners of Colorado in district convention at Denver, on the 8th, by unanimous vote ended the strike in the Colorado coal fields. It was the opinion of the executive board that in view of the appointment by President Wilson of a permanent commission to handle future difficulties in the coal fields, the discontinuation of the strike would strengthen the position of the miner's union.

**FAMINE IN NEAR EAST.**—Ambassador Morgenthau has reported to the State Department at Washington that in Albania and Palestine three hundred thousand people are facing famine, and thirty thousand have already died of starvation. The dispatch was reported immediately to the Red Cross Society, which has issued an order for public subscriptions for relief. The Turkish Government has signified its willingness for relief to be furnished the destitute in Palestine. Jewish philanthropic societies of New York are organizing relief movements for the people of this country. Much distress exists also in Russian Poland, where as a result

of military operations two hundred thousand Jews have been driven from their homes.

**PAN AMERICAN ACTION.**—The Pan American Conference referred to heretofore in these columns, and involving twenty American states, on the 8th, in session at Washington, appointed a commission consisting of the Secretary of State of the United States, chairman ex officio, the ambassadors from Brazil, Chile, and Argentine, and the ministers from Uruguay, Peru, Ecuador, Honduras, and Cuba, to formulate steps contemplating a more vigorous assertion of the rights of neutrals in connection with the present European war. The conference expressed "disapproval of the effects of operations of the belligerents in the waters of the two Americas" and urged a definition of the respective rights of belligerents and neutrals "as promptly as possible, upon the principle that liberty of commerce should not be restricted beyond the point indispensable for military operations."

**MEXICAN AFFAIRS.**—Villa agents announce that on the 6th Eualio Guterrez, provisional president, together with Villa and Zapata, formally occupied Mexico City. A detachment of Zapata troops were on the 6th defeated at or near one of a number of towns known as San Martin, location not stated. An early campaign of Villa and Zapata forces against the Carranza army is anticipated. The citizens of Naco, Arizona, having previously petitioned the administration, now appeal to the senators from Arizona and to the President, asking relief from the situation at Naco, where five persons, including a United States cavalryman, have been killed and forty-four wounded by shots crossing the international border. Their petition contains the statement, "There is no safety in the streets day or night and very little in the houses." On the 8th President Wilson directed Secretary Garrison to order sufficient troops to Naco for any emergency. Brigadier General Bliss will be in charge of the United States forces there. Villa and Carranza authorities have been warned against a repetition of offenses.

**CONGRESS CONVENES.**—The third session of the sixty-third Congress convened at Washington at noon of the 6th. In a message read before a joint session of the House and Senate on the 8th, President Wilson advocated a Government-owned merchant marine, until Government carriage has become sufficiently profitable to engage private capital; passage of the Philippine bill; conservation of natural resources; the development of water power; ratification of the London Convention for safety at sea; economy and efficiency in Government expen-

diture. For the Nation's defense, a matter recently discussed and for which legislation is proposed looking to an immediate and radical strengthening of national armament on both land and sea, the President advocated the development and strengthening of the National Guard and the maintenance of a powerful Navy, all with "no thought of offense or provocation." President Wilson is of the opinion that, "We shall easily and sensibly agree upon a policy of defense . . . which we will pursue at all seasons without haste and after a fashion perfectly consistent with the peace of the world, the abiding friendship of states, and the unhampered freedom of all with whom we deal."

**EUROPEAN WAR.**—Germany reports the occupancy of Lodz, Poland, an important railroad center, with one hundred thousand Russians captured. The Russians state that this point was evacuated without the loss of life, and fifteen hours before the Germans entered the city, and that the retreat was for strategical purposes. Russian advances in eastern Prussia and Galicia are announced. It seems to be the effort of Germany to mass an attack against the Russian center in Poland strong enough to weaken the extreme wings of the Russian line in eastern Prussia and Galicia. Russian reverses are reported in Hungary and the Carpathians. The allies have begun aggressive action along practically the entire line from the North Sea to the Swiss border. Slight advances have been made at various points, especially in Alsace-Lorraine. The allies are supposed to be reinforced and stronger than at any time thus far in the war. Servia has checked the Austrian advances, and at some points has inflicted upon the invaders severe defeat. Russian success over the Turks in the Caucasus is reported. British victory at the juncture of the Tigris and Euphrates rivers shows that they have advanced about one hundred miles from the coast, at the same time protecting the Suez Canal from attack. Reinforcements from Australia and New Zealand now secure the canal. Portugal is preparing to send more troops to Portuguese West Africa. General Botha has declared the rebellion in the Union of South Africa to be practically at an end. Seven hundred rebels have been captured, two hundred have surrendered, and Generals Maritz and Kemp have escaped to German South Africa. French success is reported in Morocco, as is British Indian victories over the Turks at the head of the Persian Gulf. Two Swedish steamers have been sunk by mines off the Finnish coast, and a British steamer off the coast of Chile by a German transport.

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THE SAINTS' HERALD

Joseph Smith and Elbert A. Smith, Editors; John F. Garver, Assistant Editor.

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

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

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Love is not blind.  
 Love's eyes perceive  
 Not what we are, but fain would be;  
 Love's eyes are keen and kind.  
 —Vlyn Johnson.

Five Norwegian steamers bearing wood props to British mine owners have been seized by German warships and declared by a German prize court to be lawful prizes, since wood has by Germany been declared contraband. On the 8th a British fleet off the Falkland Islands, in the South Atlantic, sunk the German cruisers *Scharnorst*, *Greisenan*, *Liepzig*, and *Nurnberg*, the *Dresden* escaping in flight. Message from Bucharest, states that Roumania has decided to enter the war on the side of the allies, either at once or in the spring. Following discussion in the Italian Parliament during which Premier Salandra announced the preparedness of Italy for war, that chamber passed a resolution of confidence in the Government. Report from Berlin is that at the suggestion of Pope Benedict, Germany has agreed upon a truce during the Christmas season conditioned upon the action of the other belligerent nations. A resolution is at this writing pending in the United States Congress asking for this truce.

fully realize that the schools in the aggregate have done splendidly in helping along the work by their Christmas offerings each year; but I have been so favorably impressed with the thought since reading the letter of Bishop Kelley, that with just a little extra effort the amount received last year might be doubled, and instead of the gifts amounting to about \$10,000 they might easily amount to \$20,000 and the opportunity is now present, to use this amount for great good in the advancement and the care of the work.

Will you kindly join us in urging your school to be one of the many to double their Christmas offering, so that when the accounting is made we may find that while our hearts have been filled with the Christmas spirit each one has not forgotten to render unto Him who gave up his life for us a Christmas token in remembrance of his great goodness and love?  
 Very sincerely yours,  
 November 30, 1914. E. A. BLAKESLEE.

Conference Notices

Northeastern Illinois will meet with Central Chicago Branch, corner Sixty-sixth and Honora streets, January 23, 10 a. m. Have statistical reports on hand. Branch officers should report labors from June 1 to December 1, using blanks furnished by Herald Publishing House, catalogue number 165. We desire reports from priesthood not acting as branch officers, made on same blank. Address undersigned at 4339 Jackson Boulevard, Chicago, Illinois. J. L. Dutton, president, F. E. Bone, secretary.

Alberta will convene with Edmunton Branch, Griesbach and Namyo Avenue, December 19 and 20. William Osler, president, Clyde Walrath, secretary.

Southern Nebraska will meet with Nebraska City Branch, January 30 and 31. Ministry and branch officers are requested to report to H. A. Higgins, 1207, 3 Corso, Nebraska City, Nebraska. W. M. Self.

Married

BUTTERFIELD—MONTGOMERY.—On the evening of November 17, 1914, at 1311 Fifth Avenue, New Westminster, British Columbia, Brother H. J. Butterfield, of New Westminster, and Sister Mary Ann Montgomery, of Victoria, British Columbia, were united in the holy bonds of matrimony. Brother Roy Budd, of Eldorado Springs, Missouri, and Miss Smithers, cousin of the groom, acted as best man and bridesmaid. The large number of Saints attending wished them bon voyage. Elders J. S. McMullen and R. D. Davis officiated.

Miscellaneous Department

To Sunday School Superintendents

I desire to supplement the letter sent you by Bishop Kelley under date of October 30, in which he called your attention to the coming opportunity that your school would have to make a Christmas offering for the benefit of the work.

Since reading his letter I have been prompted to write you that if possible I might aid in impressing upon you this great opportunity that the members of your school will have in bringing a Christmas offering and giving it to him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

The work has so grown and expanded that there is special need for a more generous gift this year than before. We

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47-3t

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, DECEMBER 23, 1914

NUMBER 51

## Editorial

### THE CENTRAL FIGURE OF CHRISTIANITY

There is one figure in the history of Christianity that overshadows all others,—the founder and central figure, Christ. The tongues that traduced him have long been dust. Their slanders fell away from him and left no scar, as must sooner or later be the case with every good man. The luster of his life is undimmed by time; the purity of his teachings unrivaled by man. There is not found now anywhere, among Jews or Gentiles, among infidels or believers, one who will say aught against his personal character, and few who care to attack his teachings, when they are stripped of the traditions of men. Of him Ingersoll said:

Let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground; and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears.

It is a significant fact that when the great agnostic looked over the ages to find a man preeminently worthy of the "homage of his admiration and his tears," he selected Christ, the founder of Christianity, a teacher of and believer in the Bible that Ingersoll made it his work to fight, though perhaps it is true that his bitterest attacks were against false interpretations of the Bible.

All he knew of the life and teaching of Christ, he learned from the New Testament. It contained a picture of one man sufficiently reliable and forceful to compel his homage, his admiration, and his tears.

Is it not a sublime thought that man may so live that the enemy will be silenced and the skeptic forced to admire?

Christ did that and that we must do, because we are his followers.

To enlist in such an undertaking is the best honor we may render to his name at this Christmas time.

The life of Christ was a distinct victory for all that is good, in that while he stood for peace and for equality he impressed the world more than any or all of the men who have exalted themselves by war and carnage. Alexander, Bonaparte, Grant,—none of these changed the course of world events or

controlled the lives of individuals as did this man of peace. Moreover, their active influence, limited as it was, is now largely ended, while his widens and is destined to widen until all kingdoms become his kingdom, and all men render him the "homage of their admiration and their tears."

ELBERT A. SMITH.

### JOINT ACTION

QUORUM OF TWELVE, PRESIDING PATRIARCH, AND PRESIDENTS OF SEVENTY

Inasmuch as it has pleased our heavenly Father to take from us the presence of our beloved brother, Joseph Smith, who departed this life December 10, 1914, we sorrowfully express our resignation to the divine will; and in profound reverence offer our gratitude to Him whose inscrutable wisdom and inexhaustible love characterize all of his providence, for the long life, gracious and noble example and unswerving fidelity to the cause of our "common salvation" which were ever the leading virtues of our beloved brother's work, and for the long life so full of honor, justice and good works, and his final departure to a well-earned and honorable release.

And inasmuch as in this sad bereavement the family of our late beloved President has been called upon to mourn the loss of an exemplary father, an affectionate husband and its most honorable pillar and support.

And further, in the event of death, the church is bowed down in inexpressible sorrow realizing that indeed a "prince in Israel has fallen," and lost a father, brother and companion in a most intimate and affectionate sense. Also this intrusion of death has left us without a president and official head for the time being, and consequently the chief presiding quorum of the church has been partially disorganized, we therefore as members of the Twelve, Presiding Patriarch, and Presidents of Seventy, whose names are hereafter subscribed, do hereby present the following resolutions:

1. Be it resolved, That we offer to the family of the late President Joseph Smith our profound condolences in this hour of loss and grief, and assure each and all of our sympathy and prayers, beseech-

ing God to supply the promised grace to all who thus are called to mourn the death of so good and true and loving a head.

2. Be it further resolved, We hereby pledge our confidence in support of and fidelity to our beloved brethren, F. M. Smith and E. A. Smith as the members of the presiding quorum of the church; and acting in the Presidency of the church, until the convening of the conference of 1915.

Resolved, That we willingly acquiesce in the suggestion made by the presiding quorum that they in conjunction with the Quorum of the Twelve now in council prepare a joint epistle of advice, counsel and direction to the church at large in the present sad emergency.

(Signed)

GOMER T. GRIFFITHS,	J. E. KELLEY,
J. W. RUSHTON,	J. A. GILLEN,
C. A. BUTTERWORTH,	P. M. HANSON,
J. F. CURTIS,	W. M. AYLOR,
R. C. RUSSELL,	<i>Of Quorum of Twelve.</i>

F. A. SMITH, *Presiding Patriarch.*

JAMES MCKIERNAN,	W. E. PEAK,
J. ARTHUR DAVIS,	<i>Presidents of Seventy.</i>

INDEPENDENCE, MISSOURI, December 14, 1914.

### JOINT EPISTLE

FIRST PRESIDENCY, QUORUM OF TWELVE, PRESIDING PATRIARCH, AND PRESIDENTS OF SEVENTY

*To the Saints and Friends of the Reorganized Church of Jesus Christ of Latter Day Saints in All the World; Greeting:* It is with deep sorrow that we are called upon to officially announce to you the death of our beloved leader and President, Joseph Smith, which occurred at one o'clock in the afternoon of December 10, 1914. After a brief illness, throughout which he was permitted to enjoy his mental powers unimpaired and the association of the members of his family in his closing hours, the silent messenger called him from the scenes of his earthly labors and faithful service to the rest and peace which is the promised reward.

We share this common loss with all; and while our hearts are sad and we feel the loss of his courageous and cheering presence, yet we are grateful to our heavenly Father for the long life, unsullied record, and peaceful departure into the heritage of "the saints in light."

As we bid adieu to the grand and noble leader of our cause, whose passing we mourn to-day, we also hail with love and esteem our brethren who now will bear the responsibility which has been laid down by our departed brother.

The Presidency called a council of the Presidency, Twelve, Presiding Patriarch, and Presidents of the Seventies for 9 a. m., Monday, December 14, the following brethren responding to the summons: Of Presidency, F. M. Smith and E. A. Smith; of the Twelve, G. T. Griffiths, C. A. Butterworth, J. W. Rushton, J. F. Curtis, R. C. Russell, J. E. Kelley, J. A. Gillen, P. M. Hanson and W. M. Aylor; F. A. Smith, the Presiding Patriarch; J. McKiernan, T. C. Kelley, J. A. Davis, and W. E. Peak of the Presidents of Seventy.

This was in accordance with the "Letter of Instruction" which had been presented by President Joseph Smith, March 4, 1912, and had been indorsed by the Quorum of Twelve. In harmony with this instruction, the council unanimously decided that Brethren Frederick M. Smith and Elbert A. Smith, who are the remaining members of the presiding quorum, should continue as the presiding officers of the church for the present.

We can not but express our appreciation of the foresight and even superhuman wisdom which are exhibited in this document, which our late President himself characterized as "one of the most important ever given to the church"; the splendid spirit and the absolute and almost unprecedented unanimity of the council is the fruit and testimony of the inspiration which developed the movement and policy contained therein. It is earnestly hoped that this unity and cooperation which binds the brethren of the leading councils may spread and deepen among all the Saints throughout the world.

Because of these happy conditions in the prevision already noted and the harmony resulting therefrom, it is the unanimous opinion that there exists no need of a special conference; and owing to the fact that our work has been so organized and developed and that everything is progressing smoothly, it is considered advisable and expedient to leave matters as they are. Should there arise any necessity for change or rearrangement in the interim between now and the General Conference the Presidency will take care of the matter in the usual manner.

We pray that God will mercifully comfort and sustain the household of faith in this crisis and give to us all grace to carry forward to final triumph the cause which is dear to us and our fathers who lived and died in noble endeavor and unflinching faith.

As we pray for the household of faith we solicit the faith, prayers and support of the church in our work, and especially that the brethren upon whom now rests such heavy responsibility may have grace and power as their need.

With thanks to God for the guiding and support of the past, and with profound thankfulness for the

lack of apprehension of the present and the splendid promise of the future, we subscribe ourselves,

Your servants for Christ,

FREDERICK M. SMITH,

*President Joint Council.*

JOHN W. RUSHTON,

*Secretary.*

### PRESIDENT SMITH'S LAST MESSAGE TO THE CHURCH

[Editorial Note.—During his last illness President Joseph Smith left a brief, last message to the church. This message was taken down by stenographers in the presence of numerous witnesses. To it we append his testimony regarding the life and character of his father. At a little later date he made a personal statement to his son Frederick M. Smith concerning his work and successorship which will probably appear in due season. The message here reproduced was dictated during the night of November 27.—ELBERT A. SMITH.]

In the presence of these witnesses, as a last word to the church: You of the priesthood all know how hard I have tried to give the church to understand that its life and work did not depend upon only one man; and I bequeath the church the mass of the eldership, beginning with those associated with me, the Twelve, and the Seventy, the responsible quorums of the church, together with all others. I counsel the church to choose wisely, according to the instructions given, the one who will succeed me as presiding elder of the priesthood.

I have not consciously wronged any man or woman. I have no fear to go beyond the vale. I know not what awaits me, but I have faith in Him who fashioned the world, and who gave the laws to organize the church and permit the Spirit of truth to rest upon the entire body, not confined to one alone, but to all who have had the ability to become conscious of knowledge.

My peace I leave with those I have labored with. My blessings I leave with those I leave behind me.

I counsel my boys to be honest in word and in deed. Honor is that which men do by virtue of their integrity. My boys I can not leave wealth, but I can leave them an honorable name. This I do.

I ask the church to give consideration to my family in the time they shall need it; and leave my blessing with my companion who has so faithfully cared for me, and on my boys who have stood by me, and my girls who have shown such love and regard for me; and the friends that I have I leave with regret, but they will remember me.

The Spirit and the Bride say Come, Lord Jesus, come quickly. Have faith in God and worship him for ever and ever. Amen.

(Immediately following the word to the church):

What is this that steals upon my breath? Is it death? Is it death?

(When asked if he had word for Fred):

I leave the work with him and Elbert, and whom the church may appoint through revelation.

You men who hear me now must remember what I say: My father was not a bad man, as the Brighamites have charged him, to my knowledge. I knew him to be an upright, virtuous, pure man with his family; and I have maintained the uprightness and integrity of his character in good faith. I know of no reason that has been presented that I should change my belief and now admit that he was a bad man. That was my living testimony; that is my dying declaration. . . .

I have no fear. If a man can be happy in dying and leaving a home like mine and friends like mine, such a host of them for the Master's cause, I can die happy. O blessed rest! blessed rest!

### CURRENT EVENTS

#### SECULAR AND RELIGIOUS

SCANDINAVIAN CONFERENCE.—The kings of Norway, Sweden, and Denmark met at Malmo, Sweden, the 17th, in conference over interests involved by the European war. This is the first time these rulers have met since Norway severed her connection with Sweden in 1905.

SAFETY AT SEA.—The London convention for safety at sea, signed January 2, 1914, was ratified by the United States Senate on December 16, with a resolution reserving the right to enact higher standards to be imposed upon foreign vessels in United States waters.

EGYPT BRITISH PROTECTORATE.—Official announcement on the 17th announces that "in view of the state of war rising out of the action of Turkey, Egypt is placed under the protection of his majesty, and will henceforth constitute a British protectorate." Thus ends the suzerainty of Turkey over Egypt, and there is taken from Turkey her last foothold in Africa.

TO GUARD NEUTRALITY.—It is announced that President Wilson and cabinet will send warships to the Panama Canal Zone to guard against violations of neutrality by belligerent vessels. Colonel Goethals states that, according to reports, wireless regulations have been violated and the Canal Zone has been used as a base of supplies. The *Tacoma* has been ordered to Canal Zone waters.

RATE INCREASE.—Increases in freight rates approximating five per cent, excepting on certain heavy commodities comprising a large part of the traffic on all roads between the Atlantic and the Mississippi and north of the Potomac, were granted on the 18th by the Interstate Commerce Commission. These advances will add about thirty million dollars

annually to the income of the one hundred and twelve roads represented.

**POSTAL SERVICE.**—Postmaster General Burleson, in his annual report to the President on the 13th, estimates that there will be a surplus in the postal department for the fiscal year of approximately three and one half million dollars. He recommends action towards governmental ownership of telegraph and telephone lines; cooperation with states in road building to insure better service; aerial service; raising of second class rates on publications other than newspapers issued weekly from one to two cents per pound.

**MEXICO AND UNITED STATES.**—Another United States soldier was on the 11th wounded at Naco, Arizona, by a stray bullet. Three thousand additional soldiers have been ordered to Naco. The United States forces here are said to be superior to the combined lines of Hill and Maytorena. United States batteries are in place at points of advantage opposite both Mexican lines. General Scott, chief of staff, left Washington the 16th for Naco to use his influence to have the Mexican lines withdraw from the border. Large Villa and Carranza forces are said to be preparing for the conflict.

**EUROPEAN WAR.**—Occupying Lodz, the Germans pushed on to within a few miles of Warsaw. Austrian advances are reported from beyond the Carpathians and in Galacia. A German attempt to reach Warsaw on the north from East Prussia failed. Germany claims advances all along the line from the Baltic to the Carpathians. Russia announces German advances checked, making no reference to retreat. The offensive movement of the allies has become general, and is pushed by strong reinforced lines. The allies continue to make slight gains, especially on both wings, and to withstand counter attacks. The Servians have retaken Belgrade, and report the last Austrian driven from Servian soil. Montenegrin victory over Austrian arms is reported. The German steamer *Derentie* has been sunk by a Russian warship in Turkish waters. Turkish cruisers have bombarded Russian Black Seaports. On the 16th, at Guam, a United States possession in the Pacific, the German cruiser *Cormorant* went into voluntary interment. Diving under a field of mines, a British submarine sunk the Turkish cruiser *Mesudieh* in the Dardanelles. On the morning of the 16th, under cover of a fog, a squadron of swift German cruisers bombarded the English coast towns, Hartlepool, Whitby, and Scarborough, on the North Sea, killing ninety-eight, and injuring one hundred and forty-seven. When apprehended, the German squadron escaped in flight without loss. Diplomatic relations between Turkey and Italy have been strained by Turkish attack on the Italian consulate

at Hodeida, on the Red Sea, and the removal of the British consul who had taken refuge there. An Italian warship has been dispatched to enforce demand for apology. The Vatican announced on the 12th that the efforts of the pope to bring about a holiday truce had failed, "owing to the opposition of a certain power." It is reported from other sources that Russia was the power referred to.

#### NOTES AND COMMENTS

**THE "ENSIGN."**—We call attention to the announcement of the Ensign Publishing House found in the miscellaneous department in this issue of the *HERALD*. The *Ensign* is doing a work, worthy the support of all; and especially should the management have the cooperation of those who may assist in the effort to spread the gospel message by the plan long ago adopted, and suggested in the notice referred to.

**DISCUSSION OF DIFFERENCES.**—Brother Ed Melosh, of Bellingham, Washington, sends us a clipping from the *American-Reveille*, published at Bellingham, which discusses the differences between the Reorganized and Utah churches in a manner which shows the author and manager of this paper to be well informed as to the developments of the church and of the Utah departure. The article mentioned was voluntarily published in the *American-Reveille*, according to the statement of the author, in order that the constituency of this paper might have correct information and be able to distinguish the Reorganized faith and people from those of Utah. The coming forth of the Book of Mormon, the organization of the church, the Utah departure, and the work of the Reorganization in succession to the original church are set forth. It is explained that Joseph Smith had but one wife, and that "the most authentic information available shows that polygamy was in fact established by Brigham Young." Speaking of the Reorganized Saints, the author says:

They are strongly opposed to anything but the one-wife policy. They do not carry their church into politics or into commercialism. The things they teach, barring the fact that they believe their leader is a "prophet, seer and revelator"; that they steadfastly adhere to the idea that the Book of Mormon is the word of God coequal with the Bible, there is little in the doctrines of the "Josephites" that is offensive to those of other religious beliefs. They are hard-working people, good neighbors, and law-abiding, and it is eminently unfair to classify them with the "Brighamites," who also are proselyting in this country.

**INTERESTING ITEMS.**—We are in receipt of an interesting letter from Brother Frank Gray, of Toronto Branch, and a number of mission letters, all of which reach us too late for the *HERALD* of December 23, now on the press. These will be published in due time, and as other matter in hand will allow. Brother Gray's letter tells of the successful opening of the Majestic Theater meetings for the year, and gives other items of interest.

## Original Articles

### FUNERAL ADDRESS OF PRESIDENT SMITH

[The following address was delivered by Elder Joseph Luff, Sunday, December 13, 1914, at Independence, Missouri, over the remains of President Joseph Smith. The prayer appearing with the address was offered by Bishop E. L. Kelley at the opening of the funeral services of President Smith.—EDITORS.]

#### THE PRAYER

Father, who art in heaven, we are gathered here to-day in order that we might honor thee as we testify to our love and appreciation of this thy servant who has gone before. We know he tried to honor thee in life, and to glorify thy name, and in the good works that he endeavored to carry out while in this life.

We come to-day, Father, as children of thine, and as brothers and sisters, and not only would we pay tribute to him, but we desire to honor thee, for thou didst give him long life that he was permitted to do much for thy children here in this life, and thou hast taken him away in accordance with thy great wisdom and pleasure; and we would ask thee, Father, that thou wouldst regard each one upon this occasion. We are weak children of thine, and need help and strength upon every occasion, and we especially need thy holy and divine Spirit upon this occasion.

We desire to come before thee in this worship and service in order that we may bear the token of our love to the one who has departed, and more especially that we may continue to honor thy name, who hast given us of every good thing that we have in this life, and hast provided that as we depart to the other side we may still receive of thy goodness and mercy, and behold what thou hast provided for thy children who have wrought that they might honor thee. And we ask thee, in the great name of Jesus Christ, thy Son, that thou wilt be with us now; that thy holy and divine Spirit may rest and abide, and that the services may be such as shall be acceptable unto thee, for as children we desire to bring forth such an offering as will please thee, and that will conduce to our helpfulness in this life, in order that we may be more dutiful unto thee than we have in times that have past.

We desire, heavenly Father, as we may approach thee at this time, and ask that thou wilt regard especially those who are near and dear to the one who has departed, by the ties of kindredship in this world. Bless them. Bless the one who remains as his companion. Bless, we pray thee, heavenly Father, each one of these children who are called to mourn, and we especially, also, our Father, ask thee that thou wilt remember these brothers and sisters in the covenant of Christ, and the many others who have been gathered in order that they might honor him who

has in his life always held out that thy goodness and thy mercy were the highest and the grandest and the best things that thy children in this life could reach out for, and walk in accordance with thy desires.

And we pray thee, Father, in the name of Jesus, that thy holy and divine Spirit may bless each and every one of these; and as we shall depart from the building may it be with more hopefulness in life, in the integrity of thy truth, in the constant supervision of thy holy and divine Spirit as citizens of the kingdom of Christ when by and by we expect to pass upon the other side and receive its manifold bounties because of thy goodness and love and mercy unto thy children in this world.

Then we pray thee that thou wilt bless the exercises of the hour, each and every one. May thy holy and divine Spirit be with each and every one, and those who may speak, especially, our Father, wilt thou bless them, and bless those who may hear. And unto thee, our Father, shall be the praise, through Jesus our blessed Lord and Redeemer. Amen.

#### THE SERMON

My duty on this occasion is such as rarely falls to the lot of man. This statement can, of course, be interpreted fully only by those of like faith with the departed. There is very much within my knowledge of our President which he deserves the expression of at my hands, but which I know he would rather would not be said. There is, therefore, very much expected of me in this line by some of those here assembled which will not be forthcoming in my effort. I know several men who could do better than I can, but I know of no man who could do full justice to the occasion.

I dare not trust my emotions nor my tongue in an extemporaneous effort, hence I have tried to commit my thoughts to writing, so that, should I fail of ability to read them, another may occupy and present them in my stead. The combined wishes of the general and local church officers as well as of the family that I make this attempt, and a complete willingness on my part to serve in any capacity where I may help to meet the solemn exigencies of the hour, and thus pay a feeble tribute to the man we all have so dearly loved, is my reason for attempting what I feel to be the task of my life, for in this event death has dealt as hard a blow as it can to me.

A reading of the instructions written by himself concerning the arrangements for and conduct of his funeral obsequies, in which he has plainly requested that everything that would present him more conspicuously in his deservings, before the public, than others of his faith-fellows, be avoided, will explain to you why my pen refrains from going into all the details of evidence that flood my memory and have

marked his personal and official life, and by reason of which a legacy has been left the church and his family more precious than accumulated gold or rubies, and more imperishable than was ever acquired by the blare of trumpets, the clashing of steel, and the roar of cannon.

By the appointment of God, Joseph Smith believed himself to be largely the property of the church and the servant of men, and hence gauging his character development and facing his life obligations in the light of his Master's Sermon on the Mount, he *gave himself* to the people, and from the first moment of that consecration till that one when his heart suddenly ceased to beat he never once evinced a desire to remove from the altar what he had voluntarily placed thereon. No bait could lure him—no threat could drive him—no argument could persuade him to recall what he had once dedicated at the shrine of his love for God and man, and that dedication embodied his *all, without reservation* for sake of personal ease or wealth or pleasure. He had but one ideal before him in this, and that ideal was Jesus Christ.

In the course of some remarks made by him shortly before his death he said, "I have never handled a dishonest dollar, nor am I conscious of having ever done any man a wrong." Later he said to me (a few hours before he left us), "*You know, Joseph, that no man, unless it was my father, has ever passed through this life circumscribed as my life has been.*" The full meaning of that statement but few, if any, can fathom. View his life of eighty-two years, and especially his official life of fifty-four years, from whatever angle we may, our vision can not escape the divine factors that equipped him and furnished the elements for development or restraint which enabled him to so well fill his place as a man of destiny.

Born under the ægis of that spiritual afflatus that characterized the church at Kirtland in 1832, and nurtured under the anxieties that persecution later gave rise to; then swept from pillar to post in the forced migrations of the church, from Ohio to Missouri, and from Missouri to Illinois; torn at the sword's point from his father's embrace when that father was in the hands of a military mob and under sentence to be shot; denied the privilege of a parting kiss from the lips of that father who was afterwards incarcerated in a dungeon; daily a listener throughout his boyhood years to the recitals that told of the brutal treatment, including the tarring and feathering to which that father and others had been subjected; the family home invaded time and again under or without pretended process of law, by men who sought his father's life; and, finally, when but twelve years of age, confronted with the mortal remains of that father as they were brought home from Carth-

age, riddled with assassins' bullets; a mother widowed and a home desolated, for no other reason, so far as he could learn, than that his father had persisted in maintaining his religious convictions under the direction of God. And all this, as to its final enactments, while his father was under the pledged protection of the State in which he lived.

Think of this, my hearers, and think how many men of strong will and natural impulses have, under less provocation, become poisoned against all governments and men, and, becoming bandits or anarchists have Ishmaelized themselves against creation, arrayed their hands against every man and made vengeance their watchword for ever afterwards. Add to this the infamy of that apostasy that occurred within the church, when men corrupted by lust and regardless of both divine and human law, first secretly, but afterwards (when drunk with self-assumed place and power) openly in Utah gave free rein to their adulterous amours, and turned the once pure church avenues into veritable cesspools of iniquity; *then*, in an effort to sanctify or make acceptable to the great body their abominations, they fabricated a document, calling it a revelation from God, authorizing their bestialism and published it to the church and the world, attaching the name of Joseph Smith to it in a way to indicate that as a Prophet of God he had received it a year before his death.

This occurred in August, 1852. Joseph Smith had been in his grave over eight years, and it was left, therefore, for his true followers and his family descendants or survivors alone to protest against this infamous and slanderous imputation. *This they did.* The Reorganized Church which had come into being the April preceding had also announced itself as unalterably and unequivocally antagonistic to polygamy and kindred doctrines, believing them to be the doctrines of devils.

*Think of it, my friends:* Little Joseph, or Young Joseph, as he was called, was then twenty years of age, just the age when budding manhood needed the help or support that makes for its encouragement in breasting the tides or launching forth to take advantage of the elements that the world *should* offer to every man who sees a purpose in life. But what did this young man find to encourage him to begin the prosecution of an upright career, or carve for himself a name of honor and credit?

The ear that he turned toward the world was saluted with the vituperation and anathemas that ignorance and religious bigotry through press and rostrum and pulpit were directing against his father's name and work; and even in the immediate locality where he lived the atmosphere was aflame with threats and calumny.

The ear that he turned towards the largest gather-

ing of erstwhile Saints (now in Utah) was saluted with the sounds of sensualism and violated law—both human and divine, and amidst this revelry of sounds he heard his father's name interblended disgustingly and, as he believed, without warrant.

What was he to do? From whence was he to draw his help or hope or encouragement? The only passport to the world's avenues of success for him was a denunciation of his father's claims in toto. The only passport to Utah and the aggrandizement it offered was an admission that his father had been a criminal and an acceptance of the philosophy that was an offense to his righteous sense. Again I ask, Where was his source of help? Truly, as he told me just before his death, his life had been circumscribed as no other man's life had been.

Too just to arraign God, as many had done; too honorable to sacrifice a conviction in order to gain access to the world's avenues of promotion; too noble to accept a bribe or to consent for a moment to the imputations upon his father's name so apparently unwarranted in the light of his personal knowledge of that father and of the record made by him; too inexperienced to know how or where to turn in certainty as related to the walks of men, he resolved upon one thing, which I heard him publicly state years afterward in the city of Saint Thomas, in Canada, in 1878, I think, namely: that, whatever the facts might be, *he* would endeavor to live so that no man would ever be able to speak an ill word of his father because of the conduct of his son. Thus determined and pledging himself within himself to a life devoted to the redemption of his father's name from the ignominy to which an unjust world and traitorous associates had consigned it, he betook himself to God, and thence began the converging of the forces and graces within him, which under the divine economy were to become divergent in their outshining and make his life a blessing to many. So brilliant and extensive was the luster of that outshining that the mercy of it compassed even the cruelest of his father's persecutors in later years, and carried both forgiveness and aid from his heart and hand to certain of those whose hands carried the bloodstains of his father's murder, while his great heart breathed a prayer, mingled with the tears that channeled his cheeks, that God, too, would forgive the man who had helped to make him fatherless.

In response to his earnest appeal to God for direction, he was invested and environed on one occasion with what he called a glorious light, and told among other things that the light where he then stood was greater than that attending the people in Utah; that he was to have nothing to do with polygamy except to oppose it. To this counsel, as we all know, he proved faithful, and never allowed a fitting oppor-

tunity to pass without antagonizing the evil by all means within his power. I have stood or sat by his side on the public platform in Canada and in different States, including California, Idaho, Montana, Iowa, Illinois, Missouri, Massachusetts, and in many cities and towns in Utah (where we were associated as missionaries for over six months), and have heard him denounce the evil in unmeasured terms, employing the Bible, the Book of Mormon, and Doctrine and Covenants, as well as the statutes of the States under which the church had lived, to emphasize his arraignment and condemnation.

On one occasion in Provo City, Utah, in the largest public building, before an immense assembly and with a number of the strongest men and most ardent polygamists arranged in phalanx before him, their attitude betraying a determination to overcome him or minimize his effort by the magnetism of their presence and influence, I saw and heard him excel himself in the force and intelligence of the splendid effort he made as he measured out the cold facts, employed the strong arguments, introduced the law and laid the ax thereby at the root of their philosophy, and then coolly challenged them to take an advance step toward him, if they dare, to dislodge his position or offer even a faint apology for theirs. Needless to say, they did not attempt it; but, with all their combined and concentrated efforts to psychologize the man, he paralyzed them and left the place triumphantly, though the effort made him reel, till I had to steady him in his walk all the way home. Again in the Walker Opera House, in Salt Lake City, in 1885, before thousands of people, I heard him deliver a powerful arraignment, and then tell of the revelation authorizing him to oppose polygamy, after which he declared that he had never missed a proper opportunity for doing so, and, raising his right hand, he solemnly cried out: "*And so help me God, I never will.*"

In Ogden, Plain City, Springville, Payson, Spanish Fork, Pleasant Grove, Logan, Lehi, American Fork, Ephraim Beaver and a number of other cities of Utah, as well as towns in Idaho and Montana, I was his associate and listened to him as he repeated his efforts in the same line, often in the presence of leading dignitaries of the dominant church in those places.

In the year 1853, after a severe and protracted illness, his mind was greatly disturbed in regard to what his life work was to be. He was then a student of law, but unsettled as to his future course. The Lord, however, was at work with him, and one day, in broad daylight, the walls of the building around him suddenly faded from his sight and there opened before him a vision of two conditions which we have not time to here detail. He was told by a personage

who stood by him that he must make his choice between these, but to do it deliberately, for there could be no recall of his decision when once made. The vision then closed and he stood in the room as before. He acted upon the advice given, and settled himself as to his life purpose. And about the beginning of 1860 he received what he believed to be instruction from God to unite with the little band that had started the Reorganization, and in April, 1860, he accompanied his mother to the conference at Amboy, Illinois, and there was welcomed, elected and ordained by the assembled Saints who had been notified by revelation of his coming, to the office which he continued to hold till the day of his death.

Thus he began his public career, and from thence he has been *ours* in an especial sense, to be studied as a man, to be regarded as a counselor and leader, to be measured in the light of the gospel philosophy he advocated, and to have his entire career pass under our inspection and be judged by comparison with the Christ whose representative he claimed to be.

What is our verdict to-day as to the man, and what the character of the tribute we are justified in paying him—the last one while his mortal remains lie in our presence? He has asked that we speak but little of his virtues publicly; but this was only an additional evidence of his worthiness of a tribute at our hands. We must not go far afield, but his life was *ours*—he gave himself to us, and for fifty-four years he has walked among us—our companion, our brother, our servant by the will of God, and what shall our tribute be? God help us to pay it—not only in words of eulogy, but in life responses that answer to the virtue of his counsels and exhibit the fruit of his holy impress upon us, the reflections of his course as a president, his love as a brother, his deportment as a man. From every sphere occupied by him lessons have been learned by the observant and the benefits of them will continue to appear.

One lesson he diligently sought to impart was that the success of our church work depended not upon his continuance with us, or the presence of any man, save the man Christ Jesus. His example was one of lowliness. The consciousness of his official rank never took him above the social level of the rank and file of the great body. He was the companion of all, and no air of superiority was ever exhibited by him in his comminglings with the people. He never sought an easy place, but was always found where the heaviest burdens were to be borne, and with his hands at the lifting handles. It was never "Go and do," with him. It was always "Come and do" what was required. He was a man with whom you could safely intrust your confidence without fear of betrayal, even though you should later become estranged from him and act as his enemy. He never allowed the wrong-

doings or abuses or bad qualities of his enemies to blind him to the good that was resident in them, nor to prevent him from acknowledging it. He never allowed a man to drop in his estimation or forfeit his affection because of having violently antagonized his positions in public discussions within the church. He acquiesced gracefully in the decisions of the body, even though they were sometimes contrary to the ideas expressed by himself, and was always willing to lend his aid to put those decisions into execution and to rejoice over their success, if they proved successful. If they proved a failure he never greeted the promoters of the movement with a tantalizing "I told you so," but usually found some modicum of good acquired by the experiment with which to congratulate them. He frequently paid high tribute to the nobility, the trustworthiness and devotion to principle which characterized the men who openly antagonized him at times, and only a few days before his death he mentioned the names of a few of them to me and said frankly, "They understood the situation better than I did at the time, but even while they opposed me I never loved them the less for it. They were noble men, and I could trust them anywhere." By divine help and early experience he had learned the lessons of self-denial and self-control, and his entire official life furnished a magnificent exhibition of it, even under the severest provocation.

His idea of the meaning of true religion made him a visitor in the sick chamber, a defender of the defenseless, a helper of the helpless, and always a sympathizer with the "under dog." He was a poor man, as to worldly possessions, when he accepted the church presidency in 1860, and, unlike many other religious leaders, he was just as poor a man when, at the bidding of death, he surrendered it in 1914. Office brought him no emoluments. Money, to him, was only worth what good he could do with it. He never kept a dollar that he knew some one else needed more than himself. He never had a penny for luxury for himself, but he had always one for the needy and a tear for the sorrowing. Many a journey has been undertaken by him under cover of night, to carry food and clothing, unseen, to the homes of needy ones with whom he was acquainted, and I could name some from whose door the "wolf" was kept thus by his ministrations in early days; and more than one missionary, far from home, has received in a time of extreme need the contributions of this man from his own meager store. But he always tried to keep the knowledge of these things from the public. There was no ostentation with him.

His early life and experience was enough to have embittered his entire life and make him revengeful and malignant of disposition toward all men; but instead of this he was the friend of all—he loved all



men, and his chief delight was in drawing upon himself to his limit in his efforts to bless. Instead of being morose, he was cheerful and even humorous, and this disposition asserted itself almost to his closing breath and inspired a like feeling in all around him.

The first time I saw him was at Plano, Illinois, in April, 1877, as he was trudging along the center of the street, propelling a large wheelbarrow, filled with coal, from the coal yard to his home; and wherever I have seen him since that time, whether in private circles or public capacity, as the guest of my home or I at his, the same humility, the same distinguishing characteristics of the man have impressed me and made me feel anxious to get in closer touch with the sources of his excellence.

As presiding officer in the counsels of the church, before increasing infirmities of suffering and age began to incapacitate him, he always appeared to me like a man made for the place. His decisions were made with firmness, yet tintured always with those expressions that captured the hearts of belligerents. He seemed capable of deciding to a hair's breadth, and the predominating element of love that pervaded the atmosphere of his actions was the commanding grace that won us all. He never knowingly took advantage of his position as presiding officer to influence the action of the body. Whatever his private opinion on a subject under discussion might be, he was determined that both sides should have equal opportunity for ventilation of their views, and seldom, unless his opinion was asked for, could it be told by his expression where he stood on the propositions being discussed.

His titles include Prophet, Seer, and Revelator, but in service, to my thinking, he was more of a "revelator" than a prophet to the church, inasmuch as his communications had to do chiefly with explaining prior communications, and regulating and directing the church procedure, rather than foretelling the future or forecasting events, though in a number of those given through him, to private individuals especially, the prophetic feature was exhibited.

Over thirty years ago he said to the church, unofficially, that he did not know how long he would live, but he would remain till the name of Latter Day Saint was largely relieved of the odium unjustly attached to it and was made honorable in the places where it had been held in contempt. We have only to contrast the conditions when he began his work with those that environ us now, to note the fulfillment of this. Nauvoo and surrounding country was decrying, denouncing and threatening, traducing his father's name and forbidding Latter Day Saints from *living, preaching, or even praying* in that locality.

To-day the church is in receipt of numerous requests for its return and settlement there. Independence, Missouri, had recorded itself with Far West and other places with an emphasis of hate that warned the Saints that to come here was to take a terrible risk. To-day it is in tears. This present funeral gathering is eloquent in testimony of esteem and sorrow. Our telephones have for days been busy transmitting expressions of sorrow over his sickness and death, from the lips of scores who are not of our faith, but who knew the man or knew of him. Our public prints are teeming with articles paying magnificent tribute to his memory. Allow me to read just one, an editorial from *The Kansas City Journal* of yesterday:

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman, into whose keeping had been committed the destinies of one of the great denominations of the world.

Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two, nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets; the untarnished private life he lived; the unswerving devotion to duty which he always displayed; and the simple modesty of his relations toward his church and the world at large. To his church he was the Prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example, and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years.

Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.

What better tribute could truthfully be paid to any man that ever lived? And this but voices the sentiment that pervades the atmosphere of all places where he has lived or been known. And remember that in earning these tributes or to obtain them, *Joseph Smith never trailed his gospel flag*—never sacrificed a church principle—never was disloyal in word or act to the restoration work of which he was made a leading representative and exponent. What language, then, could be considered flattery upon our lips, that was employed in uttering encomiums upon a life, handicapped as was his, that, perforce of its magnificence, could soften the heart of a world and elicit therefrom such a tribute as this? What could be more voiceful of a divine supervision of this man's life than this? Thank God for the arbitrations of time, and their assurances of final gospel triumph!

Thirty-three years ago Joseph Smith said he would live till a man would be able to walk from Lamoni, Iowa, to Independence, Missouri, and find homes of Latter Day Saints all along the route in which to take his regular meals and lodge every night. This, too, has been fulfilled.

He united his interests with the Reorganization when but a handful or "remnant" of faithful church adherents were available for aggressive or defensive warfare in the interests of the angel's message. Fifty-four years later he leaves it with an enrollment of over seventy thousand.

He was an ardent worker in the temperance cause and delivered lectures in many places in its interest. When our local option fight was on several weeks ago, though he was feeble in body, he had them take him to the polls to record his vote in its favor. He always held himself subject to the call of those directing the work of promoting its interests. A few days before his death, when told by his physician that his end seemed near, he called his three minor sons to his bedside, and, taking each in turn by the hand, asked for and received promptly a promise from them that they would never drink intoxicating liquor as a beverage, or use tobacco in any form. He then expressed his gratitude to them and breathed a brief prayer for God's blessing upon them.

As a husband and father he was all that his profession and position suggested he should be, or those relations called for; and but few can truthfully say what we heard him say a few days before dying, when speaking to his sorrowing wife, who had so faithfully attended him throughout all his afflictions, viz, that no mean or unkind word had ever passed between them. I heard him some years ago say the same thing regarding his former wife, just before her death.

He was a "large" man, made to fill a large place, and he occupied well. He was a born leader, and his

winning charm was love, and he deserves well in tribute at the hands of all those to whom his life endeared him; hence, as one of many thousands I, in their behalf have offered this humble tribute as the last that can be paid publicly while his mortal remains are yet with us. And I feel indeed keenly the meagerness of it as compared with what his splendid life among us and for us has entitled him to.

I hope no person hearing this will think me a worshiper of this man, or of the class to whom men become heroes or Saints or angels simply because they have died. I do not wish to be understood as viewing Joseph Smith as a *perfect* man, or as one whose official work has, even to my eyes, exhibited no flaws or revealed no mistakes, for such is not the case. My attitude regarding these things has been well known, and even *conspicuous* in the church, and has not changed because of his death; nor would he have me change except I could do so conscientiously. But, viewing him as a man among men, and speaking of him, *personally, only as a man*, I point to him as one whose aims were always *high*, who never conceived an ignoble design, and who, as a consequence, reached and maintained a loftier plane than those whose standards were not so exalted.

I point to him as a man who, within my range of acquaintance, and to my viewing, has had no superior, and but few, if any, equals, when I consider his life here from its alpha to its omega, in the light of what I know circumscribed and environed it, and this I say after abundant opportunity, in almost all life's walks, for observing and judging. To say more is forbidden me. To say less would be unjust and unkind. If I know love's meaning, I loved the man for the nobility I discerned in him.

He was a sufferer for years from facial neuralgia, but was almost the personification of patient endurance, and the characteristic cheerfulness of his life never failed him during all his affliction. Almost four years ago the eyes that, as he said, served him so well for over seventy years, but for some six years previous had been gradually growing dim, lost their usual power, and his hearing became seriously impaired, and thus he was all but shut out from the world and deprived of the ability to circulate at will. He became dependent in this direction upon others, and this to a man of his disposition was an indescribable trial; still no complaint escaped him. He toiled on by the aid of his private secretary and amanuensis till his life memoirs were completed and turned over to the church, and he found abundant cause for thanksgiving to God for what he still enjoyed even in his life condition.

When, about a fortnight ago he was attacked with a form of heart neuralgia he was ill prepared physically to endure much further pain, and along during

the continuance of his distress and increasing weakness he expressed repeatedly a wish to go. His life work was done, his race was run, as he viewed it, and seeing nothing further of usefulness for him in this life, or benefit to be conferred by a prolongation of his stay, like the real philosopher that he was he quietly folded his hands and announced his readiness to be transferred to the next condition, where he hoped to continue under the divine directorate and be obedient and contented under the requirements of the new estate.

At one time, when under the impression that he had only a few hours to stay, he called for his son, Israel, who was his scribe, and dictated a brief farewell to the church and to his family, all of whom, except his son Frederick M., were assembled around his bed; also repeated, as his dying testimony, the declaration he had through life made of his belief in his father's virtue, also that Jesus was the Christ, the Redeemer of the world, closing with the words, "The Spirit and the Bride say come, and I say Come, Lord Jesus, come quickly."

Shortly after this he revived, and his condition continued to fluctuate for several days, during which time his son Frederick M. arrived from the East, and thus completed the family group in attendance. On the morning of December 10 he seemed to revive considerably, inspiring a little renewal of hope in some who were near him. But suddenly he asked for his wife, and that he might be raised up in the bed. It was but the answering of the final summons, for scarcely had his request been complied with ere his tired heart had ceased to beat and the spirit had quitted its earthly tenement. At one o'clock p. m., after making the usual tests and examinations, his physician pronounced him dead, and the grief-stricken attendants at his bedside retired to mourn through coming years a loss which to them seems inestimable and irreparable.

Truly, as our brother said to me, his life, from the cradle to the casket was circumscribed by his birth as no other life had been; but, instead, as many would have done, of viewing this as the decree of cruel fate, and abandoning himself to its apparent forecastings, he accepted it as the behest of an infinitely wise Providence, and prepared himself to occupy within its limitations; nor once did he ever seem to chafe under its restrictions or look or long to step outside of them. He confined himself to an effort to fill becomingly the sphere thus narrowed for him, and as we stand by *this* casket and look back to *that* cradle, we are instinctively led to exclaim, "Who, thus circumscribed, could, within that circle, have been larger, grander or nobler?"

As if to still further restrict him and give, by a final test, his grand character opportunity to yet

more resplendently shine out, put on its finishing touches, and illustrate in completeness the divine lesson intended, and under which influence to close his career as a teacher and an exemplar, he was deprived of the use of his eyes and nearly so of his ears—shut out from those beauties of sight and sound he used to so keenly relish, nor even permitted to look upon the faces of his family; but when words of commiseration were communicated to him regarding this, he cheerfully made answer, "Oh, well, these eyes have served me splendidly a long time, and till my work was practically done, and I have no complaint to make. I thank God that they lasted me so long."

Thus has this hero in the struggles that life has brought to few if any others in this world, lived and walked and talked among us. We welcome the blessed legacy thus intrusted to us, and, committing the interest of the family and church, as he did, to the care of the all-wise and loving God, we hail and apply the comforting words of the seer of Patmos, which may be considered as my text, "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Those eyes no longer dependent upon the clearness of fleshly windows for their vision, are now gazing upon the splendors of new realms of beauty and occupancy and beholding the faces of those who preceded him thereto, and those ears are now being saluted by the welcomes and the plaudits, and the music of that chorus which his voice will help to swell in singing to a present God and Savior, "Blessing and honor and wisdom and glory be thine for ever and ever! Hosanna for evermore!" Rest, *rest*, REST, to his noble, weary spirit. Peace, *peace*, PEACE to his sacred ashes.

\* \* \* \* \*

#### MEMORIES---NOT FLOWERS

To find a friend along life's road  
Who'll help to bear another's load;  
To find a friend who'll claim a part  
The burden resting on one's heart;  
Is finding treasure yet untold—  
A wealth that far outvalues gold,  
In sun and storm; rich, full and free,  
Just such a friend he's been to me.

That his friends should refrain from placing many or expensive flowers upon the casket containing his earthly remains was one of the last requests made of them by our departed friend and brother, President Joseph Smith. We have no reason to believe that this request will be disregarded by any of the friends who loved him so tenderly, so sincerely; and certainly we hope it will not be by anyone.

To-day while we are penning these lines—per-

haps at this very hour—in the distant city of Independence, Missouri, the last tribute of respect is being paid to the earthly remains of one who for more than fifty years has “gone in and out among us,” has exchanged with us the hand of fellowship, and in many, many ways has been to us who with him have been traveling life’s weary and uneven road all which the poet has described. And it is because of this, because of what Brother Joseph has been to the people to whom the Lord gave him to be as an earthly shepherd and leader, that I would today bring not flowers, but memories to place upon his casket—bring them not for myself alone, but for the many others who have loved and honored him; honored him not because he was the son of Joseph Smith the Prophet, but because as a man they found him endowed with those qualities of both head and heart which were well calculated to command their respect and bespeak their love; found him richly endowed with the Spirit of the Master and ready at all times to share the burden he might lift from the shoulders of others.

Memory goes far back even beyond the dark and cloudy day of the sad tragedy which left him fatherless. We who were also among those driven from the State of Missouri by the inhuman edict of Governor Boggs have heard our mother relate how in the bitter cold of the winter the boy Joseph crossed the Mississippi River, clinging to the skirts of his mother to steady his feet upon the treacherous ice.

And it was told us by one who was his schoolmate in Nauvoo that it was his habit to share with boys less fortunate than himself any luxury that his dinner pail might chance to contain and which might be lacking in their own. And yet we are sure he had never met with Whittier’s line, “The meal unshared is food unshared.” It was simply that impulse of kindly helpfulness springing from the heart of the boy which through all his life even down to the hour of his death has ruled the man.

Again there comes to memory the sharp contrast between the environment of his own last hours and the terrible scenes of those surrounding his father’s closing hours of life. It is good to know that he was surrounded with every comfort, encompassed with every care which might alleviate or banish pain, and that his loved ones were all there to cheer and comfort him as well as to be warned and instructed by his wise counsel. But in these later years—the years since he has been shut in from the beauties which reach us through our sense of sight and partly from the melodies of sound—has his active mind reverted often to these scenes and has the consciousness of this contrast been present with him? These are questions which come to us, but find no answer.

And yet we know (at least the writer does) that

one of the dearest aspirations of his soul, one which has been with him his long life through and to which he has been even to the end loyal and true, has been to so live that so far as possible his own life should be a witness to the purity of his father’s life and a vindication of his father’s character from the falsehood which hatred, calumny and religious intolerance have heaped upon it. And in all candor we ask, Could aim be higher than this?

In vindicating his father’s character, was he not vindicating truth? God does not send impostors and deceivers to do his work, and it was the high and worthy aim of the son to so live that none should be confirmed in their false opinion of the father, by any unworthy act committed by the son. His life should be a living witness to the purity of the principles taught by the gospel of Christ which his father had preached. This same gospel he would preach and with God’s help to it he would so conform, so govern his life by its principles that if any man should say, as men will say, “Like father like son,” it should be not an added reproach to his father, but a vindication of that father’s honor and truth.

And more than this I would ask: Has it not been to each one of us who know the truth of the message God commissioned his father to declare a vindication to the world that we have not followed any cunningly devised scheme of men, but that gospel which Paul declared, “Is the power of God unto salvation”? Is not this character of the son which stands as a strong bulwark of defense for the father a rich inheritance for the church as well?

High official position and wealth were offered the son if he would go to Utah and there join with those who in order to defend their own wickedness were trailing the name of his father in the mire of their own shame. He was then but a boy in years—a boy who knew and felt most keenly many of the ills of poverty—the struggle to keep the wolf from the door not only for himself but for loved ones dependent upon him. But he bore in his heart memories of the home life of his father which for ever set the seal of falsehood to the things he was asked to indorse, and his answer was firmly given, which in substance was: Keep your wealth and give to others all the honors you have to bestow, but as for me I prefer to retain my manhood and will never, never trail the honor of my father in the dust by dragging it through the mire of iniquities you are practicing, with the false claim upon your unholy lips that he indorsed them!

And later in life, after he had obeyed the call of the Lord, which came to him in ways he could not reject, and had consented to cast in his lot with the small band of Saints who also had called him—as the Lord had instructed them to do—to come as their

leader and take the place which was rightfully his, he visited that stronghold of iniquity, Salt Lake City. He went there as a missionary of Christ, calling upon that people to repent of their sins and abandon the heresies into which they had been led. As such he most naturally came in contact with their leaders, the men who claimed that his father had himself taught them the doctrines he was pleased to brand as heresy.

However trivial this charge may seem to us at this distance from its stronghold, it was not so to our brother then. For while his allegiance to his father was not for one moment shaken, he was surrounded upon all sides by those who claimed that he was a traitor to that father's memory. Claim after claim was brought forward on all sides to establish their contention that he was false to the memory of the man they were honoring.

Unlike that other reformer, Martin Luther, he was not on his way to Rheims, but was already in a city where from every housetop the doctrine of devils was proclaimed and where false lips on every hand were bearing witness that this doctrine was promulgated and taught them by his father. It was certainly a trying time, but the God in whom our brother trusted did not forsake him. Prayer and faith brought him the needed help and calmly before the public, he met charge after charge, proving from their own published records that they were false, and finally after presenting to them the law of the Lord, he closed his testimony with these memorable words:

You charge my father with these things. I do not believe your charges nor that you can prove them. But admitting for the sake of argument that you can, what do you prove? Simply that my father was himself a transgressor of God's law, through teaching that which God's law condemns. Who then is honoring his memory, You or I?

It was shortly after his establishment in Plano, Illinois, as Editor of the SAINTS' HERALD, that we remember hearing remarks and speculation at different times by various of the visiting members of the church in regard to those Brother Joseph was most frequently known to select as his guests. "It is always the lame, halt, and blind that Brother Joseph takes home with him," was the truthful and pointed remark of one brother who at the time we could not help thinking would have liked an invitation for himself. But even hospitality has its limits, and the poor we have always with us.

It was most surely not because of the luxurious fare his table contained that so many would have sat at his board, for its plainness and simplicity might well have suggested these lines of the poet:

Unwrap thy life of many wants and fine:  
He who with Christ will dine  
Shall see no table curiously spread,  
But fish and barley bread.

Where rearest thou that Jesus bade us pray,  
Give us our sumptuous fare from day to day?

It was because of the "Feast of reason and flow of soul"—the ever kindly thought for his guest and the Christian spirit pervading all.

Brother Joseph came to his life work poor in purse but rich in spirit, in honor and integrity. He leaves no wealth behind him for his children to inherit save that which he brought with him and the precious added memories of a long life of service given to his fellow men.

Phillips Brooks has said: "The lives of men who are always growing are strewed along their whole course with the things which they have learned to do without." God grant that this which Brother Joseph's life has so well illustrated may prove not only to his children but to the entire church just what it should be, the very richest legacy in the power of any mortal to bestow. M. WALKER.

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## Of General Interest

### PRESS COMMENT ON PRESIDENT SMITH

The press of the country at the passing of our late and venerated President Joseph Smith commented quite generally on his life and work, not failing to set forth in contradiction thereto the departure of the Utah Church from the early tenets of the faith, in the teachings of which faith President Smith and the Reorganization have succeeded his father and the original church. The following is representative of this discussion:

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman, into whose keeping had been committed the destinies of one of the great denominations of the world.

Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two, nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets; the untarnished private life he lived; the unswerving devotion to duty which he always displayed; and the simple modesty of his relations toward his church and the world at large. To his church he was the Prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example, and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years.

Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.—Editorial Department, *Kansas City Journal*, December 12, 1914.

The death of Joseph Smith the second, in Independence, Missouri, removes the last living link between the present time and that of Joseph Smith, the founder of the "Mormon" church, who produced the famous golden Book of Mormon. Joseph Smith the second died at the age of eighty-two years. At the time of his birth in Kirtland, Ohio, his father had brought into active organization the church which later was to attract great attention. The work of the present Smith grooves into that of his father. The elder Smith was born in 1805. In 1827 the Book of Mormon appeared.

When the church at Kirtland was organized, Smith was joined by Brigham Young and others. The band migrated to Independence, Missouri, but conflicts with other settlers caused the believers to move eastward to Illinois. By 1839 the band had increased in number to twelve thousand, and these bought outright the Illinois town of Commerce, changed its name to Nauvoo, and there settled.

For a time its prosperity was phenomenal. Nothing need be said of the tenets of the church. Suffice it that thousands were attracted. The harsh discipline within and criticism from without provoked conflict, as a result of which the elder Smith was arrested. While in jail in another city he was shot by a mob.

When word of the killing reached Mrs. Smith she took young Joseph into her arms and said: "My son Joseph, my prophet Joseph, it is you who must carry on the work of your dear father. Never forget his teachings, never depart from his ways." And so it came about that when Joseph reached his majority he became the leader of the "Reorganized Church of Jesus Christ of Latter Day Saints," in contradistinction to the "Church of Jesus Christ of Latter-day Saints." "That has been the mission of my life," said the son Joseph in his old age. "The church under me is the true church. Brigham Young and the Utah branch are interlopers."

However that may be, statistics in 1908 gave the following of the Utah branch as 350,000, and that of Joseph Smith as less than fifty thousand. The Reorganized Church of Latter Day Saints was originally made up of the scattered "Mormons" left behind in Missouri, Illinois and Ohio when Brigham Young and the majority migrated to what was later known as Utah. A substantial element in the creeds of both churches is industry. Conscientious labor and the payment of debts have been insisted on, with the result that "Mormons" in Utah, Missouri and elsewhere are known for their prosperity.

The dark shadow on Mormonism is found in the charge of polygamy. Whatever the practices of the Mormons in Utah have been, it may be stated that the followers of Joseph Smith, both the elder in his day, and the younger in his, have been monogamists. Available records bear witness to this. The life of Joseph Smith the second, like that of his father, was one of labor, zeal and privation. He was sincere in what he taught. He lived simply and of late years his patriarchal figure had been familiar to the residents of Independence.—Editorial Department, *Indianapolis News*, December 11, 1914.

Joseph Smith, president of the Reorganized Church of Latter Day Saints of Jesus Christ, son of the founder of the original church, died at his home on West Short Street, this afternoon. His death was not unexpected, although for nearly a week hopes have been entertained for his recovery from a very serious illness. A few days ago his son and successor, Frederick M. Smith, planned to return to Massachusetts where he has been studying, but changed his plans to wait until the issue of the illness of his father should be better determined.

The aged President died with his six sons about him and his daughters all at his bedside. For days he has been making preparations for the end. A stenographer has been constantly near him, his counselors and his children have received words of wisdom from his lips, and he has repeatedly said that he was ready for the end and was indeed preferring that it come now as he felt that his work was complete.

Joseph Smith was a well known figure in Independence and has made his home here for many years. Many citizens knew his kindly face and heard pleasant words in his voice. For some years the curtains have been drawn over his eyes and the doors of his ears have been almost closed. His spirit never wavered. His was a life of love and service and in this way he ruled his people, holding each one of them in chains which galled not but were not to be broken. During the past few years the more arduous duties of the church have been taken from his shoulders by his son, Frederick M. Smith, and a few years ago he was named as the successor to the presidency. During this time he has lived quietly with his family at his home here. He appeared at the last General Conference of the church and spoke from the platform. It was through him that the revelations were given to the church.

A few days ago the editor of this paper sent to President Smith an article in which it was ably held that God did not send pain and misery for sin, and discussing this subject from a standpoint of love. The dying man sent back his thanks and a part of his comment was "That to hold that pain was an infliction of punishment for evil would be to make the Creator of Life a copartner in punishing a moral wrong where moral wrong does not exist. That to a large degree suffering in the world is endured by those who unfortunately have been forced to live under conditions where they have not consciously done moral wrong."

Joseph Smith was born November 6, 1832, at Kirtland, Ohio, when that town was the headquarters of the Mormon church founded by his father, Joseph Smith. His mother was Emma Hale Smith. A few years later the family moved to Nauvoo, Illinois, which became the center of the church activities for several years. He was a boy twelve years of age when his father, the Prophet Joseph, and his uncle Hyrum Smith, were killed by a mob at Carthage, Illinois, while confined in the county jail because of religious troubles between the Mormons and the Gentiles. In conjunction with his mother, he remained in that city several years more, engaged in conducting a hotel.

The movement to reorganize the "Mormon" church as a protest against polygamy as practiced in Utah began in 1858.

In 1866 [1860] a conference was held at Amboy, Illinois, at which the new church was launched, and Joseph Smith was chosen president. That was fifty-four years ago, and from that day to this he has regarded himself, and thousands of his religious followers have regarded him as the inspired successor of the Prophet, and the official mouthpiece of God to the church and the world.

Joseph Smith moved from Nauvoo, Illinois, to Plano, in the same State in 1866, and assumed the editorial charge of the SAINTS' HERALD, which had been established as the organ of the church. That position, also, he held till his death, though in recent years his duties have been of a supervisory than an active character.

In 1881 he left Plano for Lamoni, Iowa, which had become the church headquarters, and lived there till 1907, [1906] when he moved to Independence. His home in this city was in a modest little cottage at 1214 West Short Street, where he spent his declining years engaged in the writing of his memoirs, a task which is practically completed. . . .

President Smith, when he realized that the end was near, told his family to advise his friends that if they had any idea of spending money for flowers, to take the money instead to the funeral and put it into a fund to be used for some charitable purpose.—*Independence Examiner, December 10, 1914.*

Joseph Smith, president of the Reorganized Church of Latter Day Saints, died at his home in Independence at one o'clock this afternoon after several weeks' illness. The end came peacefully and the aged church head was conscious until the last.

All but two of his children were at his bedside when he died. He bore a smile as life passed from him.

Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, was born in Kirtland, Ohio, November 6, 1832, the son of Joseph and Emma (Hale) Smith. He went with his parents to Independence when two years old.

When he was twelve years old his father was assassinated near Nauvoo, Illinois. He was the eldest of four sons. There were no daughters. All his brothers have been dead several years.

President Smith was baptized into the "Mormon" church when a small boy.

In 1860 he attended a conference at the Reorganized Church at Amboy, Illinois, and there connected himself with the ecclesiastical body of which he has ever been the head. . . .

President Smith's life work was to repudiate the fact that his father, the Martyr and Seer of the church, had anything to do with polygamy. He fought polygamy consistently as well as other beliefs of the Brighamite branch of the "Mormon" church which he considered heresies. During his presidency he announced to his followers he had received fifteen communications of divine nature. These have been indorsed by the church and given a place in its written laws and doctrine.

Joseph Smith's father was the founder and Prophet of the Church of Jesus Christ of Latter Day Saints, known as "Mormons," because their sacred book, supplementary to the Bible, purports to be the history of an aboriginal American race by that name, to which they believe Christ appeared in keeping with his reply to the apostles, "Other sheep have I which are not of this fold."

When Joseph Smith, at the age of twenty-eight assumed the high priesthood of the church it was bounded by Nine Eagles, Iowa, on the west, and Shabbona, Illinois, on the east. Now its missions are in all parts of the globe.

Then it was a weak flock, preyed upon by false shepherds,

or by "blind leading the blind," Independence members say. Now its congregations number thousands. Twenty years before Brigham Young had led the exodus into Utah. But there were those who said to him, "Go your way and we shall go ours and cling to Nauvoo and the ancient faith untouched by polygamous doctrines."

Several thousand members, often called Saints, live in Independence, the Zion of their prophecy, where "Joseph the Martyr," stood on an eminence in the early part of the last century and set the metes and bounds for the temple of the true faith eventually to arise, wherein the most holy ordinances of the church should be performed. No tabernacle elsewhere might be sanctified thus. . . .

A visit with President Smith was a tonic. He retained his mental vigor to the last.

He was almost blind and slightly deaf, the results of chronic neuralgia. But he had a fresh, boyish voice and, though he never lost his dignity, he overflowed with goodfellowship toward those whom he liked. He suffered almost constantly with facial pains. For thirty years he refused to consult a physician. When he did, they told him it was death of the nerves. He had a horror of narcotics. Latter Day Saints' teachings taboo tobacco and eschew the use of coffee and tea. These might have brought some relief, he was told, but he suffered stoically. Talking aggravated the ailment, but as soon as he could compose his features and get his breath after an attack he would take up the thread of conversation where he left off. He was neither arrogant in his attitude nor dogmatic in his views, but with breadth of vision that was like looking from a mountain summit.

His straightforwardness was a prominent characteristic. Some thought him gruff, blunt and unapproachable. There was nothing temporizing nor sycophantic in his manners. He flattered no man. Those who did not like his teachings were at liberty to leave them alone. He did not even take great interest in extending his acquaintance among the members of his immediate congregation.

As a schoolboy, he said, he wore out several arithmetics trying to get as far as common fractions. He liked history and grammar, but said he never learned enough mathematics to get the commercial instinct. He was required by his stepfather to study law, but said a good blacksmith was spoiled by the change. He often said he always had to pay a good price for all he bought, but if he had anything to sell, he had almost to give it away. He had some business sagacity, but was sadly nonplused when members would ask his advice about buying land in Texas or Florida for speculation. He was unsuspecting and forgiving and had a fine sense of honor. He once paid a hotel bill for a man whom he had recommended to a landlord, but who left without paying.

President Smith was fond of music but could not understand the classics. He recalled with fervor the time when he first heard "All the blue bonnets are over the border" on the streets of Glasgow, and would tell how his hair almost raised from his head with excitement when one day in New York City an Irish band came around the corner playing "Wearing o' the green." Once he awoke in the middle of the night and heard a man whistling, "John Brown's body lies a-moldering in the grave" and he could never forget it.

He wrote several songs which are sung in his church. This is the first stanza of a favorite one:

"Tenderly, tenderly, lead thou me on,  
On o'er the way that my Savior hath gone;  
Bright on his pathway the sunlight hath shown;  
Tenderly, tenderly, lead thou me on.

Close to his hand I so tremblingly clung,  
Faint were the songs I so doubtingly sung,  
Brokenly falling from faltering tongue,  
Tenderly, tenderly, lead thou me on."

In appearance, Joseph Smith was of imposing height. His benevolent face was crowned with white hair and beard. He had an intellectual forehead with strikingly handsome luminous, large brown eyes that dominated his whole countenance and held the farthest groups in his congregations. Blindness did not dim their luster and intensity. He was more logical than persuasive in debate, and was a thorough parliamentarian, as might have been expected of a man who had twice served as justice of the peace in a community that mobbed and killed his father. . . .

He found it hardest to bear the erroneous stigma of polygamy. He always asked pathetically if his fifty and more years of labor to exonerate his church from that false reputation will not at last be recognized. He always asserted his father neither taught nor practiced polygamy: that Brigham Young introduced that heresy a thousand miles from the scenes of his father's ministry and ten years after his father's death.

Talking about the days of his youth in Nauvoo, President Smith said: "I was twelve years old when my father was murdered. He was in Carthage, twenty miles away, but we heard of it before midnight. We stayed there and I grew up among those people. Many of them had been in the mobs that persecuted us.

"I did not permit myself to become embittered, though my earliest recollection was of being carried across the frozen Mississippi by my mother when twelve thousand of our people were driven like mad dogs from Missouri.

"I left those early times with the Lord. For years the church wanted me, but I would not go until I had a call at the age of twenty-eight. Then I was confronted with the fact that I could not say the Lord's prayer unless I forgave my enemies. I forgave them."—*Kansas City Post*, December 10, 1914.

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## The Staff

BY AUDENTIA ANDERSON

### Passing of Our President

Softly, gently the snow comes down enveloping all nature with a fleeciness at once dreary and comforting. Strangely it typifies the mantle of deep bereavement which has descended upon us, striking both a chill and a hope upon our hearts. At the last, the passing of the great spirit, came gently and softly, as the loving heart sank to rest, leaving us with a sense of utter desolation—and, as well, with an eager looking forward to the reunion beyond.

Our love for the kindly spirit was too great to wish to hold it longer a captive in the suffering body, if God were ready to say "Enough!" And so, though in agony at the parting, and in grief as we contemplate the desolation ahead, we are rejoicing through our tears because of his peace and content.

The deep waters are surging over our heads; in anguish of soul we mourn because of the emptiness of our lives; but, also, in humility we are thanking God for the past years—for the wonderful privilege which was ours—to have known and loved, and possessed so long!

To-morrow his earthly tenement, to us so endeared by tender associations, will be laid away beneath the hovering, sheltering snow, to await a glorious calling forth, but his

beautiful life, his loving spirit, his broad mind and kindly heart are with us still, continuing their ministry, their gospel of good will and blessing. The sincerest cry of our hearts is that we may be worthy that close and intimate presence, and that we may bear witness by lives of devotion, of sacrifice and consecration, that our association with such a father have not proven fruitless. AUDENTIA ANDERSON.

INDEPENDENCE, MISSOURI, December 12, 1914.

### The Art of Expression

"Man can give nothing to his fellow man but himself."—Schlegel.

"Art expresses the common basis of human life through the medium of personality."

The first truth in regard to the human personality is that one is like all, yet each is also different from all others.

Basic elements become fresh when colored by the personality of the artist. Wagner transformed the old northern mythology through his powerful genius.

We must all struggle with the same problems, but there is infinite variety in the form they take. The individual struggle is no less absorbing because men have struggled with the same kind of difficulties for so long. Love and grief come to us with the same power as if they were not common to all. This law is recognized in revelation to us to rejoice with those who rejoice and mourn with those who mourn.

"Thought, emotion and will are known only in thinking, feeling, and doing." We interpret other lives only in terms of our own. The experiences of the human soul are the most vital elements in expression. In the interpretation of anthems one must grasp every scene, and identify himself with every situation, point of view or character, and express the deepest feeling of his heart. All expression centers in character, and character is developed by expression. "Character is the record which experience leaves on the soul." The interpretation is the revelation of the impression produced upon the individual heart. We give to each other the truth as we see it, feel it, and realize it. Expression that does not reveal experience is artificial and cold.

Natural expression comes from living the experiences which the art-form reveals. How is this done? By imagination and sympathy. "The highest characteristic of a human being is the instinct to identify himself with every situation, see things from the point of view of others, and share the experiences of his fellow men." Is not this the golden rule realized?

One soul can never reveal adequately to another its conception of the highest ideals except by suggesting them through the medium of art. Perhaps this will be questioned. Prayer meeting is most essential as a medium for expressing one phase of our relationship with God and with each other, but language on the plane of prose can convey mere commonplace truth or facts. Some form of art is required to express the deeper relations. "The soul's questions can not be answered with mere words." Therefore we have been commanded to cultivate the gift of song, as it is the medium through which we can express more adequately the exalted state of the spirit.

The Master himself was compelled to employ the art of using parables to convey the depth of truth he wished to get to the people. His message was too subtle to be presented directly on a common plane. It was necessary to have an art form to create conditions favorable to its reception. The mere fact stated that God has love for mankind, could not have been realized as when put in the form of that wonderful parable or the prodigal son. It touches our feelings and opens the door for imaginative activity as we picture the



human scene of the Father and his unchanging love for both sons so different in type. This parable is perfectly human. It is our own spiritual case described. We can understand infinite love only through our human love.

Through music is power given to one human being to awaken the conscious and unconscious impulses of another soul and to cause it to realize the truth from within, just as the Master did with his parables.

To give full expression to the manifold sides of emotional life revealed in anthem work it is necessary for us to experience, to increase our capacity for appreciating all sides of life. There are some persons who have but one emotion; some have none at all; some have two or three; few have a large gamut. Only the latter can interpret successfully. The complete person has not yet come to birth, till it becomes literally true, which was said by the old Roman writer: "Nothing which is human is foreign to me."

In every relation of life, we learn to go by falling; we learn by our experiments, by mistakes, by failures. "It must needs be that offenses come." If they never came there would be no moral progress. When one has sinned he is sorry and ashamed, that when he had the chance to do good he was not equal to it; his intelligence and will failed. Yet in his shame he is forced to be glad of failure, because it showed him something, as when the burnt child learns what fire is. The worse the pain of his fall, the more he learns that man's strength comes not from himself, but only when his will is one with the will of God.

The best men have always suffered most from their own moral failures. Their suffering is proof of their sensitiveness. Heine has well said, "Whenever there is a great soul, there is Golgotha." But thanks to our heavenly Father, there is also the mount of transfiguration. He will not forsake us except to try our faith.

David Bispham on defining the main elements of interpretation says: "So very many things enter into the great problem of interpretation in singing that it is somewhat difficult to state definitely just what should be considered most important, but I can not emphasize too emphatically the value of a good general education and wide culture for the singer. Culture does not come from the schoolroom alone. The refining processes of life are long and varied. As the violin gains in richness of tone with age, so the singer's life experience has an effect upon the character of his singing. He must have seen life in its broadest sense to place himself in touch with human sympathy.

"The public wants to hear in the voice of the singer that wonderful something that tells them that he has had opportunity to know and to understand the human side of the songs he is interpreting, that he is not giving parrot-like versions of some teacher's way of singing the same songs, but that the understanding comes from the very center of his mind, heart and soul.

"To gain experience, one should hear a great many singers, (artists), actors, and speakers. One should read a great many books. One should see a great many beautiful pictures and wonderful buildings. But, most of all, one should know and study a great many people and learn of their joys and their sorrows, their success and their failures, their strength and their weakness, their loves and their hates. In all art, human life is reflected, and this is particularly true in vocal art. For years in my youth, I never failed to attend all the musical events of consequence in my native city. This was of immense value to me, since it gave me the means of cultivating my own judgment of what was good or bad in singing. Do not fear that you will become blasé. If you have the right spirit every musical event you attend will spur you on."

You may say that this is expensive, to hear great singers, and that you can only attend recitals and the opera occasionally. If this is really the case, you still have a means of hearing singers which you should not neglect. I refer to the sound, high class reproducing machines which have grown to be of such importance in vocal education. The modern records are nothing short of marvelous.

Hold fast to your ideals. Ideals are the flowers of youth. Only too often they are not tenderly cared for, and the result is that many who have been on the right track are turned in the direction of failure by materialism. It is so—so essential to the young singer to have the highest ideals. Do not for a moment let mediocracy or the substitution of artificial methods enter your vision. Holding to your ideal will mean costly sacrifice to you, but all sacrifices are worth while if one can realize one's ideals. The ideal is only another term for heaven to me. If we could all attain to the ideal, we would all be in a kind of earthly paradise.

It has always seemed to me that when our Lord said, "The kingdom of heaven is at hand," he meant that it is at hand for us to possess now, that is the ideal in life.

LORENA LEEKA.

### A Greeting to Graceland

Long live Graceland on her sunny hill!

"Should auld acquaintance be forgot  
And never bro't to min'

Should auld acquaintance be forgot  
And days of auld lang syne?"

Many memories crowd for room in my thoughts to-night, even elbow each other for expression, yet only a few may go forth as greetings to those, pupils and others, who remember prosperous Graceland in the years of 1906-09.

The sturdy worth and honest effort of the dear students in the music school make me glad even yet, and in comparison with others I have since known I would prefer, above all, those country girls and boys who are living in earnest. I am now organizing a class in Grand Rapids, Michigan, where we are living at present, and I hope they may prove to be after the Graceland standard.

Robert Merlyn, aged four and one half years, and George Albert, aged three years, might prove interesting to some of my girls of days gone by. They are fair, blue-eyed laddies, full of fun and frolic, with a liking for classical music which one never expects to see manifested at such an early period. It brings to mind the fact that music is natural with all of us, an inherent capacity, but, nevertheless, experience has shown this ability must be nurtured, like the seed we plant in the soil, before it blossoms into self-expression. Even so, the seemingly slow development may bring to light a stronger and more beautiful flower. With faces to the light and true desires in our hearts, all of us may attain a steady growth each year in appreciating and understanding music.

I ever hold lovingly in thought Graceland and her girls and boys. How I would enjoy a line from each one who remembers the days of "auld lang syne!"

With much love and a Merry Christmas to all from "Miss Bond,"  
MAUDE BOND WOODALL, B. M.  
GRAND RAPIDS, MICHIGAN, 39 Richards Avenue, N. W.

### Notes of the Staff

The annual concert by the Independence Choir was given Thanksgiving evening, and proved to be especially pleasing to the listeners. The seating capacity of the church was taxed to its limit, and throngs stood in the halls. The pro-

gram consisted of the usual assortment of choruses, solos, quartets, etc., interspersed with instrumental numbers and one reading. The choir had the assistance of Sister Ethel Etzenhouser, who delighted the audience with her beautiful flute solos. Sister W. N. Robinson of Kansas City also assisted, giving in her own glorious manner the beautiful solo "Inflammatu" from "Stabat Mater," the choir accompanying. The contributions at this concert increased the fund for choir music by forty-five dollars.

Brother A. H. Mills has taken charge of the Sunday School Juvenile Orchestra, and is arranging a special program to be given by this enthusiastic bunch of embryo musicians about Christmas time. This organization is as yet chiefly notable for its promise, but it pays to begin early and time will justify a lavish exercise of patience and perseverance in this direction.

The Sunday School Orchestra under Brother Eaton's direction, is preparing for a special concert some time in the late winter, we are told. They still alternate with the choir, in furnishing the Sunday evening half-hour concerts which have proven so popular.

Have the Philadelphia and New York choirs had some special musical events lately, of which some remote echo reached us,—or did we but dream something of the sort?

The Omaha choir people are preparing to spring a real surprise on us soon, we understand! Well, "Leave it to Brother Paul" to see that things are moving! A. A.

### Musical Notes

Prices on musical supplies have advanced nearly twenty-five per cent in America, owing to the European war. Germany exports more violins, 'cellos, various stringed instruments, bows, etc., than any other nation. As skilled labor is employed in their manufacture, prices are liable to further advance if the war continues much longer. Here is our chance to manufacture.

The national dairy show recently exhibited piano keys made of skimmed milk, which is claimed to be a practicable substitute for ivory at much less cost. The skimmed milk is condensed in retorts, thus expelling the gases and leaving the casein. To this are added certain acids, after which the substance is molded into the desired form and left until it becomes very hard. The keys are said to be very satisfactory, and may become the favorite material for this purpose among manufacturers.

A new violin bridge has just been patented and is being sold in Europe. It is of pine center with maple glued on both sides; the whole being the usual thickness. It is said to soften the tone considerably, and take away harshness, making the instrument sound much like the old Italian violin.

At the International Exposition in San Francisco next July about twenty-five cities will be represented in the choral contest, at which time prizes will be awarded as follows: Mixed choruses of from 125 to 150 voices will receive prizes of \$10,000, \$2,000, and \$500, respectively; choirs of from 50 to 60 voices, \$1,000 and \$500; male choral contests, 50 to 60 voices, \$3,000 and \$750; children under sixteen, 40 to 50 voices, \$250, \$150, and \$100.

In 1913 the United States exported 341 pianos to Argentine, and 484 to Brazil, while hundreds of instruments were sent to various other South American countries. An official of one of the large piano houses estimates that 200,000 pianos will be sold here in 1915. The piano department of one of the largest music houses claims a vast increase in the volume of business over that of a year ago this month. A. B. P.

### Our Correspondence

ELDORADO SPRINGS, MISSOURI, December 7, 1914.

*Editor of the Staff:* After having "gone over" the sacred Cantata "Olivet to Calvary," by Maunder, selected by our general chorister for rendition at the next General Conference, I heartily commend the selection. The music, I think, is especially adapted to those wonderful events culminating in the awful tragedy at Calvary. It should help all who hear it to more deeply and truly appreciate the love and sacrifice of the "Man of Galilee." H. E. MOLER.

ANDES, MONTANA, December 1, 1914.

*Dear Sister:* Seeing your call to "get in line," in the SAINTS' HERALD for November 18, I am writing to you to inquire about the general conference music. Perhaps the prices, etc., have been quoted, but if so I have overlooked same, so am writing to ask you where to send for the music and for prices.

We have a branch here of over fifty members, a good many of whom are young people, and we think we have material for a good choir. We are bending our energies in that direction. We have, among others, Sister Maybelle Higgins, who is quite talented, and who has spent considerable time and money in the cultivation of music, and others who will do well with good practice.

Our branch here has only been organized two years, but we feel that we are doing as well as could be expected, as this is a newly settled country, only a few as yet having proved up on their homesteads. We have a nice little chapel, built last spring, and we wish our praises to God to rise from it in harmony and sweet accord. And though none of us may attend General Conference we would like to feel that we were singing the same sweet songs as they who do attend.

I am therefore writing for information.

In gospel bonds and love of music,

S. M. ANDES.

### Special Announcement

For the benefit of those interested and who may have overlooked Brother Hoxie's announcement in former issues of the Staff, we state that a collection of five anthems selected by the general chorister may be had for twenty-five cents per copy. A large collection is now ready, price fifty cents per copy. The Cantata by Maunder "From Olivet to Calvary," which will be sung next General Conference, is also available at fifty cents. These orders should be sent direct to A. N. Hoxie, 179 Madison Avenue, New York City, and should be accompanied by cash.

## Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS

### Christmas in the Home

[We present the following article by Sister Flora Adair, as especially appropriate for this season, and commend it to our readers.—EDITOR.]

*Christmas and home!* Two of the most beautiful words in the language! We can not think of either of them without a warm and living sympathy for all mankind outside in the busy marts of life. We are cramped and warped by the limitations of self, but our souls must swell with generic love when we think of *home*.

All men love home. Money or wealth can not make a home a success, but loving service which comes as a benediction, or as dew falls from heaven to soften and make ready the hearts of those around us; for that perfect love which comes

from above. It has been said that home is the heart of the Nation, and we notice that wherever the best homes are founded, that nation becomes the greatest. Home is the nesting place of our fledglings and of the grown-up children as well; also many of us have the grandfathers and the grandmothers with us yet. And I believe we should do all that is consistent with our means and other capabilities to make it as pleasant a place to be in as possible.

What is more impressive than celebrating Christmas in the home? Christmas, the dearest of days; the birthday of our Master. By all means, bring Christmas with all its joys into the home. Let us make glad the hearts of the old as well as the young. One can have a very pleasant time without the outlay of great expense. How well I remember the good time I had as a child when perhaps one toy and some gingerbread dolls were the extent of the gifts. But, oh, those dolls with the whole spice for eyes and buttons on their coats of the same commodity. No child ever enjoyed a painted creation from Paris as we enjoyed those dolls; for hadn't our own dear mother made them with her own dear hands, and was not her love woven into every curve or line of their fat little bodies? Why shouldn't she do this? Were we not the children God had given her to make as happy as she could?

I have made it a practice to have as joyous a time at Christmastide as I could, so that in the years to come the children will never forget the joyous swelling of the heart they had at the mention of Christmas. For how soon they are men and women out in the world or in homes of their own, away from the old rooftree, and perhaps this precious memory will help soften the rough places or keep their feet from straying away from the good.

I think mothers especially should endeavor to make the little ones at least, as happy as possible, for they are small so short a time.

Alice Wellington Rawlins has written:

"Not long, alas, not long, the mother heart—  
Knows quickly she will have to part  
With all this wonder—she tries each art  
To lure him on, then first to coax and praise  
Each added grace: then in sore amaze  
To mourn that he has lost his baby ways."

There is an old legend that tells that while the angels waited for the arrival of the hour of the birth of Christ they busied themselves condensing the wisdom and poetry and love of the ages into a Christmas greeting and this was the result of their musings:

"Glory to God in the highest and on earth peace and good will toward men."

Was not that the best wish that could have been uttered at any season? Then let us reach out our arms to those who are less fortunate than ourselves and try to make them happy, for the soul that makes others happy expands itself and has more room for happiness. Right lately I read a quotation that somewhat amused me, but its truth appealed to me. It read like this:

"The easiest and best way to expand the chest is to have a large heart in it. If you don't believe it, try it by lingering a bit by the wayside and let your heart be heard as it bids you pause by your brother man and give him a cheering word, for the life that loves is lovely and the soul that gives expands, and the heart that warms to a brother's needs is like the Son of Man's, and the meed will be right royal when he says to you and me: 'Inasmuch as you did for the least of these, you have done it unto me.'"

## Prayer Union

SUBJECTS FOR THE FIFTH THURSDAY IN DECEMBER

National Prayer. That our country may be preserved in peace for Zion's sake. That our rulers may be blessed with divine wisdom in guiding the country's destinies. And, because the time is short, that the preaching of the gospel may make greater progress in winning souls to God. That God's will be done in all the earth, and his people in all the word may be the objects of his care. His peace be over them all.

Lesson, 1 Timothy 2:1-6; memory text, 2 Thessalonians 3:1, 2.

REQUEST FOR PRAYERS

ARBON, IDAHO, December 1, 1914.

Dear Sisters of the Prayer Union: My son Noel is sorely afflicted with heart trouble. Will you kindly hold him up before the Lord in your prayers? He was baptized July 6, 1913, by Brother J. C. Chrestensen, and has exceeding great faith in the Lord.

Your sister in Christ,

MRS. CLAUDIA WAYLETT.

## News from Branches

Omaha, Nebraska

"It is not the deed we do,  
Though the deed be never so fair,  
But the love that the dear Lord looketh for,  
Hidden with lowly care  
In the heart of the deed so fair."

As we are making preparations for Christmas, bringing gifts to the Master, how many have the pure love of Christ in their hearts? Are we willing to live the plain and simple life, and be content with the necessities, in order that the debts may be paid as the Lord has admonished, the church prosper, and more missionaries sent forth? Are we making sacrifices, doing without those things that we really want to have and do, to promote the work?

The prayer meeting Thanksgiving morning was well attended, and choice blessings received. We were admonished to have love for our fellow beings if we expect to be privileged to see the Master.

May all be given the spirit of humility and love to perform their full duty with the guidance of the Spirit.

"Behold us, the rich and the poor,  
Dear Lord, in thy service draw near;  
One consecrateth a precious coin,  
One dropping only a tear;  
Look, Master, the love is here."

ALICE CARY SCHWARTZ.

345 Omaha National Bank Building.

## Fourth Independence, Missouri

The Fourth Independence, Missouri, Branch was organized October 24. We are trying to carry on the work of a branch in the Lord's cause. We have a full quota of officers, with Brother George Jenkins as president. This branch was organized with forty-four members. The order of our Sunday meetings is Sunday school at 9.30 and preaching at 11 a. m., prayer meeting at 6.30 and preaching at 7.45 p. m. We also have prayer meeting Wednesday evening and Religion Friday evening. Our sacrament service is held at 11 a. m. the first Sunday of each month, instead of the preaching service. Our last meeting of this kind was a good one. We

expect to have to secure more seats to accommodate the growing demands of our congregation. We desire to grow spiritually and in favor with God, as well as in numbers, and it is our ambition to use all means within our power to help make this glorious work a success.

Enoch Hill was chosen as the name of our branch, because we are located on the Order of Enoch grounds, at the summit of the hill. We thought the name appropriate. We trust that those living here now and those who will live here in the future will live such lives of purity that it may be said we are trying, indeed, to make this a place where the righteous dwell.

Your brother in the faith,

A. A. GAYLORD.

## Hymns and Poems

### Selected and Original

#### Silent Night

Silent night, holy night,  
All is calm, all is bright  
'Round yon virgin mother and child.  
Holy infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.

Silent night, holy night,  
Shepherds quake at the sight,  
Glories stream from heaven afar,  
Heavenly hosts sing Alleluia;  
Christ, the Savior, is born!  
Christ, the Savior, is born!

Silent night, holy night,  
Son of God, love's pure light  
Radiant beams from thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at thy birth,  
Jesus, Lord, at thy birth.

—Joseph Mohr.

#### Our Lord Emmanuel

O little town of Bethlehem,  
How still we see thee lie.  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in the dark streets shineth  
The everlasting light;  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wond'ring love.  
O morning stars, together  
Proclaim the holy birth;  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of his heaven.

No ear may hear his coming,  
But in this world of sin,  
Where meek souls will receive him still  
The dear Christ enters in.

O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us to-day.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel.

—Phillips Brooks.

### Christmas Greetings

"Peace on earth, to men good will,"  
In chorus sweet rang from the sky,  
And rays of hope more bright than stars  
Illumined earth on which men die.

The advent of the King of kings  
Dispelled for aye eternal doom—  
The realms of bliss he left that man  
Should have relief from death's dark tomb.

The chorus heard by shepherds then  
Still echoes through the dome of time;  
Immortal voices sang that song  
And still proclaim those truths divine.

Ah, sad the thought that man should strive  
To drown this strain with cannons' roar,  
The while, as smoke, arise the souls  
Which journey to the distant shore!

To finite vision it would seem  
Eternal plans at last must fail,  
That love before the warring hosts  
Would helpless be and quail.

But He who brought to earth its hope  
Now reigns in glory, though he died,  
And unto him is given the power  
To stem the awful carnage tide.

And yet his angels from the heavens  
Shall bid mankind to sheath the sword.  
To earth he then will come as King,  
And every tongue proclaim him Lord!

Ah, then shall Christmas greetings swell;  
Each soul immortal they shall fill,  
When Christ proclaims as King of kings  
For "Peace on earth, to men good will."

AUSTIN M. DOBSON.

All heaven—her beauty, brim to brim,  
Her crowns, her songs of Seraphim—  
Was in that little, kindly deed  
That propped a brother in his need.  
All hell—its fang and serpent hiss,  
Its treasons and its last abyss—  
Was in that little, careless sneer  
That struck a brother like a spear.

—Edwin Markham.

## Miscellaneous Department

### Conference Minutes

**CENTRAL NEBRASKA.**—Convened at Inman, August 1, Brethren Kester and Gamet presiding. Reports: Inman, Meadow Grove. Bishop's agent reported receipts \$857.60; expenditures \$856.79. Afternoon session devoted to Religio, with Brother Rutledge in charge. Preaching by F. S. Gatenby, Brethren Lewis and J. F. Grimes. A peaceful and spiritual time was enjoyed. Adjourned to meet at Clearwater at call of district presidency, which will be in February. F. S. Gatenby, secretary, Orchard, Nebraska.

**ALABAMA.**—Met at Pleasant Hill, November 21, A. A. Weaver, J. R. Harper, and Hale W. Smith in charge. Reports: Pleasant Hill 304, gain 8; Lone Star 177, gain 12. Bishop's agent reported total receipts \$312.43, expenditures \$337. Treasurer reported on hand \$1.10. Tent committee reported receipts \$100, expenditures for tent and fixtures \$81.20. Committee was authorized to turn balance over to Bishop's agent for tent fund. Reunion committee reported receipts \$79.40, expenditures \$74. Officers elected: E. C. Shelly, president; J. R. Harper, vice president; G. W. Miniard, secretary, with power to choose assistant. Adjourned to meet at call of presidency. W. H. Drake, secretary pro tem.

**WESTERN MAINE.**—Met at Mountainville, November 28 and 29, P. M. Hanson and district presidency, William Anderson and G. W. Knowlton, in charge. Reports: Stonington, Little Deer Isle, Sargentville, Mountainville. Treasurer, B. F. Billings, reported receipts \$15.99, expenditures \$2.50. Bishop's agent, H. R. Eaton, reported receipts \$475.89, expenditures \$400. Officers elected: G. H. Knowlton, president; J. J. Billings, vice president; W. A. Small, secretary; B. F. Billings, treasurer; H. R. Eaton, bishop's agent; Joseph Eaton and Bessie Noyes, auditing committee. Delegates to General Conference, P. M. Hanson, M. C. Fisher, William Anderson, J. F. Sheehy, H. O. Smith, authorized to cast full vote, majority and a minority. Next conference voted to be held at Stonington at call of minister in charge and presidency. Voted that Saturday evening previous to conference Sunday be devoted to Sunday school institute work. Preaching by P. M. Hanson, William Anderson, M. C. Fisher, J. F. Sheehy. Attendance good. Unity and harmony prevailed. W. S. Small, secretary.

**WEST VIRGINIA.**—Met with Clarksburg Branch, September 26, Joseph Biggs, H. E. Winegar, B. Beall, presiding. Lawrence Thomas, of Vanvoorhis Branch, was ordained priest. Officers elected: President, D. L. Shinn; vice president, B. Beall and Joseph Biggs; secretary, Francis L. Shinn; treasurer, B. E. Wadsworth; Francis L. Shinn was sustained bishop's agent. Bishop's agent's report showed gain over last year. Preaching by Fred Moser, H. E. Winegar, Francis L. Shinn. Conference adjourned to meet with Mount Zion Branch, August or September, date to be set by presidency. Francis L. Shinn, secretary.

**MOBILE.**—Assembled at Bay Minette, Alabama, October 3, district presidency and Hale W. Smith presiding. Reports: Theodore 151, Three Rivers 174, Bay Minette 352, Bluff Creek 159. M. D. Howell, of Bay Minette, was ordained priest. District officers were authorized to devise ways of meeting district expenses. Adjourned to meet with Theodore Branch, Saturday preceding full moon in March. Edna Cochran, secretary, Vancleave, Mississippi.

**CENTRAL ILLINOIS.**—Convened at Beardstown, October 3, M. R. Shoemaker and J. W. Rushton in charge. Reports: Taylorville 170, Pana 70, Beardstown 99. Bishop's agent's report showed overdraft \$11.19. Brethren R. L. Fulk, S. J. Bartlett, and Burton were ordained to office of elder. W. J. Richards, of Taylorville, was elected district chorister. Preaching by Martin Bolt, Brother Trowbridge, J. W. Rushton. Adjourned to meet at Springfield, last Friday and Saturday in March. Walter Daykin, secretary.

### Convention Minutes

**NODAWAY.**—Sunday school convened with the Bedison School, December 5. Officers elected: Alexander Jenson, superintendent; W. T. Ross, assistant superintendent; Frank Powell, secretary; Harry Jenson, treasurer; W. B. Torrance, librarian; Vina Powell, superintendent home department. Delegates to General Convention: Alexander Jenson, W. B. Torrance, Frank Powell, Roscoe Ross, Harry Jenson, E. L.

Henson, R. T. Walters, Ras Lorenson, Martina Nelson, Emma Nelson, Will Ross, H. P. Larson, W. S. Bond, Will Rowlett, Joseph Powell, Will Nelson, Grant Gates, R. M. Jeffries. Adjourned to meet at call of officers. Frank Powell, secretary.

**MOBILE.**—Sunday school and Religio met at Bay Minette, Alabama, October 2. Reports indicated work progressing. Two new schools had been organized. For expenses the budget system was adopted, and officers authorized to assess schools and devise other means, all former means pertaining to finances being rescinded. Sunday school home department superintendent resigned, Missouri Booker being elected. Sister Dickson, Religio home department superintendent, resigned, Nora Warr being elected. Religio officers authorized to appoint temperance superintendent. Next convention will be held at Theodore in March. Edna Cochran, secretary, Vancleave, Mississippi.

### Conference Notices

Northern Wisconsin will meet February 6 and 7 with Porcupine Branch. Saints should come by train to Durand where teams' will meet those coming Thursday or Friday. Trains leave Eau Claire on the Milwaukee at 8.12 and 11.50 in the morning for Durand. Send reports to LeRoy Colbert, Chetek, Wisconsin. L. Houghton, president.

### Quorum Notices

#### QUORUM OF TWELVE

*To All Whom It May Concern:* This is to announce that the members of the Quorum of Twelve will meet at 2 p. m., Wednesday, March 18, 1915, in Independence, Missouri, for the usual sessions.

All matters requiring the attention of the quorum must be forwarded to the secretary, whose address follows.

We call the attention of all the missionary force as well as those who may send in applications for appointment to be considered by the quorum to the new blank, and request that all will please read the questions which have been catalogued therein and then answer as fully as possible, as appointments are made according to the information which is thus furnished.

The headquarters of the quorum will be transferred to the meeting place in Lamoni, on or about April 1. The places of meeting will be advertised when arrangements have been made.

We solicit an interest in the prayers of the Saints at this time, as the conditions under which we shall meet this year are grave and important, that under divine guidance all that shall be done will express His will and assist in the accomplishment of our heavenly Father's purpose.

Respectfully,

GOMER T. GRIFFITHS, *President.*

JOHN W. RUSHTON, *Secretary.*

INDEPENDENCE, MISSOURI, 1522 West Short Street, December 15, 1914.

#### MICHIGAN ELDERS

Michigan Quorum of Elders will meet at Flint, January 2 and 3, 8 a. m. This meeting is called pursuant to resolution adopted at Melvor, in October, which provides for an annual winter session. Members cordially invited. We trust that those who think it a sacrifice will not hesitate to make such in order to forward the interest of the quorum and church work. Good program provided, as per copy mailed to each. W. L. Bennett, secretary, 71 Antoinette Avenue, Detroit, Michigan.

#### NORTHERN CALIFORNIA PRIESTS

Priests of Northern California District note that priests of this district organized a quorum August 30. All who have not made application for membership please do so at once. L. E. Harris, secretary, 322 East Saint James Street, San Jose, California.

### Notice of Transfer

*To Whom It May Concern:* By arrangement between the ministers in charge Roy S. Budd, late of the Northwestern Mission, has been transferred to the Clinton District, Missouri.

We commend our brother to the good will of all the Saints and friends in this district.

JOHN W. RUSHTON, *in charge of Mission Number 2.*

INDEPENDENCE, MISSOURI, December 17, 1914.

### A Personal Letter

*Dear Brother or Sister:* Are you acquainted with the work of your own missionary paper, *Zion's Ensign*?

Have you ever thought of the liberality of the Ensign Publishing House in sending the *Ensign* to thousands of nonmembers at a nominal price? And do you not know that it is not possible to do so unless the first cost is met by a sufficient number of full priced subscriptions?

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If you are not taking the *Ensign*, don't you know that you are missing a great many good things that your missionary paper contains?

And, if you are not taking the *Ensign* you are not helping to make it possible to send it as a missionary helper, in making many acquainted with the gospel who otherwise would know nothing of it.

The *Ensign* is unlike most other papers which are filled with paying advertisements—the income to support it being almost entirely from subscriptions, and the readers get the benefit of full pages of reading matter instead of half filled with advertising, and yet it is published at \$1 a year.

Do you know that the success of your missionary paper depends on you, *not for your donation*, but for your patronage, you to get full value for every cent you pay for it?

If you are not already a subscriber you may not know how the *Ensign* is featured. The first page is generally devoted to good sound editorials, mostly on gospel themes; this is followed by local items from the larger branches, then by letters from the missionaries, giving accounts of their labors and the prospects of the work in the various fields of labor, including Australia, England, Palestine, Society Islands, Hawaii, Scandinavia and other places. There are also letters from brethren and sisters, bearing strong testimonies to the truthfulness of the work and relating interesting experiences. The letters are followed by sermons and able articles on subjects connected with God's work. A portion of the paper is set apart for the Woman's Auxiliary, where topics of interest to this department of the work are discussed. The rest of the paper is taken up with miscellaneous matter.

This appeal is made to you, brother or sister, in your own personal interest, as well as in the interest of the church in general in the way of spreading the gospel, because the *Ensign* belongs to you individually as well as collectively. Let us hear from you.

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### Died

MARTIN.—T. J. Martin, of Savannah, Minnesota, died suddenly at the home of Richard Fawcett, while alone and after persuading Brother and Sister Fawcett to go to church just across the street.

DOUGLASS.—William Addison Douglass was born November 22, 1833, in Chittenden County, Vermont, died December 3, 1914. Married September 25, 1865. Preceded less than three months ago by his wife, he is survived by daughter and son. Funeral at Santa Rosa in charge of C. A. Parkin, assisted by H. W. Savage.

CARR.—Mary Carr, daughter of Alfred and Hannah Thomas, was born at Highgate, Ontario, October 10, 1878, passed peacefully away while on a visit to her mother at Minden City, Michigan, after an affliction of eighteen months with pernicious anæmia, November 12, 1914. Baptized July 14, 1891, by J. A. McIntosh. Married Myron Carr, November 27, 1902. Services by E. J. Goodenough, interment in Grand Cemetery, near Gagetown, Michigan.

OSELAND.—Eliza Oseland was born at Bromely, Staffordshire, England, May 20, 1854, died December 10, 1914, after an illness of five weeks caused by a paralytic stroke. Came to the United States in 1862, and later married William Oseland at Moro, Illinois. She is survived by husband and 2 sons. Deceased was baptized June 16, 1896, by F. M. Slover, and has been true and faithful. Sermon by Brother Baraclough, of East Saint Louis. Interment in Oak Hill Cemetery.

JENSEN.—Caroline Jensen was born in Denmark, April 1, 1850; died at her home, Booner Township, near Council Bluffs, Iowa, aged 64 years, 7 months, 26 days. She was baptized many years ago and remained faithful. She was a patient sufferer for over two years. She secured temporary relief under administration. By her request, services were conducted by J. A. Hensen, assisted by W. E. Haden. Interment in Booner Cemetery. The large attendance evidenced the respect in which our sister was held.

HYATT.—Robert Hyatt was born at Patroliia, Canada, January 25, 1879. Was drowned in Bitter Root River, Hamilton, Ontario, November 21, 1914. He leaves wife, 7 children, father, mother, brother, sister. He was baptized May 24, 1901, in Michigan, and remained faithful to the end. Services in Baptist Church, Hamilton, by George W. Thorburn.

MARSH.—George Frederick Marsh was born at Plainfield, Illinois, August 11, 1850; died near Ellston, Iowa, November 18, 1914. In early manhood he married Samantha Fackler. To them were born 6 children. After her death he married Emma McSay, who with 3 children by his former wife, Frank V., Lula L. Ball, Mary A. Hinkle, survive him. He was baptized at Plattford, Nebraska, November 20, 1881, by R. M. Elvin, who conducted the funeral at the late home, November 19, and at Springfield, Nebraska, November 21, in the Adventist church, the pastor, Reverend C. B. Arnold, assisting.

### Book Reviews

THE GAUNT GRAY WOLF.—An interesting boy's story of adventure in the far north. Written by Dillon Wallace, "the man who survived the perils of the great journey into the North that resulted in the death of Leonidas Hubbard, jr." Mr. Wallace knows the vast northern wilderness better than most men. His is a personal acquaintance. The cold, the isolation, the famine, adventures with Indians,—all are vividly reproduced in his book, *The Gaunt Gray Wolf*. Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price \$1.25.

THE BOY EMIGRANTS.—A boy's story of emigration to California during "the days of old, the days of gold," by Noah Brooks. Charles Scribner's Sons, New York City, Fifth Avenue, at Forty-eighth Street. An interesting and splendidly illustrated book for boys. The author states his object in these words: "This little story of the 'Boy Emigrants' is written that you and other little boys like you may learn something of the strange, eventful history of the early overland travelers to California. If you shall be amused and entertained while you read this simple tale of real adventure I shall be glad; for, although this is in some sense a historical sketch, it is not so long since I was a boy that I have forgotten that mere history is very dry reading to most young folks. The scenery of the book is all taken from nature; many of the characters were real people; and almost all the incidents which here befall the Boy Emigrants came under my own observation, or under that of people whom I knew on the trail or in California. I have said that this is a historical sketch: and I ought to add that it is a diffident attempt to rescue from forgetfulness some of the traits of a peculiar movement of American population. Many, perhaps most, of the people who undertook the toilsome journey across the continent have passed away. The trail, worn smooth by countless thousands of weary feet, is covered by an iron road; railway trains flash in a few days over the vast spaces where once the wagon of the emigrant crept painfully through months of travel. Towns and villages occupy the old camping-places of the wandering gold-seeker; and the telegraph wire sings through lonely hollows once lighted by his watch-fires. This is all right and natural; but it is only just that those who come after the pioneers should sometimes recall their trials, struggles, and triumphs."

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## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 61

LAMONI, IOWA, DECEMBER 30, 1914

NUMBER 52

## Editorial

### LOVING AND LEARNING

*I have loved to learn; and I have learned to love.*

These words we caught from the lips of an aged man during his last illness. We refer to President Joseph Smith. As he uttered them they were riveted upon our attention.

Many could repeat the first article of this simple confession: "I have loved to learn." A passion for learning burns deep in the human heart. This passion is the incentive back of all exploration, physical, mental, spiritual.

This passion led Columbus to cross the stormy and uncharted Atlantic. It led Balboa through the wilderness to the Pacific; Magellan into the far northwest; Nansen and Peary into the frozen North, and Scott and Shackleton into the frozen South. This passion leads the mathematician through the labyrinths of the higher calculus. It fires the heart of the astronomer, as with telescope he penetrates far stellar spaces, weighs planets, catches star dust in his hands and analyzes it.

It is godlike to know. Given other necessary qualities, we become godlike as we learn. To love to learn must meet with divine approval. For we are commanded to "seek learning even by study, and also by faith."

Jesus himself voiced the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn* of me." And it was said of the disciples that men took notice of them that they had been with Jesus and *learned* of him.

Our people should be intellectually active. It is perfectly proper for them to "love to learn." Our young people are justified in their ambitions along that line, and will be blessed in their studies, providing they retain a consecrated purpose and fail not to learn of Jesus.

A brother who was about to enter upon pastoral work recently asked us, "Do you not think it especially necessary that a pastor should study all the time?"

We replied, "Yes, he must study all the time or

move all the time." And we added, perhaps crudely, "It is a case of dig in or dig out." But how about the people? As it is with the pastor, so should it be with the people. There should be a high level of intelligence. That level is not attained without labor. As Longfellow says:

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Yes, there are many who can say, "I have loved to learn." How many can add, "And I have learned to love"?

John was the apostle of love. He who at one time leaned on the bosom of the Master caught the very heart throbs of the man of Galilee. And it is said of John that when he became very old, so that he could no longer preach, the Saints at Ephesus used to carry him into the church in a big chair and place him before the altar. Lifting his trembling hands above the audience he delivered himself ever of this one exhortation, "Little children, love one another."

As he grew old and approached death, or his change, whatever it was that awaited him, all other philosophies faded away into the dim background. This one philosophy of love endured: "Little children, love one another."

So with this aged apostle of love and charity of these last days. On his deathbed his confession was, "I have loved to learn; and I have learned to love."

This is a compound sentence. Neither part is complete in itself, so far as the Christian philosophy is concerned. There must be a dual development,—that of brain and heart. Neither alone is sufficient.

Scholasticism is prone to become cold, exclusive, select, bookish. Little feet must track the study floor. Little fingers must disarrange the books and tangle themselves among the heart strings. The love of some good woman must paint rosy dream pictures before the printed page to the confusion of habitually well-ordered mental processes. True friendship must light the altar fires of the soul. Pity for the poor, the sick, the distressed must break up the fountain of tears. Possibly personal bereavement must break the heart.

Perfect love casts out all fear, declares John. It also casts out mean selfishness. It is true, as Tennyson says:

Love took up the harp of life, and smote on all the chords with might;  
Smote the chord of self, that, trembling, passed in music out of sight.

Not until love takes up the harp of life can we make divine melody. And at the first stroke the chord of self vanishes. For those whom we truly love we willingly die; more sublime sacrifice, for them we daily expend our lives in service, forgetting self.

In this church we have at times perhaps become contemptuous of sentiment. We have been disgusted with the cheap appeals of false evangelism to morbid emotions. We have trumpeted forth a gospel that appeals to the brain. That is as it should be; but we must not go to the other extreme.

Without true sentiment life would be barren and arid. We must stir the hearts of men. Appealing to their intelligence, we must not forget their emotions.

We can defeat men in argument on the first principles, using scripture texts as a bludgeon. But it is better to win them with acts of love, courtesy, service, simultaneously with the appeal to their brains. Logic and love are a strong team.

In all of our church work this principle should prevail. The pastor must love his people. The priest must go from house to house in pursuit of his priestly vocation with love in his heart. The teacher must feel the same Christlike impulse when he goes forth as a peacemaker to settle difficulties,—“no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity.”

The fellowship, love, and confidence of the Saints is one of the most valuable and blessed inheritances that we can cherish here below. It should not be lightly forfeited.

To some, like the writer, the good Lord did not see fit to give brothers and sisters. Others know what it is to gather about them a large family circle of brothers and sisters. That sweet privilege is denied us. But there is a remedy. They have not been given us, so we must go out and seek for them. This course is open to all. Thus Jesus found John, and Lazarus, and Mary.

Doing this we can eventually complete the circle of development and come to say with our departed president: “I have loved to learn; and I have learned to love.”

ELBERT A. SMITH.

If a day spent is not entirely as you would spend it, at least the average of happiness is higher than if you passed the hours in vain regrets and vainer forebodings until no strength is left for sane living.

—*Chicago Tribune.*

## CURRENT EVENTS

### SECULAR AND RELIGIOUS

**ROUMANIA RESTORES LAND.**—Report from Petrograd states that the Bulgarian minister there announced on the 22d that Roumania had restored to Bulgaria much of the territory acquired in the last Balkan war.

**JAPANESE DIET DISSOLVED.**—For rejecting a measure to increase the army, the Emperor of Japan on the 25th, dissolved the Japanese Imperial Diet, upholding the program of the ministry for military development.

**CANAL PAYS.**—Colonel George W. Goethals is quoted as saying that Panama Canal tolls more than pay operating expenses. Colonel Goethals will ask for an appropriation of ten million dollars to finish terminals and coal stations.

**UNEMPLOYMENT.**—A million men are said to be out of employment throughout the United States, with a hundred thousand facing starvation. Private and public agencies are at work in an attempt to relieve the situation, by furnishing food and work.

**REVOLUTION IN ALBANIA.**—A revolution has broken out in Albania against Essad Pasha, whose palace at Tarina is reported pillaged and burned. The Italian Government has landed soldiers to restore order and protect foreigners and peaceful citizens.

**SCANDINAVIAN CONFERENCE.**—Report from the conference of the Kings of Norway, Sweden, and Denmark, in neutral interests involved in the European war, says that the meetings were harmonious, and that an agreement was reached on special questions raised. King Gustave, of Sweden, in an address before the conference, expressed the desire of these countries to maintain their neutrality. Additional meetings will be held when occasion suggests.

**ARIZONA STILL DRY.**—The special United States tribunal from which injunctions were sought to prevent enforcement of the Arizona prohibition law, passed at the late election, on the grounds that said law was confiscatory and denied constitutional religious rights by prohibiting importation of wine for sacramental purposes, refuses injunctions, and the law will go into effect January 1. Appeal will be taken to the United States Supreme Court.

**PROHIBITION LOST.**—After ten hours of debate, a resolution to submit to the States a constitutional amendment for national prohibition was on the 22d defeated in the House by a vote of one hundred ninety-seven for, to one hundred eighty-nine against, a two thirds majority being necessary for passage. Administration leaders contend that the matter is a State issue and not a proper subject for Federal enactment. Prohibition leaders have already in hand

plans for renewing the resolution in the next Congress.

**CENTURY OF PEACE.**—December 24 marked the one hundredth anniversary of the signing of the Treaty of Ghent by the United States and Great Britain. Elaborate plans for the celebration of this event have been disarranged by the European war. However, the American committee urges suitable exercises in churches on February 14, the date agreed upon with the Canadian committee; addresses at State capitals February 17 and 18, the dates of ratification and proclamation of the treaty; and appropriate exercises in schools on February 22 or some later date.

**MEXICAN AFFAIRS.**—Puebla, the most important city between the capital and Vera Cruz, has been occupied by Zapata and Angeles forces, following the defeat of a Carranza army of twenty thousand. Villa is said to have taken a house in Mexico City as if he intended to remain indefinitely. Reports of executions of political offenders at Mexico City and elsewhere have been circulated. General Scott has been in conference at Naco with Generals Hill and Mayerona, seeking an agreement to create a neutral zone and stop firing across the border. He reports progress.

**A DIFFERENCE.**—A difference has arisen between President Wilson and the Senate over the matter of certain appointments of the President which the Senate has declined to ratify. The constitutional provision that the "President shall nominate, and, by and with the advice and consent of the Senate, shall appoint," federal officers, seems to be interpreted by senatorial sentiment to mean, with the advice and consent of individual senators directly interested and the Senate, at least in cases like those involved. The President, on the other hand, is of the opinion that since the chief executive is responsible for the administration, he should be allowed to appoint, the Senate concurring, not dictating.

**THAW HELD.**—The right of the State of New York to extradite Harry K. Thaw from New Hampshire, was on the 21st upheld by the United States Supreme Court in an unanimous opinion reversing the opinion of Judge Aldrich, of the Federal District Court of New Hampshire. Conspiracy in escaping from the Matteawan Insane Asylum to which he had been committed for the killing of Stanford White, is the charge on which Thaw stands indicted in New York. Unless counsel conjointly asks action earlier, the decree of Judge Aldrich in habeas corpus proceedings, ordering Thaw released by the New Hampshire authorities holding him for extradition under the order of the governor, will be set aside, which will turn Thaw over to the New Hampshire authorities, and then to those of New York.

**EUROPEAN WAR.**—Interest continues to center in

the incessant fighting of the eastern lines. The Germans have been checked about thirty miles from Warsaw, where they met the main Russian line and where desperate fighting is reported. The Russians continue operations in eastern Prussia, having driven back across the border the German advances. In Galicia the Russians have been compelled to withdraw from the siege of Cracow to about thirty miles east of that place, where they have taken a firm stand and checked the German-Austrian advance. In the Caucasian country the Russians are on the defensive, where the Turks, reinforced, have been making unsuccessful attempts to advance. Heavy fighting continues in Belgium and northern France, both lines reporting gains at different points. The allies are generally aggressive, though the Germans have made fierce attacks in the Argonne regions. The allies seem to be maneuvering to find a weak place in the German line. British war vessels continue to operate along the coast and against the Germans. The Servian and Montenegrin forces have again reunited for an advance on Sarajevo, the Bosnian capital. An allied fleet is reported to have bombarded the Dardanelles. The British steamer *Tritona* struck a mine off the Irish coast the 17th, and is thought to have foundered. Riotous demonstrations against Austria are said to be kept down with difficulty in various parts of Italy. Captain Fourie, a Boer rebel and a former officer of the Union of the South African army, was executed for treason at Pretoria, the 20th. This act is thought to be an indication of the attitude of the South African Government toward other rebels, including Generals Byres and De Wet.

#### NOTES AND COMMENTS

**JOURNAL EDITORIAL AS TRACT.**—The Bureau of Publicity in cooperation with the Herald Publishing House, has arranged to republish, in tract form, the editorial from *The Kansas City Journal* of December 12, headed, "Joseph Smith." A suitable introduction will accompany this editorial. The tract will be entitled, "By their fruits ye shall know them." A finer tribute was seldom paid to mortal man than is contained in this editorial. As the president, prophet, and leading representative of the church for fifty-four years, President Smith gave the world a splendid opportunity to judge the restored gospel by the fruits seen in his life and character. These tracts will be distributed free on receipt of postage to those who will agree to distribute them. Missionaries, local officers, and others should improve this opportunity. Watch for further announcement of details before ordering.

He who loves the buds and blossoms is little concerned about the briars and brambles. —Anon.

## Original Articles

### WISDOM

Wisdom is a power which gives prudence and discretion, that enables man to perceive what is fit to be done according to the circumstances of time, place, persons, manners, and end of doing, and whose origin is with God. In Ecclesiastes it says, "I saw that wisdom excelleth folly for the wise man's eyes are in his head." The wise man has the use of his eyes and reason. He sees his way and so acts with discretion and foresight. He avoids many dangers and much mischief by acting wisely and conscientiously.

Wisdom is a necessary attribute and has been so from the beginning. It is a gift from God. We read repeatedly in the Scriptures where men realizing their own imperfection sought this gift from God. Solomon desired above all things this gift. These examples show the contrasting difference between the human, self-reliant, imperfect, and perverted judgment, and the divine wisdom, truly showing us we must lean on Him who is the source of all wisdom and knowledge.

Wisdom is an ocean that has no shore; its prospect is not terminated by any horizon; its center is everywhere and its circumference nowhere. We brought its seeds into the world with us, but not wisdom herself. Nature causes the one, and study perfects the other. It can not be obtained without industry and labor. How can we expect to find gold upon the earth's surface when we dig almost to the center of it to find the baser metal.

It is necessary that wisdom attend the human footsteps from the dawn of life to the closing hours of the aged and worn-out warriors. Job says, "The fear of the Lord is the beginning of wisdom." The wisdom which will enable to live aright and die worthily. It is the highest of all wisdom. It quickens the understanding and guides to light, truth, and knowledge. The outcome of this fear of God will be seen as spoken by the Psalmist, "The mouth of the righteous speaketh wisdom." They shall speak wisely and with understanding, for they have learned from the great Master.

There is a wisdom which is the outcome of many experiences, and which is often seen in the aged. This we respect and admire; but we can not all be old in a day, therefore we need to cultivate this from earliest youth.

James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Many in their extremities have given heed to these words and been answered in a wonderful manner. One instance we will give: When a young lad of fifteen, Joseph Smith became confused by the many churches

which professed to be the true church of God. He went to the right source for knowledge. His own statement concerning these events is something like this: While moved religiously through revivals that were being held in his neighborhood and finding a conflict in his father's family and in the community as to which of the religious sects or churches they should join, as he was reading the Bible his eye fell upon the passage we have named, "If any of you lack wisdom," etc. He went into the woods and prayed, and heavenly beings appeared to him in answer.

Although answer to our prayers may not be in such a striking manner, yet again and again it comes in directing our steps in ways which many times are against our own will and inclinations. In youth we need wisdom to enable us to discern good from evil and to guide and direct us, to keep us from the snares and evils which beset the path of the youthful and ignorant. As we grow older we need it more than ever to guide us safely and wisely through all the allurements and temptations which will be brought to bear against us. If we are wise we will avoid the very appearance of evil, thereby making our own path easier for future service for God. As the duties and responsibilities of home and family come to us, we need wisdom to be our continual guide or we will make a disastrous failure of life.

Wisdom we will need to live aright, to direct our home, to train our children to love and fear God, to care for them, mind and body, to keep the laws of God in our own lives and direct our family so to do. Regarding the manner of food we should eat, as is given in the eighty-sixth section of the Doctrine and Covenants: We are instructed in those words of wisdom to avoid many things which would be injurious to us, both physically and spiritually, to use others sparingly, and to use those which are plain and wholesome. In doing this health will be given to our bodies and we shall find wisdom and great treasures of knowledge, even hidden treasures. We shall run and not be weary, walk and not faint, and the destroying angel shall pass by as he did the children of Israel, and not slay us.

What I have tried to express is beautifully given in these verses:

Oh, happy is the man who hears  
Instruction's warning voice!  
And who celestial wisdom makes  
His early, only choice.

For she has treasures greater far,  
Than east or west unfold;  
And her rewards more precious are  
Than all their stores of gold.

In her right hand she holds to view,  
A length of happy days:  
Riches, with splendid honors joined,  
Are what her left displays.

She guides the young with innocence,  
In pleasures path to tread;  
A crown of glory she bestows  
Upon the hoary head.

According as her labors rise,  
Do her rewards increase.  
Her ways are ways of pleasantness,  
And all her paths are peace.

RACHEL PEISKER.

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### CEASE TO COMPLAIN

Among the weaknesses and imperfections of fallen humanity is the reprehensible habit of complaining; especially so in the matter of aches and pains and bodily distress. This perhaps belongs more to this age than to some others. The ancient Greeks and Romans would blush to speak of such things,—considering it a disgrace to be sick and ailing, and a shame to call attention to it, or to acknowledge that they were influenced by their sufferings.

Very few love or admire others because of ill health; to the contrary some hold them in a sort of a pitying contempt, especially if attention is continually drawn to the subject by the persons themselves. And yet there are hundreds of persons who seek admiration, who have formed the detestable habit of moaning and groaning and magnifying every little ache and pain until they become objects of pity and contempt, not so much because of what they are suffering as that they have not the manly or womanly courage to minimize their sufferings, if they really are suffering, by putting on a smiling face and a brave front.

Sympathy is sweet, but it is useless in this matter-of-fact world to seek it by continually whining about one's ailments. Your headache is no worse than other people's, your stomach, your tooth, your toe is much the same as your neighbor's, and perhaps is not aching as bad as his, and he is saying nothing about it, while you are continually trying to impress him, by a twisted countenance and piteous moans, that nobody ever had such a headache, or toothache, or toeache as you have.

The chances are that while you are complaining and seeking sympathy, your audience is inwardly saying, "Then, why don't you eat less fat pork, and drink less tea and coffee; or, why don't you do a little more deep breathing, keep better hours, and wear shoes that fit you."

The truly physical-cultured consider complaining not only a weakness but a disgrace. They are proud of what health and strength they have, and, knowing the value of it as a factor for power and admiration, they put the best foot forward, not even acknowledging what lingering relics of indisposition there yet may be about them.

Complaining in this way is not nice, nor dignified. Even the complainer despises it in others, yet fails to check it in himself.

In Saints it is not excusable. The Lord has pronounced against it. If it were not a thing that is unnecessary, and could be overcome; if it were not a thing that displeases him, he would not have said, "Cease to complain of pain and sickness and distress of body. . . . Bear the burdens of body," etc.—Doctrine and Covenants 119: 9.

The Lord, who is kind and loving, understands our aches and pains, and does not pity us in our fallen condition. Do not let us prevent him, by our continual complaining from admiring us.

The beginning of a new year is not the only time to make good resolutions. Let all the Saints make this one,—that is, those who complain: "Resolved, That I will heed the Lord's word, and from now on cease to complain and talk about my bodily ills; and if ever called upon to mention them at all, to render them as small as possible instead of as large as possible."

Remember that the world loves and admires the healthy and brave, but has contempt for the weak and contemptible.

Laugh and the world laughs with you;  
Weep, and you weep alone.

H. J.

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### CLEAN HANDS AND A PURE HEART

While sitting at my work some days ago, the thought came to me, "Define *clean hands* and a *pure heart*."

It would take a long time to write or to stand in the pulpit and tell all that can be told regarding this text, if text we may call it.

We sometimes hear in the prayers of the Saints: "We pray that we may come before thee with clean hands and a pure heart." Do we at these times realize the great significance of the term? What condition are we in if we have clean hands and a pure heart? We are told that the pure in heart are Zion. And if we are pure in heart have we clean hands? Surely we must have, for they both go together, and form a team. And surely they make a good team, one that can pull us over the worst of roads if we can come into possession of them.

But how to get this team and keep it after we do get it—there lies the great work. We must observe all things whatsoever God has commanded us. Keeping ourselves unspotted from the evils of the world covers all the ground, no matter which way we turn; especially in our own individual work and the characters we make of ourselves by coming in contact with those we meet, with our lights so shining that

they will illuminate our very being with so radiant a light that it will draw those from the darkness to investigate.

We must put on the whole armor of Christ, be Christlike in our walk and conversation, very careful what we say and careful how we understand and the things we hear said. We must learn to love our neighbor as ourselves. We are commanded to do so, and until we do we can not have that team.

Learn to sacrifice. Therein lies a large payment on the team we are trying to purchase. Make our bodies a living sacrifice; but make them holy and acceptable unto God. What is this sacrifice? Paul says: It is "reasonable service." Is not that fair enough? God only asks of us that which is reasonable.

Can't you do some little service for your brother, your sister, or your neighbor that is reasonable? But remember, one that is holy and acceptable unto God. We should keep this thought in mind: "Are we doing right in the sight of God?" All of these little things help us to get the team we are working for. Helping here a little and there a little, making some one happy, lightening another's load; lifting one that is fallen, never pushing him down. Don't say it serves him right, or he is not fit for one to be seen in company with. Leave that for the great Judge to decide. His soul is just as precious in the sight of God as ours.

All this calls for work; but it is cheerful work if we perform it in the right spirit. These are a few of the things that will help us to have clean hands and a pure heart. May we all labor to this end and finally stand approved before God.

CHAS. J. SMITH.

## Of General Interest

### MESQUAKIE INDIAN NOTES

*Mesquakie (Iowa) Booster:*

One hundred sixty tons of the finest quality Country Gentleman sweet corn, grown under contract for the Weir Canning Company, Toledo, Iowa, by Mesquakie Indians were delivered during the latter part of August, netting the Indians \$1,600. Hundreds of dollars were also earned by members of the tribe who were employed husking at the cannery.

We have sown several acres of alfalfa for feed, believing that this crop will be a favorable addition to our forage crop.

We have erected a silo and are ready to cut our corn for ensilage. This will insure our Jerseys an abundance of milk-producing feed this winter.

Chuck has been successful in raising chickens hatched in his incubator last spring and has now the finest lot of friers on the reservation.

John Jones dug four pounds of ginseng at Jewel Junction last week. As ginseng is bringing about \$40 per pound, John was well paid for two days' work.

Cruck, Frank, Earl and Charley Davenport ran the tribal binders all through the cutting season with only four dollars and eighty cents spent in repairs, which speaks well for their skill in handling the machines.

George and Dan Youngbear, Henry Morgan, Willie Poweshiek, Oliver Lincoln, Sophia Tesson and Ida Poweshiek left Tama recently, returning to Haskell. Little Bear Eagle accompanied them, being the only new pupil from here to enroll at Haskell. We were disappointed in that several others desirous of enrolling at Haskell were prevented from doing so by guardians or parents.

On account of the withdrawal of the Wilkerson and Spindler farms, the lease money this year will amount to only \$1,200, about \$950 of which must be paid out for State taxes. The \$250 balance is our only resources for repairs to roads and fences, cutting weeds and items of maintenance, and this sum, of course, is inadequate to keep up the reservation. We must call upon each individual Indian having land to keep his farm in a good state of repairs, as otherwise it will be necessary for us to use other tribal funds for the purpose. So get busy; get a little public spirit, cut the weeds on the Lincoln Highway at least.—*Register and Leader, September 21, 1914.*

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### OUR NEW CHEROKEE CITIZENS

Far from being "a vanishing race, the Indians of Oklahoma are multiplying in numbers," remarks the *Cleveland Plain Dealer*, in commenting on the dissolution of the tribal entity of the Cherokee nation by treaty with the United States. The tribe passes out of existence, this journal explains, because the Indians, "as citizens of the Commonwealth of Oklahoma and possessing the full rights of American citizenship," have no further need of tribal government, and their progress, we are told, is "a convincing proof of the excellence of the American Indian when he is uncorrupted by the white man's evils." In the division of the tribal funds, press dispatches say, each member will receive a share of about fifteen dollars, and among the distinguished men who will partake United States Senator Owen is conspicuously named.

However, in speaking of the Cherokees as "the most advanced native American race that the continent has seen since the Spaniards wiped out the empires of the Incas and the Aztecs," a writer in *The New York Times* queries whether the Cherokees of to-day have any more right "to be called a native

American race than the Mexicans or some of the South American nations." He reminds us that the tribe is "full of the descendants of white men, mostly missionaries and British traders, who married into it in the eighteenth century," as well as of "squawmen" who have been taken in since the Cherokees settled in Indian Territory, now known as Oklahoma. At present, the writer informs us, the tribe numbers forty-one thousand, seven hundred and ninety-eight members, including about "two thousand full-blooded white men who have been adopted into it, and about three thousand negroes, who are descended from the slaves freed in 1865."

As a sign of Cherokee enlightenment, the New York *Evening Post* calls attention to the fact that the tribe has "long maintained a constitutional government and native newspapers," while it has "produced more teachers than all the other tribes combined." The Cherokees' chief claim to notice, *The Post* thinks, may be "the alphabet invented by Sequoyat ninety years ago and its effect on their development," while, on the other hand, this journal continues, the prime importance of the present event is as:

the first large achievement of the Government in its policy of bringing about the cessation of all tribes as individual entities—the first policy worthy of the name it has had. The Cherokees were the last of the five nations to enter into a treaty to that end; and the record of the contentious lawsuits involved in completing the transaction is, with the tragic history of their early deportation, an epitome of much of the injustice of the United States towards its wards. The other nations, Creek and Chickasaw, Seminole and Choctaw, which suffered equally from an "independence" in Indian Territory that attracted every outlaw in the Southwest can rejoice that they also will shortly pass. . . .

The clearing up of their affairs and the conversion of all tribal property into cash to be distributed thus see a measure of final justice done a people that once claimed a vast empire. It is a first goal reached on the road marked out, when, in 1887, Congress, abandoning the wretched reservation idea, enacted the Land Allotment Law, authorizing the division of Indian lands into individual allotments, each to be held in Government trust until an allottee was felt competent to receive full letters patent. Such patents, carrying citizenship, have been issued to each member of the tribe.—*Literary Digest, August 1, 1914.*

## Letter Department

### Diction, Phraseology, Idiom

#### A FEW POINTED QUESTIONS

Will some one who knows please answer.

1. Why do we in addressing our heavenly Father always fall back on the diction of the sixteenth century, as *thee, thou, thine, ye, yea, nay*, etc?
2. Is there anything more sublime in this superannuated phraseology of the Dark Ages than in that of the modern English?
3. Is the development of our language retrograding?
4. Do we manifest more respect for the Deity by addressing him in the old, worn-out forms of *thee, and thine, and ye,*

than we would by addressing him in the best and acceptable language of to-day?

5. Is there anything particularly sacred clustering about these words that causes us to hang on to them so tenaciously?

6. If the words *thee*, and *thine*, carry with them any more respect than do their equivalents in modern English, then why do we not manifest the wisdom of the Quakers and apply them to each other, especially to our superiors, our parents?

7. If there is anything coarse or vulgar connected with the words *you*, or *yours*, then who is to be blamed, and why do our linguists, our students of philology, sit stupidly by and say nothing?

8. Is the Midland dialect of the fourth period so much more sacred than newer expressions of the present that we must reserve the former for the exclusive purpose of clothing our religious expressions?

9. Is it to be presumed that God considers it any special honor to be approached in the otherwise obsolete, Teutonic dialect of the fifth century, or in that of the Moesogoths of the fourth century?

10. Do you presume that Enoch sheds any tears on account of his wonderful prayer to God having been translated into the modern English language, rather than into the idiom of the barbaric Goths? (See Doctrine and Covenants 36: 11.)

11. Will some one please tell us where we can secure a version of the Bible translated into the modern English language instead of the phraseology of the Dark Ages?

D. R. BALDWIN.

ROBERTS, MONTANA, October 18, 1914.

## News from Missions

### 'Neath the Southern Cross

The writer has received many letters expressing regret at the sudden termination of the mission of Apostle Gomer T. Griffiths in Australia. He did a splendid work while among us, and it is to be regretted that he was not able while here to cover the whole of the mission. There were very few of the districts where our work is established that he did not visit, but those who did not have the pleasure of having him labor among them feel it very much. However, all realize that our brother's departure was unavoidable, and disappointments will soon be swallowed up in whole-hearted endeavor to spread the Master's cause.

While Apostle Griffiths was among us he organized no less than six branches and two new districts; he baptized quite a number, and a good many were ordained to office by his direction. One of the finest things he did, to the mind of the writer, was the systematizing of the work of the local ministry. He believes that the priesthood is not conferred on men for their adornment, but that they should "minister for men in things pertaining to God." He sought to give every man work and made arrangements whereby all shall be kept busy. There is no room for the idler in Zion, nor can the drone be tolerated in any of her outposts.

We are pleased to report that about forty baptisms have been registered during the past few weeks. Two were baptized at Wondai, Queensland, and thirteen at Inverlaw, in the same vicinity, where Elders Hermann Peisker and B. H. Longfield have been laboring for some time. A movement is on foot to erect a church building at the latter point. This is gratifying, for the district was practically unworked before Apostle Griffiths and the writer visited it in the month of July.

Brethren A. V. Robinson and Will Patterson have also had some good experiences on the north coast of New South

Wales, where they have recently baptized a dozen. Elder John Jones, our New South Wales district president, laboring on the same coast, records the baptism of about fifteen. He is now engaged in preparing a gospel wagon for the field, in which he and some other young brother will embark on a test of the value of the gospel wagon as an addition to our means of reaching the people.

Elder J. H. N. Jones, of the Seventy, who is in charge of Western Australia, is now on the way to that field, accompanied by Brother J. M. Argent, a young man from Nambucca, New South Wales. Brother Jones is a tried and valuable campaigner, and we feel sure that the work in Western Australia will receive fresh impetus under his direction.

Elder C. Edward Miller seemed to be a little lonely at the moment of the departure of Apostle Griffiths. He felt the separation keenly, as he came to this country with Brother Griffiths and expected to return in his company. But Brother Miller is what the Australians term a "Briton"—if it is excusable to apply that term to an American. We don't mean that he has thrown the United States over and adopted this country as his. To call a man a "Briton" in this country is to pay the highest tribute possible to his pluck. We know that Brother Miller will not spend any time in idle repining. He is a live wire, and will keep on just the same as if Brother Griffiths were here. He loves this work and will keep busy in its promulgation. South Australia, Victoria and Tasmania, of which field he is in charge, are well served by such a superintendent.

Elder W. H. Gammidge, laboring in South Australia, reports ten baptisms for this year, which is an evidence that he has not been idle in "the city of churches." He and Sister Gammidge are "live wire" workers in every department.

Elder George T. Rawson, one of our missionary recruits, is laboring in Victoria, under the direction of Brother Miller and is "making good." He is a willing worker and possesses good qualifications. He is also an active Sunday school and Religio worker.

Elder B. H. Longfield, who has been laboring in Queensland during the year, is being transferred to New Zealand. He was successful in his former field of labor, and possesses the power of initiative necessary in a new mission, so we look for good reports regarding his work in the new field. For a time he will labor with the brethren of the Dunedin Branch. Elder H. W. Savage is expected to join him in December and then the field of their operations will be broadened. In the meantime Brother Longfield will reinforce Brother Hall and Leberz, who have for years held the fort on the streets of Dunedin.

The European war is having its effect in this country. We know nothing of war's devastating power, from the standpoint of actual fighting in this land, but our country is part of the great British Empire and owes its past peace and security to Britain's might. In the hour of the mother country's need our baby nation rushed to help. Our ships and men are already playing their part in the titanic struggle. Tens of thousands of our promising young men have volunteered for service. Some are already at the front. More men will be trained and sent as long as necessary.

All this requires money, and additional taxes are resulting. Then trade is dislocated to a certain extent. So many ships are engaged as transports in various parts of the world that it is difficult to find ships sufficient for our export trade. This means congestion and consequent financial stress. If Britain did not command the seas our condition would be much worse. Many sacrifices are being made and there is some unemployment, which the Government is doing its best to relieve.

We do not know how it will affect the church treasury in Australia, but we do not think that there is need for alarm. A good deal of our financial support comes from the farmers, who are profiting, rather than suffering from the effects of the war. They receive good prices for their produce and we trust will remember the Lord's work accordingly.

Our publishing house is, however, feeling the strain. We have wages and a heavy rent to pay. Unfortunately we were subjected to a heavy rise in our rent a week or two before the outbreak of hostilities. Like the American publishing houses, we take in as much outside work as we can possibly secure in order to keep our workmen fully employed. The war has had the effect of reducing our trade so that instead of the office working full time we have been reduced to the necessity of putting the staff on a half-time basis. This, of course, does not pay, for we have the full rent and just the same amount of incidental expenses, with only half the profit-earning power.

Fortunately for us a movement was inaugurated by Apostle Griffiths to purchase a block of land next to the Balmain church and quite close to the present rented premises. The church has acquired this land, and we propose to erect upon it, as soon as possible, our mission headquarters and printing office combined. For some years we have had a building fund in connection with the publishing house, but the funds in hand are quite inadequate for the purpose. We are therefore making fresh appeals for further help. We have a good, up-to-date printing plant, and it would be foolish to risk losing that through having to suffer the heavy burden of our present rent throughout a trade depressing war. So we trust that the Saints will rally to our aid and make it possible for us to escape this rent by building a place of our own.

Now we do not appeal to the American Saints to help us in this object by donations, though of course we are not so independent that we will refuse any help forwarded; but there is a way in which America can help us just the same. In 1911, the Herald Publishing House printed for us a book called, *The Fall of Babylon*. The profits from its sale go to the building fund which now requires help so urgently. The price of the book is \$1.25, and it may be obtained through the Herald Publishing House. The sales of this book have been disappointing, possibly because the writer is unknown, personally, to the bulk of the American Saints, but it contains \$1.25 worth of good gospel goods just the same. Get the book and you will be satisfied with it. At the same time you will help our publishing interests in Australia at a most critical stage in their history. Readers will confer a great favor if they will act promptly on this suggestion. If a generous response is made to this appeal, our building will soon be assured and the church printing plant in Australia saved. Are you interested?

Owing to the great distance of Australia from the church headquarters in America, it is an absolute necessity that we should have our own paper. News we send to the American papers is three months old before we ever see it. Our little paper has done much during the thirteen years of its existence, to knit together the various parts of this vast mission, and has been the means of whetting the interest of numbers for the gospel. It would be a retrograde step to abandon it. We must hang on, if there is a war in progress and trade *does* languish! Until this year the writer has spent much time and energy in building up the present plant, but the needs of the mission now require my presence continually in the mission field, consequently I can not be present in the office to stem the present tide of difficulty. However, my



tasks will be lightened greatly if the Saints will rise to the occasion and help us to get a building of our own.

We regret to state that the sending of local newspapers out of this country is prohibited for the present, consequently we can not send the *Gospel Standard* to our American subscribers and exchanges. This will explain to our friends why that paper will be stopped temporarily after the October issue from reaching our American subscribers.

Our New South Wales conference will convene on New Year's Day and extend over the two following days. We are looking forward to an unusually good spiritual time. Each year our conference seems to become a greater success. The state will be divided into two districts at this conference, and we hope in this way to obtain better supervision of the efforts of the local workers, from a district viewpoint.

There is a universal desire among the Saints to actively push the work. Everyone wants to do something, which is a good sign. We are also looking forward to what General Conference will do for us. In the meantime we shall do our best to carry on the work and to bring success to the cause we love.

Your brother in Christ,

WALTER J. HAWORTH.

ROZELLE, NEW SOUTH WALES, AUSTRALIA, 623 Darling Street.

### Arkansas

The Lord has greatly blessed the few that have labored in this field this year. There are only three of us, Brethren Riley, Dubois, and myself. We have baptized about one hundred. Since writing last I have labored in Johnson and Garland counties.

While holding a meeting on Mulberry Mountain one night, a gentleman stepped up to me and made himself known. He said he kept a mob from taking my brother, J. D. Erwin, out and whipping him, twenty-one years ago, when he was preaching in the southern part of that county. This man was the deputy sheriff at that time, and told the mob they would have to kill him before they took my brother from the house. He was a young man then. He now has a nice family and a fine home on Mulberry Mountain. I baptized him and his wife and his oldest son and daughter. I was made to realize the truthfulness of the statement of scripture where it is said that the kingdom of heaven is as a sower who went forth to sow, some seed falling on good ground, etc. I baptized eight fine men and four nice women in that vicinity.

From there I went to Conway, in Falkner County. From here I came to Little Rock, meeting Brother J. M. Smith. He and I went to Hot Springs. We preached a few days here, and I led into the waters of baptism two noble men and one fine lady, Mr. Flowers and his wife and son-in-law. They have a nice home. We anticipate that they will do good work in the interest of the church. We think a good branch will be raised up at this place. From here we went to the home of Brother Sanders, on Washington River, and had a fine meeting. Brother Sanders and his children are doing all they can for the work.

Brother Smith and I are now at Bigfork in the midst of a good meeting. He is a fine young preacher and a noble man to travel with. He often speaks of Brother J. D. under whose preaching he was converted. I have found many fine Saints in the State of Arkansas, and many other noble-hearted people. I think the future for the gospel work in this State is bright.

I have just read in the *HERALD* of the illness of President Joseph Smith. My heart and mind go out in prayer for him, that he may be spared yet a few years for the peace and

consolation of the church. He certainly has been a great servant of God.

Ever praying for the success of Zion, I remain,

Your brother,

E. A. ERWIN.

BIGFORK, ARKANSAS, December 8, 1914.

### Northwestern Kansas

This finds me at Lebanon, Kansas, where Brother Walter Johnson and I have been holding a few meetings. I baptized three Tuesday last. I stopped here a year ago and preached the first Latter Day Saint sermon ever presented here. At that time I spoke twenty-two times and baptized one. Would have continued longer but was called to Lucerne, where Brother Knisley and I held a meeting, with twelve additions. I was then called back to Lebanon to meet an attack made against our work, but our opponents refused to meet us on church propositions.

From here we went home to spend Christmas with loved ones. As opposition began to spread again, I came back and answered it and held another meeting, baptized seven more, making eight in two meetings, and with the three I baptized at this visit, eleven in all. May the good work go on and the Lord be praised, not man.

This has been a very successful year with me in the gospel work. Even as we heard at the last General Conference that the Lord would go with his servants this year in greater power than heretofore, I have surely experienced a greater degree of the Spirit of the Lord. I have had the privilege of baptizing some at each place I have held meetings in this district since last spring except two, one at Oberlin, where Brother Johnson and I preached only five sermons and were turned out of the Baptist church. I held a meeting in Norton in August, and failed to baptize any at that time, although several were talking of obeying, and a little later Brother Johnson and I passed through there and I preached one sermon and Brother Johnson baptized one. So that leaves only one place where I have held forth since last conference without having baptized some.

There are more calls for preaching in this district than we can fill between now and spring. We wish to say for the benefit of those waiting for meetings that we will do the very best we can under the circumstances.

Brother Johnson, my colaborer, is a fine young man, and worthy of the support of the district. He started for home Monday last. He did not say he was homesick, but I took note that he had been counting the days until time to go.

Bad weather has broken in on our meetings here, and I may go home because of sickness in my family, which has been a burden to me for some little time.

May the Lord's work go on.

In gospel bonds,

J. D. SHOWER.

### North Dakota

As we draw near to the close of another year, sober thoughts come to us, and we are led to ask, What of the past? Have we occupied the last twelve months diligently and wisely? Alas! to be honest with my own heart I am compelled to answer, Not at all times. I am thankful to my kind heavenly Father, for lengthening out my days, and renewing opportunities for service. As I look back upon the thirty-two years I have spent in this northern territory, upon the whole, there has been fair progress, and the future is bright with hope in many ways, chief to me being the

activity of our young Saints. I hope they will continue to be faithful.

Our district is a large one in area, but not numerically. We are all surrounded with neighbors that know little or nothing of the latter-day gospel; so we don't need to be idle. I always notice that the steady workers are the most cheerful and happy, and while it may appear strange to some, they seem to have the most time to attend meeting, and help others. The same is true of finances. I invariably have the most given to me for traveling expenses by those who periodically remit to the bishop's agent. And again the same is true of Sunday school and Religio.

During the past year I have received so many calls for administration, funerals, etc., that I have not spent so much time as formerly in new openings. Favorable results have followed in various instances, sufficiently to confirm my faith in the Savior's promise. I have had the pleasure of leading twenty-three into the waters of baptism, some the result of recent labors of myself and others, and some the fruit of seed sown in the years of the past, where the germ of the gospel, survived the lapse of years.

Among the Saints I have received much kindness and consideration, and even in the world the bitterness and opposition seem to have ameliorated. I had one attack during the past year, from a number of ministers in the western part of the State where our work was new, which resulted as usual in additions to our ranks, after a debate with a representative of the Lutheran persuasion, the main points dwelt upon being infant baptism, confirmation, and the doctrine of transubstantiation. I would not say that all the Saints and friends were satisfied with my affirmative, but we have positive evidence that not all his crowd were pleased with his rebuttal, alleging he kept too near the Catholic fold.

At present I am on the State line where Brother Swenson and I opened up thirteen to seventeen years ago, present audiences being mostly new residents. However, the few remaining old settlers make us welcome to their homes, and if it be true that old broth is more easily warmed up, than new made," let us hope the old adage may prove true in this case.

Attention and interest is very good. The people are asking questions and come forward to take tracts eagerly. I shall continue until the holidays, and were it not for the weak condition of my wife I should return directly after, there being work in a radius of fifteen or twenty miles to last until General Conference. As it is I purpose making a trip south for three months. Those who may have business with the district presidency will please communicate with Elders James S. Wagener, Bantry, North Dakota, or Warren McElwain, Lansford, North Dakota, my associates.

To those who subscribed to the Fargo church building fund, please accept our thanks for same; and for your information we wish to say that the committee thought it not best to buy the brick church, but we think there is enough subscribed to put up a medium-sized building, on a cheaper lot, without going in debt. With prayers for all the Israel of God, we are as ever, your servant in gospel bonds,

WILLIAM SPARLING.

BRAMPTON, NORTH DAKOTA, December 14, 1914.

What makes life worth living  
Is our giving and forgiving;  
Giving tiny bits of kindness  
That will leave a joy behind us,  
And forgiving bitter trifles  
That the right word often stifles;  
What makes life worth the living  
Is the giving and forgiving.—Anon.

## News from Branches

### Toronto, Ontario

Since our last report to the columns of our HERALD from Toronto, in the land of The Lady of the Snow, many interesting features have taken place; for it is a well-known slogan, "There's always something doing in Toronto." And to know just what to write, what would be most interesting, is somewhat puzzling. However, the principal event of the season has taken place, namely, the opening of the Princess Theater. Bishop Evans is again on the firing line, with his old-time vigor and force of argument, telling the same old gospel story, preached by the worthies of old, to the thousands who flock to hear him.

Why do they come? Because they are starving to death on the husks of sectarianism and hungering for food that will satisfy the soul. They come and partake freely of the words of eternal life. Indeed, it must be gratifying to Brother R. C. to see such a throng of people waiting to greet him, on this the eleventh season in the principal theater and halls of Toronto, the educational center of Canada.

The crowds? Long before the doors were opened at 6.30 p. m. crowds gathered to get the choice seats; at 7 p. m. main floor and first gallery were full and a stream of people pouring into the gallery of the gods;" 7.30, full house and three hundred people standing on the stage behind the large choir of fifty-two voices. These are actual facts, as witnessed by the writer as we helped to accommodate the vast crowds on the last two nights previous to writing.

The Toronto Saints have the gospel at heart, and are anxious to warn their neighbors and friends by taking advantage of every possible opportunity of presenting the gospel to them. In keeping Bishop Evans in the limelight, they have a man who knows how to tell the "sweet old story," and who is blessed as a gifted speaker enabling him to reach all classes of people. He has accomplished as much with his pen as he has with his voice, and tens of thousands of his sermons have been scattered, as the good seed, in the surrounding country, producing fruits for his labors; terminating, we trust, in the salvation of hundreds of souls.

On Sunday, November 29, at the conclusion of the Princess Meeting, Brother Evans left for Independence, in response to a wire received by him from our late Brother Joseph Smith.

Sunday, November 22, Bishop E. L. Kelley and Bishop Blakeslee paid Toronto Branch a brief visit, and were given a right royal welcome. They were besieged by Saints anxious to shake hands with those they had often read about but never had been privileged to meet. Arriving at 4 p. m., they were met and taken care of. The evening service was given over to the brethren, Bishop Kelley being the speaker. He appeared in his old-time form, and told us the grand old story of Jesus and his love and life of sacrifice, interweaving it with a golden thread of thought, suggesting the necessity of living for each other. The brethren spoke very highly of Toronto Branch, especially mentioning the large number of young people who were very prominent among the large number who had turned out in the heavy downpour of rain. Toronto welcomes all who come, especially the officials who seldom come our way.

Brother Harry Young's class of young ladies recently put on a special program, including an "old maid's convention," in aid of the sermon fund. A large crowd responded, and the girls did splendidly.

At the seventh anniversary of Toronto local Religio a specially arranged program was given which showed that our local was producing results in their efforts to develop talent and character among our young folks. Elder J. T. White-

head, an old charter member, presided. Elder D. B. Perkins, church district president, was present and gave an encouraging address to those privileged to attend.

The Ladies Sewing Circle recently held their annual sale of works, when many useful as well as fancy articles were offered for sale, all made by willing hearts and hands under direction of Sister Evans, whose heart and soul is as ever for the onward progress of the work.

Toronto will long remember Sunday, December 13, when a memorial service was held in honor of our late beloved leader, our Joseph, the prophet. Promptly at 3 p. m., Canadian time, of funeral, the service began. Bishop Evans was the speaker, and told of the many incidents that happened during his many years of association with him in Presidency and missionary work, with a brief history of his life and work as a leader of Israel of the latter days. Associated with Brother Evans on the platform were about twenty-five members of the priesthood; at the back in the choir loft were the singers, dressed in black and white, forming a living picture of tribute to the loving memory of him who lived for others. The church was crowded with sorrowing Saints and friends who came to pay the last respects to our beloved leader. The decorations were of black drapery, trimmed with purple.

A remarkable incident took place during this service which is worthy of note. The same hymns were sung as sung at the funeral services of the prophet, and as the quartet was singing that song written by Joseph, "Lights on the other shore," Brother Evans was wrapped in vision. A number of brethren noticed he was in the Spirit; among whom was Brother Pement of Chicago, who passed a note directly afterwards, asking him what he saw. There were two Utah Mormon elders in the congregation, and during the latter part of the service Brother Evans made some magnificent points to show how the church stood in regard to the teachings of Joseph the seer, and our Joseph, relative to the polygamy question, and under the Spirit he again buried Utahism deeper than ever, resulting in the following vision as he resumed his chair, which I requested him to write for me for the benefit of the Saints at large.

"Elder Frank Gray: According to promise, I write for you the vision. Last Sunday afternoon while the quartet was singing a song composed by Joseph, entitled 'Lights on the other shore,' I was wrapped in glory. The church passed away and I found myself in a most gorgeous park or garden with majestic trees, pretty flowers, verdant slopes and murmuring waters. While gazing with delight upon nature in all her wealth of beauty, I beheld six persons walking toward a magnificent fountain of water. I was given to know them, and with great joy in my soul I watched them as they approached the marble circle that surrounded the base of the fountain. The persons whom I recognized were Jesus, Joseph the Seer, Hyrum Smith, our Joseph, Alexander, and David. The Master was speaking and the brethren were listening with great attention as they neared the fountain. Our Joseph recognized me; he waved his hand and smiled very sweetly.

"Having arrived at the base of the fountain they stood there, when, all of a sudden the Master turned toward me, and walking four steps away from the brethren, he lifted his hand and looking at me, spoke my poor name, in a gentle but firm tone of voice saying, 'Richard, you are justified in taking the position that the principle of polygamy is an abomination in my sight.' I watched them for a moment as they stood by the fountain of water, when the vision closed, and I found myself bathed in tears, seated behind the pulpit, surrounded by Saints. Perhaps I had better say to you that none of the six persons looked to be more than thirty

years of age. Our Joseph and Alexander, whom I knew in life to be men weighing more than two hundred pounds, were not nearly so fleshy as when in the flesh; they appeared as young men, strong and beautiful in the full vigor of manhood as did the others.

"My whole being was charmed and thrilled with joy when our Joseph, looking at me, smiled and waved his hand. When I saw him last he was looking worn, weary, decrepit and feeble, suffering, as he said, 'R. C., please do not pray that I recover; I am so tired I want to go to rest'; and now to see him young, strong, and smiling, in the company of the Master whom he served so faithfully, strolling along mid flowers of perpetual bloom, gazing with pleasure on the sparkling waters gushing from the majestic fountain, enjoying the society of his father, uncle and his two brothers, I was glad beyond expression. May the Lord give us each strength to wage a faithful warfare, so that when the struggle here is over, we, too, may be permitted to bask 'mid the sunbeams of celestial splendors in the presence of Jesus and those who have kept the faith is my prayer.'" "R. C."

FRANK GRAY, *Branch Correspondent.*

### Boston, Massachusetts

Boston Branch is still happily striving to work out the part of the destiny assigned to it. On Sunday evening last, we held a memorial service in honor of our dear departed president. In respect to his wishes, and in keeping with our inclination, the drapery and floral display were neither elaborate nor costly, yet enough to grace the occasion and cause it to be long remembered. The choir, under the leadership of Sister Elenora Whiting, rendered splendid music. The twenty-third Psalm was read by C. A. Rich, the prayer was offered by M. C. Fisher, and the address was delivered by Elder U. W. Greene, who only two days before returned. All of them made to the edifying of the body. The service was an impressive one, largely because of the sense of loss of one who has meant so much to the church, yet in it all was a calm assurance that the church is not dependent upon any one man, no matter how good or great he may be.

The confidence expressed and felt in the man designated to the office makes the future of the church look safe so far as the work of that office is concerned.

The Sunday school is quite busy preparing Christmas events, under the management of Doctor Saint Clair. The Religio is flourishing, with E. L. Traves at the head.

On Sunday evening, December 20, the choir will render a cantata in the church. On Christmas Eve, after the concert and tree, they will carol on the streets the same as last year, which was much enjoyed. We will have a meeting of the priests of the district in our church on the same day.

Among other activities we meet on Friday evenings to study rhetoric and homiletics. Everything seems to be moving on harmoniously. Brother Terry seems to have found something pretty fine in the form of a deacon. Good! Yet I should like to inform him that if he can surpass Deacons Eaton and Frost of Boston, he will have reason to be proud. The Bible requirement, however, they fail to fill, neither of them yet having become the husband of one wife. Why, no one seems to know. In gospel bonds,

H. J. DAVISON.

SOMERVILLE, MASSACHUSETTS, 40 Central Road, December 15, 1914.

Love is not blind.

Love's eyes are keen,

Love's eyes can never be deceived,

But they are always kind.

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## Miscellaneous Department

### Conference Minutes

**SPOKANE.**—Convened at Sagle, Idaho, December 12, George Johnson and Peter Anderson presiding. Reports: Spokane 320, Sagle 49, Gifford 21, Leahy 10, with Ellensburg disorganized, 13, making a total of 413. Bishop's agent reported receipts \$497.11, expenditures \$496.36. District treasurer reported on hand \$2.38. On church debt \$234.65 had been collected. Motion prevailed indorsing action of Bishop and agent appointing collectors in district. Vernon L. Gunther and Louis P. Summers were ordained elders. Adjourned to meet at Spokane in June, at call of president. W. W. Fordham, secretary. Spokane, Washington, South 238 Haven Street.

**FAR WEST.**—Convened with Second Saint Joseph Branch, October 3, B. J. Dice, D. E. Powell, J. T. Ford, F. A. Smith presiding. Reports: Delano 79, loss 2; First Saint Joseph 576, loss 1; Second Saint Joseph 178, gain 7; Third Saint Joseph 125, loss 2; De Kalb 50; Edgerton Junction 47; Pleasant Grove 72; Stewartsville 232, loss 2; German Stewartsville 89, loss 1; Far West 46, gain 1; Oak Dale 71, loss 1; Alma 63, gain 3; Kingston 87, gain 1; Trenton 17, loss 4. R. L. Henry reported condition of Sunday school, Ray Fifer of Religio. R. B. Constance reported for Far West Quorum of Elders. Report of Charles P. Faul, bishop's agent, referred to auditors, which in their report made recommendations suggesting a new book to be purchased by agent. They found accounts correct. Treasurer, T. S. Wilkie, reported receipts \$23.10. Preaching at Saint Joseph branches and Wyatt Park Mission, by F. A. Smith, J. S. Roth, John Davis, B. R. Constance, J. T. Ford, I. N. Roberts, A. E. McCord. Notice was given to change by-laws from first Saturday in March and October to second Saturday in March and October of each year. Adjourned to meet with First Saint Joseph Branch, March 6.

**FLORIDA.**—Met with Alaflora Branch, near Brewton, Alabama, October 21, William Hawkins and F. M. Slover presiding. Reports: Fairview 38; Mount Olivet 48; Coldwater 95; Santa Rosa 87; Alaflora 178. Treasurer reported on hand \$1. Bishop's agent reported receipts \$251.29; expenditures \$223. Resolution from Fairview Branch, concurred in by minister and associate minister in charge, recommending D. M. Rudd for reordination to office of elder, adopted, and Brother Rudd was ordained. Organization of branch near Local, Alabama, left to minister in charge, associate minister in charge, and district president. Officers were requested to furnish budget of expenses of each conference. Adjourned to meet with Santa Rosa near Berrydale, first Saturday in February. E. N. McCall, secretary.

### The Bishopric

#### CORRECTING BISHOP'S ANNUAL REPORT

Please note the following changes and corrections in annual report of Presiding Bishopric as published in *HERALD* of October 7, 1914.

Receipts by Presiding Bishop, (page 5) McCollum, Nettie A. K., Mich., o \$2 should read McCollum, Nettie A. K.'s Sunday school Class Junior number 3, Mich., o \$2.

Expenditures by Presiding Bishop, (page 8) Ursenbach, Mrs. L., account \$5.20 should read Brackenbury, Elvin, account \$5.20.

Michigan, (page 20) Central District, G. W. Burt, agent, Receipts, Newson, Jennie, t \$10 should read Mamerow, Jennie, t \$10.

Missouri, (page 24) Independence Stake, Richard Bullard, Bishop, Receipts, Stewart, Margaret, t \$30 should read Smart, Margaret, t \$30.

Expenditures, (page 25) Lytle, Fannie, a \$17.86 should read Lytle, Fannie, account \$17.86.

#### RECEIPTS ON CHURCH DEBT

Missouri, (page 48) Far West District, C. P. Faul, agent, Hinderks, T. T., \$100 should read Hinderks, T. H., \$100.

North Dakota, (page 53) J. E. Wildermuth, agent. Receipts by Presiding Bishop direct. Insert Murray, William I., \$1.00.

South Dakota, (page 55) E. E. Willard, agent. Receipts by Presiding Bishop direct. Murray, William I., \$1 should not appear.

### Convention Notices

Chatham Sunday school will meet at Stevenson, February 6 and 7. Trains on Pierre Marquette will stop Saturday and Monday. Those from the east purchase tickets to Coatsworth, those from west to Glenwood, as Stevenson is not a regular stop. Robert T. Brown, secretary.

### Request for Prayers

Sister Joseph Elliott, of Fergus Falls, Minnesota, requests prayers. Doctors have pronounced her incurable. She has suffered much. She has tried to be patient, and trust the Lord for his mercies.

### Died

**ASMUSSEN.**—Orville Eugene, son of Mr. and Mrs. A. P. Asmussen, was born August 14, 1913; died November 27, 1914, of cholera infantum, at the home near Cherryvale, Kansas. Funeral at the home, conducted by Reverend J. Cloud. Interment in Bethel Cemetery.

**PARMENTER.**—Jasper N. Parmenter was born at Chariton, Iowa, April 9, 1856; died at his home, Des Moines, December 5, 1914. He married Jane Stewart, February 3, 1885. To them were born six children. He was baptized at Des Moines, December 11, 1884, by W. N. Ray; confirmed by W. N. Ray and J. P. Knox. He leaves wife, 6 children, 7 grandchildren, brothers, sisters, host of friends. Funeral at Saints' church, Des Moines, sermon by J. M. Baker, assisted by Elder Crooker.

**LYTLE.**—Philena Lytle was born in Ohio, January 23, 1818; died at Inman, Nebraska, May 3, 1914. She outlived all of her family except one sister, Mrs. Mary Peasley, of Little Sioux, Iowa. The hope of the resurrection cheered her closing years.

**MULDOON.**—Rosanna Bollar was born at Marietta, Ohio, May 6, 1830; died November 11, 1914. She married Lewis Stackhouse, May 15, 1853. Two children were born to them. The daughter died in infancy, the son, John, resides at Dickens, Nebraska. Her husband died in the service of his country in Libby Prison, March, 1864. She married James Muldoon, November, 1871, who died in 1903. She made her home with Sister Katherine Harsey for 22 years. She was baptized in 1911. Funeral from Saints' chapel, near New London, Iowa, by George P. Lambert, assisted by Lawrence Willey.

**ANDERSON.**—Mary Elizabeth Willey was born January 25, 1875; died September 26, 1914. She married Asa Anderson, December 8, 1892. She leaves husband, 8 children, one a married daughter. She was a member of the church in good standing. Services from the chapel near her life-long home, New London, Iowa, by George P. Lambert, assisted by C. E. Harpe and E. B. Morgan.

**FREEMAN.**—Burton Davis, infant son of Brother Carl B. and Sister Vivia Freeman, was born November 15, 1914; died November 23, 1914, at Andes, Montana. Services at the home, S. M. Andes in charge, W. P. Bootman preaching the sermon.

**HALL.**—Annie Arletta Rogers was born December 20, 1866, at Addison, Maine; died December 14, 1914. Married Oscar B. Hall, June, 1889. To them were born three children, all of whom, with her husband, Captain Hall of the United States life saving service, survive her. She was baptized February 18, 1912, and lived a consistent Christian life. Funeral at the home, Jonesport, Maine, December 16, in charge of H. O. Smith, who spoke a few words of comfort and consolation.

**DREAHER.**—At Saint Joseph, Missouri, December 19, 1914, Agnes Dreaheer, aged 47 years, 6 months, 26 days. She was a daughter of Brother and Sister James Birchell, once of Lucas, Iowa, now deceased. She was baptized in 1878 by J. J. Watkins. Married David Powell in 1884. He was killed in 1890 in a mine. In 1892 she married Charles Dreaheer, who died in 1898. She was a good woman and a worthy Saint. Her son, Carl Dreaheer, and daughters, Sister Nellie Conover and Hattie Shippy, brought the body to Lamon for burial. Sermon by H. A. Stebbins, assisted by John Smith.

**HOLCOMB.**—O. E. Holcomb was born at Ashtabula, Ohio, February 21, 1841; died at Independence, Missouri, November 29, 1914. He moved with his family to Gallands Grove, Iowa, when 13 years old. Married Miss Mary L. Hawley,

December 25, 1873. She bore him four children, Roscoe, deceased May 30, 1907, G. E. of Minneapolis, Minnesota, L. L. of Dow City, Iowa, Mrs. H. A. Cobb, of Dunlap, Iowa. His first companion died, and he subsequently married Mrs. Lizzie Taylor, of Independence, Missouri, in the spring of 1896, who with the three last-named children survives him. Elder Holcomb was a member of the Independence Branch and of the Independence Quorum of Elders. Funeral conducted by Charles Hunt, Charles Butterworth, and W. D. Bullard, the latter preaching the sermon in Saints' church, Gallands Grove, December 3. A very large congregation of Saints and friends attended the services, having known deceased as a man of worth, of peace, patience, honesty, and whose character was above reproach. In the passing of this brother his family loses a loving husband and father, the church a true and faithful elder.

### Book Reviews

**NEDDIE AND BECKIE STUBTAIL.**—This is a book for children, under the general heading "Bedtime stories." The author is Howard R. Garis, well-known author of a number of stories for children. The stories contained in this volume appeared originally in the *Evening News* of Newark, New Jersey. So many children, and their parents as well, have demanded the reprinting of these stories, that they have been issued in book form. The book may be obtained from R. F. Fenno and Company, 18 East Seventeenth Street, New York City. Price 70c in cloth binding.

**THE BOY ELECTRICIAN.**—By Alfred P. Morgan. Lothrop, Lee and Shepherd Company, Boston. Postpaid \$2.25; net \$2. This is the age of electricity. The most fascinating of all books for a boy must therefore be one dealing with the mystery of this ancient force and modern wonder, even a mere list of whose services is impossible. The best qualified of experts to instruct boys, Alfred P. Morgan, has in a book far superior to most of its kind, told not only how to make all kinds of motors, telegraphs, telephones, batteries, etc., and to do so economically, but has explained the principles upon which these depend for operation, and how the same thing is done in the every-day world. So well presented and so attractive is this really great book that it will be an education for any bright boy to have it, as well as the best kind of a moral safeguard, by leaving no time or thought for evil, and a means of future benefit beyond the power of anyone to reckon.

**DADDY TAKES US CAMPING.**—By Howard R. Garis, author of "Bedtime stories," illustrations by Edyth Garside Powers. R. F. Fenno and Company, 18 East 17th Street, New York City. Price 40 cents postpaid. An interesting story of a camping trip undertaken by Hal and Mab under "Daddy's" direction. A good story for children. This is the first of a series, including "Daddy takes us fishing," "Daddy takes us skating," etc.

**MORE THAN CONQUERS.**—Ariadne Gilbert. The Century Company, New York, 423 pps. Illustrated, \$1.25 net. An excellent and invigorating collection of biographies, cordially recommended for home and school use. The title might lead one to believe that the author would rub in the moral example of her subjects, instead of which we find after a little reading that she attempts to make each person selected live before us in the midst of his or her human interest and foibles. A most graphic picture is given of Scott, and such treatment as is here practiced is sure to make the young reader want to know more about the Wizard of the North. A most lovable portrait is that of Thackeray, and the same may be said of the picture of Phillips Brooks. The author displays in this little book a sympathetic touch, and we like the way she herself has read biography. In her fourteen sketches, in their selection reminding one of a Hall of Fame, she has emphasized what seems to us to be just the right details, and the purpose of the book, as noted in the introduction, is allowed to take care of itself without any forcing. As a book of collective biographies, this is one of the best examples that has come to our desk for many a year.

**GOOD STORIES FOR GREAT HOLIDAYS.**—Frances Jenkins Olcott. Houghton Mifflin Company. Boston, Pp. 461, \$2 net. To judge by the subject-index of this sumptuous volume, stout in variety, Miss Olcott has taken care of all sorts of virtues and all sorts of interests. To judge by the actual contents, she has shown a judicious method in her selections, planning her work primarily for the story teller who, on occasions, is most anxious for suggestive material. Due to copyright restrictions, we imagine that much Miss Olcott

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If you intend to advertise in any way to increase your business, send us a copy of the wording you want to use, or give us the idea as clearly and definitely as possible, and we will word it for you in convincing style.

It doesn't matter whether you have your printing done at the Herald Publishing House or not. We will give you the same careful attention whether you do or not. However, if you wish to have us give you the advantage of our extensive equipment and facilities, we will promptly quote you lowest prices delivered to your post office.

We are prepared to do this because we have on our force a brainy young fellow who has a complete course in advertising to his credit and is experienced in this work. He feels the true spirit of a Latter Day Saint and is willing to be at your service. Complicated work will receive the combined attention of the departments concerned.

### ADDRESS

Herald Publishing House, Lamoni, Iowa  
Ad Service Department

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Joy is the breath of eternity;  
Sorrow is the sign of a day.—Olive Dargan.

would have liked to use was denied her editorial grasp; her reference lists, therefore, supplement what she has gathered. The variety extends down the ages, and even the Venerable Bede, William Caxton, the Gesta Romanorum, and Orvid are represented in the Index of Authors. This book will do for many what Holy-Days and Holidays has done for the grown-up in the library; it affords much material ready at hand for the much material ready at hand for the teacher, the for the teacher, the librarian, and the mother either too busy to look elsewhere or too ignorant of sources to look anywhere. The cover design will assuredly catch the eye.

**THE BABY BEARS: THEIR WISHING-RINGS.**—Grace G. Drayton. The Century Company, New York. Pp. 167. \$1 net. A jolly collection of pictures for very young youngsters, telling of the good deeds—and in a few instances of the mischievous acts—of two little bears given wishing-rings. The nursery will delight in the simple little tales which may be amplified to the point of satisfying any number of questions as to the whys and wherefores. The book is oblong, and there are only two lines of text, proper and jingly, on an almost blank page opposite the full-page drawings, which are done in flat wash sepia. Small book-lovers enjoy just such a persistent hero and heroine as appear on nearly eighty pages of illustrations.

**THE BOOK OF FRIENDLY GIANTS.**—Eunice Fuller. The Century Company, New York. Pp. 327. Illustrated by Pamela Colman Smith. \$2 net. All our lives we have been brought up in the belief that giants were ungovernable beings who roared and ate folk alive, and tore up California redwood trees—or trees just as large—in their rage. But here is a defense of giants. We come to find that they are good beings—some of them—careful not to tread on cities if they can avoid so doing, gentle in their promises, and considerate in their rewards. This book of giant fairy tales comprises legends from many lands—each tale exploiting the virtue of a giant. Imagine one of these heroes taking a poor little fellow on a trip to Central Park, imagine another giving to an ambitious lad a loaf of bread that turns into gold by simply biting upon it without destroying its size and shape. Young readers should welcome this entertaining volume; after going through it, they will modify their opinions of giants. Particularly decorative and agreeable are the illustrations.

Oh, may I join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self.  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence urge man's search  
To vaster issues.—George Eliot.

## THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.

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By the

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1906. February 14, February 21, September 5, September 12, September 26, October 3, October 10, December 12, December 26.

1907. January 2, January 9, March 6, March 27, November 27.

1908. January 9, March 12, March 19, March 26, April 22, June 10, August 5, August 26, October 14, October 21, November 4, November 18, November 25, December 2, December 9, December 23.

1910. January 19, January 26, March 30, May 25, November 3, December 7, December 14, December 21.

1911. June 28, July 12, December 6, December 13.

Any of the saints who have these to spare please forward them immediately to the HERALD PUBLISHING HOUSE.

## A Prayer

Oh! that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thought might ever rest  
Or be conceived in my breast;  
That by each deed and word and thought,  
Glory may to my God be brought!

—Thomas Ellwood.

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